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ROGER ASCHAM

Toxophilus

1545

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# CHRONICLE

of  
some of the principal events,  
in the  
**LIFE, WORKS, and TIMES**  
of  
**ROGER ASCHAM,**

Fellow of St. John's College, Cambridge. Author Tutor to Princess, afterwards Queen Elizabeth. Secretary of Embassy under Edward VI Latin Secretary to Queens Mary and Elizabeth Friend of Queen Elizabeth, &c.

\* Probable or approximate dates.

THE chief contemporary authorities for the life of Ascham are his own works, particularly his Letters, and a Latin oration *De vita et obitu Rogeri Aschami*, written by Rev. Dr. Edward Graunt or Grant, Headmaster of Westminster School, and 'the most noted Latinist and Grecian of his time.' This oration is affixed to the first collection of Ascham's Letters. the date of Grant's dedication to which is 16 Feb. 1576.

The figures in brackets, as (40), in the present work, refer to Ascham's letters as arranged in Dr. Giles' edition.

1509. April 22. Henry VIII. succeeds to the throne.

1511-12. 3 Hen. VIII. c. 3. required—under penalty on default of 12d per month—all subjects under 60, not lame, decrepid, or maimed, or having any other lawful Impediment, the Clergy Judges &c excepted: to use shooting in the long bow. Parents were to provide every boy from 7 to 17 years, with a bow and two arrows. after 17, he was to find himself a bow and four arrows. Every Bower for every Ewe bow he made was to make 'at the lest 1j Bowes of Elme Wiche or other Wode of mean price,' under penalty of Imprisonment for 8 days. Butts were to be provided in every town. Aliens were not to shoot with the long bow without licence.

3 Hen. VIII. c. 13. confirms 19. Hen. VII. c. 4 'against shooting in Cross-bowes &c,' which enacted that no one with less than 200 marks a year should use. This act increased the qualification from 200 to 300 marks.—*Statutes of the Realm. iii. 25. 32.*

\*1515.

ROGER ASCHAM was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near North Allerton in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Lord Scroop, and is said to have borne an unblemished reputation for honesty and uprightness of life. Margaret, wife of John Ascham, was allied to many considerable families, but her maiden name is not known. She had three sons, Thomas, Antony, and Roger, besides some daughters; and we learn from a letter (21) written by her son Roger, in the year 1544, that she and her husband having lived together forty-seven years, at last died on the same day and almost at the same hour.

Roger's first years were spent under his father's roof, but he was received at a very youthful age into the family of Sir Antony Wingfield, who furnished money for his education, and placed Roger, together with his own sons, under a tutor, whose name was R. Bond. The boy had by nature a taste for books, and showed his good taste by reading English in preference to Latin, with

wonderful eagerness. . . . —*Grant. Condensed translation by Dr. Giles in Life: see p. 10, No 9.*

"This communication of teaching youthe, maketh me to remembre the right worshipfull and my singuler good mayster, Sir Humfrey Wingfelde, to whom nexte God, I ought to refer for his manifolde benefites bestowed on me, the poore talent of learnyng, whiche god hath lent me: and for his sake do I owe my service to all other of the name and noble house of the Wyngfeldes, bothe in woord and dede Thys worshypfull man hath euer loued and vsed, to haue many children brought vp in learnyng in his house amonges whome I my selfe was one. For whom at terme tymes he woulde bryng downe from London bothe bowe and shaftes And when they shuld playe he woulde go with them him selfe in to the fælde, and se them shoote, and he that shot fayrest, shulde haue the best bowe and shaftes, and he that shot ilfauouredlye, shulde be mocked of his felowes, til he shot better."—*p. 140.*

In or about the year 1530, Mr. Bond . . . resigned the charge of young Roger who was now about fifteen years old, and, by the advice and pecuniary aid of his kind patron Sir Antony, he was enabled to enter St. John's College, Cambridge, at that time the most famous seminary of learning in all England. His tutor was Hugh Fitzherbert, fellow of St. John's, whose intimate friend, George Pember, took the most lively interest in the young student. George Day, afterwards Bishop of Chichester, Sir John Cheke, Sir Thomas Smith, Dr. Redman, one of the compilers of the Book of Common Prayer, Nicholas Ridley the Martyr, T. Watson Bishop of Lincoln, Pilkington Bishop of Durham, Walter Had- don, John Christopherson, Thomas Wilson, John Seton, and many others, were the distinguished contemporaries of Ascham at Cambridge —*Grant and Giles, idem.*

1530. æt. 15.

1534. Feb. 18.  
æt. 18.

Mar. 23.

He takes his B.A. "Being a boy, new Bachelor of arte, I chanced amonges my companions to speake against the Pope: which matter was than in euery mans mouth, by- cause *Dr. Haines* and *Dr. Skippe* were cum from the Court, to debate the same matter, by preaching and dis- putation in the vniuersitie. This hapned the same tyme, when I stooode to be felow there my taulke came to *Dr. Medcalfes* [Master of St John's Coll.] eare. I was called before him and the Seniores. and after greuous rebuke, and some punishment, open warning was geuen to all the felowes, none to be so hardie to geue me his voice at that election. And yet for all those open threatres, the good father himselfe pruiilie procured, that I should euen than be chosen felow. But, the election being done, he made countenance of great discontentation thereat. This good mans goodnes, and fatherlie discretion, vsed towards me that one day, shall neuer out of my remembrance all the dayes of my life. And for the same cause, haue I put it here, in this small record of learning. For next Gods providence, surely that day, was by that good fathers meanes, *Dies natalis*, to me, for the whole foundation of the poore learning I haue, and of all the furdurance, that hetherto else where I haue obtayned."—*Scho. fol. 55.*

"Before the king's majesty established his lecture at Cambridge, I was appointed by the votes of all the university, and was paid a handsome salary, to profess the Greek tongue in public; and I have ever since read



‘My sweete tyme spent at Cambridge.’ *The Scholemaster*, fol. 6o. Ed. 1570.

- a lecture in St. John's college, of which I am a fellow.”  
(22) *To Sir W. Paget in 1544.*
1537. July 3. [*die martis post festum Dni Petri et Pauli* (June 29)  
æt. 21. *Grant*] Is installed M.A.
1538. Spring. Visits his parents in Yorkshire, whom he had not seen  
æt. 22. for seven years
- Autumn. Date of his earliest extant letter.
- 1540-1542. Is at home in Yorkshire, for nearly two years, with  
quartan fever. Probably about this time he attended the  
archery meetings at York and Norwich pp. 159. 160
1540. æt. 24. ‘In the great snowe,’ journeying ‘in the hye waye  
betwixt Topcliffe vpon Swale; and Borrowe bridge,’ he  
watches the nature of the wind by the snow-drifts. p. 157.
1541. æt. 25 Upon his repeated application, Edward Lee, Archbp  
of York, grants him a pension of 40s. (= £40 of present  
money) payable at the feast of Annunciation and on  
Michaelmas day. *see* (24). This pension ceased on the  
death of the Archbishop in 1544.
- 1541-2. 33 Hen VIII c. 9 ‘An Acte for Mayntanance of  
Artyllarie and debarringe of unlaful Games.’ confirms  
3 Hen. VIII c. 3. and, *inter alia*, directs that no Bowyer  
shall sell a Ewe bow to any between 8 and 14 years, above  
the price of 12d, but shall have for such, Ewe bows from  
6d to 12d and likewise shall sell bows at reasonable prices  
to youth from 14 to 21 years Ewe bows ‘of the taxe called  
Elke’ were not to be sold above 3s 4d, under penalty of  
20s.—*Statutes of the Realm*. iii. 837.
1544. \*Spring. æt. 28. Ascham writes *Toxophilus*.  
After Lady Day Both his parents die “How hard is my lot! I first  
lost my brother, such an one as not only our family, but  
all England could hardly match, and now to lose both  
my parents as if I was not already overwhelmed with  
sorrow!” (21) *To Cheke*.
- Before July. “I have also written and dedicated to the king’s  
majesty a book, which is now in the press, *On the art  
of Shooting*, and in which I have shown how well it is  
fitted for Englishmen both at home and abroad, and how  
certain rules of art may be laid down to ensure its being  
learnt thoroughly by all our fellow-countrymen. This  
book, I hope, will be published before the king’s depart-  
ure, and will be no doubtful sign of my love to my coun-  
try, or mean memorial of my humble learning. (22) *To  
Sir W. Paget*.
- July—Sept. 30. The king out of the kingdom, at the head of 30,000 men  
at the siege of Boulogne, in France.
1545. æt. 29. Ascham presents *Toxophilus* to the king, in the gallery  
at Greenwich. He is granted a pension of £10. pp. 165-166.  
He is ill again, and unable to reside at Cambridge
1546. æt. 30 Succeeds Cheke as Public Orator of his University,  
in which capacity he conducts its correspondence.

1547. Jan 28. Edward VI comes to the throne.

Ascham’s pension which ceased on the death of  
Henry VIII, was confirmed and augmented by Edward  
VI, whom he taught to write. [Ascham’s pension is  
one of the prominent things in his life]

Tutor.

1548 Feb. æt. 32. Is Tutor to Princess Elizabeth, at Cheston. Attacked  
1549 Sept. æt. 33 by her steward, he returns to the university.

1550. æt. 34. While at home in the country, Ascham is appointed, at  
the instigation of Cheke, as Secretary to Sir Richard  
Moison, sent out as Ambassador to Emperor Charles V.  
On his way to town, has his famous interview with  
Lady Jane Grey at Broadgate *Scholemaster*, fol. 12.

- Secretary of Embassy.
- Sept 21 The Embassy embarks at Billingsgate, and finally reaches Augsburg on Oct. 28; where it appears to have remained more than a year
1552. Oct. Ascham writes, probably from Spires, *A Report and Discourse written by Roger Ascham, of the affaires and state of Germany and the Emperour Charles his court, during certaine yeares while the sayd Roger was there* Published at London, the next year, without date.
1553. July 7. 1553. July 6. Mary succeeds to the crown.  
Writes from Brussels.  
On the death of the King the Embassy is recalled.
- Latin Secretary to Queens Mary and Elizabeth.
1554. April. Though a Protestant, Ascham escapes persecution; his pension of £10 is renewed and increased, *see p. 165.*  
May 7. He is made Latin Secretary to the Queen, with a salary of 40 marks.  
Resigns his Fellowship and Office of Public Orator.  
June 1. æt. 38. Marries Margaret Howe.  
He sometimes reads Greek with the Princess Elizabeth.
1558. Nov. 17. Elizabeth begins to reign.
1560. Mar. 11. Ascham's pension and Secretaryship are continued.  
æt. 44 Is made prebend of Wetwang, in York Cathedral. He had now possession of a considerable income. It would be satisfactory if he could be cleared from the suspicion of a too great love for cock-fighting.
1563. Dec. 10. The Court being at Windsor on account of the plague  
æt. 47. in London, Sir W. Cecil gave a dinner in his chamber. A conversation on Education arose on the news 'that diuerse Scholers of Eaton be runne awaie from the Schole, for feare of beating.' Sir Richard Sackville, then silent, afterwards renewed the subject with Ascham, who finally writes for his grandson, Robert Sackville, *The Scholemaster*, first published by his widow in 1570.
- Illness and death.
1568. Dec. 30. His constitution had been enfeebled by frequent attacks  
æt. 53. of ague. Imprudently sitting up late to finish some Latin verses which he designed to present to the queen as a new-year's gift, and certain letters to his friends, he contracted a dangerous malady, during which he was visited and consoled by his pious friend Alexander Nowell, dean of St. Paul's, and William Gravet, a prebendary of that church and vicar of St. Sepulchre's London. Ascham died 30 Dec. 1568. His last words were "I desire to depart and to be with Christ."
1569. Jan 4. He was buried at St. Sepulchre's. Nowell preached his funeral sermon, and testified that he never saw or heard of a person of greater integrity of life, or who was blessed with a more christian death. Queen Elizabeth, when informed of his decease, declared that she would rather have lost £10,000, than her tutor Ascham.

Buchanan did honour to his memory in the following epitaph :

*Aschamum extinctum patriæ, Grææque Camænæ,  
Et Latia verû cum pietate dolent.*

*Principibus vixit carus, iucundis amicis,  
Re modicâ, in mores dicere fama nequit.*

which has been thus rendered by Archdeacon Wrangham.

*O'er Ascham, withering in his narrow urn,  
The muses—English, Grecian, Roman—mourn;  
Though poor, to greatness dear, to friendship just:  
No scandal's self can taint his hallow'd dust.*

*Cooper. Ath. Cantag, p. 266.*

# TOXOPHILUS.

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## INTRODUCTION.



Despite his promise, see page 20, Ascham wrote no English work on a great subject. Writing late in life, his *Scholemaster*, he thus defends his choice in the subjects of his books :

“ But, of all kinde of pastimes, fitte for a Ientleman, I will, godwilling, in fitter place, more at large, declare fullie, in my booke of the Cockpitte : which I do write, to satisfie som, I trust, with som reason, that be more curious, in marking other mens doinges, than carefull in mending their owne faultes. And som also will nedes busie them selues in merueling, and adding thereunto vnfrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choise to spend soch tyme in writyng of trifles, as the schole of shoting, the Cockpitte, and this booke of the first Principles of Grammer, rather, than to take some weightie matter in hand, either of Religion, or Ciuill discipline.

Wise men I know, will well allow of my choise herein : and as for such, who haue not witte of them selues, but must learne of others, to iudge right of mens doynges, let them read that wise Poet *Horace* in his *Arte Poetica*, who willeth wisemen to beware, of hie and loftie Titles. For, great shippes, require costlie tackling, and also afterward dangerous gouernment : Small boates, be neither verie chargeable in makyng, nor verie oft in great ieoperdie : and yet they cary many tymes, as good and costlie ware, as greater vessels do. A meane Argument, may easelie beare, the light burden of a small faute, and haue alwaise at hand, a ready excuse for ill handling : And, some praise it is, if it so chaunce, to be better in deede, than a man dare venture to seeme. A hye title, doth charge a man, with the heauie burden, of to great a promise, and therefore sayth *Horace* verie wittelie, that,

that Poet was a verie foole, that began hys booke, with a goodlie verſe in deede, but ouer proude a promiſe.

*Fortunam Priami cantabo et nobile bellum,*

And after, as wiſelie

*Quantò rectius hic, qui nil molitur ineptè. &c.*

Meening *Homer*, who, within the compaſſe of a ſmal Argument, of one harlot, and of one good wife, did vtter ſo moch learning in all kinde of ſciences, as, by the iudgement of *Quintilian*, he deſerueth ſo hie a praiſe, that no man yet deſerued to ſit in the ſecond degree beneath him. And thus moch out of my way, concerning my purpoſe in ſpending penne, and paper, and tyme, vpon trifles, and namelie to aunſwere ſome, that haue neither witte nor learning, to do any thyng them ſelues, neither will nor honeſtie, to ſay well of other” \*

Certain it is, that in both *Toxophilus* and *The Scholemaſter* (the *Cockpitte* if ever printed, is now loſt) ; not only are the main arguments interwoven with a moſt earneſt moral purpoſe ; but they are enlivened by frequent and charming diſcuſſions, in the which he often lays down great principles, or illuſtrates them from the circumſtances of his time. So that in theſe two ways, theſe works, being not rigidly confined to the technical ſubjects expreſſed by their titles, do ‘beare,’ both in thoſe ſubjects and in the paſſing thoughts, much of what is the higheſt truth.

If a *Yorkſhire* man—who had become a ripe *Engliſh* Scholer, and was alſo a fluent *Engliſh* writer as well as conuerſant with other languages and literatures—were, in the preſent day, to ſit down to write, for the firſt time, in the defence and praiſe of *Cricket*, a book in the *Yorkſhire* dialect : he would be able to appreciate ſomewhat *Aſcham*’s poſition when he began to write the preſent work. For he lived in the very dawn of our modern learning. Not to ſpeak of the heſitation and doubt that always impedes any novelty, the abſence of any antecedent literature left him without any model of ſtyle. Accuſtomed as he had hitherto been to write chiefly in *Latin*, he muſt have found *Engliſh* compoſition both irkſome and laborious. Yet his love for his

\* folios 20. 21. Ed. 1570.

country, and his delight, even from childhood, in his native tongue overcame all difficulties. "Althoughe to haue vvrithen this boke either in latin or Greeke . . . . had been more easier and fit for mi trade in study, yet neuerthelesse, I supposinge it no point of honestie, that mi commodite should stop and hinder ani parte either of the pleasure or profite of manie, haue vvrithen this Englishe matter in the Englishe tongue, for Englishe men." \* In so doing, he has bequeathed to posterity a noble specimen of English language, expressing genuine English thought, upon a truly English subject.

Of the influence of this deliberate choice of Ascham on the literature of his time, Dr. N. Drake thus speaks :—

"The *Toxophilus* of this useful and engaging writer, was written in his native tongue, with the view of presenting the public with a specimen of a purer and more correct *English* style than that to which they had hitherto been accustomed ; and with the hope of calling the attention of the learned, from the exclusive study of the Greek and Latin, to the cultivation of their vernacular language. The result which he contemplated was attained, and, from the period of this publication, the shackles of Latinity were broken, and composition in *English* prose became an object of eager and successful attention. Previous to the exertions of Ascham, very few writers can be mentioned as affording any model for English style. If we except the Translation of Froissart by Bouchier, Lord Berners, in 1523, and the History of Richard III. by Sir Thomas More, certainly compositions of great merit, we shall find it difficult to produce an author of much value for his vernacular prose. On the contrary, very soon after the appearance of the *Toxophilus*, we find harmony and beauty in English style emphatically praised and enjoined." †

Following Plato both in the form and subtlety of his work, Ascham writes it after the counsel of Aristotle. "He that wyll wryte well in any tongue, muste folowe thys counel of Aristotle, to speake as the common people do, to thinke as wise men do : and so shoulde euery man vnderstande hym, and the iudgement of wyse men alowe hym." ‡

Now, we must leave the reader to listen to the pleasant talk of the two College Fellows, *Lover of Learning* and *Lover of Archery* ; as they discourse, beside the wheat fields in the neighbourhood of Cambridge, throughout the long summer's afternoon, upon 'the Booke and the Bowe.'

\* p. 14. † *Shakspeare and his Times*. i. 439 Ed 1817. ‡ p. 18.

# BIBLIOGRAPHY.

TOXOPHILUS.

\* Editions not seen.

(a) Issues in the Author's life time.

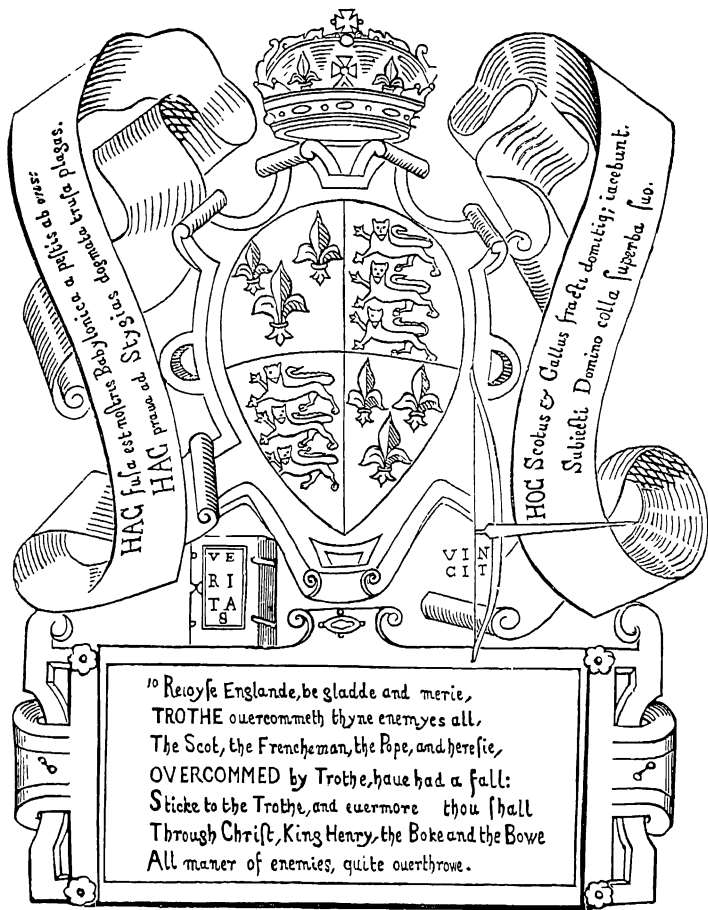
I. *As a separate publication.*

1. 1545. London. *Editio princeps*. Engraved title page, see  
1 vol. 4to. opposite page. The Colophon is as on p. 165.

(b) Issues subsequent to the Author's death.

I. *As a separate publication.*

2. 1571. London. TOXOPHILUS, The Schole, or partitions  
1 vol. 4to. of flogging containyd in ij. bookes, written  
by Roger Ascham, 1544. And now newlye  
perused. Pleasaunt for all Gentlemen and  
Yomen of England for theyr pastime to reade,  
and profitable for their vse to folovve bothe  
in vvarre and peace. Anno 1571. Imprinted  
at London in Fletestrete neare to Saint  
Dunstones Church by Thomas Marthe.
3. 1589. London. Same title as No. 2. AT LONDON. Printed  
1 vol. 8vo. by ABELL IEFFES, by the consent of *H. Marsh.* Anno 1589. The Colophon is  
¶ AT LONDON, Printed by Abell Ieffes,  
dwelling in Phillip Lane, at the Signe of  
the Bell. Anno Domini 1589.
6. 1788. Wrexham. Same title as No. 2, of which it is a  
1 vol. 8vo. modernized reprint. Ed. with a Dedication  
and Preface, by Rev. JOHN WALTERS M.A. Master of Ruthin School, and late Fellow  
of Jesus College, Oxford.
- 10 1865. London. 1 vol. 8vo. TOXOPHILUS: &c., published  
separately from Dr Giles' Edition, No. 9.
11. 1 July 1868. *English Reprints*: see title at page 1.  
London. 1 vol. 8vo.
- II. *With other works.*
4. 1761. London. The English Works of Roger Ascham, Pre-  
1 vol. 4to. ceptor to Queen Elizabeth. [Life by Dr JOHNSON.] Ed. by JAMES BENNETT, Master of  
the Boarding School at Hoddesdon, Herts.  
'Toxophilus' occupies pp 51-178.
5. n. d. London. 1 vol. 4to. Another impression of No 4.
- 7 1815. London. Same title as No. 4 A new edition. [Ed:  
1 vol. 4to. by J. G. COCHRANE, and limited to 250  
copies. *Dr Giles.*]
8. \*n. d. London. No. 7 'was re-issued some time afterwards,  
1 vol. 8vo. with a new title and the addition of a half-  
title, but without a date.' *Dr Giles, Pref. to  
his Edition No. 9.*
9. 1864-5. London. The Whole Works of Roger Ascham, now,  
3 vols. [vol. 1 has first collected and revised, with a life of the  
2 parts] 8vo. author; by Rev. DR GILES, formerly Fellow  
of C.C.C. Oxford. 'Toxophilus' occupies  
ii. 1-165. [This is by far the best edition of  
Ascham's works.]



*Gualterus Haddonus  
Cantabrigien.*

*Mittere qui celeres summa uelit arte sagittas,  
Ars erit ex isto summa profecta libro.  
Quicquid habent arcus rigidi, neruique rotundi,  
Sumere si libet, hoc sumere fonte licet.  
Aschamus est author, magnum quem fecit Apollo  
Arte sua, magnum Pallas & arte sua.  
Docta manus dedit hunc, dedit hunc mens docta libellum :  
Quæ uidet Ars Vfus uisa, parata facit.  
Optimus hæc author quia tradidit optima scripta,  
Conuenit hec uobis optima uelle sequi.*



*\* To the moſte gracious, and our moſt drad Soueraigne lord,  
 Kyng Henrie the. viii, by the grace of God, kyng  
 of Englande, Fraunce and Irelande, Defen-  
 der of the faythe, and of the church  
 of Englande and alſo of Irelande  
 in earth ſupreme head, next vn-  
 der Chriſt, be al health  
 victorie, and fe-  
 licitie.*



**W**HAT tyme as, moſte gracious Prince, your highnes this laſt year paſt, tooke that your mooſt honorable and victoriorious iourney into Fraunce, accompanied vvith ſuch a porte of the Nobilitie and yeomanrie of Englande, as neyther hath bene lyke knovven by experience, nor yet red of in Hiſtorie : accompanied alſo vvith the daylie prayers, good hartes, and vvilles of all and euery one your graces ſubiectes, leſte behinde you here at home in Englande : the ſame tyme, I beinge at my booke in Cambrige, ſorie that my litle habilitie could ſtretch out no better, to helpe forvvard ſo noble an enterprice, yet vvith my good vvylle, prayer, and harte, nothinge behynde hym that vvvas formoſte of all, conceyued a vvonderful deſire, bi the praier, vvifhing, talking, and communication that vvvas in euery mans mouth, for your Graces mooſt victoriorious retourne, to offer vp ſumthinge, at your home cumming to your Highneſſe, vvwhich ſhuld both be a token of mi loue and deutie tovvard your Maieſtie, and alſo a ſigne of my good minde and zeale tovvarde mi countrie.

This occaſion geuen to me at that time, cauſed me

\* This dedication is entirely omitted in ſecond edition, 1571.

to take in hand againe, this litle purpose of shoting, begon of me before, yet not ended than, for other studies more mete for that trade of liuinge, vvhiche God and mi frendes had set me vnto. But vvhen your Graces moſte ioiſull and happie victorie preuented mi dailie and ſpedie diligencie to performe this matter, I vvas compelled to vvaite an other time to prepare and offer vp this litle boke vnto your Maieſtie. And vvhan it hath pleaſed youre Highneſſe of your infinit goodneſſe, and alſo your moſt honorable Counſel to knowv and perſe ouer the contentes, and ſome parte of this boke, and ſo to alovv it, that other men might rede it, throughe the furderaunce and ſetting forth of the right worſhipfull and mi Singuler good Maſter ſir Vvilliam Pagette Knight, moſt vvorthie Secretarie to your highnes, and moſt open and redie ſuccoure to al poore honeſt learned mens ſutes, I moſt humble beſeche your Grace to take in good vvorth this litle treatiſe purpoſed, begon, and ended of me onelie for this intent, that Labour, Honeſt paſtime and Vertu, might recouer againe that place and right, that Idleneſſe, Vnthrifſtie gamning and Vice hath put them fro.

And althoughe to haue vvritten this boke either in latin or Greke (vvhich thing I vvold be verie glad yet to do, if I might ſurelie knowv your Graces pleaſure there in) had bene more eaſier and fit for mi trade in ſtudy, yet neuertheleſſe, I ſuppoſinge it no point of honeſtie, that mi commodite ſhould ſtop and hinder ani parte either of the pleaſure or profite of manie, haue vvritten this Engliſhe matter in the Engliſhe tongue, for Engliſhe men: vvhere in this I truſt that your Grace (if it ſhall pleaſe your Highneſſe to rede it) ſhal perceaue it to be a thinge Honeſte for me to vvrite, pleaſaunt for ſome to rede, and profitable for manie to ſolovv, contening a paſtime, honeſt for the minde, holfome for the body, fit for eueri man, vile for no man, vſing the day and open place for Honeſtie to rule it, not lurking in corners for miſorder to abuſe it.

Therefore I trust it shal apere, to be bothe a sure token  
 of my zeele to set forvvarde shoothinge, and some signe  
 of my minde, tovvardes honestie and learninge.

Thus I vvill trouble your Grace no longer, but  
 vvith my daylie praier, I vvill beseeche God to  
 preferue your Grace, in al health and fel-  
 citie : to the feare and ouerthrowve  
 of all your ennemies : to the  
 pleasure, ioyfulnesse and  
 succour of al your sub-  
 iectes : to the vtter  
 destruction  
 of papi-  
 strie and heresie : to the con-  
 tinuall setting forth of  
 Goddes vvorde  
 and his glo-  
 rie.

Your Graces most  
 bounden Scholer,

Roger Ascham

# TO ALL GENTLE MEN AND YOMEN OF ENGLANDE.



As the wyse man came to Crefus the ryche kyng, on a tyme, when he was makynge newe shyppes, purposyng to haue subdued by water the out yles lying betwixt Grece and Asia minor: What newes now in Grece, saith the king to Bias? None other newes, but these, sayeth Bias: that the yles of Grece haue prepared a wonderful companye of horsemen, to ouerrun Lydia withall. There is nothyng vnder heauen, sayth the kynge, that I woulde so soone wysse, as that they durst be so bolde, to mete vs on the lande with horse. And thinke you sayeth Bias, that there is anye thyng which they wolde sooner wysse, then that you shulde be so fonde, to mete them on the water with shyppes? And so Crefus hearyng not the true newes, but perceuyng the wise mannes mynde and counsell, both gaue then ouer makynge of his shyppes, and left also behynde him a wonderful example for all commune wealthes to folowe: that is euermore to regarde and set most by that thing wherevnto nature hath made them moost apt, and vse hath made them moost fitte.

By this matter I meane the shotyng in the long bowe, for English men: which thyng with all my hert I do wysse, and if I were of authoritie, I wolde counsel all the gentlemen and yomen of Englande, not to chaunge it with any other thyng, how good soeuer it seme to be: but that styll, accordyng to the oulde wont of England, youth shoulde vse it for the moost honest pastyme in peace, that men myght handle it as a mooste sure weapon in warre. Other stronge weapons whiche bothe experience doth proue to be good, and the

wyfdom of the kinges Maieftie and his counfel prouydes to be had, are not ordeyned to take away fhotyng : but yat both, not compared together, whether fhould be better then the other, but fo ioyned together that the one fhoulde be alwayes an ayde and helpe for the other, myght fo ftrengthen the Realme on all fydes, that no kynde of enemy in any kynde of weapon, myght paffe and go beyonde vs.

For this purpofe I, partelye prouoked by the counfell of fome gentlemen, partly moued by the loue whiche I haue alwayes borne towarde fhotyng, haue wrytten this lytle treatife, wherein if I haue not fatiffyed any man, I trust he wyll the rather be content with my doying, bycaufe I am (I fuppoſe) the firſte, whiche hath ſayde any thyng in this matter (and fewe begynnyngeſ be perfect, ſayth wyſe men) And alſo bycaufe yf I haue ſayed a miſſe, I am content that any man amende it, or yf I haue ſayd to lytle, any man that wyl to adde what hym pleaſeth to it.

My minde is, in profitynge and pleaſynge euery man, to hurte or diſpleaſe no man, intendencyng none other purpoſe, but that youthe myght be ſtyrred to labour, honeſt paſtyme, and vertue, and as much as laye in me, plucked from ydlenes, vnthriftie games, and vice : whyche thing I haue laboured onely in this booke, ſhewynge howe fit ſhootyng is for all kyndes of men, howe honeſt a paſtyme for the mynde, howe holfome an exerciſe for the bodye, not vile for great men to uſe, not coſtlye for poore men to ſuſteyne, not lurking in holes and corners for ill men at theyr pleaſure, to miſuſe it, but abiding in the open ſight and face of the worlde, for good men if it fault by theyr wiſdome to correct it.

And here I woulde deſire all gentlemen and yomen, to uſe this paſtime in ſuche a mean, that the outragiousnes of great gamyng, ſhuld not hurte the honeſtie of fhotyng, which of his owne nature is alwayes ioyned with honeſtie : yet for mennes faultes oftentymes blamed vnworthely, as all good thynges haue ben, and euer more ſhall be.

If any man woulde blame me, eyther for takynge such a matter in hande, or els for writing it in the Englyshe tongue, this answere I may make hym, that whan the beste of the realme thinke it honest for them to vse, I one of the meaneſt forte, ought not to suppose it vile for me to write : And though to haue written it in an other tonge, had bene bothe more profitable for my study, and also more honest for my name, yet I can thinke my labour wel bestowed, yf with a little hynderaunce of my profyt and name, maye come any fourtheraunce, to the pleasure or commoditie, of the gentlemen and yeomen of Englande, for whose sake I tooke this matter in hande. And as for ye Latin or greke tonge, euery thing is so excellently done in them, that none can do better : In the Englysh tonge contrary, euery thinge in a maner so meanly, bothe for the matter and handelynge, that no man can do worſe. For therein the least learned for the moſte parte, haue ben alwayes moost redye to wryte And they whiche had leaſte hope in latin, haue bene moſte bould in englyshe : when ſurelye euery man that is moſte ready to taulke, is not moost able to wryte. He that wyll wryte well in any tongue, muſte folowe thys counſel of Aristotle, to ſpeake as the common people do, to thinke as wiſe men do ; and ſo ſhoulde euery man vnderſtande hym, and the iudgement of wyſe men alowe hym. Many Engliſh writers haue not done ſo, but vſinge ſtraunge wordes as latin, french and Italian, do make all thinges darke and harde. Ones I communed with a man whiche reaſoned the englyshe tongue to be enryched and encreaſed therby, ſayinge : Who wyll not prayſe that feaſte, where a man ſhall drinke at a diner, bothe wyne, ale and beere ? Truly quod I, they be all good, euery one taken by hym ſelfe alone, but if you putte Malueſye and ſacke, read wyne and white, ale and beere, and al in one pot, you ſhall make a drynke, neyther eaſie to be knowen, nor yet holfom for the bodye. Cicero in folowyng Iſocrates, Plato and Demosthenes, increaſed the latine tounge after an

other forte. This waye, bycause dyuers men yat write, do not know, they can neyther folowe it, bycause of theyr ignorauncie, nor yet will prayse it, for verye arrogauncie, ii faultes, feldome the one out of the others companie.

Englysh writers by diuerfitie of tyme, haue taken diuerse matters in hande. In our fathers tyme nothing was red, but bookes of fayned cheualrie, wherein a man by redinge, shuld be led to none other ende, but onely to manslaughter and baudrye. Yf any man suppose they were good ynough to passe the time with al, he is deceyued. For surelye vayne woordes doo woorke no smal thinge in vayne, ignoraunt, and younge mindes, specially yf they be gyuen any thyng thervnto of theyr owne nature. These bokes (as I haue heard say) were made the moste parte in Abbayes, and Monasteries, a very lickyly and fit fruite of fuche an ydle and blynde kinde of lyuynge.

In our tyme nowe, whan euery manne is gyuen to knowe muche rather than to liue wel, very many do write, but after fuche a fashion, as very many do shoote. Some shooters take in hande stronger bowes, than they be able to mayntayne. This thyng maketh them summtyme, to outshoote the marke, summtyme to shote far wyde, and perchaunce hurte summe that looke on. Other that neuer learned to shote, nor yet knoweth good shafte nor bowe, will be as busie as the best, but fuche one commonly plucketh doune a fyde, and crafty archers which be agaynst him, will be bothe glad of hym, and also euer ready to laye and bet with him: it were better for fuche one to sit doune than shote. Other there be, whiche haue verye good bowe and shaftes, and good knowledge in shootinge, but they haue bene brought vp in fuche euyl fauoured shootynge, that they can neyther shoote fayre, nor yet nere. Yf any man wyll applye these thynges together, shal not se the one farre differ from the other.

And I also amonges all other, in writinge this lytle treatise, haue folowed summe yonge shooters, whiche

bothe wyll begyn to shoote, for a lytle moneye, and also wyll vse to shote ones or twife about the marke for nought, afore they beginne a good. And therfore did I take this little matter in hande, to assaye my selfe, and hereafter by the grace of God, if the iudgement of wyfe men, that looke on, thinke that I can do any good, I maye perchaunce caste my shafte amonge other, for better game.

Yet in writing this booke, some man wyll maruayle perchaunce, why that I beyng an vnperfyte shoter, shoulde take in hande to write of makynge a perfyte archer: the same man peradventure wyll maruayle, howe a whettestone whiche is blunte, can make the edge of a knife sharpe: I woulde ye same man shulde consider also, that in goyng about anye matter, there be. iiii. thinges to be considered, doynge, sayng, thinking and perfectnesse: Firste there is no man that doth so wel, but he can saye better, or elles summe men, whiche be now starke nought, shuld be to good. Agayne no man can vtter wyth his tong, so wel as he is able to imagin with his minde, and yet perfectnesse it selfe is farre aboue all thinking. Than seeing that sayng is one steppe nerer perfectenesse than doynge, let euery man leue marueylng why my woorde shall rather expresse, than my dede shall perfourme perfecte shootinge.

I truste no man will be offended with this litle booke excepte it be summe fletchers and bowyers, thinking hereby that manye that loue shootynge shall be taughte to refuse fuche noughtie wares as they woulde vtter. Honest fletchers and bowyers do not so, and they that be vnhonest, oughte rather to amende them selues for doinge ill, than be angrie with me for saynge wel. A fletcher hath euen as good a quarell to be angry with an archer that refuseth an ill shaft, as a bladesmith hath to a fletcher yat forsaketh to bye of him a noughtie knyfe. For as an archer must be content that a fletcher know a good shafte in euery poynte for the perfecter makynge of it, So an honeste fletcher will also be content that a shooter knowe a good shafte in euery



poynte for the perfiter vsing of it: bicause the one knoweth like a fletcher how to make it, the other knoweth lyke an archer howe to vse it. And seyng the knowlege is one in them bothe, yet the ende diuerse, surely that fletcher is an enemye to archers and artillery, whiche can not be content that an archer knowe a shafte as well for his vse in shotyng, as he hym selfe shoulde knowe a shafte, for hys aduauntage in fellyng. And the rather bycause shaftes be not made so muche to be solde, but chesely to be vsed. And seyng that vse and occupieng is the ende why a shafte is made, the making as it were a meane for occupying, surely the knowlege in euery poynte of a good shafte, is more to be required in a shooter than a fletcher.

Yet as I sayde before no honest fletcher will be angry with me, seinge I do not teache howe to make a shafte whiche belongeth onely to a good fletcher, but to knowe and handle a shafte, which belongeth to an archer. And this lytle booke I truste, shall please and profite both partes: For good bowes and shaftes shall be better knownen to the commoditie of al shoters, and good shotyng may perchaunce be the more occupied to the profite of all bowyers and fletcheres. And thus I praye God that all fletcheres getting theyr lyuynge truly, and al archers vsynge shootynge honestly, and all maner of men

that fauour artillery, may lyue continuallie in

healthe and merineffe, obeying theyr

prince as they shulde, and louing

God as they ought, to whom

for al thinges be al ho-

nour and glorye for

euer. Amen

# TOXOPHILVS,

## The schole of shootinge conteyned in tvvo bookes.

*To all Gentlemen and yomen of Englande,  
pleasaunte for theyr pastyme to rede,  
and profitable for theyr use  
to folow, both in war  
and peace.*

The contentes of the first booke.

Earnest businesse ought to be refreshed wyth honeste pastyme. . . .	Fol. 1.	[A p. 25.]
Shootyng most honest pastyme. . . .	3.	[B 29.]
The inuention of shootinge. . . .	5.	[C 31.]
Shootyng fit for princes and greate men. 5.	[	32.]
Shootyng, fit for Scholers and studentes. 8.	[D	37.]
Shootyng fitter for studentes than any musike or Instrumentes. . . .	9.	[E 39.]
Youthe ought to learne to finge. . . .	11.	[ 41.]

No manner of man doth or can vse to  
much shootynge. . . . 14. [ p. 44.]

Agaynste vnlawfull gammes and namelye  
cardes and dife. . . . 16. [F 49.]

Shootynge in war. . . . 24. [G 62.]

Obedience the best propertie of a Soul-  
dyar. . . . 25. [ 63.]

Reafons and authorites agaynste shoot-  
ynge in war with the confutacion of the  
same. . . . 26. [ 65.]

God is pleased with stronge wepons and  
valyaunt feates of war. . . . 28. [ 70.]

The commoditie of Shootynge in war  
throughe the Histories Greke and Latin,  
and all nations Christen and Heathen. 29. [H 70.]

Vse of shootynge at home causethe  
stronge shootinge in warre. . . . 41. [I 88.]

Vse of shootynge at home, except men  
be apte by nature, and connyng by teach-  
yng, doth litle good at all. . . . 43. [ 91.]

Lacke of learnynge to shoote causethe Eng-  
lande lacke many a good archer. . . . 46. [ 95.]

In learnyng any thyng, a man must couete  
to be best, or els he shal neuer attayne to  
be meane. . . . 47. [ 98.]



# TOXOPHILVS,

A,

## The first boke of the schole of shoting.

Philologus.

Toxophilus.



Philologus You studie to fore Toxophile.

A

Tox. I wil not hurt my self ouer-  
moche I warraunt you.

Phi. Take hede you do not, for we  
Physicians saye, that it is nether good for  
the eyes in so cleare a Sunne, nor yet holsome for ye  
bodie, so soone after meate, to looke vpon a mans boke.

Tox. In eatinge and studyinge I will neuer folowe  
anye Physike, for yf I dyd, I am sure I shoulde haue small  
pleasure in the one, and lesse courage in the other.  
But what newes draue you hyther I praye you?

Phi. Small newes trulie, but that as I came on  
walkynge, I fortunied to come with thre or foure that  
went to shote at the pryckes: And when I sawe not  
you amonges them, but at the last espyed you lokynge  
on your booke here so sadlye, I thought to come and  
holde you with some communication, lest your boke  
shoulde runne awaye with you. For me thought by  
your waueryng pace and earnest lokying, your boke  
led you, not you it.

**Cor.** In dede as it chaunced, my mynde went faster then my feete, for I happened here to reade in *Phedro Platonis*, a place that entretes wonderfullie of the nature of soules, which place (whether it were for  
In Phedro.  
 the passyng eloquence of Plato, and the Greke tongue, or for the hyghe and godlie description of the matter, kept my mynde so occupied, that it had no leifure to loke to my feete. For I was reding howe some soules being well fethered, flewe alwayes about heauen and heauenlie matters, other some hauinge their fethers mowted awaye, and droupinge, sanke downe into earthlie thinges.

**Phi.** I remembre the place verie wel, and it is wonderfullie sayd of Plato, and now I se it was no maruell though your fete fayled you, seing your minde flewe so fast.

**Cor.** I am gladd now that you letted me, for my head akes with loking on it, and bycause you tell me so, I am verie forie yat I was not with those good feloes you spake vpon, for it is a verie faire day for a man to shote in.

**Phi.** And me thinke you were a great dele better occupied and in better companie, for it is a very faire daye for a man to go to his boke in.

**Cor.** Al dayes and wethers wil serue for that purpose, and surelie this occasion was ill lost.

**Phi.** Yea but clere wether maketh clere mindes, and it is best as I suppose, to spend ye best time vpon the best thinges: And me thought you shot verie wel, and at that marke, at which euery good scoler shoulde moste busilie shote at. And I suppose it be a great dele more pleasure also, to se a soule flye in Plato, then a shafte flye at the prickes. I graunte you, shoting is not the worst thing in the world, yet if we shote, and time shote, we ar[e] not like to be great winners at the length. And you know also wescholers haue more earnest and weightie matters in hand, nor we be not borne to pastime and pley, as you know wel ynough who sayth.

**Cor.** Yet the same man in the same place *Philologe*,

by your leue, doth admitte holsome, honest  
 and manerlie pastimes to be as necessarie  
 to be mingled with sad matters of the minde, as eating  
 and sleping is for the health of the body, and yet we  
 be borne for neither of bothe. And Aris-  
 totle him selfe sayth, yat although it were  
 a fonde and a chylidish thing to be to earnest in pastime  
 and play, yet doth he affirme by the authoritie of the  
 ould Poet Epicharmus, that a man may vse play for  
 earnest matter sake. And in an other place,  
 yat as rest is for labour, and medicines for  
 helth, so is pastime at tymes for sad and weightie  
 studie.

M. Cic. in off.

Arist. de mo-  
ribus, 10. 6.Arist. Pol.  
8. 3.

**Phī.** How moche in this matter is to be giuen to  
 ye auctoritie either of Aristotle or Tullie, I can not  
 tel, seing sad men may wel ynough speke merily for a  
 merie matter, this I am sure, whiche thing this faire  
 wheat (god saue it) maketh me remembre, yat those  
 husbandmen which rise erliest, and come latest home,  
 and are content to haue their diner and other drinck-  
 ings, broughte into the fiede to them, for feare of  
 losing of time, haue fatter barnes in haruest, than  
 they whiche will either slepe at none time of the daye,  
 or els make merie with their neighbours at the ale.  
 And so a scholer yat purposeth to be a good husband,  
 and desireth to reape and enioy much fruite, of learn-  
 inge, muste tulle and sowe thereafter. Our beste seede  
 tyme, which be scholers, as it is verie tymelye, and  
 whan we be yonge: so it endureth not ouerlonge, and  
 therefore it maye not be let slippe one houre, oure  
 grounde is verie harde, and full of wedes, our horse  
 wherwith we be drawen very wylde as Plato sayth.  
 And infinite other mo lettes whiche wil  
 make a thriftie scholer take hede how he  
 spendeth his tyme in sporte and pleye.

In Phedro.

**Cor.** That Aristotle and Tullie spake earnestlie, and  
 as they thought, the earnest matter which they entreate  
 vpon, doth plainlye proue. And as for your hus-  
 bandrie, it was more probablie tolde with apt wordes

propre to ye thing, then throughly proued with reasons belongynge to our matter. Far contrariwise I herd my selfe a good husbande at his boke ones saye, that to omit studie somtime of the daye, and sometime of the yere, made asmoche for the encrease of learning, as to let the land lye sometime falloe, maketh for the better encrease of corne. This we se, yf the lande be plowed euerye yere, the corne commeth thinne vp, the eare is short, the grayne is small, and when it is brought into the barne and threshed, gyueth very euill faul. So those which neuer leaue poring on their bokes, haue oftentimes as thinne inuention, as other poore men haue, and as smal wit and weight in it as in other mens. And thus youre husbandrie me thinke, is more like the life of a couetouse snudge that oft very euill preues, then the labour of a good husband that knoweth wel what he doth. And surelie the best wittes to lerning must nedes haue moche recreation and ceasing from their boke, or els they marre them selues, when base and dompysshe wittes can neuer be hurte with continuall studie, as ye se in luting, that a treble minikin string must alwayes be let down, but at suche time as when a man must nedes playe: when ye base and dull stryng nedeth neuer to be moued out of his place. The same reason I finde true in two bowes that I haue, wherof the one is quicke of cast, tricke, and trimme both for pleasure and profyte: the other is a lugge flowe of cast, folowing the string, more sure for to last, then pleasaunt for to vse. Now sir it chaunced this other night, one in my chambre wolde nedes bende them to proue their strength, but I can not tel how, they were both left bente tyll the nexte daye at after dyner: and when I came to them, purposing to haue gone on shoting, I found my good bowe clene cast on the one side, and as weake as water, that surelie (if I were a riche man) I had rather haue spent a crowne; and as for my lugge, it was not one whyt the worse: but shotte by and by as wel and as farre as euer it dyd. And euen so I am sure that



good wittes, except they be let downe like a treble string, and vnbenet like a good casting bowe, they wil neuer last and be able to continue in studie. And I know where I speake this *Philologe*, for I wolde not saye thus moche afore yong men, for they wil take soone occasion to studie litle ynough. But I saye it therfore bicause I knowe, as litle studie getteth litle learninge or none at all, so the moost studie getteth not ye moost learning of all. For a mans witte fore occupied in earnest studie, must be as wel recreated with some honest pastime, as the body fore laboured, must be refreshed with slepe and quietnesse, or els it can not endure very longe, as the noble poete sayeth.

*What thing wants quiet and meri rest endures but a smal while.*

Ouid.

And I promise you shoting by my iudgement, is **B** ye moost honest pastime of al, and suche one I am sure, of all other, that hindreth learning litle or nothing at all, whatfoeuer you and some other saye, whiche are a gret dele iorer against it alwaies than you nede to be.

**Phi.** Hindereth learninge litle or nothings at all? that were a meruayle to me truelie, and I am sure feing you say so, you haue some reason wherewith you can defende shooting withall, and as for wyl (for the loue that you beare towarde shotinge) I thinke there shall lacke none in you. Therefore feinge we haue so good leysure bothe, and no bodie by to trouble vs: and you so willinge and able to defende it, and I so redy and glad to heare what may be sayde of it I suppose we canne not passe the tyme better ouer, neyther you for ye honestie of your shoting, nor I for myne owne mindsfake, than to se what can be sayed with it, or agaynste it, and speciallie in these dayes, whan so many doeth vse it, and euerie man in a maner doeth common of it.

**Cor.** To speake of shootinge *Philologe*, trulye I woulde I were so able, either as I my selfe am willing or yet as the matter deferueth, but feing with wiffhing we can not haue one nowe worthie, whiche so worthie

a thinge can worthilie praise, and although I had rather haue anie other to do it than my selfe, yet my selfe rather then no other. I wil not fail to saye in it what I can wherin if I saye litle, laye that of my litle habilitie, not of the matter it selfe which deserueth no lyttle thinge to be sayde of it.

**¶** If it deserue no litle thinge to be sayde of it Toxophile, I maruell howe it chaunceth than, that no man hitherto, hath written any thinge of it: wherin you must graunte me, that eyther the matter is noughte, vnworthye, and barren to be written vpon, or els some men are to blame, whiche both loue it and vse it, and yet could neuer finde in theyr heart, to saye one good woorde of it, seinge that very triflinge matters hath not lacked great learned men to sette them out, as gnattes and nuttes, and many other mo like thinges, wherefore eyther you may honestlie laye verie great fault vpon men bycause they neuer yet prayfed it, or els I may iustlie take awaye no litle thinge from shooting, bycause it neuer yet deserued it.

**Tox.** Trulye herein Philologe, you take not so muche from it, as you giue to it. For great and commodious thynges are neuer greatlie prayfed, not bycause they be not worthie, but bicause their excellencie nedeth no man hys prayse, hauinge all theyr commendation of them selfe not borrowed of other men his lippes, which rather prayse them selfe, in spekyng much of a litle thyng than that matter whiche they entreat vpon. Great and good thinges be not prayfed. For who euer prayfed Hercules (sayeth the Greke prouerbe). And that no man hitherto hath written any booke of shoting the fault is not to be layed in the thyng whiche was worthie to be written vpon, but of men which were negligent in doyng it, and this was the cause therof as I suppose. Menne that vsed shootyng moste and knewe it best, were not learned: men that were lerned, vsed litle shooting, and were ignorant in the nature of the thyng, and so fewe menne hath bene that hitherto were able to wryte vpon it. Yet howe

longe shotyping hath continued, what common wealthes hath moſte vſed it, howe honeſte a thyng it is for all men, what kynde of liuing ſo euer they folow, what pleaſure and profit commeth of it, both in peace and warre, all maner of tongues and writers, Hebrue, Greke and Latine, hath ſo plentifullie ſpoken of it, as of fewe other thinges like. So what ſhooting is howe many kindes there is of it, what goodneſſe is ioyned with it, is tolde: onelye howe it is to be learned and brought to a perfectneſſe amonges men, is not toulde.

**Phī.** Than *Toxophile*, if it be ſo as you do ſaye, let vs go forwarde and examin howe plentifullie this is done that you ſpeke, and firſte of the inuention of it, than what honeſtie and profit is in the vſe of it, bothe for warre and peace, more than in other paſtimes, laſte of all howe it ought to be learned amonges men for the encrease of it, which thinge if you do, not onelye I nowe for youre communication but many other mo, when they ſhall knowe of it, for your labour, and ſhotying it ſelfe alſo (if it coulde ſpeke) for your kyndneſſe, wyl can you very moche thanke.

**Toxoph.** What good thynges men ſpeake of ſhoting and what good thinges ſhooting bringes to men as my wit and knowlege will ſerue me, gladly ſhall I ſay my mind. But how the thing is to be learned I will ſurely leue to ſome other which bothe for greater experience in it, and alſo for their lerninge, can ſet it out better than I.

**Phī.** Well as for that I knowe both what you can do in ſhooting by experience, and yat you can alſo ſpeke well ynough of ſhooting, for youre learning, but go on with the firſt part. And I do not doubt, but what my deſyre, what your loue toward it, the honeſtie of ſhoting, the profite that may come thereby to many other, ſhall get the ſeconde parte out of you at the laſt.

**Toxoph.** Of the firſt finders out of ſhoting, diuers **C** men diuerſlye doo wryte. Claudiane the poete ſayth that nature gaue example of ſhotyng firſt, by the Porpentine, which doth ſhote his prickes, and will hitte any thinge that fightes with it: Claudianus in hīſtri.

whereby men learned afterwarde to immitate the same in findyng out both howe and shaftes. Plinie referreth it to Schythes the sonne of Iupiter. Better and more noble wryters bringe shoting from a more noble inuentour: as Plato, Calimachus, and Galene from Apollo. Yet longe afore those dayes do we reade in the bible of shotinge expreslye. And also if we shall beleue Nicholas de Lyra, Lamech killed Cain with a shafte. So this great continuaunce of shoting doth not a lytle praise shotinge: nor that neither doth not a litle set it oute, that it is referred to th[e] inuention of Apollo, for the which poynt shoting is highlye praised of Galene: where he sayth, yat mean craftes be first found out by men or beastes, as weauing by a spider, and suche other: but high and commendable sciences by goddes, as shotinge and musicke by Apollo. And thus shotynge for the necessitie of it vsed in Adams dayes, for the noblenesse of it referred to Apollo, hath not ben onelie commended in all tungen and writers, but also had in greate price, both in the best commune wealthes in warre tyme for the defence of their countrie, and of all degrees of men in peace tyme, bothe for the honestie that is ioyned with it, and the profyte that foloweth of it.

Plin. 7. 56.

In sympo.  
In hym.  
Apollo  
Gen. 21.

Nic de lyra.

Galen in ex-  
hor. ad bo-  
nas artes.

**Philol.** Well, as concerning the fyndinge oute of it, litle prayse is gotten to shotinge therby, seinge good wittes maye mooste easelye of all fynde oute a trifyllynge matter. But where as you saye that mooste commune wealthes haue vsed it in warre tyme, and all degrees of men maye verye honestlye vse it in peace tyme: I thynke you can neither shewe by authoritie, nor yet proue by reason.

**Coryphi.** The vse of it in warre tyme, I wyll declare hereafter. And firste howe all kindes and sortes of men (what degree foeuer they be) hath at all tymes afore, and nowe maye honestlye vse it: the example of mooste noble men verye well doeth proue.

Cyaxares the kynge of the Medees, and greate graundefather to Cyrus, kepte a forte of Sythians with him onely for this purpose, to teache his sonne Aftyages to shote. Cyrus being a childe was brought vp in shoting, which thinge Xenophon wolde neuer haue made mention on, except it had ben fitte for all princes to haue vfed: feing that Xenophon wrote Cyrus lyfe (as Tullie sayth) not to shewe what Cyrus did, but what all maner of princes both in pastimes and ernest matters ought to do.

Herod. in clio.

Xen. in insti  
Cyn. 1.Ad Quint.  
Fra. 1. 1.

Darius the first of that name, and king of Persie shewed plainly howe fit it is for a kinge to loue and vse shotyng, whiche commaunded this sentence to be grauen in his tombe, for a Princelie memorie and prayse.

*Darius the King lieth buried here*

Staabo. 15.

*That in shooting and riding had neuer pere.*

Agayne, Domitian the Emperour was so cunning in shoting that he coulde shote betwixte a mans fingers standing as farre of, and neuer hurt him. Comodus also was so excellent, and had so sure a hande in it, that there was nothing within his retche and shote, but he wolde hit it in what place he wolde: as beastes runninge, either in the heed, or in the herte, and neuer mysse, as Herodiane sayeth he sawe him selfe, or els he coulde neuer haue beleued it.

Tranq. Suet.

Herodia. 1.

**¶** Hi. In dede you praise shoting very wel, in yat you shewe that Domitian and Commodus loue shotinge, suche an vngracious couple I am sure as a man shall not fynde agayne, if he raked all hell for them.

**¶** Toroph. Wel euen as I wyll not commende their ilnesse, so ought not you to dispraise their goodnesse, and in dede, the iudgement of Herodian vpon Commodus is true of them bothe, and that was this: that

beside strength of bodie and good shotinge, they hadde no princelie thing in them, which sayng me thinke commendes shoting wonderfullie, callinge it a princelie thinge.

Furthermore howe commendable shotinge is for princes: Themistius the noble philosopher Themist.  
in ora, 6. sheweth in a certayne oration made to Theodosius th[e] emperoure, wherin he doeth commende him for. iiii. thinges, that he vsed of a childe. For shotinge, for rydinge of an horse well, and for feates of armes.

Moreouer, not onelye kinges and emperours haue ben brought vp in shoting, but also the best commune wealthes that euer were, haue made goodlie actes and lawes for it, as the Persians which vnder Cyrus conquered in a maner all the worlde, had a lawe that their children shulde learne three Herod. in clio. thinges, onelie from v. yeare oulde vnto. xx. to ryde an horse well, to shote well, to speake truthe Leo de strag.  
tag. 20. alwayes and neuer lye. The Romaines (as Leo the[e]mperour in his booke of sleightes of warre<sup>a</sup> telleth) had a lawe that euery man shoulde vse shoting in peace tyme, while he was. xl. yere olde and that euerye houle shoulde haue a bowe, and. xl. shaftes ready for all nedes, the omittinge of whiche lawe (sayth Leo) amonges the youthe, hath ben the onely occasion why the Romaines lost a great dele of their empire. But more of this I wil speake when I come to the profite of shoting in warre. If I shuld rehearse the statutes made of noble princes of Englande in parliamentes for the settinge forward of shoting, through this realme, and specially that acte made for shoting the thyrde yere of the reygne of our moost drad soueraygne lorde king Henry the. viii. I could be very long. But these fewe examples specially of so great men and noble commune wealthes, shall stand in stede of many.

**¶**Thi. That suche princes and suche commune welthes haue moche regarded shoting, you haue well

declared. But why shotinge ought so of it selfe to be regarded, you haue scarcelye yet proued.

**Tor.** Examples I graunt out of histories do shew a thing to be so, not proue a thing why it shuld be so. Yet this I suppose, yat neither great mens qualities being commendable be without great authoritie, for other men honestly to folow them: nor yet those great learned men that wrote suche thinges, lacke good reason iustly at al tymes for any other to approue them. Princes beinge children oughte to be brought vp in shoting: both bycause it is an exercise moost holsom, and also a pastyme moost honest: wherin labour prepareth the body to hardnesse, the minde to couragiousnesse, sufferyng neither the one to be marde with tendernesse, nor yet the other to be hurte with ydlenesse: as we reade how Sardanapalus and suche other were, bycause they were not brought vp with outwarde honest payneful pastymes to be men: but cockerde vp with inwarde noughtie ydle wantonnesse to be women. For how fit labour is for al youth, Iupiter or els Minos amonges them of Grece, and Lycurgus amonges the Lacedemonians, do Cic. 2. Tus. shewe by their lawes, which neuer or- Qu deyned any thing for ye bringyng vp of youth that was not ioyned with labour. And the labour which is in shoting of al other is best, both bycause it encreaseth strength, and preferueth health moost, beinge not vehement, but moderate, not ouerlaying any one part with werysomnesse, but softly exercisyng euey parte with equalnesse, as the armes and breastes with drawinge, the other parties with going, being not so paynfull for the labour as pleasaunt for the pastyme, which exercise by the iudgement of the best physicions, is most allowable. By shoting also is the mynde honestly exercised where a man alwaies desireth to Gal. 2. de be best (which is a worde of honestie) and san. tuend. that by the same waye, that vertue it selfe doeth, couetinge to come nighest a moost perfite ende or meane standing betwixte. ii. extremes, escheweing

shorte, or gone, or either syde wide, for the which causes Aristotle him selfe sayth that shoting and vertue is very like. Moreouer that shoting of all other is the moost honest pastyme, and hath leest occasion to noughtinesse ioyned with it. ii. thinges very playnelye do proue, which be as a man wolde saye, the tutours and ouerseers to shotinge: Daye light and open place where euerye man doeth come, the maynteyners and keepers of shoting, from all vn honest doing. If shotinge faulte at any tyme, it hydes it not, it lurkes not in corners and huddermother: but openly accuseth and bewrayeth it selfe, which is the nexte waye to amendement, as wyfe men do saye. And these thinges I suppose be signes, not of noughtinesse, for any man to disallowe it: but rather verie playne tokens of honestie, for euerye man to praye it.

Arist. 1. de morib.

The vse of shotinge also in greate mennes chyl dren shall greatlye encrease the loue and vse of shotinge in all the residue of youth. For meane mennes myndes loue to be lyke greate menne, as Plato and Isocrates do saye. And that euerye bodye shoulde learne to shote when they be yonge, defence of the commune wealth, doth require when they be olde, which thing can not be done mightelye when they be men, excepte they learne it perfitleye when they be boyes. And therefore shotinge of all pastymes is moost fitte to be vsed in childhode: bycause it is an imitation of moost earnest thinges to be done in manhode.

Iso. in nic.

Wherefore, shoting is fitte for great mens children, both bycause it strengthneth the body with hol some labour, and pleaseth the mynde with honest pastime and also encourageth all other youth earnestlye to folowe the same. And these reasons (as I suppose) stirred vp both great men to bring vp their chyl dren in shotinge, and also noble commune wealthes so straytelye to commaunde shoting. Therefore seinge Princes moued by honest occasions, hath in al commune wealthes vsed



shotynge, I suppose there is none other degree of men, neither lowe nor hye, learned nor leude, yonge nor oulde.

**Phil.** You shal nede wade no further in this matter *Toxophile*, but if you can proue D me thatscholers and men gyuen to learning maye honestlie vse shooting, I wyll soone graunt you that all otherfortes of men maye not onelye lesfullie, but ought of dutie to vse it. But I thinke you can not proue but that all these examples of shotinge brought from so longe a tyme, vsed of so noble princes, confirmed by so wyse mennes lawes and iudgementes, are sette afore temporall men, onelye to followe them: whereby they may the better and stronglyer defende the commune wealth withall. And nothing belongeth to scholers and learned men, which haue an other parte of the commune wealth, quiete and peaceable put to their cure and charge, whose ende as it is diuerse from the other, so there is no one waye that leadeth to them both.

**Tox.** I graunte *Philologe*, that scholers and lay men haue diuerse offices and charges in the commune wealth, whiche requires diuerse bringing vp in their youth, if they shal do them as they ought to do in their age. Yet as temporall men of necessitie are compelled to take somewhat of learning to do their office the better withal: So scholers maye the boldlyer borowe somewhat of laye mennes pastimes, to maynteyne their health in studie withall. And surelie of al other thinges shooting is necessary for both fortes to learne. Whiche thing, when it hath ben euermore vsed in Englande how moche good it hath done, both oulde men and Chronicles doo tell: and also our enemies can beare vs recorde. For if it be true (as I haue hearde saye) when the kynge of Englande hath ben in Fraunce, the preeftes at home bicause they were archers, haue ben able to ouerthrowe all Scotlande. Agayne ther is an other thing which aboue all other doeth moue me, not onely to loue shootinge, to prayse shooting, to exhorte all other to shotinge, but also to

use shoting my selfe : and that is our kyng his moost royall purpose and wyll, whiche in all his statutes generallye doth commaunde men, and with his owne mouthe moost gentlie doeth exhorte men, and by his greate gyftes and rewardes, greatly doth encourage men, and with his moost princelie example very oft doth prouoke all other men to the same. But here you wyll come in with temporal man and scholer : I tell you plainlye, scholer or vnscholer, yea if I were. xx. scholers, I wolde thinke it were my dutie, bothe with exhortinge men to shote, and also with shoting my selfe to helpe to set forwarde that thing which the kinge his wisdome, and his counsell, so greatlye laboureth to go forwarde : whiche thing surelye they do, bycause they knowe it to be in warre, the defence and wal of our countrie, in peace, an exercise moost holtsome for the body, a pastime moost honest for the mynde, and as I am able to proue my selfe, of al other mooste fit and agreable with learninge and learned men.

**Phi.** If you can proue this thing so playnly, as you speake it earnestly, then wil I, not only thinke as you do, but become a shooter and do as you do. But yet beware I saye, lest you for the great loue you bear toward shotinge, blindlie iudge of shootinge. For loue and al other to earnest affections be not for nought paynted blinde. Take hede (I saye) least you prefer shootinge afore other pastimes, as one Balbinus through blinde affection, preferred his louer before all other wemen, although she were deformed with a polypus in her nose. And although shootinge maye be mete sometyme for some scholers, and so forthe : yet the fittest alwayes is to be preferred. Therefore if you will nedes graunt scholers pastime and recreation of their mindes, let them use (as many of them doth) Musyke, and playing on instrumentes, thinges mooste semely for all scholers, and mooste regarded alwayes of Apollo and the Muses.

**Cor.** Euen as I can not deny, but some musike is

fit for lerning so I trust you can not chofe but graunt, that fhoting is fit alfo, as Calimachus doth fignifie in this verfe.

*Both merie fonges and good fhoting deliteth Apollo.* Cal. hym. 2.

Butas concerning whether of them is moſte fit for learning, and ſcholars to uſe, you may ſaye what you will for your pleaſure, this I am ſure that Plato and Ariſtotle bothe, in their bokes entreatinge of the common welthe, where they ſhew howe youthe ſhoulde be brought vp in. iiii. thinges, in redinge, in writing, in exerciſe of bodye, and ſinging, do make mention of Muſicke and all kindes of it, wherein they both agre, that Muſicke uſed amonges the Lydians is verie ill for yong men, which be ſtudentes for vertue and learning, for a certain nice, ſoſte, and ſmoth ſwetneſſe of it, whiche woulde rather entice them to noughtines, than ſtirre them to honeſtie.

An other kinde of Muſicke inuented by the Dorians, they both wonderfully prayſe, alowing it to be verie fyt for the ſtudie of vertue and learning, becauſe of a manlye, rough and ſtoute ſounde in it, whyche ſhulde encourage yong ſtomakes, to attempte manlye matters. Nowe whether theſe balades and roundes, theſe galiardes, pauanes and daunces, ſo nicelye fingered, ſo ſwetely tuned, be lyker the Muſike of the Lydians or the Dorians, you that be learned iudge. And what ſo euer ye iudge, this I am ſure, yat lutes, harpes, all maner of pypes, barbitons, ſambukes, with other inſtrumentes euery one, whyche ſtandeth by fine and quicke fingeringe, be condemned of Ariſtotle, as not to be brought in and uſed amonge them, whiche ſtudie for learning and vertue.

Ariſtot. pol.  
8. 6.

Pallas when ſhe had inuented a pipe, caſt it away, not ſo muche ſayeth Ariſtotle, becauſe it deformed her face, but muche rather bycauſe ſuche an Inſtrumente belonged nothing to learnynge. Howe ſuche Inſtrumentes agree with learning, the goodlye agreement betwixt Apollo god of learninge, and Mariyas the

Satyr, defender of piping, doth well declare, where Marfyas had his skine quite pulled ouer his head for his labour.

Muche musike marreth mennes maners, sayth Galen, although some man wil saye that it doth not so, but rather recreateth and maketh quicke a mannes mynde, yet me thinke by reason it doth as hony doth to a mannes stomacke, whiche at the first receyueth it well, but afterwarde it maketh it vnfit, to abyde any good stronge norishynge meate, or els anye holsome sharpe and quicke drinke. And euen so in a maner these Instrumentes make a mannes wit so softe and smoothe so tender and quaisie, that they be lesse able to brooke, strong and tough studie. Wittes be not sharpened, but rather dulled, and made blunte, wyth suche sweete softenesse, euen as good edges be blonter, whiche menne whette vpon softe chalke stones.

And these things to be true, not onely Plato Aristotle and Galen, proue by authoritie of reason, but also Herodotus and other writers, Herodotus  
in Chio. shewe by playne and euident example, as that of Cyrus, whiche after he had ouercome the Lydians, and taken their kinge Crefus prisoner, yet after by the meane of one Pactyas a verye headie manne amonges the Lydians, they rebelled agaynste Cyrus agayne, then Cyrus had by an by, broughte them to vtter destruction, yf Crefus being in good fauour with Cyrus had not hertelie desyred him, not to reuenge Pactyas faulte, in shedyng theyr blood. But if he would folowe his counsell, he myght brynge to passe, that they shoulde neuer more rebel agaynst hym, And yat was this, to make them weare long kyrtils, to ye foot lyke woomen, and that euerye one of them shoulde haue a harpe or a lute, and learne to playe and sing whyche thinge if you do sayth Crefus (as he dyd in dede) you shall se them quickelye of men, made women. And thus luting and finginge take awaye a manlye stomake, whiche shulde enter and pearce depe and harde studye.

Euen fuchean other storie doeth Nymphodorus an olde greke Historiographer write, of one Sefostris kinge of Egypte, whiche storie because it is somewhat longe, and very lyke in al poyntes to the other and also you do well ynoughe remembre it, seyng you read it so late in Sophoclis commentaries, I wyll nowe passe ouer. Therefore eyther Aristotle and Plato knowe not what was good and euyl for learninge and vertue, and the example of wyse histories be vainlie set afore vs or els the minstrelsie of lutes, pipes, harpes, and all other that standeth by fuche nice, fine, minikin fingering (fuche as the mooste parte of scholers whom I knowe vse, if they vse any) is farre more fitte for the womannishnesse of it to dwell in the courte among ladies, than for any great thing in it, whiche shoulde helpe good and sad studie, to abide in the vniuersitie amonges scholers. But perhaps you knowe some great goodnesse of fuche musicke and fuche instrumentes, whervnto Plato and Aristotle his brayne coulde neuer attayne, and therefore I will saye no more agaynst it.

Nymphod.

Comment.  
in Antig.

**Hj.** Well Toxophile is it not ynoughe for you to rayle vpon Musike, excepte you mocke me to? but to say the truth I neuer thought my selfe these kindes of musicke fit for learninge, but that whyche I sayde was rather to proue you, than to defende the matter. But yet as I woulde haue this sorte of musicke decaye amonge scholers, euen so do I wysshe from the bottome of my heart, that the laudable custome of Englande to teache chyl dren their plainesong and prik song, were not so decayed throughout all the realme as it is. Whiche thing howe profitable it was for all fortes of men, those knewe not so wel than whiche had it most, as they do nowe whiche lacke it mooste. And therefore it is true that Teucer sayeth in Sophocles.

*Seldome at all good thinges be knowen how good to be  
Before a man fuche thinges do misse out of his handes.*

Sophocles  
in Aiace.

That milke is no fitter nor more naturall for the

bringing vp of children than musike is, both Gallen proueth by authoritie, and dayly vse teacheth by experience. For euen the little babes lacking the vse of reason, are scarce so well stilled in suckyng theyr mothers pap, as in hearynge theyr mother syng.

Agayne how fit youth is made, by learning to sing, for grammar and other sciences, bothe we dayly do see, and Plutarch learnedly doth proue, and Plato wiselie did allowe, which receyued no scholer in to his schole, that had not learned his songe before.

The godlie vse of praying God, by singinge in the church, nedeth not my prayse, seing it is so praysed through al the scripture, therefore now I wil speke nothing of it, rather than I shuld speke to litle of it.

Befyde al these commodities, truly. ii. degrees of menne, which haue the highest offices vnder the king in all this realme, shal greatly lacke the vse of Singinge, preachers and lawiers, bycause they shal not without this, be able to rule their brestes, for euery purpose. For where is no distinction in telling glad thinges and fearfull thinges, gentilnes and cruelnes, softenes and vehementnes, and suche lyke matters, there can be no great perswasion.

For the hearers, as Tullie sayeth, be muche affectioned, as he is that speaketh. At his wordes be they drawen, yf he stande still in one facion, their mindes stande still with hym: If he thundre, they quake: If he chyde, they feare: If he complayne, they fory with hym: and finally, where a matter is spoken, with an apte voyce, for euerye affection, the hearers for the moste parte, are moued as the speaker woulde. But when a man is alwaye in one tune, lyke an Humble bee, or els nowe vp in the top of the church, nowe downe that no manne knoweth where to haue hym: or piping lyke a reede, or roring lyke a bull, as some lawyers do, whiche thinke they do best, when they crye lowdest, these shall neuer greatly mooue, as I haue knowen many wel learned, haue done, bicause theyr voyce was not stayed afore, with learnyng to syng.

For all voyces, great and small, base and shrill, weke or softe, may be holpen and brought to a good poynt, by learnyng to fynge.

Whether this be true or not, they that stand mooste in nede, can tell best, whereof some I haue knowen, whiche, because they learned not to sing, whan they were boyes, were fayne to take payne in it, whan they were men. If any man shulde heare me Toxophile, that woulde thinke I did but fondly, to suppose that a voice were so necessarie to be looked vpon, I would aske him if he thought not nature a foole, for making such goodly instrumentes in a man, for wel vttring his woordes, or els if the. ii. noble orators Demosthenes and Cicero were not fooles, wherof the one dyd not onelie learne to sing of a man: But also was not ashamed to learne howe he shoulde vtter his foundes aptly of a dogge, the other setteth oute no poynte of rhetorike, so fullie in all his bookes, as howe a man shoulde order his voyce for all kynde of matters.

Therefore feinge men by speaking, differ and be better than beastes, by speakyng wel, better than other men, and that singing is an helpe towards the same as dayly experience doth teache, example of wyse men doth alowe, authoritie of learned men doth approue wherwith the foundation of youth in all good common wealthes alwayes hath bene tempered; surelye if I were one of the parliament house, I woulde not fayle, to put vp a bill for the amendment of this thyng, but because I am lyke to be none this yeare, I wil speake no more of it, at this time.

**Tox.** It were pitie truly *Philologe*, that the thinge shoulde be neglected, but I trust it is not as you say.

**Phil.** The thing is to true, for of them that come daylye to ye vniuersitie, where one hath learned to singe, vi. hath not. But nowe to oure shotinge Toxophile agayne, wherin I suppose you can not say so muche for shotyng to be fitte for learninge, as you haue spoken agaynste Musicke for the same.

Therefore as concerning Musike, I can be content to

graunt you your mynde: But as for shooting, surely I suppose that you can not perswade me, by no meanes, that a man can be earnest in it, and earnest at his booke to: but rather I thinke that a man with a bowe on his backe, and shaftes vnder hys girdell, is more fit to wayte vpon Robin Hoode, than vpon Apollo or the Muses.

**Tox.** Ouer earnest shooting surely I will not ouer earnestlye defende, for I euer thought shooting shoulde be a wayter vpon lerning not a mastres ouer learning. Yet this I maruell not a litle at, that ye thinke a man with a bowe on hys backe is more like Robin Hoode seruauant, than Apollose, seing that Apollo him selfe in Alcestis of Euripides, whiche tragidie you red openly not long ago, in a maner glorieth saying this verse.

*It is my wont alwaies my bowe with me to beare.*

**Euripid. in  
Alcest.**

Therefore a learned man ought not to much to be ashamed to beare that some tyme, whiche Apollo god of lerning him selfe was not ashamed always to beare. And bycause ye woulde haue a man wayt vpon the Muses, and not at all medle with shotyng I maruell that you do not remembre howe that the ix. muses their selfe as fone as they were borne, wer put to norse to a lady called Euphemis whiche had a son named Erotus with whome the nine Muses for his excellent shootinge, kepte euer more companie withall, and vsed dayly to shoote together in ye mount Parnafus; and at last it chaunced this Erotus to dye, whose death the Muses lamented greatly, and fell all vpon theyr knees afore Iupiter theyr father, and at theyr request, Erotus for shooting with the Muses in earth was made a signe, and called Sagittarius in heauen. Therefore you se, that if Apollo and the Muses either were examples in dede, or onelye fayned of wise men to be examples of learninge, honest shoting maye well ynough be companion with honest studie.

**Ph.** Well Toxophile, if you haue no stronger defence of shotinge then Poetes, I feare yf your com-



panions which loue shotinge, hearde you, they wolde thinke you made it but a triflyng and fabling matter, rather then any other man that loueth not shotinge coulde be perswaded by this reason to loue it.

**Toro.** Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignoraunt, but you knowe what fuche noble wittes as the Poetes had, ment by such matters: which oftentymes vnder the couering of a fable, do hyde and wrappe in goodlie preceptes of philosophie, with the true iudgement of thinges. Whiche to be true speciallye in Homer and Euripides, Plato, Aristotle, and Galene playnelye do shewe: when through all their workes (in a maner) they determine all controuerfies, by these. ii. Poetes and fuche lyke authorities. Therefore if in this matter I seme to fable, and nothyng proue, I am content you iudge so on me: feinge the same iudgement shall condemne with me Plato, Aristotle, and Galene, whom in that error I am wel content to folowe. If these oulde examples proue nothing for shoting, what saye you to this? that the best learned and sagest men in this Realme, which be nowe alyue, both loue shoting and vse shoting, as the best learned bisshoppes that be: amonges whome *Philologe*, you your selfe knowe. iiii. or. v. which as in all good learning, vertue and sagesse they gyue other men example what thing they shoulde do, euen so by their shoting, they playnely shewe what honest pastime, other men giuen to learning, may honestly vse. That earnest studie must be recreated with honest pastime sufficientlye I haue proued afore, both by reason and authoritie of the best learned men that euer wrote. Then seing pastymes be lesfull, the moost fittest for learning, is to be sought for. A pastyme, saith Aristotle, must be lyke a medicine. Medicines stande by contraries, therefore the nature of studying considered, the fittest pastyme shal soone appeare. In studie euery parte of the body is ydle, which thing causeth grosse and colde humours, to gather togyther and vex

Arist. po. 7.

scholers verye moche, the mynde is altogyther bent and fet on worke. A pastyme then must be had where euery parte of the bodye must be laboured to separate and lessen suche humours withal: the mind must be vn bent, to gather and fetch againe his quicknesse withall. Thus pastymes for the mynde onelye, be nothing fit for studentes, bycause the body which is moost hurte by studie, shulde take away no profyte thereat. This knewe Erasmus verye well, when he was here in Cambrige: which when he had ben fore at his boke (as Garret our bookebynder hath verye ofte tolde me) for lacke of better exercise, wolde take his horse, and ryde about the markette hill, and come agayne. If a scholer shoulde vse bowles or tennies, the laboure is to vehement and vnequall, whiche is condempned of Galene: the example very ill for other men, when by so manye actes they be made vnlawfull.

Running, leaping, and coyting be to vile for scholers, and so not fit by Aristotle his iudgement: walking alone into the felde, hath no token of  
 courage in it, a pastyme lyke a simple man Aristot.  
pol. 7. 17.  
 which is neither flesh nor fishe. Therefore if a man woulde haue a pastyme holefome and equall for euerye parte of the bodye, pleasaunt and full of courage for the mynde, not vile and vnhoneste to gyue ill example to laye men, not kepte in gardynes and corners, not lurking on the nyght and in holes, but euermore in the face of men, either to rebuke it when it doeth ill, or els to testifye on it when it doeth well: let him seke chiefly of all other for shotyng.

Philol. Suche commune pastymes as men commonlye do vse, I wyll not greatlye allowe to be fit for scholers: feinge they maye vse suche exercises verye well (I suppose) as Galene him selfe doth allowe. Gal. de. san  
tuend. 2.

Coryph. Those exercises I remembre verye well, for I read them within these two dayes, of the whiche, some be these: to runne vp and downe an hyll, to clyme vp a longe powle, or a rope, and there hange a

while, to holde a man by his armes and waue with his heeles, moche lyke the pastyme that boyes vse in the churche when their master is awaye, to swinge and totter in a belrope : to make a fiste, and stretche out bothe his armes, and so stande lyke a roode. To go on a man his tiptoes, stretching out th[e] one of his armes forward, the other backward, which if he blered out his tunge also, myght be thought to daunce Anticke verrye properlye. To tumble ouer and ouer, to toppe ouer tayle : To set backe to backe, and se who can heaue an other his heles higheft, with other moche like : whiche exercises surelye muste nedes be naturall, bycause they be so childiffe, and they may be also holesome for the body : but surely as for pleasure to the minde or honestie in the doinge of them, they be as lyke shotinge as Yorke is foule Sutton. Therefore to loke on al pastymes and exercises holsome for the bodye, pleasaunt for the mynde, comlye for euery man to do, honest for all other to loke on, profitable to be sette by of euerye man, worthie to be rebuked of no man, fit for al ages persons and places, onely shoting shal appeare, wherein all these commodities maye be founde.

**Phil.** To graunt Toxophile, that studentes may at tymes conuenient vse shoting as moost holsome and honest pastyme : yet to do as some do, to shote hourly daylie, wekelye, and in a maner the hole yere, neither I can prayse, nor any wyse man wyl allowe, nor you your selfe can honestlye defende.

**Toxoph.** Surely Philologe, I am very glad to se you come to that poynte that moost lieth in your stomake, and greueth you and other so moche. But I truste after I haue sayd my mynde in this matter, you shal confesse your selfe that you do rebuke this thing more than ye nede, rather then you shal fynde that any man may spende by anye possibilitie, more tyme in shotinge then he ought. For first and formooft the hole tyme is deuyded into. ii. partes, the daye and the night : whereof the night maye be both occupied in many honest busineses, and also spent in moche vn-

thriftinesse, but in no wise it can be applyed to shoting. And here you se that halfe oure tyme, graunted to all other thinges in a maner both good and ill, is at one swappe quite taken awaye from shoting. Now let vs go forward, and se how moche of halfe this tyme of ours is spent in shoting. The hole yere is deuided into. iiii. partes, Spring tyme, Somer, faule of the leafe, and winter wherof the whole winter, for the roughnesse of it, is cleane taken awaye from shoting: except it be one day amonges. xx. or one yeare amonges. xl. In Somer, for the feruent heate, a man maye saye likewyse: except it be somtyme agaynst night. Now then spring tyme and faule of the leafe be those which we abuse in shoting. But if we consider how mutable and chaungeable the wether is in those seasons, and howe that Aristotle him selfe sayth, that mooste parte of rayne fauleth in these two tymes: we shall well perceyue, that where a man wolde shote one daye, he shall be fayne to leaue of. iiii. Now when tyme it selfe graunteth vs but a litle space to shote in, lette vs se if shoting be not hindered amonges all kyndes of men as moche otherwayes. First, yong children vse not, yong men for feare of them whom they be vnder to moche dare not: sage men for other greater businesse, wyll not: aged men for lacke of strengthe, can not: Ryche men for couetousnesse sake, care not: poore men for cost and charge, may not: masters for their housholde keping, hede not: seruantes kept in by their maisters very oft, shall not: craftes men for getting of their lyuing, verye moche leysure haue not: and many there be that oft begynnes, but for vnaptnesse proues not: and moost of all, whiche when they be shoters gyue it ouer and lyst not, so that generallye men euerye where for one or other consideration moche shoting vse not. Therefore these two thinges, straytenesse of tyme, and euery man his trade of liuing, are the causes that so fewe men shotes: as you maye se in this greate towne, where as there be a thousande good mens bodies, yet scarce. x.

yat vsfeth any great shoting. And those whome you se shote the moost, with how many thinges are the[y] drawen (or rather driuen) from shoting. For first, as it is many a yere or they begyn to be greate shoters, euen so the greate heate of shotinge is gone within a yere or two: as you knowe diuerse Philologe your selfe, which were sometyme the best shoters, and now they be the best studentes.

If a man faule fycke, farewell shoting, maye fortune as long as he lyueth. If he haue a wrentche, or haue taken colde in his arme, he may hang vp his bowe (I warraunt you) for one season. A litle blayne, a small cutte, yea a filie poore worme in his finger, may kepe him from shoting wel ynough. Breaking and ill luck in bowes I wyll passe ouer, with an hundred mo sere thinges, whiche chaunceth euerye daye to them that shote moost, wherof the leest of them may compell a man to leaue shoting. And these thinges be so trewe and euident, that it is impossible either for me craftelye to fayne them, or els for you iustly to deny them. Than seing how many hundred thinges are required altogyther to giue a man leaue to shote, and any one of them denied, a man can not shote: and seing euery one of them maye chaunce, and doth chaunce euery day, I meruayle any wyse man wyll thynke it possiblle, that any greate tyme can be spent in shoting at all.

**Phj.** If this be true that you saye Toxophile, and in very dede I can denye no-  
 thinge of it, I meruayle greatly how it chaunceth, that those, whiche vse shoting be so moche marked of men, and oft tymes blamed for it, and yat in a maner as moche as those which pleye at cardes and dise. And I shal tell you what I hearde spoken of the same  
 matter. A man no shoter, (not longe agoo) Cardes  
and dyse.  
 wolde defende playing at cardes and dise, if it were honestly vsed, to be as honest a pastime as youre shotinge: For he layed for him, that a man might pleye for a litle at cardes and dyse, and also a man might shote away all that euer he had. He sayd a payre of cardes

cost not past. ii.d. and that they neded not so moche reparation as bowe and shaftes, they wolde neuer hurte a man his hande, nor neuer weare his gere. A man shulde neuer flee a man with shoting wyde at the cardes. In wete and drye, hote and coulde, they woulde neuer forsake a man, he shewed what great varietie there is in them for euerye mans capacitie: if one game were harde, he myght easelye learne an other: if a man haue a good game, there is greate pleasure in it: if he haue an ill game, the payne is shorte, for he maye soone gyue it ouer, and hope for a better: with many other mo reasons. But at the last he concluded, that betwixt playinge and shoting, well vsed or ill vsed, there was no difference: but that there was lesse coste and trouble, and a greate deale more pleasure in playing, then in shotyng.

**Tax.** I can not deny, but shoting (as all other good thinges) may be abused. And good thinges ungoodlye vsed, are not good, sayeth an honorable bishoppe in an ernester matter then this is: yet we muste beware that we laye not mennes faultes vpon the thing which is not worthie, for so nothing shulde be good. And as for shoting, it is blamed and marked of men for that thing (as I sayde before) which shoulde be rather a token of honestie to prayse it, then any signe of noughtinesse to disallowe it, and that is bycause it is in euerye man his fight, it seketh no corners, it hydeth it not: if there be neuer so litle fault in it, euerye man seeth it, it accuseth it selfe. For one houre spent in shoting is more sene and further talked of, then. xx. nightes spent in dyfing, euen as a litle white stone is sene amonges. iii. hundred blacke. Of those that blame shotinge and shoters, I wyll saye no more at this tyme but this, that beside that they stoppe and hinder shoting, which the kinges grace wolde haue forward, they be not moche vnlyke in this poynt to Wyll Somer the king his foole, which smiteth him that standeth alwayes before his face, be he neuer so worshipfull a man, and neuer greatly lokes for him whiche lurkes behinde an other man his backe, that hurte him in dede.

But to him that compared gamning with shoting somewhat wyll I answere, and bycause he went afore me in a comparifon : and comparifons sayth learned men, make playne matters : I wyl surely folowe him in the fame. Honest thynges (sayeth Plato) be knowen from vnhonest thinges, by this difference, vnhonestie hath euer present pleasure in it, hauing neyther good pretence going before, nor yet any profit folowing after ; which saying descrybeth generallye, bothe the nature of shooting and gamning whiche is good, and which is euyl, verie well.

In phedro.

Gamninge hath ioyned with it, a vayne presente pleasure, but there foloweth, losse of name, losse of goodes, and winning of an hundred gowtie, dropfy diseases, as euery man can tell. Shoting is a peynfull pastime, wherof foloweth health of body quiknes of witte, habilitie to defende oure countrie, as our enemies can beare recorde.

Loth I am to compare these thinges togyther, and yet I do it not bicause there is any comparifon at all betwixte them, but therby a man shal se how good the one is, howe euil the other. For I thinke ther is scarce so muche contrarioufnes, betwixte hotte and colde, vertue and vice, as is betwixte these. ii. thinges : For what so euer is in the one, the clean contrarie is in the other, as shall playnlye appere, if we consider, bothe their beginnynges, theyr encreasynges, theyr fructes, and theyr endes, whiche I wyl soone rydde ouer.

¶ The fyrste brynger in to the worlde of shootynge, was Apollo, whiche for his wifdome, and great commodities, brought amonges men by him, was esteemed worthie, to be counted as a God in heauen. Difygng surely is a bastarde borne, because it is said to haue. ii. fathers, and yet bothe noughte : The one was an vngracious God, called *Theuth*, which for his noughtines came neuer in other goddes companies, and therefore Homer doth despise onse to name him,

Pla in symp.

Plato

in Phedro.

in all his workes. The other father was a Lydian borne, whiche people for fuche gamnes, and other vnthriftines, as boowlyng and hauntyng of tauernes, haue bene euer had in most vile reputation, in all storyes and writers.

Herodot. n  
Clio.

The Fosterer vp of shoting is Labour, ye companion of vertue, the maynteyner of honestie, the encreaser of health and welthinesse, whiche admytteth nothings in a maner in to his companie, that standeth not, with vertue and honestie, and therefore sayeth the oulde poete Epicharmus very pretelye in Xenophon, that God selleth vertue, and all other good thinges to men for labour. The Nource of disfe and cardes, is werisom Ydleneffe, enemy of vertue, ye drowner of youthe, that tarieth in it, and as Chauser doth saye verie well in the Parsons tale, the greene path waye to hel, hauinge this thing appropriat vnto it, that where as other vices haue some cloke of honestie, onely ydlenes can neyther do wel, nor yet thinke wel. Agayne, shooting hath two Tutours to looke vpon it, out of whose companie, shooting neuer stirreth, the one called Daye light, ye other Open place, whyche. ii. keepe shooting from euyl companie, and suffers it not to haue to much swinge, but euermore keepes it vnder awe, that it darre do nothyng in the open face of the worlde, but that which is good and honest. Lykewyse, dysfinge and cardynge, haue. ii. Tutours, the one named Solitarioufenes, whyche lurketh in holes and corners, the other called Night an vngratiouse couer of noughtynesse, whyche two thynges be very Inkeepers and receyuers of all noughtynesse and noughtye thinges, and thereto they be in a maner, ordeyned by Nature. For on the nighte tyme and in corners, Spirites and theues, rattes and mise, toodes and oules, nyghtecrowes and poulcattes, foxes and foumerdes, with all other vermine, and noysome beastes, vse mooste flyrringe, when in the daye lyght, and in open places whiche be ordeyned of God for honeste thynges, they darre not ones come, whiche tynge Euripides noted verie well, sayenge.

Xen de dict.  
et fact. Soc.



*It thinges the night, good thinges the daye doth haunt and vse.*

Iphi. in Tau.

Companions of shoting, be prouidens, good heed giuing, true meatinge, honest comparifon, whyche thinges agree with vertue very well. Cardinge and dyfinge, haue a sorte of good felowes also, goynge commonly in theyr companye, as blynde Fortune, stumbling chaunce, spittle lucke, false dealyng, crafty conueyaunce, braynlesse brawlynge, false forswerynge, whiche good feloes wyll sone take a man by the sleue, and cause him take his Inne, some wyth beggerye, some wyth goute and dropfie, some with thefte and robbery, and feldome they wyl leaue a man before he comme eyther to hangyng or els somme other extreme misery. To make an ende, howe shoting by al mennes lawes hath bene alowed, cardyng and dyfing by al mennes iudgements condemned, I nede not shewe the matter is so playne.

Therefore, whan the Lydians shall inuent better thinges than Apollo, when slothe and ydlenes shall encrease vertue more than labour, whan the nyghte and lurking corners, giueth lesse occasion to vnthriftnesse, than lyght daye and opennes, than shal shotynge and fuche gamninge, be in summe comparifon lyke. Yet euen as I do not shewe all the goodnes, whiche is in shotynge, whan I proue it standeth by the same thinges that vertue it selfe standeth by, as brought in by God, or Godlyelyke men, fostered by labour, committed to the fauegarde of lyght and opennes, accompanied with prouision and diligens, loued and allowed by euery good mannes sentence. Euen lykewyse do I not open halfe the noughtines whiche is in cardyng and difing, whan I shewe howe they are borne of a desperate mother, norished in ydlenes, encrefed by licence of nyght and corners, accompanied wyth Fortune, chaunce, deceyte, and craftines: condemned and banished, by all lawes and iudgements.

For if I woulde enter, to descrybe the monstroufenes of it, I shoulde rather wander in it, it is so brode,

than haue any readye passage to the ende of the matter: whose horriblenes is so large, that it passed the eloquence of oure Englyshe Homer, to compasse it: yet because I euer thought hys sayinges to haue as muche authoritie, as eyther Sophocles or Euripides in Greke, therefore gladly do I remembre these verses of hys.

*Hazardry is very mother of lesinges,  
And of deceyte, and cursed sweerings,  
Blasphemie of Christ, manslaughter, and waste also,  
Of catel of tyme, of other thynges mo.*

¶ *Mother of lesinges*) trulye it maye well be called so, if a man confydre howe manye wayes, and how many thinges, he loseth thereby, for firste he loseth his goodes, he loseth his tyme, he loseth quycknes of wyt, and all good lust to other thinges, he loseth honest companie, he loseth his good name and estimation, and at laste, yf he leaue it not, loseth God, and heauen and all: and in stede of these thinges winneth at length, eyther hangyng or hell.

¶ *And of deceyte*) I trowe if I shoulde not lye, there is not halfe so muche crafte vsed in no one thinge in the worlde, as in this cursed thyng. What false dise vse they? as dise stopped with quicksiluer and heares, dise of a vauntage, flattes, gourdes to chop and chaunge whan they lyst, to lette the trew dise fall vnder the table, and so take vp the false, and if they be true dise, what shyfte wil they make to set ye one of them with flyding, with cogging, with foysting, with coytinge as they call it. Howe wyll they vse these shyftes, whan they get a playne man that can no skyll of them? Howe will they go about, yf they perceyue an honest man haue money, which list not playe, to prouoke him to playe? They wyl seke his company, they wil let hym paye nought, yea and as I hearde a man ones saye that he dyd, they wil send for hym to some house, and spend perchaunce, a crown on him, and at last wyll one begin to saye: what my masters, what shall we do? shall euerye man playe his xii. d. whyles an apple roste in the fyre, and than we wyll

drinke and departe : Naye wyl an other saye, as false as he, you can not leaue whan you begyn, and therefore I wyl not playe : but yet yf you wyl gage, that euery man as he hath lost his. xii. d. shall sit downe, I am content, for surely I woulde winne no mannes money here, but euen as much as wolde paye for mye supper. Than speketh the thyrde, to the honest man that thought not to playe, what wylle you playe your. xii. pence if he excuse hym, tush man wyl the other saye, sticke not in honest company for. xii. d. I wyl beare your halfe, and here is my money.

Nowe al this is to make him to beginne, for they knowe if he be ones in, and be a loofer, yat he wyl not sticke at his. xii. d. but hopeth euer to gette it agayne, whiles perhaps, he loose all. Than euery one of them setteth his shiftes abroche, some with false dise, some with settinge of dyse, some with hauinge outelandishe syluer coynes guylde, to put away at a tyme for good gold. Than if ther come a thing in controuersie, muste you be iudged by the table, and than farewell the honest man hys parte, for he is borne downe on euerye fyde.

Nowe sir, besyde all these thinges they haue certayne termes, as a man woulde saye, appropriate to theyr playing : wherby they wyl drawe a mannes money, but paye none, whiche they cal barres, that surely he that knoweth them not, maye soone be debarred of all that euer he hath, afore he lerne them. Yf a playne man lose, as he shall do euer, or els it is a wonder, than the game is so deuilysh, that he can neuer leaue : For vayn hope (which hope sayth Euripides, destroyeth many a man and Citie) dryueth hym on so farre, that he can neuer retourne backe, vntyl he be so lyght, that he nede feare no theues by the waye. Nowe if a simple man happen onse in his lyfe, to win of fuche players, than will they eyther entreate him to kepe them company whyles he hath lost all agayne, or els they will vse the moste dyuellyshe fashon of all, For one of the players that

In suppli.

standeth nexte him, shall haue a payre of false dise, and cast them out vpon the bourde, the honest man shall take them and cast them, as he did the other, the thirde shall espye them to be false dise, and shall crye oute, harde, with all the othes vnder God, that he hath falselye wonne theyr moneye, and than there is nothyng but houlde thy throte from my dagger, than euery man layeth hande on the simple man, and taketh all theyr moneye from him, and his owne also, thinking himselfe wel, that he scapeth with his lyfe.

*Cursed fweryng, blasphemie of Christe.)* These halfe verses Chaucer in an other place, more at large doth well fet out, and verye liuely expresse, sayinge.

*Ey by goddes precious hert and his nayles  
And by the blood of Christe, that is in Hales,  
Seuen is my chaunce, and thine is sinke and treye,  
Ey goddes armes, if thou falsly playe,  
This dagger shall thorough thine herte go  
This frute commeth of the beched boones twoo  
Forfweringe, Ire, falsnes and Homicide. &c.*

Thoughe these verses be very earnestlie wrytten, yet they do not halfe so grifely sette out the horyblenes of blasphemy, which suche gamners vse, as it is in dede, and as I haue hearde my selfe. For no man can wryte a thing so earnestlye, as whan it is spoken wyth iesture, as learned men you knowe do faye. Howe will you thinke that suche furiousenes wyth woode countenaunces, and brenning eyes, with staringe and bragging, with heart redie to leape out of the belly for swelling, can be expresse y e tenth part, to the vttermoost. Two men I herd my selfe, whose sayinges be far more grifely, than Chaucers verses. One, whan he had lost his moneye, fware me God, from top to toe with, one breath, that he had lost al his money for lacke of sweringe: The other, losyng his money, and heaping othes upon othes, one in a nothers necke, moost horrible and not spekeable, was rebuked of an honest man whiche stode, by for so doynge, he by and by starynge him in the face, and clappyng his fist with all

his moneye he had, vpon the boorde, fware me by the fleshe of God, that yf sweryng woulde helpe him but one ace, he woulde not leue one pece of god vnsworne, neyther wythin nor without. The remembraunce of this blasphemy Philologe, doth make me quake at the heart, and therefore I wyll speake no more of it.

And so to conclude wyth fuche gamnyng, I thynke there is no vngracioufenes in all thys worlde, that carieth so far from god, as thys faulte doth. And yf there were anye so desperate a persone, that woulde begynne his hell here in earth, I trowe he shoulde not fynde hell more lyke hell it selfe, then the lyfe of those men is which dayly haunt and vse fuche vngracious games.

**Phil.** You handle this gere in dede: And I suppose if ye had ben a prentice at fuche games, you coulde not haue sayd more of them then you haue done, and by lyke you haue had somwhat to do with them.

**Cor.** In dede, you may honestlye gather that I hate them greatly, in that I speake agaynst them: not that I haue vsed them greatlye, in that I speake of them. For thynges be knowen dyuerse wayes, as Socrates (you knowe) doeth proue in Alcibiades. And if euery man shulde be that, that he speaketh or wryteth vpon, then shulde Homer haue bene the best capitayne, moost cowarde, hardye, hasty, wyse and woode, sage and simple: And Terence an ould man and a yong, an honest man and a bawde: with fuche lyke. Surelye euerye man ought to praye to God dayly, to kepe them from fuche unthriftynesse, and speciallye all the youth of Englande: for what youth doth begynne, a man wyll folowe commonlye, euen to his dyinge daye: whiche thinge Adrastus in Euripides pretelye doth expresse, sayinge.

*What thing a man in tender age hath most in vre  
That same to death alwayes to kepe he shal be sure  
Therefore in age who greatly longes good frute to mowe  
In youth he must him selfe aplye good seede to sowe.*

Euripides  
in suppli.

For the foundation of youth well sette (as Plato doth

saye) the whole bodye of the commune wealth shal floryshe therafter. If the yonge tree growe coked, when it is oulde, a man shal rather breake it than streyght it. And I thinke there is no one thinge yat crokes youth more then suche vnlefull games. Nor let no man say, if they be honestly vsed they do no harme. For how can that pastyme whiche neither exerciseth the bodye with any honest labour, nor yet the minde with any honest thinking, haue any honestie ioyned with it. Nor let no man assure hym selfe that he can vse it honestlye: for if he stande therein, he may fortune haue a faule, the thing is more slipperye then he knoweth of. A man maye (I graunt) fyt on a brante hyll fyde, but if he gyue neuer so lytle forwarde, he can not stoppe though he woulde neuer so fayne, but he must nedes runne heedling, he knoweth not how farre. What honest pretences, vayne pleasure layeth dayly (as it were entisements or baytes, to pull men forwarde withall) Homer doeth well shewe, by the Sirenes, and Circes. And amonges all in that shyp there was but one Vlysses, and yet he hadde done to as the other dyd, yf a goddesse had not taught hym: And so lykewyse I thinke, they be easye to numbre, whiche passe by playing honestlye, excepte the grace of God saue and kepe them. Therfore they that wyll not go to farre in playing, let them folowe this counsell of the Poete.

*Stoppe the begynnings.*

**Philola.** Well, or you go any further, I pray you tell me this one thing: Doo ye speake agaynste meane mennes playinge onely, or agaynste greate mennes playinge to, or put you anye difference betwixte them?

**Coraphi.** If I shulde excuse my selfe herein, and saye that I spake of the one, and not of the other, I feare leaste I shoulde as fondlye excuse my selfe, as a certayne preacher dyd, whome I hearde vpon a tyme speake agaynste manye abuses, (as he sayde) and at last he spake agaynst candelles, and then he fearynge,

least some men woulde haue bene angrie and offended with him, naye sayeth he, you must take me as I meane : I speake not agaynst greate candelles, but agaynst lytle candels, for they be not all one (quoth he) I promyse you: And so euerye man laughed him to scorne.

In dede as for greate men, and greate mennes matters, I lyst not greatlye to meddle. Yet this I woulde wysshe that all great men in Englande had red ouer diligently the Pardoners tale in Chaucer, and there they shoulde perceyue and se, howe moche suche games stand with theyr worshyppe, howe great foeuer they be. What great men do, be it good or yll, meane men comunelye loue to followe, as many learned men in many places do saye, and daylye experience doth playnelye shewe, in costlye apparrell and other lyke matters.

Therefore, seing that Lordes be lanternes to leade the lyfe of meane men, by their example, eyther to goodnesse or badnesse, to whether foeuer they list: and seinge also they haue libertie to lyfte what they will, I pray God they haue will to list that which is good, and as for their playing, I wyll make an ende with this saying of Chaucer.

*Lordes might finde them other maner of pleye  
Honest ynough to drue the daye awaye.*

But to be shorte, the best medicine for all sortes of men both high and lowe, yonge and oulde, to put awaye suche vnlawfull games is by the contrarye, lyke wyse as all physicions do alowe in physike. So let youthe in steade of suche vnlefull games, whiche stande by ydlennesse, by solitarinesse, and corners, by night and darkennesse, by fortune and chaunce, by crafte and subtiltie, vse suche pastimes as stand by labour: vpon the daye light, in open fyght of men, hauynge suche an ende as is come to by conning, rather then by crafte: and so shulde vertue encrease, and vice decaye. For contrarye pastimes, must nedes worke contrary mindes in men, as all other contrary thinges doo.

And thus we se Philologe, that shoting is not onely

The moost holefome exercife for the bodye, the moost honest pafstime for the mynde, and that for all fortes of men: But alfo it is a moost redy medicine, to purge the hole realme of fuche peftilent gamning, wherewith many tymes: it is fore troubled and ill at eafe.

**Hj.** The more honestie you haue proued by fhooting *Toxophile*, and the more you haue perfwaded me to loue it, fo moche trulye the forer haue you made me with this laft fentence of yours, wherby you plainly proue that a man maye not greatly vfe it. For if fhooting be a medicine (as you faye that it is) it maye not be vfed very oft, left a man fhuld hurt him felfe with all, as medicines moche occupied doo. For Aristotle him felfe fayeth, that medicines be no meate to lyue withall: and thus fhooting by the fame reason, maye not be moche occupied.

**Txx.** You playe your oulde wontes Philologe, in dalying with other mens wittes, not fo moche to proue youre owne matter, as to proue what other men can fay. But where you thinke that I take awaye noche vfe of fhooting, in lykening it to a medicine: by-cause men vfe not medicines euery daye, for fo fhoulde their bodyes be hurt: I rather proue daylye vfe of fhooting therby. For although Aristotle fayeth that fome medicines be no meate to lyue withall, whiche is true: Yet Hippocrates fayth that our Hippo, de  
med, purg. daylye meates be medicines, to withftande euyll withall, whiche is as true. For he maketh two kyndes of medicines, one our meate that we vfe daylye, whiche purgeth foftlye and flowlye, and in this fimilitude maye fhooting be called a medicine, wherewith dayly a man maye purge and take awaye al vnlefull defyres to other vnlefull pafstymes, as I proued before. The other is a quicke purging medicine, and feldomer to be occupied, excepte the matter be greater, and I coulde describe the nature of a quicke medicine, which fhoulde within a whyle purge and plucke oute all the vnthrifitie games in the Realme, through which the commune wealth oftentymes is fycke. For not



oney good quicke wittes to learnyng be thereby brought out of frame, and quite marred: But also many wittes, either to attempt matters of high courage in warre tyme, or els to atcheue matters of weyght and wisdom in peace tyme, be made therby very quafie and faynt. For loke throughoute all histories written in Greke, Latyne, or other language, and you shal neuer finde that realme prosper in the whiche fuche ydle pastymes are vsed. As concerning the medicine, although some wolde be miscontent, if they hearde me meddle anye thyng with it: Yet betwixte you and me here alone, I maye the boldlyer saye my fantasie, and the rather bycause I wyll onelye wysh for it, whiche standeth with honestie, not determyne of it which belongeth to authoritie. The medicine is this, that wolde to God and the kynge, all these vnthrifte ydle pastymes, whiche be very bugges, that the Psalme meaneth on, walking on the nyght and in  
 corners, were made felonye, and some of  
 that punysshment ordeyned for them, which is ap-  
 poynted for the forgers and falsifyers of the kynges  
 coyne. Which punysshment is not by me  
 now inuented, but longe agoo, by the  
 mooste noble oratour Demosthenes; which meru-  
 ayleth greatly that deathe is appoynted for falsi-  
 fyers and forgers of the coyne, and not as greate  
 punysshmente ordeyned for them, whiche by theyr  
 meanes forges and falsifyes the commune wealthe.  
 And I suppose that there is no one thyng that  
 chaungeth sooner the golden and syluer wyttes of men  
 into copperey and brassye wayes then disyng and fuche  
 vnlesfull pastymes.

Psalm. 90.

Demost. con-  
 tia Leptinem.

And this quicke medicine I beleue wolde so throwlye pource them, that the daylye medicines, as shoting and other pastymes ioyned with honest labour shoulde easielyer withstande them.

Phil. The excellent commodities of shotyng in peace tyme, Toxophile, you haue very wel and sufficiently declared. Wherby you haue so perswaded me,

that God wylling hereafter I wyll both loue it the better, and also vse it the oſter. For as moche as I can gatner of all this communication of ours, the tunge, the noſe, the handes and the feete be no fytter membres, or instrumentes for the body of a man, then is ſhotinge for the hole bodye of the realme. God hath made the partes of men which be beſt and moost necceſſarye, to ſerue, not for one purpoſe onelye, but for manye: as the tunge for ſpeaking and taſting, the noſe for ſmelling, and alſo for auoyding of all excrementes, which faule oute of the heed, the handes for receyuyng of good thinges, and for puttyng of all harmefull thinges, from the bodye. So ſhotinge is an exercyſe of healthe, a paſtyme of honeſt pleaſure, and ſuche one alſo that ſtoppeth or auoydeth all noyſome games gathered and encreaſed by ill rule, as noughtye humours be, whiche hurte and corrupte fore that parte of the realme, wherin they do remayne.

But now if you can ſhewe but halfe ſo moche proſyte in warre of ſhotynge, as you haue proued pleaſure in peace, then wyll I ſurelye iudge that there be fewe thinges that haue ſo manifolde commodities, and vſes ioyned vnto them as it hath.

**Cor.** The vpperhande in warre, nexte the goodneſſe of God (of whome al victorie commeth, as ſcripture ſayth) ſtandeth G Mach 1. 3. cheſely in thre thinges: in the wyſedome of the Prince, in the ſleyghtes and pollicies of the capitaynes, and in the ſtrength and chereful forwardneſſe of the ſouldyers. A Prince in his herte muſt be full of mercy and peace, a vertue moost pleaſaunt to Chriſt, moost agreeable to mans nature, moost proſytable for ryche and poore.

For than the riche man enioyeth with great pleaſure that which he hath: the poore may obtayne with his labour, that which he lacketh. And although there is nothing worſe then war, wherof it taketh his name, through the which great men be in daunger, meane men without ſuccoure, ryche men in feare, bycauſe they haue ſomwhat: poore men in care,

bycause they haue nothing: And so euery man in thought and miserie: Yet it is a ciuill medicine, where-with a prince maye from the bodye of his commune wealth, put of that daunger whiche maye faule: or elles recouer agayne, whatfoeuer it hath lost. And therefore as Isocrates doth saye, a prince must be a warriour in two thinges, in con-

Ad Nico.

ninge and knowledge of all fleyghtes and feates of warre, and in hauing al necessarye habilimentes belonging to the same. Whiche matter to entreate at large, were ouerlonge at this tyme to declare, and ouermuche for my learning to perfourme.

After the wisdome of the prince, are valiaunt capitaynes moost necessary in warre, whose office and dutye is to knowe all fleighes and pollicies for all kyndes of warre, which they maye learne. ii. wayes, either in daylye folowing and haunting the warres or els bicause wisdome bought with strypes, is many tymes ouercostlye: they maye bestowe sometyme in Vegetius, which entreateth suche matters in Latin metelye well, or rather in Polyenus, and Leo the Emperour, which setteth out al pollicies and duties of capitaynes in the Greke tunge very excellentlye. But cheselye I wolde wisse (and if I were of authoritie) I wolde counsel al the yong gentlemen of this realme, neuer to lay out of theyr handes. ii. authors Xenophon in Greke, and Cæsar in Latyn, where in they shulde folowe noble Scipio Africanus, as Tullie doeth saye: In whiche. ii. authours

De. Sen.

befydes eloquence a thinge mooste necessary of all other, for a captayne, they shulde learne the hole course of warre, whiche those. ii. noble menne dyd not more wyselye wryte for other men to learne, than they dyd manfully exercise in the fyelde, for other men to followe.

The strengthe of war lyeth in the souldier, whose chyefe prayse and vertue, is obedience towarde his captayne, sayth Plato. And Xenophon being a gentyle authour, mooste christianlye doeth saye, euen by these woordes, that

Obedience.

Plat. leg 12.

Xen. Ages.

that fouldyer which firſte ſerueth god, and than obeyeth  
 hys captayne, may boldelie with all courage, hope to  
 ouerthrowe his enemy. Agayne, without obedience,  
 neither valiant man, ſtout horſe, nor goodly  
 harnes doth any good at al. which obedi- Xen. Hippar.  
 ence of ye ſouldier toward his captane, brought the  
 whole empyre of ye worlde, into the Romanes handes.  
 and whan it was brought, kepte it lenger, than euer it  
 was kept in any common welth before or after.

And this to be true, Scipio Africanus, the moſte  
 noble captayne that euer was amonge the Plutarchus.  
 Romaines, ſhewed very playnly, what tyme  
 as he went into Afryke, to deſtroie Cartage. For he  
 reſtinge hys hooſte by the waye in Sicilie, a daye or twoo,  
 and at a tyme ſtanding with a great man of Sicilie, and  
 looking on his ſouldiers how they exerciſed themſelues  
 in keepyng of araye, and other feates, the gentleman  
 of Sicilie asked Scipio, wherin lay hys chyefe hope to  
 ouercome Cartage: He answered, in yonder feloes of  
 myne whom you ſe play: And why ſayth the other,  
 bycauſe ſayeth Scipio, that if I commaunded them to  
 runne in to the toppe of this high caſtel, and caſt  
 them ſelues doune backward vpon theſe rockes, I am  
 ſure they woulde do it.

Salluſt alſo doth write, yat there were mo Romanes  
 put to death of theyr captaynes for Sal. in. Cat.  
 fetting on theyr enemyes before they had  
 licence, than were for running away out of the fyelde,  
 before they had foughten. Theſe two examples do  
 proue, that amonges the Romaines, the obedience of  
 the ſouldyer was wonderfull great, and the ſeueritie of  
 the Captaynes, to ſe the ſame kepte wonderfull ſtrayte.  
 For they wel perceyued that an hoſte full of obe-  
 dyence, falleth as ſeldome into the handes of theyr  
 enemies as that bodye ſawleth into Jeopardye, the  
 whiche is ruled by reaſon. Reaſon and Rulers beyng  
 lyke in offyce, (for the one ruleth the body of man, the  
 other ruleth the bodye of the common wealthe) ought  
 to be lyke of condicions, and oughte to be obeyed in

all maner of matters. Obedience is nourished by feare and loue, Feare is kept in by true iustice and equitie, Loue is gotten by wisdom, ioyned with liberalitie: For where a souldyer seeth ryghteousnesse so rule, that a man can neyther do wronge nor yet take wronge, and that his capitayne for his wisdom, can maintayne hym, and for his liberalitie will maintayne him, he must nedes both loue him and feare him, of the whiche procedeth true and vnfaigned obedience. After this inwarde vertue, the nexte good poynt in a souldier, is to haue and to handle his weapon wel, whereof the one must be at the appoyntment of the captayne, the other lyeth in the courage and exercise of the souldier: yet of al weapons the best is, as Euripides doth say, wherewith with leest

danger of our self we maye hurt our enemye moost. And that is (as I suppose) artillarie. Artillarie now a dayes is taken for. ii. thinges: Gunnes and Bowes, which how moch they do in war, both dayly experience doeth teache, and also Peter Nannius a learned man of Louayn, in a certayne dialogue<sup>3</sup> doth very well fet out, wherein this is moost notable, that when he hath shewed excedyng commodities of both, and some discommodities of gunnes, as infinite cost and charge, comberfome carriage: and yf they be greate, the vncertayne leuelyng, the peryll of them that stand by them, the esyer auoydyng by them that stande far of: and yf they be lytle, the lesse both feare and ieoperdy is in them, besyde all contrary wether and wynde, whiche hyndereth them not a lytle: yet of all fhotyng he cannot reherse one discommoditie.

¶ Hi. That I meruayle greatly at, feing Nannius is so well learned, and so exercised in the authours of both the tungen: for I my selfe do remembre that shotyng in war is but smally prayfed, and that of diuers captaynes in dyuers authors. For first in Euripides (whom you so highly praise) and very well, for Tullie thynketh euerye verse in him to be an authoritie, what I praye you, doth Lycus that ouercame Thebes, say as con-

cernyng shoting? whose words as farre as I remembre, be these, or not muche vnyke.

*What prayse hath he at al, whiche neuer durst abide,  
The dint of a speares poynt thrust agauist his side  
Nor neuer bouldie buckeler bare yet in his lefte hande  
Face to face his enemies bront stiffelie to wythstande,  
But alwaye trustleth to a bowe and to a feathered slicke  
Harnes euer most fit for him which to flie is quicke,  
Bowe and shafte is Armour mekest for a cowarde  
Which dare not ones abide the bronte of battel shurpe and harde.*

Eurip. in  
Herc. furent.

*But he a man of manhode most is by mine assent  
Which with harte and corage bouldie, fullie hath him bent,  
His enemies looke in euery floure floutelie to a bide,  
Face to face, and fote to fote, tide what may be tide.*

Agayne Teucer the best Archer amonges all the Grecians, in Sophocles is called of Menelaus, a boweman, and a shooter as in villaynie and reproche, to be a thing of no price in warre. Moreouer Pandarus the best shooter in the worlde, whome Apollo hym selfe taught to shoote, bothe he and his shotynge is quyte contemned in Homer, in so much that Homer (which vnder a made fable doth alwayes hyde hys iudgement of thinges) doeth make Pandarus him selfe crye out of shooting, and cast his bowe awaye, and take him to a speare, makynge a vowe that if euer he came home, he woulde breake his shaftes, and burne his bowe, lamentyng greatly, that he was so fonde to leaue at home his horse and charyot wyth other weapons, for the trust yat he had in his bowe. Homer signifieng thereby, that men shoulde leue shoting out of warre, and take them to other wepons more fitte and able for the same, and I trowe Pandarus woordes be muche what after thys sorte.

Soph in  
Sia. flag.

Iliad. 5.

*Ill chaunce ill lucke me hyther broughte  
Ill fortune me that daye befell,  
Whan first my bowe fro the pynne I roughte  
For Hectors sake, the Grekes to quell.*

*But yf that God so for me shap  
That home agayne I maye ones come,  
Let me neuer inioye that hap,  
Nor euer twyfe looke on the sonne,  
If bowe and shaftes I do not burne  
Whych e now so euell doth serue my turne.*

But to let passe al Poetes, what can be forer said agaynst any thing, than the iudgement of Cyrus is agaynst shotyng, whiche doth cause his Persians beyng the best shooters to laye awaye theyr bowes and take them to sweardes and buckelers, speares and dartes, and other lyke hande weapons. The which thing Xenophon so wyse a philosopher, so experte a captayne in warre hym selfe, woulde neuer haue written, and specially in that booke wherein he purposed to shewe, as Tullie sayeth in dede, not the true historie, but the example of a perfite wise prince and common welthe, excepte that iudgement of chaungyng Artillerie, in to other wepons, he had alwayes thought best to be folowed, in all warre. Whose counsell the Parthians dyd folowe, whan they chafed Antonie ouer the mountaines of Media, whiche being the best shoters of the worlde, leste theyr bowes, and toke them to speares and morispykes.

Xen Cyri.  
Inst 6.

Epist. 1. ad  
Q Fra.

Plutarch  
M Ant.

And these fewe examples I trowe, of the best shooters, do well proue that the best shotinge is not the best thinge as you call it in warre.

**Tor.** As concernynge your first example, taken oute of Euripides, I maruayle you wyl bring it for ye dispraye of shotyng, seyng Euripides doth make those verses, not bicause he thinketh them true, but bicause he thinketh them fit for the person that spake them. For in dede his true iudgement of shoting, he doth expresse by and by after in the oration of the noble captaine Amphytrio agaynste Lycus, wherein a man maye doubt, whether he hath more eloquentlye confuted Lycus sayenge, or more worthelye sette oute the prayse of shootynge.

And as I am aduised, his woordes be muche hereafter  
as I shall saye.

*Against the wittie gifte of shotinge in a bowe* Eurip. in.  
*Fonde and leud woordes thou leudlie doest out throwe,* Herc. fur

*Whiche, if thou wilt heare of me a woorde or twayne*  
*Quicklie thou mayst learne howe fondlie thou doest blame,*

*Firste he that with his harneis him selfe doth wal about,*  
*That scarce is lefte one hole through which he may pepe out,*  
*Such bondmen to their harneis to fight are nothings mete*  
*But sonest of al other are troden vnder fete.*

*Yf he be stronge, his felouues faynt, in whome he putteth his trust,*  
*So loded with his harneis must nedes lie in the dust,*  
*Nor yet from death he cannot starte, if ones his weapon breke,*  
*Howe stoute, howe strong, howe great, howe longe,*  
*so euer be suche a freke.*

*But who so euer can handle a bowe sturdie stiffe and stronge*  
*Wherwith lyke haylemaine shaftes he shootes into the thickest thronge:*  
*This profite he takes, that standing a far his enemye he maye spill*  
*Whan he and his full sase shall stande out of all daunger and ill.*  
*And this in War is wisdomes moste, which workes our enemies woo.*  
*Whan we shal be far from all feare and ieopardie of our foo.*

Secondarily euen as I do not greatlye regarde what  
Menelaus doth say in Sophocles to Teucer, bycause  
he spake it bothe in anger, and also to hym that he  
hated, euen so doo I remembre very well in Homer,  
that when Hector and the Troians woulde haue set  
fyre on the greke shippes, Teucer with his bowe made  
them recule backe agayne, when Menelaus  
tooke hym to his feete, and ranne awaye. Iliad. 8.

Thirdlye as concerning Pandarus, Homer doth not  
dispraise the noble gyfte of shotynge, but therby euery  
man is taught, that whatsoeuer, and how good foeuer a  
weapon a man doth vse in war, yf he be hym  
selfe a couetouse wretche, a foole wythoute  
counsell, a peacebreaker as Pandarus was, at last he  
shall throughe the punishment of God fall into his  
enemies handes, as Pandarus dydde, whome Diomedes  
throughe the helpe of Minerua miserablye slue. Hom. Ili. 5.

And bycause you make mencion of Homer, and



Troye matters, what can be more prayse for anye thyng, I praye you, than that is for shootyng, that Troye coulde neuer be destroyed without the helpe of Hercules shaftes, whiche thinge doeth signifie, that although al the worlde were gathered in an army togyther, yet without shotinge they can neuer come to theyr purpose, as Vlyffes in Sophocles very plainlye doth saye vnto Pyrrhus, as concernyng Hercules shaftes to be caried vnto Troye.

*Nor you without them, nor without you they do ought.* Soph. phil.

Fourthlye where as Cyrus dyd chaunge parte of his bowemen, wherof he had plentie, into other menne of warre, wherof he lacked, I will not greatlye dispute whether Cyrus did well in that poynt in those dayes or no, bycause it is not playne in Xenophon howe strong shooters the Persians were, what bowes they had, what shaftes and heades they occupied, what kynde of warre theyr enemies vsed.

Xen. Cyri.  
Instit. 6.

But trulye as for the Parthians, it is playne, in Plutarche, that in chaungyng theyr bowes in to speares, they brought theyr selfe into vtter destruction. For when they had chased the Romaines many a myle, through reason of theyr bowes, at the last the Romaines ashamed of their fleing, and remembryng theyr owlde noblenesse and courage, ymagined thys waye, that they woulde kneele downe on theyr knees, and so couer all theyr body wyth theyr shyldes and targattes, that the Parthians shaftes might flyde ouer them, and do them no harme, which thing when the Parthians perceyued, thinking that ye Romaines wer forweryed with laboure, watche, and hungre: they layed downe their bowes, and toke speres in their handes, and so ranne vpon them: but the Romaines perceyuinge them without their bowes, rose vp manfully, and flewe them euery mother son, saue a fewe that saued them selues with runnyng awaye. And herein our archers of Englande far passe the Parthians, which for suche a purpose, when they

Plu. in. M.  
Anton.

shall come to hande strokes, hath euer redy, eyther at his backe hangyng, or els in his next felowes hande a leaden maule, or fuche lyke weapon, to beate downe his enemyes withall.

**Phi.** Well *Toxophile*, feing that those examples whiche I had thought to haue ben cleane agaynst shoting, you haue thus turned to the hygh prayse of shotinge: and all this prayse that you haue now sayd on it, is rather come in by me than sought for of you: let me heare I praye you now, those examples whiche you haue marked of shotyng your selfe: whereby you are, and thinke to perswade other, yat shoting is so good in warre.

**Tox.** Examples surely I haue marked very many: from the begynning of tyme had in memorie of wrytyng, throughout all commune wealthes, and Empires of the worlde: wherof the mooste part I wyll passe ouer, lest I shoulde be tedious: yet some I wyll touche, bycause they be notable, bothe for me to tell and you to heare.

And bycause the storye of the Iewes is for the tyme moost auncient, for the truthe mooste credible, it shalbe moost fitte to begynne with them. And although I knowe that God is the onely gyuer of victorie, and not the weapons, for all strength and victorie (sayth Iudas Machabeus) cometh from heauen: Yet

**Mach. 1. 3.**

surely strong weapons be the instrumentes wherwith god doth ouercome yat parte, which he wil haue ouerthrown. For God

**H**

is well pleased wyth wyse and wittie feates of warre: As in metinge of enemies, for truse takyng, to haue priuilye in a bushment harneft men layd

**Mach. 2. 14.**

for feare of treason, as Iudas Machabeus dyd wyth Nicanor Demetrius capitayne: And to haue engines of warre to beate downe cities with all: and to haue scout watche amonges our enemyes to knowe their counsayles, as the noble captaine Ionathas brother to Iudas Machabeus did

**Mach. 1. 12.**

in the countrie of Amathie agaynst the mighty hoste of Demetrius. And besyde al this, god is pleased to haue

goodly tombes for them which do noble feates in warre, and to haue their ymages made, and also their cote Armour to be fet aboute theyr tombes, to their perpetuall laude and memorie: as the

Mach. 1. 13.

valiaunt capitayne Symon, dyd cause to be made for his brethren Iudas Machabeus and Ionathas, when they were slayne of the Gentiles. And thus of what authoritie feates of warre, and strong weapons be, shortly and playnelye we maye learne: But amonges the Iewes as I began to tell, I am sure there was nothing so occupied, or dydde so moche good as bowes dyd: infomuche that when the Iewes had any great vpperhande ouer the Gentiles, the fyrste thinge alwayes that the captayne dyd, was to exhort the people to gyue all the thanks to God for the victorie, and not to theyr bowes, wherwith they had slayne their enemyes: as it is playne that the noble

Josue. 23.

Iosue dyd after so many kynges thrust downe by hym.

God, when he promyseth helpe to the Jewes, he vseth no kynde of speakyng so moche as this, that he wyll bende his bowe, and die his shaftes in the Gentiles blood: whereby it is manifest, that

Deutero. 32

eyther God wyll make the Iewes shoote stronge shotes to ouerthrowe their enemies: or at leeste that shotinge is a wonderful mightie thing in warre, whervnto ye hygh power of God is lykened. Daudid in the Psalmes calleth bowes the vessels of death, a bytter

Psal 7. 63.

thinge, and in an other place a myghty

75.

power, and other wayes mo, which I wyll let passe, bycause euerye man readeth them daylye: But yet one place of scripture I must nedes remembre, which is more notable for ye prayse of shoting, then any yat euer I red in any other storie, and that is, when Saul was slayne of ye Philistians being mightie bowmen, and Ionathas his

Regum 1. 31.

sonne with him, that was so good a shoter, as ye scripture sayth, that he neuer shot shafte in vayne, and yat the kyngdome after Saules deathe came vnto Daudid: the first statute and lawe that euer Daudid

made after he was king, was this, that al  
 ye children of Israell shulde learne to shote,  
 according to a lawe made many a daye before yat tyme  
 for the setting out of shoting as it is written (sayeth  
 Scripture) *in libro Iustorum*, whiche booke we haue not  
 nowe: And thus we se plainely what greate vse of  
 shoting, and what prouision euen from the begynnynge  
 of the worlde for shotyng, was amonge the Iewes.

Regum. 2. 1.

The Ethiopians which inhabite the furthest part  
 South in the worlde, were wonderfull bowmen: in  
 somoche that when Cambyfes king of  
 Persie being in Egypt, sent certayne am-  
 bassadours into Ethiopie to the kynge there, with many  
 great gyftes: the king of Ethiop perceyuinge them  
 to be espyes, toke them vp sharply, and blamed  
 Cambyfes greatly for such vniust enterprises: but  
 after that he had princely entertayned them, he sent  
 for a bowe, and bente it and drewe it, and then vn-  
 bent it agayne, and sayde vnto the ambassadours, you shall  
 commende me to Cambyfes, and gyue him this bowe  
 fro me, and byd him when any Persian can shote in  
 this bowe, let him set vpon the Ethiopians: In the  
 meane whyle let hym gyue thanks vnto God, whiche  
 doth not put in the Ethiopians mynde to conquere  
 any other mans lande. This bowe, when it came  
 amonge the Persians, neuer one man in suche an in-  
 finite host (as Herodotus doth saye) could styrre the  
 stryng, saue onely Smerdis the brother of Cambyfes,  
 whiche styrred it two fingers, and no further: for the  
 which act Cambyfes had suche enuy at him, that he  
 afterward slewe him: as doth appeare in the itorye.

Herodotus in  
Thalia.

Sesostris the moost mightie king that euer was in  
 Egypt, ouercame a great parte of the worlde, and that  
 by archers: he subdued the Arabians, the Iues, the  
 Assyrians: he went farther into Scythia then any man  
 els: he ouercame Thracia, euen to the borders of  
 Germanie. And in token how he ouercame al men  
 he set vp in many places great ymages to his owne  
 lykenesse, hauynge in the one hande a bowe, in the

other a sharpe heeded shafte: that men myght knowe, what weapon is hoofted, in conquering so manye people.

Herod. in.  
Euterpe.

Diod Sic. 2.

Cyrus, counted as a god amonges the Gentyles, for his nobleneffe and felicitie in warre: yet at the last when he set vpon the Massagetanes (which people neuer went without their bowe nor their quiuer, nether in warre nor peace) he and all his were slayne, and that by shoting, as appeareth in the storye.

Herod. in clio

Polycrates the prince of Samos (a very little yle) was lorde ouer all the Greke sees, and withstode the power of the Persians, onely by the helpe of a thousande archers.

Herod. in thalia.

The people of Scythia, of all other men loued, and vfed moost shoting, the hole rycheffe and househoulde stuffe of a man in Scythia, was a yocke of oxen, a plough, his nagge and his dogge, his bowe and his quiuer: which quiuer was couered with the skynne of a man, whiche he toke or slewe fyrste in battayle. The Scythians to be inuincible by reason of their shoting, the greate voyages of so manye noble conquerours spent in that countrie in vayne, doeth well proue: But specially that of Darius the myghtie kyng of Persie, which when he had taryed there a great space, and done no good, but had forweryed his hoste with trauayle and hunger: At last the men of Scythia sent an ambassadour with. iiii.

Herod. in.  
Melpomen.

gyftes: a byrde, a frogge, a mouse, and. v. shaftes. Darius meruaylyng at the straungenesse of the gyftes, asked the messenger what they signified: the messenger answered, that he had no further commaundement, but onely to delyuer his gyftes, and retourne agayne with all spede: but I am sure (sayeth he) you Persians for your great wysdome, can soone boult out what they meane. When the messenger was gone, euery man began to say his verdict. Darius Iudgment was this, that ye Scythians gaue ouer into the Persians handes, their lyues, their hole power, both by lande and see, signifyinge by the mouse the

earthe, by the frogge the water, in which they both liue, by ye birde their lyues which lyue in the ayer, by the shaft their hole power and Empire, that was maynteyned alwayes by shotinge. Gobryas a noble and wyfe captayne amonges the Persians, was of a cleane contrary minde, saying, nay not so, but the Sythians meane thus by their gyftes, that except we get vs wynges, and flye into the ayer lyke birdes, or run into ye holes of the earthe lyke myse, or els lye lurking in fennes and mariffes lyke frogges, we shall neuer returne home agayne, before we be vtterly vndone with their shaftes: which sentence sanke so fore into their hertes, yat Darius with all spede possible, brake vp his campe, and gat hym selfe homewarde. Yet howe moche the Persians them selues set by shotinge, wherby they encreased their empire so moche, doth appeare by. iii. manifest reasons: firste that they brought vppe theyr youth in the schole of shoting, vnto. xx. yere of age, as dyuerse noble Greke authours do faye.

Herod in clio.  
Xenoph. in  
cyrop.  
Strab. ii.

Agayne, bycause the noble kyng Darius thought hym selfe to be praysed by nothyng so moch, as to be counted a good shoter, as doth appeare by his sepulchre, wherin he caused to be written this sentence.

*Darius the King lieth buried here  
That in shoting and riding had neuer pere.*

Strab. 15.

Thirdlye the coyne of the Persians, both golde and siluer had the Armes of Persie vpon it, as is customably vsed in other realmes, and that was bow and arowes: by the which feate they declared, how moch they set by them.

Plutarch in  
Agefila

The Grecians also, but specially the noble Atheniensis, had all their strength lyinge in Artillarie: and for yat purpose the citie of Athens had a thousand. men which were onely archers, in dayly wages, to watche and kepe the citie from al ieoperdie and fodein daunger: which archers also shuld cary to prison and warde any misdoer at ye commaunde-

Suidas.

ment of the hygh officers, as playnlye doth appeare in Plato. And surely the bowmen of Athens did wonderful feates in many battels, but specially when Demosthenes the valiaunt captayne flue and toke prifoners all the Lacedemonians besyde ye citie of Pylos, where Nestor somtyme was lord: the shaftes went so thicke that day (sayth Thucydides) that no man could se theyr enemies. A Lacedemonian taken prifoner, was asked of one at Athens, whether they were stoute fellows that were slayne or no, of the Lacedemonians: he answered nothing els but this: make moche of those shaftes of youres, for they knowe neyther stoute nor vnstoute: meanyng thereby, that no man (though he were neuer so stout) came in their walke, that escaped without death.

Plato in pro-  
tagora

Thucyd. 4.

Herodotus descrybing the mighty hooft of Xerxes especially doth marke out, what bowes and shaftes they vsed, signifying yat therin lay their chefe strength. And at the same tyme Attoffa, mother of Xerxes, wyfe to Darius, and doughter of Cyrus, doeth enquire (as Aeschylus sheweth in a Tragedie) of a certayne messenger that came from Xerxes hoste, what stronge and fearfull bowes the Grecians vsed: wherby it is playne, that Artillarie was the thing, wherin both Europe and Asia at those dayes trusted moost vppon.

Herod. in  
Polym.

Esch. in Perf.

The best parte of Alexanders hoste were archers as playnelye doth appeare in Arianus, and other yat wrote his life: and those so stronge archers, that they onely, fundrye tymes ouercame their enemies, afore any other neded to fyght: as was sene in the battayl which Nearchus one of Alexanders capitaynes had besyde the ryuer of Thomeron. And therfore as concerning all these kyngdomes and commune wealthes, I maye conclude with this sentence of Plinie, whose wordes be, as I suppose thus: If any man woulde remembre the Ethiopians, Egyptians, Arabians, the men of Inde,

Arianus. 8.

Plin. lib 16.  
Cap. 36.

of Scythia, so many people in ye east of the Sarmatians, and all the kyngdomes of the Parthians, he shall well perceyue halfe the parte of the worlde, to lyue in subiection, ouercome by the myght and power of shotinge.

In the commune wealth of Rome, which exceded all other in vertue, noblenesse, and dominion litle mention is made of shoting, not bycause it was litle vsed amonges them, but rather bycause it was bothe so necessarye and commune, that it was thought a thing not necessarye or requyred of anye man to be spoken vpon, as if a man shoulde describe a greate feast, he woulde not ones name bread, although it be mooste common and necessary for all : but surely yf a feast beyng neuer so great, lacked bread, or had fewty and noughty bread, all the other daynties shulde be vnsauery, and litle regarded, and than woulde men talke of the commodity of bread, whan they lacke it, that would not ones name it afore, whan they had it : And euen so dyd the Romaynes as concerning shootyng. Seldome is shootinge named, and yea it dyd the mooste good in warre, as didde appere, verie playnlye in that battell, whiche Scipio Aphricanus had with the Numantines in Spayne, whome he coulde neuer ouercome, before he sette bowemen amonges his horse men, by whose myght they were clean vanquished.

Agayne, Tiberius fyghtyng with Armenius and Inguiomerus princis of Germanie, had one wing of archers on horseback, an other of archers on foot, by whose might the Germanes were slayne downe ryghte, and so scattered and beate oute of the felde, that the chase lasted. x. myles, the Germanes clame vp in to trees for feare, but the Romanes dyd fetch them downe with theyr shaftes as they had ben birdes, in whyche battell the Romaynes lost fewe or none, as doth appeare in the historie Cor, Tac. 2

But as I began to saye, the Romaynes dyd not so muche prayse the goodnesse of shootinge, whan they had it, as they dyd lament the lacke of it, whan they



wanted it, as Leo the. v. the noble Emperour doth playnlytestifie in fundrie places in those boke whiche he wrote in Greke, of the fleyghtes and pollicies of warre.<sup>2</sup>

**Phil.** Surelie of that booke I haue not heard before, and howe came you to the fyghte of it.

**Tor.** The booke is rare trulie, but this laste yeare when master Cheke translated the sayd booke out of greke in to Latin, to ye kinges maiestie, he of his gentlenesse, wolde haue me very ofte in hys chamber, and for the familiaritie that I had wyth hym, more than manye other, woulde suffer me to reade of it, whan I woulde, the whiche thinge to do, surelye I was very desirous and glad, because of the excellent handelynge of all thynges, that euer he taketh in hande. And verily *Philologe*, as ofte as I remembre the departynge of that man from the vniuersitie, (whiche thinge I do not feldome) so ofte do I well perceyue our moste helpe and futheraunce to learnynge, to haue gon away with him. For by ye great commoditie yat we toke in hearyng hym reade priuatly in his chambre, all Homer, Sophocles, and Euripides, Herodotus, Thucydides, Xenophon, Isocrates and Plato, we feele the great discommoditie in not hearynge of hym, Aristotile and Demosthenes, whiche. ii. authours with all diligence last of all he thought to haue redde vnto us. And when I consider howe manye men he succoured with his helpe, and hys ayde to abyde here for learninge, and howe all men were prouoked and styrred vp, by his counsell and daylye example, howe they shulde come to learning, surely I perceyue that sentence of Plato to be true, which sayeth that there is nothyng better in any common wealthe, than that there shoulde be alwayes one or other, excellent passyng mar., whose lyfe and vertue, shoulde plucke forward the will, diligence, laboure and hope of all other, that folowyng his footesteppes, they myght comme to the same ende, wherevnto labour, lerning and vertue, had conueied him before. The great hinderance of learning, in lackinge thys man greatly I shulde lament, if this dis-

commoditie of oures, were not ioyned with the commoditie and health, of ye hole realme, for which purpose, our noble king full of wysedome hath called vp this excellent man full of learnynge, to teache noble prince Edward, an office ful of hope, comforte and solace to al true hertes of England: For whome al England dayly doth praye, yat he passing his Tutour in  
 learnynge and knowledge folowyng his

Cor. Tac. 2.

father in wysedome and felicitie, accordyng to yat example which is set afore his eyes, may so set out and mayntayne goddes worde to the abolishment of al papistry, the confusion of al heresie, that thereby he feared of his ennemies, loued of al his subiectes, maye bring to his own glory, immortal fame and memorie, to this realme, welthe, honour, and felicitie, to true and vn-fayned religion perpetuall peace, concorde, and vnitie.

But to retourne to shootynge agayne, what Leo sayeth of shootynge amonges the Romaines, hys woordes, be so muche for the prayse of shootynge, and the booke also so rare to be gotten, that I learned the places by harte, whyche be as I suppose, euen thus. Fyrste in his sixte booke, as concerning what harneys is best: Lette all the youth of Rome be compelled to vse shootyng, eyther more or lesse, and alwayes to bear theyr bowe and theyr quiuer aboute with them, untill they be. xl. yeares ould.

For sithens shootynge was neglected and decayed among the Romaines, many a battayle and fyelde hath been losse. Agayne in the ii. booke  
 and. 50. chapter, (I call that by bookes and  
 chapters, whyche the greke booke deuiddeth by chapters and paragraphes) Let your souldyers haue theyr weapons wel appoynted and trimmed, but aboue all other thynges regarde moste shootinge, and therefore lette men when there is no warre, vse shootynge at home: For the leauynge of, onely of shotynge, hath broughte in ruyne and decaye, the hole Empire of Rome. Afterwarde he commaundeth agayne, hys capytayne by these wordes: Arme your hoste as I

Leo. ii. 50.

haue appoynted you, but specially with bowe and arrowes plentie. For shootynge is a thinge of muche myghte and power in warre, and chyevely agaynst the Sarracenes and Turkes, whiche people hath all their hope of victorie in theyr bowe and shaftes: Besydes all this, in an other place, he wryteth thus to his Captayne: Artillerie is easie to be prepared, and in time of great nede, a thinge moste profitable, therefore we straitlye commaunde you to make proclamation to al men vnder our dominion. which be eyther in war or peace, to all cities, borowes and townes, and fynally to all maner of men, that euerye feare persone haue bowe and shaftes of his owne, and euerye houle besyde this, to haue a standing bearyng bowe, and. xl. shaftes for all nedes, and that they exercise them selues in holtes, hilles, and dales, playnes and wodes, for all maner of chaunces in warre.

Leo. 18. 21.

Leo. 20. 79.

Howe muche shooting was vsed among the olde Romanes and what meanes noble captaynes and Emperours made, to haue it encrease amonge them, and what hurte came by the decaye of it, these wordes, of Leo the emperour, which in a maner I haue reherfed woorde for woorde, playnly doth declare. And yet shotynge, although they set neuer so muche by it, was neuer so good than, as it is nowe in Englande, whiche thing to be true, is very probable, in that Leo doth saye, that he woulde haue his souldiers take of theyr arrowe heads, and one shote at an other, for they exercise, whiche playe yf Englyshe archers vsed, I thinke they shoulde fynde smal play and lesse pleasure in it at all.

Leo. 7. 18.

The great vpperhande maynteyned alwayes in warre by artillery, doeth appeare verie playnlye by this reason also, that whan the spanyardes, franchmen, and germanes, grekes, macedonians, and egyptians, eche contry vsing onesinguler weapon, for whyche they were greatlye feared in warre, as the Spanyarde *Lancea*, the Francheman *Gesa*, the German *Framea*, the Grecian *Machera*,

the Macedonian *Sariffa*, yet coulde they not escape, but be subiectes to the Empire of Rome, whan the Pertians hauyng all theyr hope in artillerie, gaue no place to them, but ouercame the Romanes, ofter than the Romaines them, and kepte battel with them, many an hundred yeare, and flue the ryche Crassus and hys son wyth many a stoute Romaine more, with their bowes. They draue Marcus Antonius ouer the hylles of Media in Armenia, to his great shame and reproch. They flue Iulianus Apostata, and Antonius Caracalla, they helde in perpetual pryson, ye most noble emperour Valerian in despite of all the Romaines and many other princes, whiche wrote for his delyueraunce, as Bel folis called kyng of kynges, Valerius kyng of Cadusia, Arthabesdes kyng of Armenia, and many other princes more, whom ye Parthians by reason of theyr artillerie, regarded neuer one whitte, and thus with the Romaines, I maye conclude, that the borders of theyr empyre were not at the funne ryfinge and funne settyng, as Tullye sayeth: but so farre they went, as artillarie woulde gyue them leaue. For I thinke all the grounde that they had, eyther northewarde, farther than the borders of Scythia, or Eastewarde, farther than the borders of Parthia, a man myght haue boughte with a small deale of money, of whiche thyng surely shotyng was the cause.

M Crass.  
Plutarch.  
M Anto.  
Iuliano.

From the same contrie of Scythia the Gothians Hunnes, and Wandaliens came wyth the same wepons of artillarie, as Paulus Diaconus doth saye, and so berafte Rome of her empyre wyth fyre, spoyle, and waste, so yat in suche a learned citie was lefte scarce one man behynde, that had learnyng or leysoure to leue in wrytinge to them whiche shoulde come after howe so noble an Empyre, in so shorte a whyle, by a rable of banyshed bondemen, wythoute all order and pollicie, saue onelye theyr naturalle and daylye exercise in artillarye, was broughte to suche thraldome and ruine.

Paul Diac.

After them the Turkes hauing an other name, but yet

the same people, borne in Scythia, brought  
 vp onely in artillarie, by the same weapon  
 haue subdued and beraft from the Christen men all  
 Asia and Aphrike (to speake vpon,) and the moost  
 noble countries of Europe, to the greate diminishing of  
 Christe his religion, to the great reproche of cowardyse  
 of al christianitie, a manifest token of gods high wrath  
 and displeasure ouer the synne of the worlde, but  
 speciallye amonges Christen men, which be on slepe  
 made drunke with the frutes of the flesh, as infidelitie,  
 disobedience to Goddes worde, and heresie, grudge,  
 illwyll, stryfe, open battayle, and priuie enuye,  
 coueytousnesse, oppressiō, vnmercifulnesse, with in-  
 numerable sortes of vnspeakeable daylye bawdrye:  
 which thinges surely, yf God holde not his holy hand  
 ouer vs, and plucke vs from them, wyl bryng vs to a  
 more Turkishnesse and more beastlye blynde barbarous-  
 nesse: as callyng ill thinges good, and good thynges ill,  
 contemnyng of knowledge and learnynge, settinge at  
 nought, and hauyng for a fable, God and his high  
 prouidence, wyl bring vs (I say) to a more vngracious  
 Turkishnesse (if more Turkishnesse can be then this)  
 than if the Turkes had sworne, to bring al Turkye  
 agaynst vs. For these frutes surelye must nedes  
 sprynge of such feede, and such effect nedes folowe  
 of suche a cause: if reason, truthe, and God, be not  
 altered, but as they are wont to be. For surely no  
 Turkysh power can ouerthrowe vs, if Turkysshe lyfe  
 do not cast vs downe before.

If god were wyth vs, it buted not the turke to be  
 agaynst vs, but our vnfaythful finfull lyuyng, which is  
 the Turkes moder, and hath brought hym vp hitherto,  
 muste nedes turne god from vs, because syn and he  
 hath no felowshyp together. If we banished ill liuyng  
 out of christendome, I am sure the Turke shulde not  
 onelye, not ouercome vs, but scarce haue an hole to  
 runne in to, in his own countrye.

But Christendome nowe I may tell you Philologe is  
 muche lyke a man that hath an ytche on him, and lyeth

dronke also in his bed, and though a thefe come to the dore, and heaueth at it, to come in, and fleye hym, yet he lyeth in his bed, hauinge more pleafure to lye in a flumber and fcratche him felfe wher it ytcheth euen to the harde bone, than he hath redynes to ryfe up luftelye, and dryue him awaye that woulde robbe hym and fleye hym. But I trufte Chriftē wyl fo lyghten and lyfte vp Chriftē mennes eyes, that they fhall not flepe to death, nor that the turke Chriftes open enemy, fhall euer bofte that he hath quyte ouerthrowen vs. But as I began to tell you, shootyng is the chefe thinge, wherewith God fuffereth the turke to punyfh our noughtie liuinge wyth all: The youthe there is brought vp in  
 fhotyng, his priuie garde for his own perfon, Casp. de re-  
bus Turc.  
 is bowmen, the might of theyr shootyng is wel known of the Spanyardes, whiche at the towne called NewecafteU in Illirica, were quyte flayne vp, of the turkes arrowes: whan the Spanyardes had no vfe of theyr gunnes, by reason of the rayne. And nowe laft of all, the emperour his maieftie him felfe, at the Citie of Argier in Aphricke had his hooftē fore handeled wyth the Turkes arrowes, when his gonnes were quite difpatched and ftode him in no feruice, bycaufe of the raine that fell, where as in fuche a chaunce of raine, yf he had had bowmen, furelye there shoote myghte peraduenture haue bene a litle hindred, but quite difpatched and marde, it coulde neuer haue bene.

But as for the Turkes I am werie to talke of them partlye becaufe I hate them, and partlye bycaufe I am now affectioned euen as it were a man that had bene longe wanderyng in ftraunge contries and would fayne be at home to fe howe well his owne frendes prosper and leade theyr lyfe, and furelye me thincke I am verie merye at my harte to remember how I fhall finde at home in Englande amonges Englyfh men, partlye by hyftories, of them that haue gone afore vs, agayne by experience of them whych we knowe, and lyue with vs as greate noble feates of warre doone by Artillarye, as euer was done at any tyme in any other common

welthe. And here I must nedes remember a certaine Frenchman called Textor, that writeth a boke whiche he nameth *Officina*,<sup>4</sup> wherein he weueth vp many brokenended matters and fettes out much rifaffe, pelfery, trumpery, baggage and beggerie ware clamparde vp of one that would seme to be fitter for a shop in dede than to write any boke. And amonges all other yll packed vp matters, he thrustes vp in a hepe togyther all the good shoters that euer hathe bene in the worlde as he saythe hymselfe, and yet I trow *Philologe* that of all the examples whiche I now by chaunce haue reherfed out of the best Authors both in greke and latin, Textor hath but. ii. of them, which. ii. surely yf they were to reken agayne, I wold not ones name them, partly bycause they were noughtie persons, and shoting fomoche the worse, bycause they loued it, as Domitian and Commodus the emperours partelye bycause Textor hath them in his boke, on whom I loked on bychaunce in the bookebynders shope, thynkyng of no suche matter. And one thing I wyl say to you *Philologe*, that if I were disposed to do it, and you hadde leysure to heare it, I coulde soone do as Textor doth, and reken vp suche a rable of shoters that be named here and there in poetes, as wolde holde vs talkyng whyles tomorowe : but my purpose was not to make mention of those which were feyned of Poetes for theyr pleasure, but of suche as were proued in histories for a truthe : but why I bringe in Textor was this : At laste when he hath rekened all shoters that he can, he sayeth thus, *Petrus Crinitus*<sup>5</sup> P. CRIN. 3 10. wryteth, that the Scottes whiche dwell beyonde Englande be verye excellent shoters, and the best bowmen in warre. This sentence whether Crinitus wrote it more leudly of ignoraunce, or Textor confirmeth it more piuyshlye of enuye, may be called in question and doubte : but this surelye do I knowe very well that Textor hath both red in Gaguinus the Frenche hystorie,<sup>6</sup> and also hath hearde his father or graundfather taulke (except perchaunce he was borne

and bred in a Cloyster) after that sort of the shotyng of Englysshe men, that Textor neded not to haue gone so piuiſhlye beyonde Englande for shoting, but myght very soone, euen in the first towne of Kent, haue founde suche plentie of shotinge, as is not in al the realme of Scotland agayne. The Scottes surely be good men of warre in theyr owne feate as can be : but as for shotinge, they neyther can vse it for any profyte, nor yet wil challenge it for any prayse, although master Textor of his gentlenesse wold gyue it them. Textor neded not to haue fylled vppe his booke with suche lyes, if he hadde read the storye of Scotlande, whiche Ioannes Maior doeth wryte: wherein he myghte haue learned, that when Iames Stewart fyrst  
Ioan Ma. 6
kyng of that name, at the Parliament holden at Saynt Iohnnes towne or Perthie, commaunded vnder payne of a greate forfyte, that euerye Scotte shoulde learne to shote : yet neyther the loue of theyr countrie, the feare of their enemies, the auoydying of punishment, nor the receyuinge of anye profyte that myght come by it, coulde make them to be good Archers : whiche be vnapt and vnfytted therunto by Gods prouidence and nature.

Therefore the Scottes them selues proue Textor a lyer, bothe with authoritie and also daily experience, and by a certayne Prouerbe that they haue amonges them in theyr communication, wherby they gyue the whole prayse of shotyng honestlye to Englysshe men, saying thus : that euery Englysshe Archer beareth vnder hys gyrdle. xxiiii. Scottes.

But to lette Textor and the Scottes go : yet one thyng woulde I wyſſhe for the Scottes, and that is this, that feinge one God, one faythe, one compasse of the see, one lande and countrie, one tungue in speakyng, one maner and trade in luyng, lyke courage and stomake in war, lyke quicknesse of witte to learning, hath made Englande and Scotlande bothe one, they wolde suffre them no longer to be two : but cleane gyue ouer the Pope, which seketh none other thinge (as many a noble and wyſe Scottish man doth



knowe) but to fede vp diffention and parties betwixt them and vs, procuring that thyng to be two, which God, nature, and reason, wold haue one.

Howe profytable fuche an attonement were for Scotlande, both Iohannes Maior,<sup>7</sup> and Ector Boetius<sup>8</sup> which wrote the Scottes Chronicles do tell, and also all the gentlemen of Scotlande with the poore communaltie, do wel knowe: So that there is nothing that stoppeth this matter, faue onely a fewe freers, and fuche lyke, which with the dregges of our Englysh Papistrie lurking now amonges them, study nothing els but to brewe battell and stryfe betwixte both the people: Wherby onely they hope to maynetayne theyr Papisticall kyngdome, to the destruction of the noble blood of Scotlande. that then they maye with authoritie do that, which neither noble man nor poore man in Scotlande yet doeth knowe. And as for Scottishe men and Englishe men be not enemyes by nature, but by custome: not by our good wyll, but by theyr owne follye: which shoulde take more honour in being coupled to Englande, then we shulde take profite in being ioyned to Scotlande.

Iohn Ma-  
ior 6 hist  
Scot.

Wales being headye, and rebelling many yeares agaynst vs, laye wylde, vntylled, vnhabited, without lawe, iustice, ciuilitie and ordre: and then was amonges them more stealing than true dealing, more suretie for them that studyed to be noughte, then quyetnesse for them that laboured to be good: when nowe thanked be God, and noble Englande, there is no countrie better inhabited, more ciuile, more diligent in honest craftes, to get bothe true and pientifull lyuyng withall. And this felicitie (my mynde gyueth me) within these few dayes shal chaunce also to Scotlande, by the godly wyfedom of oure mooste noble Prince kynge Henrye the. viii. by whome God hath wrought more wonderfull thynges then euer by any prince before: as banishing the byshop of Rome and herisie, bringyng to light god his worde and veritie, establisshing fuche iustice and

equitie, through euery parte of this his realme, as neuer was fene afore.

To fuche a Prince of fuche a wyfdome, God hath referued this mooste noble attonement : wherby neither we shalbe any more troubled, nor the Scottes with their best countries any more destroyed, nor ye see, whiche God ordeyneth profytable for both, shall from eyther be any more stopped : to the great quietnesse, wealth, and felicitie of all the people dwellynge in this Ile, to the high renoume and prayse of our moost noble kyng, to the feare of all maner of nacions that owe ill wyll to either countrie, to the hygh pleasure of God, which as he is one, and hateth al diuision, so is he best of all pleased, to se thinges which be wyde and amyffe, brought to peace and attonement. But Textor (I beshrowe him) hath almooste broughte vs from our communication of shoting. Now sir by my iudgement, the Artillarie of England farre exceedeth all other realmes : but yet one thing I doubt and longe haue surely in that point doubted, when, or by whom, shotyng was first brought in to Englande, and for the same purpose as I was ones in companye wyth fyr Thomas Eliot knight, which surelie for his lerning in all kynde of knowlege bringeth much worthyp to all the nobilitie of Englande, I was so bould to aske hym, yf he at any tyme, had marked any thing, as concernyng the bryngyngin of shootyng in to Englande : he aunswered me gentlye agayne, that he had a worcke in hand which he nameth, *De rebus memorabilibus Angliæ*, which I trust we shal se in print shortlye,<sup>7</sup> and for the accompyshmente of that boke, he had read and perused ouer many olde monumentes of Englande, and in seking for that purpose, he marked this of shootyng in an excedyng olde cronicle, the which had no name, that what tyme as the Saxons came first into this realme in kyng Vortigers dayes, when they had bene here a whyle and at last began to faull out with the Brittons, they troubled and subdewed the Brittons wyth nothyng so much, as with theyr

bowe and shaftes, whiche wepon beyng strauunge and not sene here before, was wonderfull terrible vnto them, and this beginninge I can thynke verie well to be true. But now as concerning many examples for the prayse of English archers in warre, surely I wil not be long in a matter yat no man doubteth in, and those few yat I wil name, shal either be proued by ye histories of our enemies, or els done by men that now liue.

Kynge Edward the thirde at the battel of Cressie ageinst Philip ye Frenche king as Gaguinus the french Historiographer plainly doeth tell, slewe that daye all the nobilite of Fraunce onlye wyth hys archers.

Such lyke battel also fought ye noble black prince Edward beside Poeters, where Iohn ye french king with hys sonne and in a maner al ye peres of Fraunce were taken beside. xxx. thousand. which that daye were slayne, and verie few Englyshe men, by reason of theyr bowes.

Kynge Henrie the fiste a prince pereles and moste vyctoriouse conqueroure of all that euer dyed yet in this parte of the world, at the battel of Agin court with. vii. thousand. fyghtynge men, and yet many of them fycke, beyng suche Archers as the Cronycle sayeth that mooste parte of them drewe a yarde, slewe all the Cheualrie of Fraunce to the number of .XL. thousand. and moo, and lost not paste. xxvi. Englyshe men.

The bloudye Ciuil warre of England betwixt the house of Yorke and Lancaster, where shaftes slewe of both fydes to the destruction of mannye a yoman of Englande, whom foreine battell coulde neuer haue subdewed bothe I wyll passe ouer for the pytyefulnesse of it, and yet may we hyghelye prayse GOD in the remembraunce of it, seyng he of hys prouydence hath so knytte together those. ii. noble houses, with 10 noble and pleasunte a flowre.

The excellent prince Thomas Hawarde now Duke of Northfolk, for whose good prosperite with al his noble familie al English hertes dayly doth pray with bowmen

of England flew kyng Iamie with many a noble Scot euen brant agenst Flodon hil, in which battel ye stoute archers of Cheshire and Lanchaffshire for one day bestowed to ye death for their prince and country sake, hath gotten immortall name and prayse for euer.

The feare onely of Englysh Archers hathe done more wonderfull thinges than euer I redde in anye historye greke or latin, and moost wonderfull of all now of late beside Carlile betwixt Eske and Leuen at Sandy fikes, where the hoole nobilite of Scotlande for fere of the Archers of Englonde (next the stroke of God) as both Englysh men and Scotyshe men that were present hath toulde me were drowned and taken prisioners.

Nor that noble acte also, whyche althoughe it be almost lost by tyme, commeth not behynd in worthinesse, whiche my synguler good frende and Master Sir William Walgraue and Sir George Somers set dyd with with a few Archers to ye number as it is sayd of. xvi. at the Turne pike besyde Hammes where they turned with so fewe Archers, so many Frenchemen to flight, and turned so many oute of theyr lackes, whych turne turned all fraunce to shame and reproche and those. ii. noble knightes to perpetuall praye and fame.

And thus you se Philologe, in al countries Asia, Aphrike and Europe, in Inde, Aethiop, Aegypt and Iurie, Parthia, Persia, Greece, and Italie, Schythia, Turkey, and Englande, from the begynninge of the world euen to thys daye, that shotynge hath had the cheife stroke in warre.

¶ Hi. These examples surely apte for the  
praise of shotynge, nor feyned by poetes, ¶  
but proued by trewe histories, distinct by tyme and order, hath delyted me excedyng muche, but yet me thynke that all thys praise belongeth to stronge shootynge and drawynge of myghtye bowes not to prickynge and nere shotinge, for which cause you and many other bothe loue and vse shootynge.

Cox. Euer more Philologe you wyl haue some ouertwhart reason to drawe forthe more communica-

tion withall, but neuerthelesse you shall perceauē if you wyl, that vse of prickyng, and desyre of nere shootyng at home, are the onely causes of stronge shootyng in warre, and why? for you se, that the strongest men, do not drawe alwayes the strongest shoote, whiche thyng prouethe that drawinge stronge, liethe not so muche in the strength of man, as in the vse of shotyng, And experience teacheth the same in other thynges, for you shal se a weake smithe, whiche wyl wyth a lipe and turnyng of his arme, take vp a barre of yron, yat another man thrife as stronge, can not stirre. And a stronge man not vsed to shote, hath his armes breste and shoulders, and other partes wherewith he shuld drawe stronglye, one hindering and stoppyng an other, euen as a dosen stronge horses not vsed to the carte, lettes and troubles one another. And so the more stronge man not vsed to shote, shootes moost vnhanfomlye, but yet if a strong man with vse of shooting coulde applye all the partes of hys bodye togyther to theyr moost strengthe, than should he both drawe stronger than other, and also shoote better than other. But nowē a stronge man not vsed to shoote, at a girde, can heue vp and plucke in sunder many a good bowe, as wild horses at a brunte doth race and pluck in peces many a stronge carte. And thus stronge men, without vse, can do nothyng in shoting to any purpose, neither in warre nor peace, but if they happen to shoote, yet they haue done within a shoote or two when a weake man that is vsed to shoote, shal serue for all tymes and purposes, and shall shoote. x. shaftes, agaynst the others. iiii. and drawe them vp to the poynte, euerye tyme, and shoote them to the mooste aduauntage, drawyng and withdrawing his shafte when he list, markyng at one man, yet let driuyng at an other man : whyche thynges in a set battayle, although a man, shal not alwayes vse, yet in bickerynges, and at ouerthwarte meatinges, when fewe archers be togyther, they do mooste good of all.

Agayne he that is not vsed to shoote, shall euermore

with vntowardnesse of houldynge his bowe, and nockynge his shafte, not looking to his stryng betyme, put his bowe alwayes in ieoperdy of breakynge, and than he were better to be at home, moreouer he shal shoote very fewe shaftes, and those full vnhandsumlye, some not halfe drawen, some to hygh and some to lowe, nor he can not driue a shoote at a tyme, nor stoppe a shoote at a neede, but oute muste it, and verye ofte to euel profe.

¶*Ph.* And that is best I trow in war, to let it go, and not to stoppe it.

*Cor.* No not so, but somtyme to houlde a shafte at the heade, whyche if they be but few archers, doth more good with the feare of it, than it shoulde do if it were shot, with the stroke of it.

¶*Ph.* That is a wonder to me, yat the feare of a displeasure, shoulde do more harme than the displeasure it selfe.

*Cor.* Yes, ye knowe that a man whiche fereth to be banyshed, out of hys cuntrye, can neyther be mery, eate, drynke nor sleape for feare, yet when he is banished in dede, he slepeth and eateth, as well as any other. And many menne doubtyng and fearyng whether they shoulde dye or no, euen for verye feare of deathe, preuenteth them selfe with a more bytter deathe then the other death shoulde haue bene in deade. And thus feare is euer worfe than the thyng feared, as is partelye proued, by the communication of Cyrus and Tigranes, the kynges funne of Armenie, in Xenophon. Curi, ped. 3.

¶*Ph.* I graunte Toxophile, that vse of shotyng maketh a man drawe strong, to shoote at most aduantage, to kepe his gere, whiche is no small thinge in war, but yet me thinke, that the customable shoting at home, speciallye at buttes and prickes, make nothyng at all for stronge shooting which doth moste good in war. Therefore I suppose yf men shulde vse to goo into the fyeldes, and learne to shote myghty stronge shootes, and neuer care for any marke at al, they shulde do muche better.

**Cor.** The trouthe is, that fashon muche vsed, woulde do muche good, but this is to be feared, least that waye coulde not prouoke men to vse muche shotyng, bycause ther shulde be lytle pleasure in it. And that in shoting is beste, yat prouoketh a man to vse shotinge mooste: For muche vse maketh men shoote, bothe strong and well, whiche two thinges in shotinge, every man doeth desyre. And the chiefe mayntayner of vse, in any thyng, is comparyson, and honeste contention. For whan a manne stryue to be better than an other, he wyll gladly vse that thing, though it be neuer so paynful wherein he woulde excell, whiche thyng Aristotle verye pretelye doth note, sayenge.

Where is comparifon, there is victorie:      Aristo rheto.  
where is victorie, there is pleaſure:      ad Theod.  
And where is pleaſure, no man careth what labour or  
payne he taketh, bycauſe of the prayſe, and pleaſure,  
that he ſhall haue, in doyng better than other men.

Agayne, you knowe, Hesiodus wryteth Hesio in ope  
et die.  
to hys brother Perfes, yat al craftes men,  
by contending one honestly with an other, do en-  
creafe theyr cunnyng with theyr substance. And  
therfore in London, and other great Cities, men of  
one crafte, moſte commonly, dwelle togyther, bycauſe  
in honeſt ſtryuyng togyther, who ſhall do beſt, euery  
one maye waxe bothe cunniger and rycher, ſo lyke-  
wyſe in ſhootyng, to make matches to aſſemble  
archers togyther, to contende who ſhall ſhoote beſt,  
and winne the game, encreafeth ye uſe of ſhotyng  
wonderfully amonges men.

¶ **Phī.** Of Vse you speake very much Toxophile but I am sure in al other matters, Vse can do nothing, wythoute two other thinges be ioyned wyth it, one is a natural Aptnesse to a thinge, the other is a true waye or knowledge, howe to do the thing, to which. ii. yf Vse be ioyned, as thirde felowe, of them thre, procedeth perfectnesse and excellencie: If a manne lacke the first two, Aptnesse and Cunnyng, Vse can

do lytle good, at all. For he yat woulde be an oratour and is nothinge naturallie fitte for it, that is to saye lacketh a good wytte and memorie, lacketh a good voyce, countenaunce and body, and other suche like, ye[t] yf he had all these thinges, and knewe not what, howe, where, when nor to whome he shulde speake, surelye the vse of spekyng, woulde brynge out none other frute but playne follye and bablyng, so yat Vse is the laste and the least neccessarye, of all thre, yet no thing can be done excellently without them al thre. And therfore Toxophile I my selfe bicause I neuer knewe, whether I was apte for shooting or no, nor neuer knewe waye, howe I shulde learne to shoote I haue not vsed to shoote: and so I thinke five hundred more in Englande do besyde me. And surelye yf I knewe that I were apte, and yat you woulde teach me howe to shoote, I woulde become an archer, and the rather, bycause of the good communication, the whiche I haue had with you this daye, of shotyng.

**Tux.** Aptnesse, Knowlege, and Vse, euen as you saye, make all thinges perfecte. Aptnesse is the fyrst and chyefest thinge, without whiche the other two do no good at all. Knowledge doeth encrease al maner of Aptnesse, bothe lesse and more. Vse sayth Cicero, is farre aboue all teachinge. And thus they all three muste be had, to do any thinge very well, and yf anye one be awaye, what so euer is done, is done verie meanly. Aptnesse is ye gyfte of nature, Knowlege, is gotten by ye helpe of other: Vse lyeth in our owne diligence and labour. So that Aptnesse and vse be ours and within vs, through nature and labour: Knowledge not ours, but commynge by other: and therfore moost dilligently, of all men to be sought for. Howe these three thinges stande with the artillery of Englande, a woorde or twoo I will saye.

All Englishe men generally, be apte for shotyng, and howe? Lyke as that grounde is plentiful and frutefull, whiche withoute any tyllinge, bryngeth out



corne, as for example, yf a man shoulde go to the myll or market with corne, and happen to spyl some in the waye, yet it wolde take roote and growe, bycause ye soyle is so good : so England may be thought very frutefull and apt to brynge oute shooters, where children euen from the cradell, loue it : and yong men without any teachyng so diligentlie vse it. Agayne, lykewyse as a good grounde, well tyllled, and well husbanded, bringeth out great plentie of bygeared corne, and good to the faule : so if the youthe of Englande being apte of it felse to shote, were taught and learned how to shote, the Archers of England shuld not be only a great deale ranker, and mo then they be : but also a good deale bygger and stronger Archers then they be. This commoditie shoulde folowe also yf the youth of Englande were taught to shote, that euen as plowing of a good grounde for wheate, doth not onely make it mete for the seede, but also riue and plucketh vp by the rootes, all thistles, brambles and weedes, whiche growe of theyr owne accorde, to the destruction of bothe corne and grounde : Euen so shulde the teaching of youth to shote, not only make them shote well, but also plucke away by the rootes all other desyre to noughtye pastymes, as dilynge, cardyng, and boouling, which without any teaching are vsed euery where, to the great harme of all youth of this realme. And lykewyse as burnyng of thistles and diligent weding them oute of the corne, doth not halfe so moche ryd them, as when ye ground is falloed and tilled for good grayne, as I haue hearde many a good husbandoman say : euen so, neither hote punishment, nor yet diligent searching oute of suche vnthriftnesse by the officers, shal so throwly weede these vngracious games out of the realme, as occupying and bringyng vp youth in shotyng, and other honest pastyme. Thirdly, as a grounde which is apt for corne and also wel tilled for corne : yet if a man let it lye still and do not occupye it. iii. or. iiii. yeare : but then wyll sow it,

if it be wheate (sayth Columella) it wil turne into rye: fo if a man be neuer so apte to shote, nor neuer so wel taught in his youth to shote, yet if he giue it ouer, and not vse to shote, truly when he shalbe eyther compelled in war tyme for his country sake, or els prouoked at home for his pleasure sake, to faule to his bowe: he shal become of a fayre archer, a stark fquyrter and dribber. Therefore in shotyng, as in all other thinges, there can neyther be many in number, nor excellent in dede: excepte these. iii. thynges, Aptnesse, Knowledge, and Vse goo togyther.

Phil. Very well sayde *Toxophile*, and I promyse you, I agree to this iudgement of yours altogyther and therefore I can not a lytle maruayle, why Englysshe men brynge no more helpe to shotyng, then nature it selfe gyueth them. For you se that euen children be put to theyr owne shiftes in shotyng, hauing nothyng taughte them: but that they maye chose, and chaunce to shoote ill, rather then well, vnaptlye soner then fitlye, vntowardlye, more easely then welfauouredlye, whiche thyng causeth manye neuer begynne to shoote: and moo to leaue it of when they haue begone, and moost of all to shote both worfe and weaker, then they might shote, if they were taught.

But peraduenture some men wyll saye, that wyth vse of shootyng a man shall learne to shoote, true it is he shall learne, but what shal he learne? marye to shoote noughtly. For all Vse, in all thynges, yf it be not stayed with Cunnyng, wyll verie easely brynge a man to do yat thyng, what so euer he goeth aboute with mucche illfauorednes and deformitie.

Which thinge how much harme it doth in learning both Crassus excellencie dothe proue in Tullie, and I my selfe haue experiens in my lytle shootyng. And therfore *Toxophile*, you must nedes graunt me that ether Englishe men do il, in not ioynyng Knowlege of shooting to Vse, or els there is no knowlege or cunnynge, which can be gathered of shooting.

De Orat. i.

**Cor.** Learning to shoote is lytle regarded in England, for this consideration, bycause men be so apte by nature they haue a greate redy forwardnesse and wil to vse it, al though no man teache them, al though no man byd them, and so of theyr owne corage they runne hedlynge on it, and shoote they ill, shote they well, greate hede they take not. And in verie dede Aptnesse with Vse may do sumwhat without Knowledge, but not the tenth parte, if so be they were ioyned with knowledge.

Whyche thre thynges be seperate as you se, not of theyr owne kynde, but through the negligence of men whyche coupleth them not to gyther. And where ye doubt whether there can be gadered any knowledge or arte in shootyng or no, surely I thynke that a man being wel exercised in it and sumwhat honestly learned with all, myght soone with diligent obseruyng and markyng the hole nature of shootyng, find out as it were an Arte of it, as Artes in other matters haue bene founde out afore, seyng that shootyng standeth by those thynges, which maye both be thorowlye perceued, and perfittly knowen, and suche that neuer failes, but be euer certayne, belongyng to one moost perfect ende, as shootyng streight, and keping of a length bring a man to hit the marke, ye chiefe end in shootyng: which two thynges a man may attaine vnto, by diligent vsyng, and well handlyng those instrumentes, which belong vnto them. Therefore I can not see, but there lieth hyd in the nature of Shootyng, an Arte, whiche by notyng, and obseruyng of him, that is exercised in it, yf he be any thyng learned at al, maye be taught, to the greate forderaunce of Artillarie through out al this Realme. And trewlye I meruell gretelye, that Englysshe men woulde neuer yet, seke for the Arte of shootyng, seinge they be so apte vnto it, so praysed of there frendes, so feared of there enemyes for it. Vegetius woulde haue maysters appointed, whyche shoulde teache youthe to

shoote faire. Leo the Emperour of Rome, Leo. 6. §.  
 sheweth the same custome, to haue bene  
 alwayes amongst ye olde Romaynes: whych custome  
 of teachyng youth to shoote (saythe he) after it was  
 omitted, and litle hede taken of, brought the hole  
 Empire of Rome, to grete Ruine. *Schola Persica*,  
 that is the Scole of the Persians, ap-  
 poynted to brynge vp youthe, whiles Strabo. 11.  
 they were. xx. yeres olde in shooting, is as  
 notably knowne in Histories as the Impire of ye  
 Persians: whych schole, as doth apere in Cornelius  
 Tacitus, as sone as they gaue ouer and fell Cor. Tac. 2.  
 to other idle pastimes, brought bothe them  
 and ye Parthians vnder ye subiection of the Romaines.  
 Plato would haue common maisters and  
 stipendes, for to teache youthe to shoote, De leg. 7.  
 and for the same purpose he would haue a brode  
 feylde nere euery Citie, made common for men to vse  
 shotyng in, whiche sayeng the more reasonably it is  
 spoken of Plato, the more vnreasonable is theyr dede  
 whiche woulde ditche vp those feeldes priuatly for  
 ther owne profyt, whiche lyeth open generallye for  
 the common vse: men by suche goodes be made  
 rycher not honeste sayeth Tullie. Yf men can be  
 perswaded to haue shootyng taughte, this De Off. 2.  
 auuthoritie whiche foloweth will perswade  
 them, or els none, and that is as I haue ones sayde  
 before, of Kynge Dauyd, whose fyrste acte and ordi-  
 naunce was after he was kynge that all Iudea should  
 learne to shoote. Yf shotyng could speake, she would  
 accuse England of vnkyndnesse and slouthfulnesse, of  
 vnkyndnesse toward her bycause she beyng left to a  
 lytle blynd vse, lackes her best maintener which is  
 cunnyng: of slouthfulnesse towarde theyr owne selfe,  
 bycause they are content wyth that whych aptnesse and  
 vse doth graunt them in shootyng, and wyl feke for  
 no knowlege as other noble common welthes haue  
 done: and the iustlier shootyng myght make thys  
 complaynt, seyng that of fence and weapons there is

made an Arte, a thyng in no wyfe to be compared to shootynge.

For of fence all mooste in euerye towne, there is not onely Masters to teache it, wyth his Proouostes Vshers Scholers and other names of arte and Schole, but there hath not fayld also, whyche hathe diligently and well fauouredly written it and is set out in Printe that euery man maye rede it.

What discommoditie doeth comme by the lacke of knowlege, in shootynge, it were ouer longe to rehearse. For manye that haue bene apte, and loued shootynge, bycause they knewe not whyche way to houlde to comme to shootynge, haue cleane tourned them selues from shootynge.

And I maye telle you Philologe, the lacke of teachynge to shoote in Englande, causeth very manye men, to playe with the kynges Actes, as a man dyd ones eyther with the Mayre of London or Yorke I can not tel whether, whiche dyd commaund by proclamation, euerye man in the Citie, to hange a lanterne wyth a candell, afore his dore: whiche thyng the man dyd, but he dyd not lyght it: And so manye bye bowes bicause of the acte, but yet they shote not: not of euyll wyll, but bycause they knowe not howe to shoote. But to conclude of this matter, in shoting as in all other thynges, Aptenesse is the fyrste, and chyefe thyng, whiche if it

Aptnesse.

lie awaye, neyther Cunnyngge or Vse, doeth anye good at all, as the Scottes and Fraunce men, wyth knowlege and Vse of shootynge, shall become good Archers, whan a cunnyngge shypwright shall make a stronge shyppe, of a Salowe tree: or whan a husbandman shall becom ryche, wyth sowyng wheat on Newmarket heath. Cunnyngge muste be had, bothe to set out, and amende Nature, and also to ouersee, and correcte vse: which vse yf it be not led, and gouerned wyth cunnyng, shall sooner go amisse, than strayght.

Cunnyngge.

Vse maketh perfitnesse, in doinge that thyng,

whervnto nature maketh a man apte, and knowlege maketh a man cunninge before. So yat it is not so doubtful, which of them three hath moost stroke in shoting as it is playne and euident, that all thre must be had, in excellent shootynge.

**¶**Hi. For this comunicacion Toxophile I am very glad, and yat for myn owne sake bicause I trust now, to become a shoter, And in dede I thought a fore, English men most apte for shoting, and I sawe them dayelye vse shotyng, but yet I neuer founde none, that woulde talke of anye knowlege whereby a man might come to shotynge. Therefore I trust that you, by the vse you haue had in shoting, haue so thorowly marked and noted the nature of it, that you can teache me as it were by a trade or waye how to come to it.

**¶**or. I graunte, I haue vsed shootinge meetly well, that I myght haue marked it wel ynoughe, yf I had bene diligent. But my much shootynge, hath caused me studie litle, so that thereby I lacke learnynge, whych shulde set out the Arte or waye in any thyng. And you knowe that I was neuer so well sene, in the Posteriorums of Aristotle as to inuent and searche out general Demonstrations for the setting forth of any newe Science. Yet by my trothe yf you wyll, I wyll goe with you into the fealdes at any tyme and tel you as much as I can, or els you maye stande some tyme at the prickes and looke on them which shoote best and so learne.

**¶**Hi. Howe lytle you haue looked of Aristotle, and how muche learnynge, you haue lost by shotynge I can not tell, but this I woulde saye and yf I loued you neuer so ill, that you haue bene occupied in sumwhat els besyde shotynge. But to our purpose, as I wyll not requyre a trade in shotinge to be taught me after the futeletye of Aristotle, euen so do I not agre w th you in this poynt, that you wold haue me learne to shoote with lokyng on them which shoote best, for to I knowe I should neuer come to shote meanelye. For in shotyng as in all other thynges which be gotte by teachynge, there must be shewed a waye and a path

which shal leade a man to ye best and cheiffest point whiche is in shootynge, whiche you do marke youre selfe well ynough, and vttered it also in your communication, when you sayde there laye hyd in ye nature of shootynge a certayne waye whych wel perceyued and thorowlye knowen, woulde bring a man wythout any wanderyng to ye beste ende in shotyng whych you called hitting of the pricke. Therefore I would refer all my shootinge to that ende which is best, and so shuld I come the soner to some meane. That whiche is best hath no faulte, nor can not be amended. So shew to me best shootynge, not the beste shoter, which yf he be neuer so good, yet hath he many a faulte easelye of any man to be espyed. And therefore meruell not yf I requyre to folowe that example whych is without faulte, rather than that which hath so manye faultes. And thys waye euery wyfe man doth folow in teachynge any maner of thyng. As Aristotle when he teacheth a man to be good he setteth not before hym Socrates lyfe whych was ye best man, but chiefe goodnesse it selfe accordynge to whych he would haue a man directe his lyfe.

**Tor.** This waye which you requyre of me *Philologe*, is to hard for me, and to hye for a shooter to taulke on, and taken as I suppose out of the middes of Philosophie, to serche out the perfite ende of any thyng, ye which perfite ende to fynde out, sayth Tullie, is the hardest thyng in the worlde, the onely  
 occasyon and cause, why so many sectes of Ora. ad. Bru.  
 Philosophers hathe bene alwayse in learnynge. And althoughe as Cicero saith a man maye ymagine and dreame in his mynde of a perfite ende in any thyng, yet there is no experience nor vse of it, nor was neuer sene yet amonges men, as alwayes to heale the sycke, euer more to leade a shyppe without daunger, at all times to hit the prick: shall no Physicion, no shypmaster, no shoter euer do. And Aristotle saith that in all deades there are two pointes to be  
 marked, possibilitie and excellencie, but Arist. pol. 8. 6,

chiefely a wise man must folowe and laye hand on possibilitie for feare he leafe bothe. Therefore seyng that which is moost perfect and best in shootyng as alwayes to hit ye pricke, was neuer sene nor hard tel on yet amonges men, but onelye ymagined and thought vpon in a man his mynde, me thinck this is the wisest counfel and best for vs to folow rather that which a man maye come to, than yat whyche is vnpossible to be attained to, lest iustely that sayeng of ye wyse mayde Ismene in Sophocles maye be verified on vs.

*A foole he is that takes in hande he can not ende.* Soph. Ant.

**Phi.** Well yf the perfite ende of other matters, had bene as perfitye knowne, as the perfite ende of shotyng is, there had neuer bene so manye sectes of Philosophers as there be, for in shoting both man and boye is in one opinion, that alwayes to hit the pryck is mooste perfecte end that can be imagyned, so that we shall not nede gretly contend in this matter. But now sir, whereas you thynke yat a man in learning to shoote or any thyng els, shuld rather wyselye folow possibilitie, than vainly seke for perfite excellencie, surelye I wyl proue yat euery wyse man, yat wisely wold learne any thyng, shal chiefly go aboute yat wherevnto he knoweth wel he shal neuer come. And you youre selfe I suppose shal confesse ye same to be ye best way in teachyng, yf you wyl answere me to those thinges whych I wyl aske of you.

**Tox.** And yat I wyl gladlye, both bycause I thynke it is vnpossible for you to proue it, and also bycause I desire to here what you can saye in it.

**Phi.** The studie of a good Physicion Toxophile, I trow be to know al diseases and al medicines fit for them.

**Tox.** It is so in dede.

**Phi.** Bicause I suppose he would gladly at al tymes heale al diseases of al men.

**Tox.** Ye truely.

**Phi.** A good purpose surely, but was ther euer phyysion yet among so many whyche had laboured



in thys study, that at al times coulde heale all diseafes?

*Cor.* No trewly; nor I thyncke neuer shalbe.

*Phil.* Than Phyficians by lyke, studie for yat, whiche none of them commeth vnto. But in learning of fence I pray you what is yat which men moost labor for?

*Cor.* That they may hit a nother I trow and neuer take blow theyr selfe.

*Phil.* You say trothe, and I am fure euery one of them would faine do so when so euer he playethe. But was there euer any of them so conning yet, which at one tyme or other hath not be[n] touched?

*Cor.* The best of them all is glad somtyme to escape with a blowe.

*Phil.* Than in fence also, men are taught to go aboute that thing, whiche the best of them all knowethe he shall neuer attayne vnto. Moreouer you that be shoters, I pray you, what meane you, whan ye take so greate heade, to kepe youre standynge, to shoote compasse, to looke on your marke so diligently, to cast vp grasse diuerse tymes and other thinges more, you know better than I. What would you do than I pray you?

*Cor.* Hit ye marke yf we could.

*Phil.* And doth euery man go about to hit the marke at euery shoote?

*Cor.* By my trothe I trow so, and as for my selfe I am fure I do.

*Phil.* But al men do not hit it at al tymes.

*Cor.* No trewlye for that were a wonder.

*Phil.* Can any man hit it at all tymes?

*Cor.* No man verilie.

*Phil.* Than by likely to hit the pricke alwayes, is vnpossible. For that is called vnpossible whych is in no man his power to do.

*Cor.* Vnpossible in dede.

*Phil.* But to shoote wyde and far of the marke is a thyng possible.

Tex. No man wyll denie that.

Phil. But yet to hit the marke alwayse were an excellent thyng.

Tex. Excellent surelie.

Phil. Than I am sure those be wiser men, which couete to shoote wyde than those whiche couete to hit the prycke.

Tex. Why so I pray you.

Phil. Because to shote wyde is a thyng possible, and therefore as you saye youre selfe, of euery wyse man to be folowed. And as for hittinge ye prick, bycause it is vnpossible, it were a vaine thyng to go aboute it; but in good sadnesse *Toxophile* thus you se that a man might go throghe all craftes and sciences, and proue that anye man in his science coueteth that which he shal neuer gette.

Tex. By my trouth (as you saye) I can not denye, but they do so: but why and wherfore they shulde do so, I can not learne.

Phil. I wyll tell you, euerye crafte and science standeth in two thynges: in Knowing of his crafte, and Working of his crafte: For perfyte knowlege bringeth a man to perfyte working. This knowe Paynters, karuers, Taylours, shomakers, and all other craftes men, to be true. Nowe, in euery crafte, there is a perfyte excellencie, which may be better knowen in a mannes mynde, then folowed in a mannes dede: This perfytenesse, bycause it is generally layed as a brode wyde example afore al men, no one particuler man is able to compasse it; and as it is generall to al men, so it is perpetuall for al time whiche proueth it a thyng for man vnpossible: although not for the capacitie of our thinkyng whiche is heavenly, yet surelye for the habilitie of our working whyche is worldlye.

God gyueth not full perfytenesse to one man (sayth Tullie) lest if one man had all in any one science, ther shoulde be nothyng lefte for an other. Yet God suffereth vs to haue the perfyte knowledge of it, that such a knowledge dilligently



nye commyng, and yet whych is moſte meruel of al, ye more men take of it, the more they leue behynd for other, as Socrates dyd in wyſdome, and Cicero in eloquens, whereby other hath not lacked, but hathe fared a greate deelee ye better. And thus perfitneſſe it ſelfe bycauſe it is neuer obteyned, euen therfore only doth it cauſe ſo many men to be ſo well ſene and perſite in many matters, as they be. But where as you thynke yat it were fondneſſe to teache a man to ſhoote, in loking at the moſt perfitneſſe in it, but rather woulde haue a manne go ſome other way to worke, I truſt no wyſe man wyl diſcomend that way, except he thincke himſelfe wyſer than Tullye, whiche doeth playnlye ſaye, that yf he taught any maner of craſte  
as he dyd Rhetorike he would labor to De Orat. 3.  
bringe a man to the knowlege of the moſt perfitneſſe of it, whyche knowlege ſhould euer more leade and gyde a manne to do that thyng well whiche he went aboute. Whych waye in al maner of learning to be beſt, Plato dothe alſo declare in Euthydemus, of whome Tullie learned it as he dyd many other thynges mo. And thus you ſe Toxophile by what reaſons and by whoſe authoritie I do require of you this waye in teachynge me to ſhoote, which waye I praye you withoute any more delaye ſhew me as far forth as you haue noted and marked.

**Tox.** You cal me to a thyng Philologe which I am lothe to do. And yet yf I do it not beinge but a ſmale matter as you thynke, you wyll lacke frendſhypp in me, yf I take it in hande and not bring it to paſſe as you woulde haue it, you myghte thyncke great want of wyſdome in me.

But aduylſe you, ſeing ye wyll nedes haue it ſo, the blame ſhalbe yours, as well as myne: yours for puttyng vpon me ſo inſtauntlye, myne in receyuyng ſo fondly a greater burthen then I am able to beare.

Therefore I, more wyllynge to fulfyll your mynde, than hopynge to accompliſh that which you loke for, ſhall ſpeake of it, not as a maſter of ſhotynge, but as one not

altogether ignoraunt in shotyng. And one thyng I  
am glad of, the funne drawinge downe so fast  
into the west, shall compell me to drawe a pace  
to the ende of our matter, so that his darknesse shall  
somethyng cloke myne ignoraunce. And bycause  
you knowe the orderynge of a matter better  
then I: Aske me generallye of it, and I  
shall particularly answere to it. ¶

Very gladly, Toxophile: for so  
by ordre, those thynges  
whiche I would  
knowe, you shal  
tell the bet-  
ter: and  
those  
thynges  
whiche you shall tell, I  
shall remembre  
the better.



# TOXOPHI= LVS. B.

## ¶ THE SECONDE BOOKE OF the schole of shotyng.



**D**hil. What is the cheyfe poynte in shootyng,  
that euerye manne laboureth to come to?

**T**ox. To hyt the marke.

**P**hil. Howe manye thynges are required  
to make a man euer more hyt the marke?

**T**ox. Twoo.

**P**hil. Whiche twoo?

**T**ox. Shotinge streyght and kepyng of a lengthe.

**P**hil. Howe shoulde a manne shoote strayght, and  
howe shulde a man kepe a length?

**T**ox. In knowyng and hauyng thynges, belongyng  
to shootyng: and whan they be knowen and had, in  
well handlyng of them: whereof some belong to  
shotyng strayght, some to keping of a length, some  
commonly to them bothe, as shall be tolde feuerally  
of them, in place conuenient.

**P**hil. Thynges belongyng to shotyng, whyche be  
they?

**T**ox. All thynges be outwarde, and some be instru-

mentes for euery fere archer to brynge with him, proper for his owne vse: other thynges be generall to euery man, as the place and tyme serueth.

**Phī.** Which be instrumentes?

**Tax.** Bracer, shotynggloue, stryng, bowe and shafte.

**Phī.** Whiche be general to all men?

**Tax.** The wether and the marke, yet the marke is euer vnder the rule of the wether.

**Phī.** Wherin standeth well handlynge of thynges?

**Tax.** All togyther wythin a man him selfe, some handlynge is proper to instrumentes, some to the wether, somme to the marke, some is within a man hym selfe.

**Phī.** What handlyng is proper to the Instrumentes?

**Tax.** Standyng, nockyng, drawyng, holdyng, lowfing, wherby commeth fayre shotyng, whiche neyther belong to wynde nor wether, nor yet to the marke, for in a rayne and at no marke, a man may shote a fayre shoote.

**Phī.** Well sayde, what handlynge belongeth to the wether?

**Tax.** Knowyng of his wynde, with hym, agaynst hym, fyde wynd, ful fyde wind, fyde wynde quarter with him, fyde wynde quarter agaynste hym, and so forthe.

**Phī.** Well than go to, what handlynge belongeth to the marke?

**Tax.** To marke his standyng, to shote compasse, to draw euermore lyke, to lowse euermore lyke, to confyder the nature of the pricke, in hylles and dales, in strayte planes and winding places, and also to espy his marke.

**Phī.** Very well done. And what is onely within a man hym selfe?

**Tax.** Good heede gyuyng, and auoydyng all affections: whiche thynges oftentimes do marre and make all. And these thynges spoken of me generally and brefely, yf they be wel knowen, had, and handled,

shall brynge a man to fuche shootynge, as fewe or none euer yet came vnto, but surely yf he misse in any one of them, he can neuer hyt the marke, and in the more he doth misse, the farther he shoteth from his marke. But as in all other matters the fyrst steppe or stayre to be good, is to know a mannes faulte, and than to amende it, and he that wyl not knowe his faulte, shall neuer amende it.

**¶** *Phj.* You speake now Toxophile, euen as I wold haue you to speake : But lette vs returne agayne vnto our matter, and those thynges whyche you haue packed vp, in so shorte a rounge, we wyll lowse them forthe, and take euery pyece as it were in our hande and looke more narrowlye vpon it.

*Tax.* I am content, but we wyll rydde them as fast as we can, bycause the sunne goeth so faste downe, and yet somewhat muste needes be sayde of euerye one of them.

**¶** *Phj.* Well sayde, and I trowe we beganne wyth those thynges whiche be instrumentes, whereof the fyrste, as I suppose, was the Brazer.

*Tax.* Litle is to be sayd of the brazer. A bracer serueth for two causes, one to saue his arme from the strype of the strynge, and his doublet from wearynge, and the other is, that the strynge glydyng sharpelye and quicklye of the bracer, may make the sharper shoote. For if the strynge shoulde lyght vpon the bare sleue, the strengthe of the shoote shoulde stoppe and dye there. But it is best by my iudgemente, to gyue the bowe somuche bent, that the strynge neede neuer touche a mannes arme, and so shoulde a man nede no bracer as I knowe manye good Archers, whiche occupye none. In a bracer a man muste take hede of. iiii. thinges, yat it haue no nayles in it, that it haue no bucles, that it be fast on with laces wythout agglettes. For the nayles wyll there in sunder, a mannes string, before he be ware, and so put his bowe in ieoperdy: Buckles and agglettes at vnwares, shall race hys bowe, a thinge bothe euyll to the fyghte, and perilous for freatyng. And thus a



Bracer, is onely had for this purpose, that the stryngge maye haue redye passage.

**Pij.** In my Bracer I am cunnyng ynough, but what saye you of the shootyng gloue.

**Tax.** A shootyng Gloue is chieflie, for to saue a mannes fyngers from hurtyng, that he maye be able to beare the sharpe stryng to the vttermoſt of his strengthe. And whan a man shooteth, the might of his shoote lyethe on the formooſte fynger, and on the Ringman, for the myddle fynger whiche is the longeſt, lyke a lubber ſtarteth backe, and beareth no weyghte of the stryng in a maner at all, therfore the two other fyngers, muſte haue thicker lether, and that muſte haue thickeſt of all, where on a man lowſeth moſte, and for ſure lowſyng, the formoſte finger is moſte apte, bycauſe it holdeth beſt, and for yat purpoſe nature hath as a man woulde ſaye, yocked it with the thombe. Ledder, if it be nexte a mans ſkynne, wyl ſweat, waxe hard and chafe, therefore ſcarlet for the ſoftneſs of it and thickenneſſe wyth all, is good to ſewe wythin a mannes gloue. If that wylle not ſerue, but yet youre finger hurteth, you muſte take a fearyng cloth made of fine virgin waxe, and Deres ſewet, and put nexte your fynger, and ſo on wyth youre gloue. If yet you fele your fynger pinched, leaue shootyng both becauſe than you ſhall shoote nought, and agayn by litle and lytle, hurtyng your finger, ye ſhall make it longe and longe to or you shoote agayne. A newe gloue pluckes many shootes bycauſe the ſtring goeth not freelye of, and therefore the fingers muſte be cut ſhorte, and trimmed with ſome ointment, that the ſtring maye glyd wel awaye. Some wyth holdyng in the nocke of theyr ſhaſte too harde, rub the ſkyn of there fingers. For this there be. ii. remedies, one to haue a goole quyll ſplettyd and ſewed againſte the nockyng, betwixt the lining and the ledder, whyche ſhall helpe the shoote muche to, the other waye is to haue ſome roule of ledder ſewed betwixt his fingers at the ſetting on of the fingers, which ſhall kepe his fingers ſo in ſunder, that they

shal not hold the nock so fast as they did. The shootyng gloue hath a purse whych shal serue to put fine linen cloth and wax in, twoo necessary thynges for a shooter, some men vse gloues or other fuche lyke thyng on their bow hand for chafyng, because they houlde so harde. But that commeth commonlye, when a bowe is not rounde, but somewhat square, fine waxe shal do verye well in such a case to laye where a man holdeth his bow: and thus muche as concernynge your gloue. And these thynges althoughe they be trifles, yet bycause you be but a yonge shoter, I woulde not leue them out.

**Phi.** And so you shal do me moost pleasure: The string I trow be the next.

**Cor.** The nexte in dede. A thing though it be lytle, yet not a litle to be regarded. But  
Stringe.  
 here in you muste be contente to put youre truste in honest stringers. And surely stringers ought more diligently to be looked vpon by the officers than ether bower or fletcher, bycause they may deceyue a a simple man the more easelyer. And ill stringe brekethe many a good bowe, nor no other thyng halfe so many. In warre if a string breke the man is loste and is no man, for his weapon is gone, and althoughe he haue two stringes put one at once, yet he shal haue small leasure and lesse rouse to bend his bow, therfore god send vs good stringers both for war and peace. Now what a string ought to be made on, whether of good hempe as they do now a dayes, or of flaxe or of filke, I leaue that to the iugemente of stringers, of whome we muste bye them on. **Eustathius**  
Eustathius.  
 apou this verse of homere.

*Twang quoth the bow, and twang quoth the string,  
 out quicklie the shaft flue.*

**Iliad. 4.**

doeth tel, that in oulde tyme they made theyr bowe strynges of bullox thermes, whiche they twyned together as they do ropes, and therfore they made a great twange. Bowe strynges also hath bene made of the heare of an horse tayle called for the matter of

them Hippias as dothe appeare in manye good authors of the Greke tongue. Great strings, and lytle stringes be for diuerse purposes: the great string is more furer for the bowe, more stable to pricke wythal, but slower for the cast, the lytle stringe is cleane contrarye, not so sure, therefore to be taken hede of lesse, with longe tarienge on, it breake your bowe, more fit to shoote farre, than apte to pricke nere, therefore when you knowe the nature of bothe bigge and, lytle you must fit your bow, according to the occasion of your shootinge. In stringinge of your bow (though this place belong rather to the handlyng than to the thyng it selfe, yet bycause the thyng, and the handlynge of the thyng, be so ioyned together, I must nede some tyme couple the one wyth the other,) you must mark the fit length of your bowe. For yf the stringe be to short, the bending wyll gyue, and at the last fflyp and so put the bowe in ieopardye. Yf it be longe, the bendyng must nedes be in the smal of the string, which beyng fore twined must nedes knap in funder to ye destruction of manye good bowes. Moreouer you must looke that youre bowe be well nocked for fere the sharpnesse of the horne there a funder the stringe. And that chaunceth ofte when in bending, the string hath but one wap to strengthe it wyth all: You must marke also to set youre stringe streygte on, or elles the one ende shall wriethe contrary to the other, and so breke your bowe. When the stringe begynneth neuer so lytle to were, trust it not, but a waye with it for it is an yll faued halpeny yat costes a man a crowne. Thus you se howe many ieopardyes hangethe ouer the felye poore bowe, by reason onelye of the stringe. As when the stringe is shorte, when it is longe, when eyther of the nockes be nought, when it hath but one wap, and when it taryethe ouer longe on.

**¶**Hi. I se wel it is no meruell, though so many bowes be broken.

**Cor.** Bowes be broken twise as many wayes besyde

these. But a gayne in stringyng your bowe, you must loke for muche bende or lytle bende for they be cleane contrarye.

The lytle bende hath but one commoditie, whyche is in shootyng faster and farther shoote, and ye cause therof is, bycause the stryng hath so far a passage, or it parte wyth the shafte. The greates bende hath many commodities: for it maketh easyer shootyng the bowe beyng halfe drawen afore. It needeth no bracer, for the stryng stoppeth before it come at the arme. It wyl not so sone hit a mannes sleue or other geare, by the same reason: It hurteth not the shaft fedder, as the lowe bende doeth. It suffereth a man better to espye his marke. Therefore lette your bowe haue good byg bend, a shaftement and. ii. fyngers at the least, for these which I haue spoken of.

**¶** The brafer, gloue, and stryng, be done, now you muste come to the bowe, the chiefe instrument of all. Bowe.

**Cor.** Dyuers cuntryes and tymes haue vsed alwayes dyuers bowes, and of dyuers fashions.

Horne bowes are vsed in some places now, and were vsed also in Homerus dayes, for Pandarus bowe, the best shooter among al the Troianes, was made of two Goete hornes ioyned togyther, the lengthe wherof sayth Homer, was. xvi handbreds, not far differing from the lengthe of our bowes. Iliad. 4.

Scripture maketh mention of brasie bowes. Iron bowes, and style bowes, haue bene of longe tyme, and also now are vsed among the Turkes, but yet they must nedes be vnprofitable. For yf brasie, yron or style, haue theyr owne strength and pith in them, they be farre aboue mannes strength: yf they be made meete for mannes strengthe, theyr pith is nothyng worth to shoote any shoote wyth all. Psalm. 17.

The Ethiopians had bowes of palme tre, whiche seemed to be very stronge, but we haue none experience of them. The lengthe of them was. iiii. cubites. The men of Inde had theyr Hero. in pol.

bowes made of a rede, whiche was of a great strengthe  
 And no maruayle though bowe and shaftes were made  
 thereof, for the redes be so great in Inde, as Herodotus  
 sayth, that of euery ioynte of a rede, a man  
 may make a fyshers bote. These bowes, In Thalia.  
 sayeth Arrianus in Alexanders lyfe, gaue so great a stroke,  
 that no harneys or buckler though it were Arrianus. 8.  
 neuer so strong, could wythstand it. The  
 length of fuche a bowe, was euen wyth the length of hym,  
 that vsed it. The Lycians vsed bowes made In Polym.  
 of a tree, called in Latyn *Cornus*, (as con-  
 cernyng the name of it in English, I can foner proue  
 that other men call it false, than I can tell the right  
 name of it my selfe) this wood is as harde as horne.  
 and very fit for shaftes, as shall be toulde after.

Ouid sheweth that Syringa the Nymphe,  
 and one of the maydens of Diana, had a Metamor. 1.  
 bowe of this wood whereby the poete meaneth, that it  
 was verye excellent to make bowes of.

As for brafell, Elme, Wych, and Affhe, experience  
 doth proue them to be but meane for bowes, and so to  
 conclude Ewe of all other thynges, is that, wherof  
 perfite shootyng woulde haue a bowe made.

This woode as it is nowe generall and common  
 amonges Englyshe men, so hath it continewed from  
 longe tyme and had in moost price for bowes,  
 amonges the Romaines, as doth apere in this halfe  
 verse of Vyrghill.

*Taxi torquentur in arcus.*

Virgilius.

1.

*Ewe fit for a bowe to be made on.*

Nowe as I saye, a bowe of Ewe must be hadde for  
 perfecte shootinge at the prickes; whiche marke, by-  
 cause it is certayne, and mooste certaine rules may be  
 gyuen of it, shall serue for our communication, at this  
 time. A good bowe is knowen, much what as good  
 counsayle is knowen, by the ende and prooffe of it,  
 and yet bothe a bowe and good counsell, maye be  
 made bothe better and worse, by well or vll handlynge

of them: as oftentimes chaunceth. And as a man both muste and wyll take counsell, of a wyse and honeste man, though he se not the ende of it, so must a shooter of necessitie, truste an honest and good bowyer for a bowe, afore he knowe the prooffe of it. And as a wyse man wyll take plentye of counsell afore hand what soever need, so a shooter shulde haue alwayes. iii. or. iiii. bowes, in store, what so euer chaunce.

**Ph.** But if I truste bowyers alwayes, sometyme I am lyke to be deceyued.

**Cor.** Therefore shall I tell you some tokens in a bowe, that you shal be the feeldomer deceyued. If you come into a shoppe, and fynde a bowe that is small, long, heauy and strong, lyinge st[r]eyght, not windyng, not marred with knot, gaule, wyndeshake, wem, freate or pynche, bye that bowe of my warrant. The beste colour of a bowe yat I fynde, is whan the backe and the bellye in woorkyng, be muche what after one maner, for such oftentimes in wearyng, do proue lyke virgin wax or golde, hauynge a fine longe grayne, euen from the one ende of the bowe, to the other: the short graine although suche proue well fomytyme, are for ye most parte, very brittle. Of the makynge of the bowe, I wyll not greatly meddle, lest I shoulde seeme to enter into an other mannes occupation, whyche I can no skylle of. Yet I woulde desyre all bowyers to season theyr staues well, to woorken them and synke them well, to giue them heetes conuenient, and tyllerynges plentye. For thereby they shoulde bothe get them selues a good name, (And a good name encreaseth a mannes profyte muche) and also do greate commodite to the hole Realme. If any men do offend in this poynte, I am afrayde they be those iourney men whiche labour more spedily to make manye bowes for theyr owne monye sake, than they woorken dilligently to make good bowes, for the common welth sake, not layinge before theyr eyes, thys wyse prouerbe.

*Some ynough, if wel ynough.*

Wherwyth euere honest handye craftes man shuld measure, as it were wyth a rule, his worke withal. He that is a iourney man, and rydeth vpon an other mannes horse, yf he ryde an honest pace, no manne wyll dysalowe hym: But yf he make Poste haste, bothe he that oweth the horse, and he peraduenture also that afterwarde shal bye the horse, may chaunce to curse hym.

Suche hastineffe I am afrayde, maye also be found amonges some of them, whych through out ye Realme in diuerse places worke ye kinges Artillarie for war, thinkynge yf they get a bowe or a sheafe of arrowes to some fashion, they be good ynough for bearynge gere. And thus that weapon whiche is the chiefe defence of the Realme, verye ofte doth lytle seruyce to hym that shoulde vse it, bycause it is so negligentlye wrought of him that shuld make it, when trewlye I suppose that nether ye bowe can be to good and chiefe woode, nor yet to well seasoned or truly made, wyth hetynge and tillerynge, nether that shafte to good wood or to thorowely wrought, with the best pinion fedders that can be gotten, wherwith a man shal serue his prince, defende his countrie, and saue hym selfe frome his enemye. And I trust no man wyll be angrie wyth me for spekyng thus, but those which finde them selfe touched therin: which ought rather to be angrie wyth them selfe for doynge so, than to be discontent wyth me for sayng so. And in no case they ought to be displeased wyth me, seinge this is spoken also after that sorte, not for the notynge of anye person seuerallye, but for the amendynge of euerye one generallye. But turne we agayne to knowe a good shootynge bowe for oure purpose.

Euerye bowe is made eyther of a boughe, of a plante or of the boole of the tree. The boughe commonlye is verye knotty, and full of pinnes, weak, of small pithe, and sone wyll folowe the stringe, and seldome werith to any fayre coloure, yet for chyl dren and yonge beginners it maye serue well ynoughe. The plante proueth many times wel, yf it be of a good and clene groweth, and for

the pith of it is quicke ynoughe of cast, it wyll plye and bow far afore it breake, as al other yonge thinges do. The boole of ye tree is clenest without knot or pin, hauinge a faste and harde woode by reasonne of hys full groweth, stronge and myghtye of cast, and best for a bow, yf the staues be euen clouen, and be afterwarde wroughte not ouer[t]wharte the woode, but as the graine and streyght growyng of the woode leadethe a man, or elles by all reason it must sone breake, and that in many shiuers. This must be considered in the roughe woode, and when the bow staues be ouerwrought and facioned. For in dressing and pikynge it vp for a bow, it is to late to loke for it. But yet in these poyntes as I sayd before you muste truste an honest bowyer, to put a good bow in youre hand, somewhat lookinge your selfe to those tokens whyche I shewed you. And you muste not sticke for a grote or. xii. d. more than a nother man would giue yf it be a good bowe. For a good bow twife payde for is better than an ill bowe once broken.

Thus a shooter muste begyn not at the makynge of hys bowe lyke a bower, but at the bynge of hys bow lyke an Archere. And when his bow is bought and brought home, afore he truste muche vpon it, let hym trye and trym it after thys forte.

Take your bow in to the feeld, shote in hym, sinke hym wyth deade heauye shaftes, looke where he commethe moost, prouyde for that place betymes, lest it pinche and so freate; when you haue thus shot in him, and perceyued good shootynge woode in hym, you must haue hym agayne to a good cunnyng, and trustie workeman, whyche shall cut hym shorter, and pike hym and dresse hym fyttter, make hym comme rounde compace euery where, and whippyng at the endes, but with discretion, lest he whyp in funder or els freete, soner than he is ware of, he must also lay hym streight, if he be caste or otherwise nede require, and if he be flatte made, gather hym rounde, and so shall he bothe shoote the faster, for farre shootynge, and also the surer for nere pryckynge.

¶ *¶*hi. What yf I come into a shoppe, and spye oute



a bow, which shal both than please me very wel whan I by him, and be also very fit and meete for me whan I shoote in hym: so that he be both weake ynoughe for easye shootynge, and also quicke and spedye ynoughe for farre castynge, than I woulde thynke I shall nede no more businesse wyth him, but be contente wyth hym, and vse hym well ynoughe, and so by that meanes, auoyde bothe greate trouble, and also some cost whiche you cunnyng archers very often put your selues vnto, beyng verye Englyshe men, neuer ceasynge piddelynge about your bowe and shaftes whan they be well, but eyther with shortyng and piking your bowes, or els with newe fetheryng, peecynge and headinge your shaftes, can neuer haue done vntyll they be starke nought.

*Cor.* Wel *Philologe*, surelye if I haue any iudgement at all in shootyng, it is no very great good token in a bowe, whereof nothyng whan it is newe and fresshe, nede be cutte away, euen as Cicero sayeth of a yonge mannes wit and style, which you knowe better than I. For euerye newe thyng muste alwayes haue more than it neadeth, or elles it wyll not waxe better and better, but euer decaye, and be worfe and worfe. Newe ale if it runne not ouer the barrell whan it is newe tunned, wil sone lease his pith, and his head afore he be longe drawn on.

And lyke wyse as that colte whyche at the fyrste takynge vp, nedeth lytle breakyng and handlyng, but is fitte and gentle ynoughe for the saddle, feeldome or neuer proueth well, euen so that bowe whyche at the fyrste byinge, wythout any more prooffe and trimmyng, is fit and easie to shoote in, shall neyther be profitable to laste longe nor yet pleasaunt to shoote well. And therefore as, a yonge horse full of corage, wyth handlyng and breakinge, is brought vnto a sure pace and goynge, so shall a newe bowe fresshe and quicke of caste, by sinkyng and cuttyng, be brought to a stedfast shootyng. And an easie and gentle bow whan it is newe, is not mucche vnlyke a softe spirited

boye when he is younge. But yet as of an vnrule boye with right handlyng, proueth ofteneft of al a well ordered man; fo of an vnfit and staffyfh bow with good trimming, muſte nedes folowe alwayes a ſtedfaſt ſhotynge bowe.

And fuche a perfite bowe, whiche neuer wyll de-  
ceyue a man, excepte a man deceyue it, must be had  
for that perfecte ende, whycheyou looke for in shootinge.

Ph. Well Toxophile, I fee wel you be cunninger in this gere than I: but put case that I haue thre or fower fuche good bowes, pyked and drefsed, as you nowe speke of, yet I do remembre yat manye learned men do saye, that it is easier to gette a good thyng, than to faue and keepe a good thyng, wherfore if you can teache me as concernyng that poynte, you haue satiffyed me plentifullye as concernynge a bowe.

Cor. Trulye it was the nexte thyng that I woulde haue come vnto, for so the matter laye.

Whan you haue broughte youre bowe to fuche a poynte, as I spake of, than you must haue an herden or wullen cloth waxed, wherwith euery day you must rubbe and chafe your bowe, tyll it shyne and glytter withall. Whyche thynge shall cause it bothe to be cleane, well fauoured, goodlye of coloure, and shall also bryng as it were a cruste, ouer it, that is to say, shall make it euery where on the outsyde, so flyppery and harde, that neyther any weete or wether can enter to hurte it, nor yet any freat or pynche, be able to byte vpon it: but that you shal do it great wrong before you breake it. This must be done oftentimes but specially when you come from shootynge.

Beware also when you shoote, of youre shaft hedes, dagger, knyues, or agglettes, lest they race your bowe, a thing as I sayde before, bothe vnseemly to looke on, and also daungerous for freates. Take hede also of mistie and dankyshe dayes, whiche shal hurte a bowe, more than any rayne. For then you muste eyther alway rub it, or els leaue shootynge.

Your bowecafe (this I dyd not promife to fpeake of,

Bowcase.

bycause it is without the nature of shootyng, or els I shoulde truble me wyth other thynges infinite more : yet seing it is a sauegarde for the bowe, somethynge I wyll saye of it) youre bowecase I saye, yf you ryde forth, muste neyther be to wyde for youre bowes, for so shall one clap vpon an other, and hurt them, nor yet so straye that scarfe they can be thrust in, for that woulde laye them on fyde and wynde them. A bowecase of ledder, is not the best, for that is ofttymes moyste which hurteth the bowes very much. Therefore I haue sene good shooters which would haue for euerye bowe, a sere case made of wollen clothe, and than you maye putte. iii. or. iiij. of them so cased, into a ledder case if you wyll. This wollen case shall bothe kepe them in funder, and also wylle kepe a bowe in his full strengthe, that it neuer gyue for any wether. At home these wood cases be verye good for bowes to stand in. But take hede yat youre bowe stande not to nere a stone wall, for that wyll make hym moyste and weke, nor yet to nere any fier for that wyll make him shorte and brittle. And thus muche as concernyng the sauyng and keping of our bowe ; nowe you shall heare what thynges ye must auoyde, for feare of breakyng your bowe.

A shooter chaunfeth to breake his bowe commonly. iiij. wayes, by the stryng, by the shafte, by drawyng to far, and by freates ; By the stryng as I sayde afore, whan the stryng is eyther to shorte, to long, not surely put on, wyth one wap, or put croked on, or shorne in fundre wyth an euell nocke, or suffered to tarye ouer longe on. Whan the stryng fayles the bowe muste nedes breake, and specially in the myddes ; because bothe the endes haue nothyng to stop them ; but whippes so far backe, that the belly must nedes violentlye rise vp, the whyche you shall well perceyue in bendyng of a bowe backward. Therefore a bowe that foloweth the stryng is least hurt with breakyng of strynges. By the shafte a bowe is broken ether when it is to short, and so you set it in your bow or when

the nocke breakes for lytlenesse, or when the stryngge flyppes wythoute the nocke for wydenesse, than you poule it to your eare and lettes it go, which must nedes breake the shafte at the leaste, and putte stringe and bowe and al in ieopardy, bycause the strength of the bowe hath nothyng in it to stop the violence of it.

Thys kynde of breakyng is mooste perillous for the standers by, for in such a case you shall se sometyme the ende of a bow flye a hoole score from a man, and that moost commonly, as I haue marked oft the vpper ende of the bowe. The bowe is drawne to far. ii. wayes. Eyther when you take a longer shafte then your owne, or els when you shyfte your hand to low or to hye for shootyng far. Thys waye pouleth the backe in funder, and then the bowe fleethe in manye peces.

So when you se a bowe broken, hauynge the bellye risen vp both wayes or tone, the stringe brake it. When it is broken in twoo peces in a maner euen of and specyallye in the vpper ende, the shafte nocke brake it.

When the backe is pouled a funder in manye peeces to farre drawyng, brake it.

These tokens eyther alwayes be trewe or els verye feldome myffe.

The fourthe thyng that breketh a bow is fretes, whych make a bowe redye and apte to  
 breake by any of the. iii. wayes afore  
 sayde. Fretes be in a shaft as well as in a bowe, and they be muche lyke a Canker, crepyng and encreasyng in those places in a bowe, whyche be weaker then other. And for thys purpose must your bowe be well trymmed and piked of a conning man that it may come rounde in trew compasse euery where. For fretes you must beware, yf youre bow haue a knot in the backe, lest the places whyche be nexte it, be not alowed strong ynoughe to bere with the knotte, or elles the stronge knotte shall freate the weake places nexte it. Fretes be fyrst litle pinchese, the whych when you perceauē, pike the places about the pinches, to make them somewhat weker, and as

Fretes.

well commynge as where it pinched, and so the pinches shall dye, and neuer encrease farther in to great freates.

Freates begynne many tymes in a pin, for there the good woode is corrupted, that it muste nedes be weke, and bycause it is weake, therfore it freates.

Good bowyers therfore do rayse euery pyn and alowe it moore woode for feare of freatyng.

Agayne bowes moost commonlye freate vnder the hande, not so muche as some men suppose for the moistnesse of the hande, as for the heete of the hand : the nature of heate sayeth Aristotle is to lowse, and not to knyt fast, and the more lowser the more weaker, the weaker, the redier to freate.

A bowe is not well made, whych hath not wood plentye in the hande. For yf the endes of the bowe be staffyhe, or a mans hande any thyng hote the bellye must nedes sone frete. Remedie for fretes to any purpose I neuer hard tell of any, but onelye to make the freated place as stronge or stronger then any other. To fill vp the freate with lytle sheuers of a quill and glewe (as some say wyll do wel) by reason must be starke nought.

For, put case the freete dyd cease then, yet the cause which made it freate a fore (and that is weakenesse of the place) bicause it is not taken away must nedes make it freate agayne. As for cutting out of freates wythe all maner of pecynge of bowes I wyll cleane exclude from perfite shootyng. For peced bowes be muche lyke owlde housen, whyche be more chargeable to repayre, than commodiouse to dwell in. Agayne to swadle a bowe much about wyth bandes, verrye seldome dothe anye good, excepte it be to kepe downe a spel in the backe, otherwyse bandes eyther nede not when the bow is any thinge worthe, or els boote not when it is marde and past best. And although I knowe meane and poore shooters, wyll vse peced and banded bowes sometyme bycause they are not able to get better when they woulde, yet I am sure yf they consyder it well, they shall fynde it, bothe lesse charge



shaftes, and dartes on. The tree called *Sen. Hipp.*  
*Cornus* was so common to make shaftes of, that in good  
 authours of ye latyn tongue, *Cornus* is taken for a shafte,  
 as in Seneca, and that place of Virgill, *Virg. enei. 9.*

*Volat Itala Cornus.*

Yet of all thynges that euer I warked of olde authours,  
 either greke or latin, for shaftes to be made of, there  
 is nothing so common as reedes. Herodotus in def-  
 cribynge the mightie hooft of Xerxes doth  
 tell that thre great contries vsed shaftes *In Polym.*  
 made of a rede, the Aethiopians, the Lycians (whose  
 shaftes lacked fethers, where at I maruayle moſte of  
 all) and the men of Inde. The shaftes in  
 Inde were verye longe, a yarde and an *Arrianus. 8.*  
 halfe, as Arrianus doth ſaye, or at the *Q. Curt. 8.*  
 leaſt a yarde. as Q. Curtius doth ſaye, and  
 therfore they gaue ye greater ſtroye, but yet bycauſe  
 they were ſo long, they were the more vnhanſome, and  
 leſſe profitable to the men of Inde, as Curtius doeth tell.

In Crete and Italie, they vsed to haue their shaftes  
 of rede alſo. The beſt reede for shaftes grewe in  
 Inde, and in Rhenus a flood of Italy. *Plin. 16. 36.*

But bycauſe ſuche shaftes be neyther  
 eaſie for Engliſhe men to get, and yf they were gotten  
 ſcarſe profitable for them to uſe, I wyll lette them  
 paſſe, and ſpeake of thoſe shaftes whyche Englyſh  
 men at this daye moſte commonly do approue and  
 allowe.

A ſhaft hath three principall partes, the ſtele, the  
 fethers, and the head: whereof euerye one muſte be  
 feuerallye ſpoken of.

¶ Steles be made of dyuerſe woodes. as.

Braſell.  
 Turkie wood.  
 Fuſticke.  
 Sugercheſte.  
 Hardbeame.  
 Byrche,

Affe.

Ooke.

Seruis tree.

Hulder.

Blackthorne.

Beche.

Elder.

Aspe.

Salow.

These wooddes as they be most commonly vsed, so they be mooste fit to be vsed: yet some one fytter then an other for diuers mennes shotinge, as shalbe toulde afterwarde. And in this pointe as in a bowe you muste truste an honest fletcher. Neuerthelesse al though I can not teache you to make a bowe or a shafte, whiche belongeth to a bowyer and a fletcher to comme to theyr lyuyng, yet wyll I shewe you some tokens to knowe a bowe and a shafte, whiche pertayneth to an Archer to come to good shootyng.

A stele muste be well seasoned for Castinge, and it must be made as the grayne lieth and as it groweth or els it wyl neuer flye clene, as clothe cut ouertwhart and agaynste the wulle, can neuer hoofe a manne cleane. A knottye stele maye be suffered in a bygge shafte, but for a lytle shafte it is nothyng fit, bothe bycause it wyll neuer flye far, and besydes that it is euer in danger of breakyng, it flieth not far bycause the strengthe of the shoote is hindred and stopped at the knotte, euen as a stone cast in to a plaine euen stil water, wyll make the water moue a greate space, yet yf there be any whirlyng plat in the water, the mouyng ceaseth when it commeth at the whyrlyng plat, whyche is not muche vnlyke a knotte in a shafte yf it be considered wel. So euery thyng as it is plaine and streight of hys owne nature so is it fittest for far mouyng. Therefore a stele whyche is harde to stande in a bowe, without knotte, and streighte (I meane not artificiallye streyghte as the fletcher dothe make it, but



naturally streight as it groweth in the wood) is best to make a shaft of, eyther to go cleane, fly far or stand surely in any wedder. Now howe big, how small, how heuye, how lyght, how longe, how short, a shafte shoulde be particularye for euerye man (seyng we must taulke of the generall nature of shootyng) can not be toulde no more than you Rhethoricians can appoynt any one kynde of wordes, of sentences, of fygures fyt for euery matter, but euen as the man and the matter requyreth so the fyttest to be vsed. Therefore as concernyng those contraries in a shafte, euery man muste auoyde them and draw to the meane of them, whyche meane is best in al thynges. Yet yf a man happen to offende in any of the extremes it is better to offend in want and scantnesse, than in to muche and outragiouse exceedyng. As it is better to haue a shafte a lytle to shorte than ouer longe, somewhat to lyght, than ouer lumpysshe, a lytle to small, than a greate deale to big, whiche thyng is not onely trewlye sayde in shootyng, but in all other thynges that euer man goeth aboute, as in eatyng, taulkyng, and all other thynges lyke, whych matter was onse excellentlye disputed vpon, in the Scooles, you knowe when.

And to offend, in these contraries commeth much yf men take not hede, throughe the kynd of wood, wherof the shaft is made: Ffor some wood belongs to ye exceedyng part, some to ye scant part, some to ye meane, as Brasell, Turkiewood, Fusticke, Sugar cheste, and such lyke, make deade, heuy lumpish, hobblyng shaftes. Againe Hulder, black thorne, Serues tree, Beche, Elder, Aspe, and Salowe, eyther for theyr wekenes or lyghtenesse, make holow, starting, studding, gaddyng shaftes. But Birche, Hardbeme, some Ooke, and some Asshe, beyng bothe stronge ynoughe to stande in a bowe, and also lyght ynoughe to flye far, are best for a meane, whiche is to be foughte oute in euery thinge. And althoughe I knowe that some men shoote so stronge, that the deade woodes be lyghte ynoughe for them, and other some

fo weeke, that the lowfe woodes be lykewyse for them bigge ynoughe yet generally for the moost parte of men, the meane is the best. And so to conclude that, is alwayes beste for a man, whiche is metest for him. Thus no wood of his owne nature, is eyther to lyght or to heuy, but as the shooter is him selfe whyche dothe vse it. For that shafte whiche one yeare for a man is to lyghte and scuddinge, for the same selfe man the next yeare may chaunce be to heuy and hobblynge. Therefore can not I expresse, excepte generally, what is best wood for a shaft, but let euery man when he knoweth his owne strength and the nature of euery wood, proude and fyt himselfe thereafter. Yet as concerning sheaffe Arrouse for war (as I suppose) it were better to make them of good Asshe, and not of Aspe, as they be now a dayes. For of all other woodes that euer I proued Asshe being big is swiftest and agayne heuy to giue a greate stripe with all, whyche Aspe shall not doo. What heuynes doth in a stripe euery man by experience can tell, therefore Asshe being both swyfter and heuier is more fit for sheafe Arroes then Aspe, and thus muche for the best wood for shaftes.

Agayne lykewyse as no one wood can be greatlye meet for all kynde of shaftes, no more can one facion of the stele be fit for euery shooter. For those that be lytle brested and big toward the hede called by theyr lykenesse taperfashion, reshe growne, and of some merrie fellowes bobtayles, be fit for them whiche shote vnder hande bycause they shoote wyth a softe lowfe, and stresfes not a shafte muche in the breste where the weyghte of the bowe lyethe as you maye perceyue by the werynge of euery shafte.

Agayne the bygge brested shafte is fytte for hym, which shoteth right afore him, or els the brest being weke shoulde neuer wythstande that strong piththy kynde of shootynge, thus the vnderhande must haue a small breste, to go cleane awaye oute of the bowe, the forehande muste haue a bigge breste to bere the

great myghte of the bowe. The shafte must be made rounde nothyng flat wyth out gal'or wemme, for thys purpose. For bycause roundnesse (whether you take example in heauen or in earthe) is fittest shappe and forme both for fast mouing and also for sone percynge of any thyng. And therefore Aristotle saythe that nature hath made the raine to be round, bycause it shoulde the easelyer enter throughe the ayre.

The nocke of the shafte is dyuerfly made, for some be greate and full, some hanfome and lytle, some wyde, some narrow, some depe, some shalowe, some round, some longe, some wyth one nocke, some wyth a double nocke, wherof euery one hathe hys propertye.

The greate and full nocke, maye be well felte, and many wayes they saue a shafte from brekyng. The hanfome and lytle nocke wyll go clene awaye frome the hand, the wyde nocke is noughte, both for breakyng of the shafte and also for soden slyppynge oute of the stryng when the narrowe nocke doth auoyde bothe those harmes. The depe and longe nocke is good in warre for sure kepyng in of the stryng. The shalow, and rownde nocke is best for our purpose in prickyng for cleane delyueraunce of a shoote. And double nockyng is vsed for double fuerty of the shaft. And thus far as concernyng a hoole stele.

Peecynge of a shafte with brasell and holie, or other heauy woodes, is to make the ende compasse heauy with the fethers in flyng, for the stedfaster shotyng. For if the ende were plumpe heauy wyth lead and the wood nexte it lyghte, the head ende woulde euer be downwardes, and neuer flye strayght.

Two poyntes in peeing be ynough, lest the moystnes of the earthe enter to moche into the peeing, and so leuse the glue. Therefore many poyntes be more pleasaunt to the eye, than profitable for the vse.

Summe vse to peece theyr shaftes in the nocke wyth brasel, or holye, to counterwey, with the head, and I haue sene summe for the same purpose, bore an hole a

lytie bineth the nocke, and put leade in it. But yet none of these wayes be anye thing needful at al, for ye nature of a fether in flying, if a man marke it wel, is able to bear vp a wonderful weyght: and I thinke fuche peeing came vp first, thus: whan a good Archer hath broken a good shafte, in the fethers, and for the fantasie he hath had to it, he is lothe to leefe it, and therefore doeth he peece it. And than by and by other eyther bycause it is gaye, or elles because they wyll haue a shafte lyke a good archer, cutteth theyre hole shaftes, and peeceth them agayne: **A** thyng by my iudgement, more cosflye than nedefull.

And thus haue you heard what wood, what fasshion,  
whatnockynge, what peecynge a stele muste haue: Nowe  
foloweth the fetherynge.

**¶ Hi.** I woulde neuer haue thought you could haue sayd halfe so muche of a stele, and I thynke as concerning the litle fether and the playne head, there is but lytle to saye.

**T**ox. Lytle, yes trulye: for there is no one thing, in al shoting, so moche to be loked on as the fether. For fyrste a question maye be asked, whether any other thing besyde a fether, be fit for a shaft or no? if a fether onelye be fit, whether a goose fether onely, or no? yf a goose fether be best, then whether there be any difference, as concernynge the fether of an ould goose, and a yonge goose: a gander, or a goose: a fennye goose, or an vplandish goose. Again e which is best fether in any goose, the ryght wing or the left wing, the pinion fether, or any other fether: a whyte, blacke, or greye fether? Thirdly, in setting on of your fether, whether it be pared or drawen with a thicke rybbe, or a thinne rybbe (the rybbe is ye hard quill whiche deuydeth the fether) a long fether better or a shorte, set on nere the nocke, or farre from the nocke, set on streight, or som what bowyng? and whether one or two fethers runne on the bowe. Fourthly in couling or sheryng, whether high or lowe, whether somewhat swyne backed (I muste vse

shoters wordes) or fadle backed, whether rounde, or square shorne? And whether a shaft at any tyme ought to be plucked, and how to be plucked.

**¶** *Hj.* Surely Toxophile, I thynke manye fletchers (although daylye they haue these thinges in vre) if they were asked sodeynly, what they coulede saye of a fether, they could not saye so moch. But I praye you let me heare you more at large, expresse those thynges in a fether, the whiche you packed vp in so narrowe a rowme. And fyrst whether any other thyng may be vsed for a fether or not.

*Tox.* That was ye fyrste poynte in dede, and bycause there foloweth many after, I wyll hye apace ouer them, as one that had manye a myle to ride. Shaftes to haue had alwayes fethers Plinius Pl 16 36.  
in Latin, and Iulius Pollux in Greke, do I. Pol 1 10.  
playnlye shewe, yet onely the Lycians I Her Polym.  
reade in Herodotus to haue vsed shaftes without fedders. Onelye a fedder is **fit** for a shafte for. ii. causes, fyrste bycause it is leathe weake to giue place to the bowe, **than** bycause it is **of** that nature, that it wyll starte vp after ye bow. So, Plate, wood or horne can not serue, bycause the[y] wil not gyue place. Againe, Cloth, Paper, or Parchment can not serue, bycause they wyll not ryse after the bowe, therfore a fedder is onely mete, bycause it onelye wyl do bothe. Nowe to looke on the fedders of all maner of birdes, you shal se some so lowe weke and shorte, some so course, floore and harde, and the rib so brickle, thin and narrow, that it can nether be drawen, pared, nor yet well set on, that except it be a swan for a dead shafte (as I knowe some good Archers haue vsed) or a duche for a flyghte whiche lastes but one shoote, there is no fether but onelye of a goose that hath all commodities in it. And trewelye at a short but, which some man doth vse, ye Pecoock fether doth feldome kepe vp ye shaft eyther ryght or leuel, it is so roughe and heuy, so that many men which haue taken them vp for gayenessse, hathe layde them downe agayne for

profyte, thus for our purpose, the Goose is best fether, for the best shoter.

**Phil.** No that is not so, for the best shoter that euer was vsed other fethers.

**Tox.** Ye are so cunninge in shootynge I praye you who was that.

**Phil.** Hercules whyche had hys shaftes fethered with Egles fethers as Hesiodus dothe saye.

Hesiod. 12  
Scuto. Her.

**Tox.** Well as for Hercules, seyng nether water nor lande, heauen nor hell, coulde scarfe contente hym to abyde in, it was no meruell thoughe a sely poore gouse fether could not plesse him to shoote wythal, and agayne as for Egles they flye so hye and builde so far of, yat they be very hard to come by. Yet welfare the gentle gouse which bringeth to a man euen to hys doore so manye excedynge commodities.

A Gouse.

For the gouse is mans comforte in war and in peace slepyng and wakyng. What prayse so euer is gyuen to shootynge the gouse may challenge the beste parte in it. How well dothe she make a man fare at his table? Howe easelye dothe she make a man lye in hys bed? How fit euen as her fethers be onelye for shootynge, so be her quylles fytted onelye for wrytyng.

**Phil.** In deade Toxophyle that is the beste prayse you gaue to a gouse yet, and surelye I would haue sayde you had bene to blame yf you had ouerskypte it.

**Tox.** The Romaines I trowe Philologe not so muche bycause a gouse wyth cryng saued theyr Capitolum and head toure wyth their golden Iupiter as Propertius doth say very pretely in thys verse.

*Anseris et tutum uoce fuisse Iouem.*

*Id est.*

Propertius

*Theues on a night had stolne Iupiter, had a gouse not a kekede.*

Dyd make a golden gouse and set hir in the top of ye Capitolum, and appoynted also the Censors to alow out of ye common hutche

Liuius 1.  
Dec. 5.

yearly stipendes for ye findinge of certayne Geese, ye Romaines did not I saye giue al thys honor to a gouse

for yat good dede onely, but for other infinit mo which comme dayly to a man byn Geese, and surely yf I should declame in ye prayse of any maner of beste lyuyng, I would chose a gouse, But the gouse hath made vs flee to farre from oure matter. Nowe fir ye haue hearde howe a fether must be had, and that a goose fether onely. It foloweth of a yong gose and an oulde, and the residue belonging to a fether: which thing I wyll shortlye course ouer: wherof, when you knowe the properties, you maye fitte your shaftes accordyng to your shotyng, which rule you must obserue in all other thynges too, bycause no one fashion or quantitie can be fitte for euery man, no more than a shooe or a cote can be. The oulde goose fether is styffe and stronge, good for a wynde, and fyttest for a deed shaft: the yonge goose fether is weake and fyne, best for a swyfte shaft, and it must be couled at the first shering, somewhat hye, for with shoting, it wyll sattle and faule very moche. The same thing (although not so moche) is to be considered in a goose and a gander. A fenny goose, euen as her flesh is blacker, stoorer, vnholfomer, so is her fether for the same cause courser stoorer and rougher, and therfore I haue heard very good fletchers saye, that the seconde fether in some place is better then the pinion in other some. Betwixt the winges is lytle difference, but that you must haue diuerse shaftes of one flight, fethered with diuerse winges, for diuerse windes: for if the wynde and the fether go both one way the shaft wyll be caryed to moche. The pinion fethers as it hath the firste place in the winge, so it hath the fyrst place in good fetheringe. You maye knowe it afore it be pared, by a bought whiche is in it, and agayne when it is colde, by the thinnesse aboue, and the thicknesse at the grounde, and also by the stifnes and finesse which wyll cary a shaft better, faster and further, euen as a fine sayle cloth doth a shyppe.

The coulour of the fether is leste to be regarded,

yet fommewhat to be looked on: for a good whyte, you haue sometyme an yll greye. Yet furelye it standeth with good reason to haue the cocke fether black or greye, as it were to gyue a man warning to nocke ryght. The cocke fether is called that which standeth aboue in ryght nocking, which if you do not obserue the other fethers must nedes run on the bowe, and so marre your shote. And thus farre of the goodnesse and choyse of your fether: now foloweth the setting on. Wherin you must looke that your fethers be not drawn for hastinesse, but pared euen and streyght with diligence. The fletcher draweth a fether when he hath but one swappe at it with his knyfe, and then playneth it a lytle, with rubbynge it ouer his knyfe. He pareth it when he taketh leysure and hede to make euery parte of the ryb apt to stand streight, and euen on vpon the stele. This thing if a man take not heede on, he maye chaunce haue cause to saye so of his fletcher, as in dressinge of meate is comunelye spoken of Cookes: and that is, that God fendeth vs good fethers, but the deuyll noughtie Fletchers. Yf any fletchers heard me saye thus, they wolde not be angrie with me, excepte they were yll fletchers: and yet by reason, those fletchers too, ought rather to amend them selues for doing yll, then be angry with me for saying truth. The ribbe in a styffe fether may be thinner, for so it wyll stande cleaner on: but in a weake fether you must leaue a thicker ribbe, or els yf the ryb which is the foundation and ground, wherin nature hath set euery clefte of the fether, be taken to nere the fether, it muste nedes folowe, that the fether shall faule, and droupe downe, euen as any herbe doeth whyche hath his roote to nere taken on with a spade. The lengthe and shortnesse of the fether, serueth for diuers shaftes, as a long fether for a long heauy, or byg shafte, the shorte fether for the contrary. Agayne the shorte may stande farther, the longe nerer the nocke. Youre fether muste stande almooste streyght on, but yet after that sorte, yat it maye turne



rounde in flynge. And here I consider the wonderfull nature of shootynge, whiche standeth all togyther by that fashion, which is moſte apte for quicke mouynge, and that is by roundeneſſe. For firſte the bowe muſt be gathered rounde, in drawyng it muſt come rounde compaſſe, the ſtrynge muſte be rounde, the ſtele rounde, the beſt nocke rounde, the feather ſhorne ſomewhat rounde, the ſhaſte in flynge, muſte turne rounde, and if it flye far, it flyeth a rounde compaſe. For eyther aboue or benethe a rounde compaſe, hyndereth the flynge. Moreouer bothe the fletcher in makynge your ſhaſte, and you in nockyng your ſhaſte, muſte take heede that two fethers equallye runne on the bowe. For yf one fether runne alone on the bowe, it ſhal quickly be worne, and ſhall not be able to matche with the other fethers, and agayne at the lowſe, yf the ſhaſte be lyght, it wyl ſtarte, if it be heuye, it wil hoble. And thus as concernyng ſettyng on of your fether. Nowe of coulynge.

To there a ſhaſte hyghe or lowe, muſte be as the ſhaſte is, heauy or lyght, great or lytle, long or ſhort. The ſwyne backed fashion, maketh the ſhaft deader, for it gathereth more ayer than the ſaddle backed, and therfore the ſaddle backe is ſurer for daunger of wether, and fitter for ſmothe ſling. Agayn to there a ſhaft rounde, as they were wount ſomtime to do, or after the triangle fashion, whyche is muche vſed nowe a dayes, bothe be good. For roundneſſe is apte for flynge of his owne nature, and al maner of triangle fashion, (the ſharpe poynte goyng before) is alſo naturally apte for quicke entrynge, and therfore ſayth Cicero, that cranes taught by nature, obſerue in flynge a triangle fashion alwayes, De nat. deor. bycauſe it is ſo apte to perce and go thorowe the ayer wythall. Laſte of all pluckyng of fethers is noughte, for there is no ſuerty in it, therfore let euery archer haue ſuch ſhaſtes, that he maye bothe knowe them and truſt them at euery chaunge of wether. Yet if they muſt nedes be plucked, plucke them as litle as

can be, for so shal they be the lesse vnconstante. And thus I haue knit vp in as shorte a rounge as I coulde, the best fethers fetheringe and coulinge of a shafte.

**Phé.** I thynke surelye you haue so taken vp the matter wyth you, yat you haue lefte nothyng behinde you. Nowe you haue brought a shafte to the head, whiche if it were on, we had done as concerning all instrumentes belongyng to shootyng.

**Cor.** Necessitie, the inuentour of all goodnesse (as all authours in a maner, doo saye) amonges all other thinges inuented a shaft heed, firste to saue the ende from breakyng, then it made it sharpe to stycke better, after it made it of strong matter, to last better: Last of all experience and wysedome of men, hathe brought it to suche a perfitnesse, that there is no one thing so profitable, belongyng to artillarie, either to stryke a mannes enemye forer in warre, or to shoote nerer the marke at home, then is a fitte heed for both purposes. For if a shaft lacke a heed, it is worth nothyng for neither vse. Therefore seinge heedes be so necessary, they must of necessitie, be wel looked vpon. Heedes for warre, of longe tyme haue ben made, not onely of diuers matters, but also of diuers fashions. The Troians had heedes of yron, as this verse spoken of Pandarus, sheweth :

*Vp to the pappe his string did he pull, his shaft to the harde yron.*

Iliados 4

The Grecians had heedes of brasse, as Vlysses shaftes were heeded, when he slewe Antinous, and the other wowers of Penelope.

*Quite through a dore, flewe a shafte with a brasse head.*

Odysse. 21.

It is playne in Homer, where Menelaus was wounded of Pandarus shafte, yat the heedes were not glewed on, but tyed on with a string, as the commentaries in Greke playnelye tell.

Iliados. 4

And therefore shoters at that tyme to carry their shaftes without heedes, vntill they occupied them, and than

set on an heade as it apereth in Homer the. xxi. booke *Odyfsei*, where Penelope brought Vlixes bowe downe amonges the gentlemen, whiche came on wowing to her, that he whiche was able to bende it and drawe it, might inioye her, and after her folowed a mayde fayth Homer, carienge a bagge full of heades, bothe of iron and brasse. Odysse. 21.

The men of Scythia, vsed heades of brasse. The men of Inde vsed heades of yron. The Ethiopians vsed heades of a harde sharpe stone, as bothe Herodotus and Pollux do tel. Clio.  
The Germanes as Cornelius Tacitus doeth saye, had theyr shaftes headed with bone, and many cuntryes bothe of olde tyme and now, vse heades of horne, but of all other yron and style muste nedes be the fittest for heades. Polym

Iulius Pollux calleth otherwyse than we doe, where the fethers be the head, and that whyche we call the head, he calleth the poynte. I. Pol. 1: 10.

Fashion of heades is diuers and that of olde tyme: two maner of arrowe heades sayeth Pollux, was vsed in olde tyme. The one he calleth *ὀγκινος* descrybynge it thus, hauyng two poyntes or barbes, looking backwarde to the stele and the fethers, which surely we call in Englishe a brode arrowe head or a swalow taylor. The other he calleth *γλωχίς*, hauing. ii. poyntes stretchyng forward, and this Englysh men do call a forkehead: bothe these two kyndes of heades, were vsed in Homers dayes, for Teucer vsed forked heades, sayinge thus to Agamemnon.

*Eighte good shaftes haue I shot sith I came, eche one wyth a forke heade.* Iliad. 8.

Pandarus heades and Vlyfsses heades were broode arrow heades, as a man maye learne in Homer that woulde be curiouse in knowyng that matter. Hercules vsed forked heades, but yet they had thre pointes or forkes, when other men had but twoo. Plutarchus in Crasso  
The Parthyans at that great battell where

they flewe ritche Craffus and his sonne vfed brode Arrowe heades, whyche flacke so fore that the Romaines could not poule them out agayne. Commodus the Emperoure vfed forked heades, whose facion Herodiane doeth lyuely and naturally describe, sayinge that they were lyke the shap of a new mone wherwyth he would smite of the heade of a birde and neuer misse, other facion of heades haue not I red on. Our Englyshe heades be better in war than eyther forked heades, or brode arrowe heades. For firste the ende beyng lyghter they flee a great deele the faster, and by the same reason gyueth a far forer stripe. Yea and I suppose if ye same lytle barbes whiche they haue, were clene put away, they shuld be far better. For thys euery man doth graunt, yat a shaft as long as it flyeth, turnes, and whan it leueth turnyng it leueth goyng any farther. And euery thyng that enters by a turnyng and boring facion, the more flatter it is, the worse it enters, as a knife thoughe it be sharpe yet because of the edges, wil not bore so wel as a bodkin, for euery rounde thyng enters beste and therefore nature, sayeth Aristotle, made the rayne droppes rounde for quicke percynge the ayer. Thus, eyther shaftes turne not in flyeng, or els our flatte arrowe heades stoppe the shafte in entryng.

**¶** But yet Toxophile to holde your communication a lytle I suppose the flat heade is better, bothe bycause it maketh a greter hoole, and also bycause it sticks faster in.

**Tox.** These two reasons as they be bothe trewe, so they be both nought. For fyrst the lesse hoole, yf it be depe, is the worst to heale agayn: when a man shoteth at hys enemy, he desyreth rather yat it should enter far, than stick fast. For what remedye is it I praye you for hym whych is smitten with a depe wounde to poull out the shaft quickly, except it be to haste his death spedely? thus heades whyche make a lytle hole and depe, be better in war, than those which make a great hole and sticke fast in.

Iulius Pollux maketh mencion of certayne kindes of heades for war which beare fyre in them, and scripture also speaketh somewhat of the same. Herodotus doth tell a wonderfull pollicy to be done by Xerxes what tyme he beseged the great Toure in Athenes: He made his Archers binde there shafte heades aboute wyth towe, and than set it on fyre and shoote them, whych thyng done by many Archers set all the places on fyre, whych were of matter to burne; and besydes that dased the men wythin, so yat they knewe not whyther to turne them. But to make an ende of all heades for warre I woulde wyshe that the head makers of Englande shoulde make their sheafe arrowe heades more harder poynted then they be: for I my selfe haue sene of late such heades set vpon sheafe Arrowes, as ye officers yf they had sene them woulde not haue bene content wyth all.

Pollux. 7.

Psal. 7.

Hero. Vran.

Now as concernyng heades for pryckyng, which is oure purpose, there be dyuerse kyndes, some be blonte heades, some sharpe, some both blonte and sharpe. The blont heades men vse bycause they perceauie them to be good, to kepe a lengthe wyth all, they kepe a good lengthe, bycause a man poulethe them no ferder at one tyme than at another. For in felynge the plompe ende alwayes equallye he may lowfe them. Yet in a winde, and agaynste the wynd the wether hath so much power on the brode end, yat no man can kepe no fure lengthe, wyth such a heade. Therefore a blont hede in a caulme or downe a wind is very good, otherwyse none worse.

Sharpe heades at the ende wythout anye shoulders (I call that the shoulder in a heade whyche a mans finger shall feele afore it come to the poynte) wyll perche quycklye throughe a wynde, but yet it hath. ii. discommodities, the one that it wyll kepe no lengthe, it kepeth no lengthe, bycause no manne can poule it certaynly as far one tyme as at an other: it is not drawen certaynlye so far one tyme as at an other,

bycause it lackethe shouldrynge wherwyth as wyth a sure token a man myghte be warned when to lowse, and also bycause menne are afrayde of the sharpe poynt for setting it in ye bow. The seconde incommoditie is when it is lyghted on ye ground, ye smal poynte shall at euery tyme be in ieopardye of hurtyng, whyche thyng of all other wyll soneft make the shafte lese the lengthe. Now when blonte heades be good to kepe a lengthe wythall, yet noughte for a wynde, sharpe heades good to perche the wether wyth al, yet nought for a length, certayne heademakers dwellyng in London perceyunge the commoditie of both kynde of heades ioyned wyth a discommoditie, inuented newe files and other instrumentes where wyth [t]he[y] broughte heades for pryckynge to such a perfitnesse, that all the commodities of the twoo other heades should be put in one heade wyth out anye discommoditie at all. They made a certayne kynde of heades whyche men call hie rigged, creased, or shouldred heades, or syluer sponne heades, for a certayne lykenesse that suche heades haue wyth the knob ende of some syluer spones.

These heades be good both to kepe a length withal and also to perche a wynde wythall, to kepe a length wythall bycause a man maye certaynly poule it to the shouldrynge euery shoote and no farther, to perche a wynde wythall bycause the pointe from the shoulder forward, breketh the wether as al other sharpe thynges doo. So the blonte shoulder serueth for a sure lengthe keepynge, the poynte also is euer fit, for a roughe and greate wether Percyng. And thus much as shortlye as I could, as concernyng heades both for war and peace.

**¶** *Hj.* But is there no cunning as concerning setting on of ye head?

*Cox.* Wel remembred. But that poynt belongeth to fletchers, yet you may desyre hym to set youre heade, full on, and close on. Full on is whan the wood is be[n]t hard vp to the ende or stoppyng of the heade, close on, is when there is lefte wood on euerye fyde

the shafte, ynoughe to fyll the head withall, or when it is neyther to little nor yet to greate. If there be any faulte in any of these poyntes, ye head whan it lyghteth on any hard stone or grounde wil be in ieoperdy. eyther of breakynge, or els otherwyse hurtyng. Stoppyng of heades eyther wyth leade, or any thyng els, shall not nede now, bycause euery filuer spone, or showldred head is stopped of it felfe. Shorte heades be better than longe: For firste the longe head is worfe for the maker, to fyle strayght compace euery waye: agayne it is worfe for the fletcher to fet strayght on: thyrdlye it is alwayes in more ieoperdie of breakinge, whan it is on. And nowe I trowe Philologe, we haue done as concernynge all Instrumentes belongyng to shootynge, whiche euery fere archer ought, to prouyde for hym felfe. And there remayneth. ii. thynges behinde, whiche be generall or common to euery man the Wether and the Marke, but bicause they be so knit wyth shootynge strayght, or kepyng of a lengthe, I wyll deferre them to that place, and now we will come, (God wyll) to handle oure instrumentes, the thing that euery man desireth to do wel.

**¶**Phi. If you can teache me so well to handle these instrumentes as you haue described them, I suppose I shalbe an archer good ynough.

**Tor.** To learne any thing (as you knowe better than I Philologe) and speciallye to do a thing with a mannes handes, must be done if a man woulde be excellent, in his youthe. Yonge trees in gardens, which lacke al senses, and beastes without reason, when they be yong, may with handling and teaching, be brought to wonderfull thynges. And this is not onely true in natural thinges, but in artificiall thinges to, as the potter most connyngly doth cast his pottes whan his claye is softe and workable, and waxe taketh printe whan it is warme, and leathie weke, not whan claye and waxe be hard and oulde: and euen so, euerye man in his youthe, bothe with witte and body is moſte apte and pliable to receyue any cunnyng that shulde be taught hym.

This communication of teaching youthe, maketh me to remembre the right worshipfull and my singuler good mayster, Sir Humfrey Wingfelde, to whom nexte God, I ought to refer for his manifolde benefites bestowed on me, the poore talent of learnyng, whiche god hath lent me : and for his sake do I owe my seruice to all other of the name and noble house of the Wyngfeldes, bothe in woord and dede. Thys worshypfull man hath euer loued and vsed, to haue many children brought vp in learnynge in his house amonges whome I my selfe was one. For whom at terme tymes he woulde bryng downe from London bothe bowe and shaftes. And when they shuld playe he woulde go with them him selfe in to the fylde, and se them shoote, and he that shot fayrest, shulde haue the best bowe and shaftes, and he that shot ilfauouredlye, shulde be mocked of his felowes, til he shot better.

Woulde to god all Englande had vsed or wolde vse to lay the foundation of youth, after the example of this worshipful man in bringyng vp chyl dren in the Booke and the Bowe : by whiche two thynges, the hole common welth both in peace and warre is cheselye ruled and defended wythall.

But to our purpose, he that muste come to this high perfectnes in shootyng which we speake of, muste nedes begin to learne it in hys youthe, the omitting of whiche thinge in Englande, both maketh fewer shooters, and also euery man that is a shoter, shote warfe than he myght, if he were taught.

¶ *Phil.* Euen as I knowe that this is true, whiche you saye, euen so Toxophile, haue you quyte discouraged me, and drawen my minde cleane from shootynge, seinge by this reason, no man yat hath not vsed it in his youthe can be excellent in it. And I suppose the same reson woulde discourage many other mo, yf they hearde you talke after this sorte.

*Tox.* This thyng Philologe, shall discourage no man that is wyse. For I wyll proue yat wysdome may worke the same thinge in a man, that nature doth in a chylde.



A chylde by thre thinges, is brought to excellencie. By Aptnesse, Desire, and Feare: Aptnesse maketh hym pliable lyke waxe to be formed and fashioned, euen as a man woulde haue hym. Desyre to be as good or better, than his felowes: and Feare of them whome he is vnder, wyl cause hym take great labour and payne with diligent hede, in learnyng any thinge, wherof procedeth at the laste excellency and perfectnesse.

A man maye by wifdome in learnyng any thing, and specially to shoote, haue thre lyke commodities also, wherby he maye, as it were become younge agayne, and so attayne to excellencie. For as a childe is apte by naturall youth, so a man by vsyng at the firste weake bowes, far vnderneath his strength, shal be as pliable and readye to be taught fayre shotyng as any chylde: and daylye vse of the same, shal both kepe hym in fayer shotyng, and also at ye last bryng hym to stronge shootyng.

And in stede of the feruente desyre, which pro- uoketh a chylde to be better than hys felowe, lette a man be as muche stirred vp with shamefastnes to be worse than all other. And the same place that feare hathe in a chylde, to compell him to take payne, the same hath loue of shotyng in a man, to cause hym forsake no labour, withoute whiche no man nor chylde can be excellent. And thus whatsoeuer a chylde may be taught by Aptnesse, Desire, and Feare, the same thing in shootyng, maye a man be taughte by weake bowes, Shamefastnesse and Loue.

And hereby you may se that that is true whiche Cicero sayeth, that a man by vse, may be broughte to a newe nature. And this I dare be bould to saye, that any man whiche will wisely begynne, and constantlye perseuer in this trade of learnyng to shote, shal attayne to perfectnesse therein.

**¶** This communication Toxophile, doeth please me verye well, and nowe I perceyue that moste generally and chesfly youthe muste be taughte to shoote, and secondarilye no man is debarred therfrom excepte it be

more thorough his owne negligence for bicaufe he wyll not learne, than any difabilitie, bicaufe he can not lerne.

Therefore seying I wyll be glad to folowe your counsell in chofynge my bowe and other instrumentes, and also am afhamed that I can fhote no better than I can, moreouer hauynge fuche a loue toward fhoyng by your good reasons to day, that I wyll forfake no labour in the exercife of the fame, I befecche you imagyn that we had bothe bowe and shaftes here, and teache me howe I fhould handle them, and one thyng I defyre you, make me as fayre an Archer as you can. For thys I am fure in learnynge all other matters, nothyng is broughte to the mooft profytable vfe, which is not handled after the mooft cumlye fashion. As mafters of fence haue no ftroke fit ether to hit an other or elfe to defende hym felfe, whyche is not ioyned wyth a wonderfull cumlineffe. A Cooke can not chop hys herbes neither quickelye nor hanfomlye excepte he kepe fuche a mefure with hys choppyng kniues as woulde delyte a manne both to fe hym and heare hym.

Euerye hand craft man that workes beft for hys owne profyte, workes moft femelye to other mens fight. Agayne in buyldynge a houle, in makynge a fhyppe, euery parte the more hanfomely, they be ioyned for profyt and lafte, the more cumlye they be fashioned to euery mans fyght and eye. Nature it felfe taught men to ioyne alwayes welfauouredneffe with profytableneffe. As in man, that ioynt or pece which is by anye chaunce depriued of hys cumlyneffe the fame is alfo debarred of hys vfe and profytableneffe.

As he that is gogle eyde and lokes a fquinte hath both hys countenaunce clene marred, and hys fight fore blemmyfhed, and fo in all other members lyke. Moreouer what tyme of the yeare bryngeth moofte profyte wyth it for mans vfe, the fame alfo couereth and dekketh bothe earthe and trees wyth mooft cumlyneffe for mans pleasure. And that tyme whych takethe

awaye the pleasure of the grounde, carieth wyth hym also the profyt of the grounde, as euery man by experience knoweth in harde and roughe winters. Some thynges there be whych haue no other ende, but onely cumlynesse, as payntyng, and Daunsing. And vertue it selfe is nothyng eles but cumlynesse, as al Philosophers do agree in opinion, therfore seyng that whych is best done in anye matters, is alwayes moost cumlye done as both Plato and Cicero in manye places do proue, and daylye experience dothe teache in other thynges, I praye you as I sayde before teatche me to shoote as fayre, and welfauouredly as you can imagen.

**Txx.** Trewlye Philologe as you proue verie well in other matters, the best shootyng, is alwayes the moost cumlye shootyng but thys you know aswell as I that Crassus shewethe in Cicero that as cumlynesse is the chiefe poynt, and most to be sought for in all thynges, so cumlynesse onlye, can neuer be taught by any Arte or craft. But maye be perceyued well when it is done, not described wel how it shoulde be done.

Yet neuerthelesse to comme to it there be manye waye whych wayes men haue assayde in other matters, as yf a man would folowe in learnyng to shoote faire, the noble paynter Zeuxes in payntyng Helena, whyche to make his Image bewtifull dyd chose out. v. of the fayrest maydes in al the countrie aboute, and in beholdyng them conceyued and drewe out suche an Image that it far exceded al other, bycause the comelynesse of them al was broughte in to one moost perlyte comelynesse: So lykewyse in shotyng yf a man, woulde set before hys eyes. v. or. vi. of the fayrest Archers that euer he saw shoote, and of one learne to stande, of a nother to drawe, of an other to lowse, and so take of euery man, what euery man coulde do best, I dare saye he shoulde come to suche a comlynesse as neuer man came to yet. As for an example, if the moost comely poynte in shootyng that Hewe Prophete the Kynges seruante hath and as my frendes Thomas and Raufe Cantrell doth vse with the moost semelye facyons that.

iii. or iiii. excellent Archers haue beside, were al ioyned in one, I am sure all men woulde wonder at ye excellencie of it. And this is one waye to learne to shoote fayre.

**Phī.** This is very wel truly, but I praye you teache me somewhat of shootyng fayre youre selfe.

**Cor.** I can teache you to shoote fayre, euen as Socrates taught a man ones to knowe God, for when he axed hym what was God: naye sayeth he I can tell you better what God is not, as God is not yll, God is vnspokeable, vnsearcheable and so forth: Euen lyke wyfe can I saye of fayre shootyng, it hath not this discommodite with it nor that discommoditie, and at last a man maye so shifte all the discommodities from shootyng that there shall be left no thyng behynde but fayre shootyng. And to do this the better you must remember howe that I toulde you when I descrybed generally the hole nature of shootyng that fayre shotyng came of these thynges, of standyng, nockyng, drawyng, howldyng and lowfyng, the whych I wyll go ouer as shortly as I can, describyng the discommodities that men commonly vse in all partes of theyr bodies, that you yf you faulte in any such maye knowe it and so go about to amend it. Faultes in Archers do excede the number of Archers, whyche come wyth vse of shootyng wythoute teachyng. Vse and custome separated from knowlege and learnyng, doth not onely hurt shootyng, but the moost weyghtye thynges in the worlde beside: And therefore I maruayle moche at those people whyche be the mayneteners of vses wythoute knowlege hauyng no other worde in theyr mouthe but thys vse, vse, custome, custome. Suche men more wyful than wyfe, beside other discommodities, take all place and occasion from al amendment. And thys I speake generally of vse and custome.

Whych thyng yf a learned man had it in hande yat woulde applye it to anye one matter, he myght handle it wonderfullye. But as for shootyng, vse is the onely cause of all fautes in it and therefore chylderne

more easly and foner maye be taught to shote excellentlye then men, bycause chylderne may be taught to shoote well at the fyrste, men haue more payne to vnlearne theyr yll vfes, than they haue laboure afterwarde to come to good shootynge.

All the discommodities whiche ill custome hath graffed in archers, can neyther be quyklye poullled out, nor yet sone reckened of me, they be so manye.

Some shooteth, his head forward as though he woulde byte the marke: an other stareth wyth hys eyes, as though they shulde flye out: An other winketh with one eye, and loketh with the other: Some make a face with writhing theyr mouthe and countenaunce so, as though they were doying you wotte what: An other blereth out his tonge: An other byteth his lyppes: An other holdeth his necke a wrye. In drawyng some fet suche a compasse, as though they woulde tourne about, and hlyffe all the feelde: Other heaue theyr hand nowe vp nowe downe, that a man can not decerne wherat they wolde shote, an other waggeth the vpper ende of his bow one way, the neyther ende an other waye. An other wil stand poyntinge his shafte at the marke a good whyle and by and by he wyll gyue hym a whip, and awaye or a man wite. An other maketh suche a wrestling with his gere, as though he were able to shoote no more as longe as he lyued. An other draweth softly to ye middes, and by and by it is gon, you can not knowe howe.

An other draweth his shafte lowe at the breaste, as though he woulde shoote at a rounge marke, and by and by he lifteth his arme vp pricke heyghte. An other maketh a wrynching with hys backe, as though a manne pynched hym behynde.

An other coureth downe, and layeth out his buttockes, as though he shoulde shoote at crowes.

An other setteth forward hys lefte legge, and draweth backe wyth head and shoulders, as though he pouled at a rope, or els were afrayed of ye marke. An other draweth his shafte well, vntyll wythin. ii.

fingers of the head, and than he stayeth a lyttle, to looke at hys marke, and that done, pouleth it vp to the head, and lowfeth : whych waye although summe excellent shoters do vse, yet surely it is a faulte, and good mennes faultes are not to be folowed.

Summe men drawe to farre, summe to shorte, summe to slowlye, summe to quickly, summe holde ouer longe, summe let go ouer sone.

Summe sette theyr shafte on the grounde, and fetcheth him vpwarde. An other poynteth vp towarde the skye, and so bryngeth hym downewardes.

Ones I sawe a manne whyche vsed a brasar on his cheke, or elles he had scratched all the skynne of the one fyde, of his face, with his drawynge hand.

An other I sawe, whiche at euerye shoote, after the loofe, lyfted vp his ryght legge so far, that he was euer in ieoperdye of faulynge.

Summe stampe forwarde, and summe leape backwarde. All these faultes be eyther in the drawynge, or at the loofe : with many other mo whiche you may easelye perceyue, and so go about to auoyde them.

Nowe afterwarde whan the shafte is gone, men haue manye faultes, whyche euell Custome hath broughte them to, and specially in crynge after the shafte, and speakynge woordes scarce honest for suche an honest pastyme.

Suche woordes be verry tokens of an ill mynde, and manifeste signes of a man that is subiecte to inmeasurable affections. Good mennes eares do abhor them, and an honest man therefore wyl auoyde them. And besydes those whiche muste nedes haue theyr tongue thus walkynge, other men vse other fautes as some will take theyr bowe and writhe and wrinche it, to poule in his shafte, when it flyeth wyde, as yf he draue a carte. Some wyll gyue two or. iii. strydes forwarde, daunsing and hoppynge after his shafte, as long as it flyeth, as though he were a madman. Some which feare to be to farre gone, runne backwarde as it were to poule his shafte backe. Another runneth forwarde, whan he feareth to be short, heau-

ynge after his armes, as though he woulde helpe his shafte to flye. An other writhes or runneth a fyde, to poule in his shafte strayght. One lifteth vp his heele, and so holdeth his foote still, as long as his shafte flyeth. An other casteth his arme backwarde after the lowfe. And an other fwynges hys bowe aboute hym, as it were a man with a staffe to make rume in a game place. And manye other faultes there be, whiche nowe come not to my remembraunce. Thus as you haue hearde, manye archers wyth marrynge theyr face and countenaunce, wyth other partes, of theyr bodye, as it were menne that shoulde daunce antiques, be farre from the comelye porte in shootynge, whiche he that woulde be excellent muste looke for.

Of these faultes I haue verie many my selfe, but I talke not of my shootynge, but of the generall nature of shootynge. Nowe ymagin an Archer that is cleane wythout al these faultes and I am sure euerye man would be delyted to se hym shoote.

And althoughe fuche a perfyte cumlynesse can not be expresse wyth any precepte of teachyng, as Cicero and other learned menne do saye, yet I wyll speake (accordyng to my lytle knowlege) that thing in it, whych yf you folowe, althoughe you shall not be wythout fault, yet your fault shal neyther quickly be perceued, nor yet greatly rebuked of them that stande by. Standyng, nockyng, drawyng, holdyng, lowfyng, done as they shoulde be done, make fayre shootynge.

The fyrste poynte is when a man shoulde shote, to take fuche footyng and standyng as shal be  
 both cumlye to the eye and profytable to  
 hys vse, setting hys countenaunce and al the other partes  
 of hys bodye after fuche a behauour and porte, that  
 bothe al hys strengthe may be employed to hys owne  
 moost a[d]uantage, and hys shoot made and handled  
 to other mens pleasure and delyte. A man must not  
 go to hastily to it, for that is rashnesse, nor yet make  
 to much to do about it, for yat is curiositie, ye one  
 fote must not stande to far from the other, lest he  
 stoupe to muche whyche is vnsemelye, nor yet to nere

Standynge.

together, leste he stande to streyght vp, for so a man shall neyther vse hys strengthe well, nor yet stande stedfastlye.

The meane betwyxt bothe must be kept, a thing more pleasaunte to behoulde when it is done, than easie to be taught howe it shoulde be done.

To nocke well is the easiest poynte of all, and there in is no cunninge, but onely dylygente hede  
 ggyung, to set hys shafte neyther to hye nor  
 to lowe, but euen streyght ouertwharte hys bowe, Vn-  
 constante nockynge maketh a man leese hys lengthe.

Nockynge.

And besydes that, yf the shafte hande be hye and the bowe hande lowe, or contrarie, bothe the bowe is in ieopardye of brekyng, and the shafte, yf it be lytle, wyll start: yf it be great it wyll hobble. Nocke the cocke fether vpward alwayes as I toulde you when I described the fether. And be sure alwayes yat your stringe slip not out of the nocke, for then al is in ieopardye of breakynge.

Drawynge well is the best parte of  
 shootyng. Men in oulde tyme vsed other  
 maner of drawynge than we do. They vsed to drawe  
 low at the brest, to the ryght pap and no farther, and this  
 to be trew is playne in Homer, where he descrybeth  
 Pandarus shootynge.

Drawynge.

Iliad. 4.

*Vp to the pap his stringe dyd he pul, his shafte to the hard heed.*

The noble women of Scythia vsed the same fashyon of shootyng low at the brest, and bicause there leste pap hindred theyr shootynge at the lowse they cut it of when they were yonge, and therefore be they called in lackynge theyr pap Amazones. Nowe a dayes contrarye wyse we drawe to the ryghte eare and not to the pap. Whether the olde waye in drawynge low to the pap, or the new way to draw a loft to  
 the eare be better, an excellent wryter in  
 Greke called Procopius doth saye hys mynde, shewyng  
 yat the oulde fashyon in drawing to ye pap was  
 nought of no pithe, and therefore saith Procopius: is  
 Artyllarye disprayed in Homer whych calleth it  
 οὐρίδαρον. I. Weake and able to do no good. Draw-

Procopius  
 Hist. Pers



ying to the eare he prayfeth greatly, whereby men shoote bothe ftronger and longer: drawynge therfore to the eare is better than to drawe at the breste. And one thyng commeth into my remembraunce nowe Philologe when I fpeake of drawyng, that I neuer red of other kynde of shootyng, than drawing wyth a mans hand ether to the breste or eare: This thyng haue I fought for in Homer Herodotus and Plutarch, and therfore I meruayle how crofbowes came fyrft vp, of the which I am fure a man fhall finde  
lytle mention made on in any good Authour. Crosbowes.

Leo the Emperoure woulde haue hys fouldyers drawe quyklye in warre, for that maketh a shaft flie a pace. In shootyng at the pryckes, hafty and quicke drawing is neyther fure nor yet cumlye. Therfore to drawe eafely and vniformely, that is for to faye not waggyng your hand, now vpwarde, now downewarde, but alwayes after one fashon vntil you come to the rig or shouldring of ye head, is beft both for profit and femelinenesse, Holdyng muft not be longe, for it  
bothe putteth a bowe in ieopardy, and alfo Holding.  
marreth a mans shoote, it muft be fo lytle yat it may be perceyued better in a mans mynde when it is done, than feene with a mans eyes when it is in doying.

Lowfyng muft be muche lyke. So Lowsyng.  
quicke and hard yat it be wyth oute all girdes, fo foft and gentle that the hafte flye not as it were fente out of a bow cafe. The meane betwixte bothe, whyche is perfyte lowfyng is not fo hard to be folowed in shootyng as it is to be defcrybed in teachyng. For cleane lowfyng you muft take hede of hyttyng any thyng aboute you. And for  
the fame purpofe Leo the Emperour woulde Leo.  
haue al Archers in war to haue both theyr heades pouled, and there berdes fhauen lefte the heare of theyr heades fhuld ftop the fyght of the eye, the heere of theyr berdes hinder the courfe of the ftrynge.

And thefe preceptes I am fure Philologe yf you folowe in fandyng, nockyng, drawyng, holdyng, and lowfyng, fhall bryng you at the laft to excellent fayre shootyng.

**Ph.** All these thynges Toxophile althoughe I bothe nowe perceyue them thorowlye, and also wyll remember them dilligently: yet to morowe or some other day when you haue leasure we wyll go to the pryckes, and put them by lytle and lytle in experience. For teachyng not followed, doeth euen as muchegood as bookes neuer looked vpon. But nowe feing you haue taught me to shote fayre, I praye you tel me fomwhat, how I should shoote nere leste that prouerbe myght be sayd iustlye of me some tyme. He shootes lyke a gentle man fayre and far of.

**Cor.** He that can shoote fayre, lacketh nothyng but shootyng streyght and kepyng of a length wherof commeth hyttyng of the marke, the ende both of shootyng and also of thys our communication. The handlyng of ye wether and the mark bicause they belong to shootyng streyghte, and kepyng of a lengthe, I wyll ioine them togyther, shewing what thinges belonge to kepyng of a lengthe, and what to shootyng streyght.

The greatest enemy of shootyng is the wynde and the wether, wherby true kepyng a lengthe is chesely hindred. If this thing were not, men by Wynde and wether. teaching might be brought to wonderful neare shootyng. It is no maruayle if the litle poore shafte being sent alone, so high in to the ayer, into a great rage of wether, one wynde tossinge it that waye, an other thys waye, it is no maruayle I saye, thoughe it leese the lengthe, and misse that place, where the shooter had thought to haue founde it. Greter matters than shotyng are vnder the rule and wyll of the wether, as saylyng on the sea. And lykewise as in sayling, the chiefe poynt of a good master, is to knowe the tokens of chaunge of wether, the course of the wyndes, that therby he maye the better come to the Hauen: euen so the best propertie of a good shooter, is to knowe the nature of the wyndes, with hym and agaynste hym, that thereby he maye the nerer shote at hys marke. Wyse maysters whan they canne not winne the beste hauen, they are gladde of the nexte: Good shooters also, yat can not whan they would hit

the marke, wil labour to come as nigh as they can. All thinges in this worlde be vnperfite and vnconstant, therefore let euery man acknowledge hys owne weake-nesse, in all matters great and smal, weyghtye and merye, and glorifie him, in whome only perfyte perfite-nesse is. But nowe fir, he that wyll at all aduentures vse the seas knowinge no more what is to be done in a tempest than in a caulme, shall soone becumme a marchaunt of Eele skinnes: so that shoter whiche putteth no difference, but shooteth in all lyke, in rough wether and fayre, shall alwayes put his wyninges in his eyes.

Lytle botes and thinne boordes, can not endure the rage of a tempest. Weake bowes, and lyght shaftes can not stande in a rough wynde. And lykewyse as a blynde man which shoulde go to a place where he had neuer ben afore, that hath but one strayghte waye to it, and of eyther fyde hooles and pyttes to faule into, nowe falleth in to this hole and than into that hole, and neuer commeth to his iourney ende, but wandereth alwaies here and there, farther and farther of: So that archer which ignorauntly shoteth confidering neyther fayer nor foule, standyng nor nockyng, fether nor head, drawyng nor lowfyng, nor yet any compace, shall alwayes shote shorte and gone, wyde and farre of, and neuer comme nere, excepte perchaunce he stumble sumtyme on the marke. For ignoraunce is nothyng elles but mere blyndenesse.

A mayster of a shippe first learneth to knowe the cummyng of a tempest, the nature of it, and howe to behaue hym selfe in it, eyther with chaungyng his course, or poullynge downe his hye toppes and brode sayles, beyng glad to eschue as muche of the wether as he can: Euen so a good archer wyl fyrst wyth dilligent vse and markyng the wether, learne to knowe the nature of the wynde, and wyth wysedome, wyll measure in hys mynde, howe muche it wyll alter his shoote, eyther in lengthe kepyng, or els in streyght shotyng, and so with chaunging his standyng, or takyng an other shafte, the whiche he knoweth per-

fytlie to be fitter for his pouppose, eyther bycause it is lower fethered, or els bycause it is of a better wyng, wyll so handle wyth discretion hys shoote, that he shall seeme rather to haue the wether vnder hys rule, by good hede gyuyng, than the wether to rule hys shafte by any fodayne chaungyng.

Therefore in shootyng there is as much difference betwixt an archer that is a good wether man, and an other that knoweth and marketh nothyng, as is betwixte a blynde man and he that can se.

Thus, as concernyng the wether, a perfyte archer muste firste learne to knowe the sure flyghte of his shafte, that he may be boulde alwayes, to trust them, than muste he learne by daylye experience all maner of kyndes of wether, the tokens of it, whan it wyl cumme, the nature of it when it is cumme, the diuersitie and alteryng of it, whan it chaungeth, the decreafe and diminishing of it, whan it ceaseth. Thirdly, these thinges knowen, and euery shoote diligently marked, than must a man compare alwayes, the wether and his footyng togyther, and with discretion measure them so, that what so euer the roughe wether shall take awaye from hys shoote the same shall iuste footyng restore agayne to hys shoote.

Thys thyng well knownen, and discretelye handeled in shootyng, bryngeth more profite and commendation and prayse to an Archer, than any other thyng besydes.

He that woulde knowe perfectly the winde and wether, muste put differences betwixte tymes. For diuersitie of tyme causeth diuersitie of wether, as in the whole yeare, Sprynge tyme, Somer, Faule of the leafe, and Winter; Lykewyse in one day Mornynge, Noonetyme, After noone, and Euentide, bothe alter the wether, and chaunge a mannes bowe wyth the strength of man also. And to knowe that this is so, is ynough for a shoter and artillerie, and not to serche the cause, why it shoulde be so: whiche belongeth to a learned man and Philosophie.

In confydering the tyme of the yeare, a wyse Archer wyll folowe a good Shipman. In Winter and rough

wether, small bootes and lytle pinkes forsake the seas. And at one tyme of the yeare, no Gallies come abrode; So lykewyse weake Archers, vsyng small and holowe shaftes, with bowes of litle pith, muste be content to gyue place for a tyme.

And this I do not saye, eyther to discommende or discourage any weake shooter: For lykewyse, as there is no shippe better than Gallies be, in a softe and a caulme sea, so no man shooteth cumlier or nerer hys marke, than some weake archers doo, in a fayre and cleare daye.

Thus euery archer must knowe, not onelye what bowe and shafte is fittest for him to shoote withall, but also whattyme and season is best for hym to shote in. And surely, in al other matters to, amonge al degrees of men, there is no man which doth any thing eyther more discretely for his commendation, or yet more profitable for his aduauntage, than he which wyll knowe perfittly for what matter and for what tyme he is moost apte and fit. Yf men woulde go aboute matters whych they shoulde do and be fit for, and not suche thynges whyche wylfullye they desyre and yet be vnfit for, verely greater matters in the common welthe than shootyng shoulde be in better case than they be. This ignorauncie in men whyche know not for what tyme, and to what thyng they be fit, causeth some wyshe to be riche, for whome it were better a greate deale to be poore: other to be medlynge in euery mans matter, for whome it were more honestie to be quiete and styll. Some to desire to be in the Courte, whiche be borne and be fitter rather for the carte. Somme to be maysters and rule other, whiche neuer yet began to rule them selfe: some alwayes to iangle and taulke, whych rather shoulde heare and kepe silence. Some to teache, which rather should learne. Some to be prestes, whiche were fyttter to be clerkes. And thys peruerse iudgement of ye worlde, when men mesure them selfe a misse, bringeth muche myforder and greate vnsemelynesse to the hole body of the common wealth, as yf

a manne should were his hoose vpon his head, or a woman go wyth a sworde and a buckeler euery man would take it as a greate vncumlynesse although it be but a tryfle in respecte of the other.

Thys peruerse iudgement of men hindreth no thyng so much as learnyng, bycause commonlye those whych be vnfitteft for learnyng, be cheyfly fet to learnyng.

As yf a man nowe a dayes haue two sonnes, the one impotent, weke, sickly, lisyng, stuttyng, and flameryng, or hauyng any misshape in hys bodye: what doth the father of suche one commonlye saye? This boye is fit for nothyng els, but to set to lernyng and make a prest of, as who would say, yat outcastes of the worlde, hauyng neyther countenaunce tounge nor wit (for of a peruerse bodye cummeth commonly a peruerse mynde) be good ynough to make those men of, whiche shall be appoynted to preache Goddes holye woorde, and minister hys blessed sacramentes, besydes other moost weyghtye matters in the common welthe put ofte tymes, and worthelye to learned mennes discrecion and charge: whan rather suche an offyce so hygh in dignitie, so godlye in administration, shulde be committed to no man, whiche shulde not haue a countenaunce full of cumlynesse to allure good menne, a bodye full of manlye authoritie to feare ill men, a witte apte for al learnyng with tongue and voyce, able to perswade all men. And although fewe suche men as these can be founde in a common wealthe, yet surelye a godly disposed man, will bothe in his mynde thyncke fit, and with al his studie labour to get such men as I speke of, or rather better, if better can be gotten for suche an hie administration, whiche is most properlye appoynted to goddes owne matters and busineses.

This peruerse iugement of fathers as concernyng the fitnesse and vnfitnesse of theyr chyldren causeth the common wealthe haue many vnfit ministers: And seyng that ministers be, as a man woulde say, instrumentes wherwith the common wealthe doeth worke all her matters withall, I maruayle howe it chaunceth

yat a pore shomaker hath so much wit, yat he will prepare no instrument for his science neither knyfe nor aule, nor nothing els whiche is not very fitte for him: the common wealthe can be content to take at a fonde fathers hande, the rifraffe of the worlde, to make those instrumentes of, wherewithal she shoulde worke ye hiest matters vnder heauen. And surely an aule of lead is not so vnprofitable in a shomakers shop, as an vnfit minister, made of grosse metal, is vnseemly in ye common welth. Fathers in olde time among ye noble Persians might not do with theyr children as they thought good, but as the iudgement of the common wealth al wayes thought best. This fault of fathers bringeth many a blot with it, to the great deformitie of the common wealthe: and here surely I can prayse gentlewomen which haue alwayes at hande theyr glasse, to se if any thinge be amisse, and so will amende it, yet the common wealth hauing ye glasse of knowlege in euery mans hand, doth se such vncumlines in it: and yet winketh at it. This faulte and many suche lyke, myght be sone wyped awaye, yf fathers woulde bestow their children on yat thing alwayes, whervnto nature hath ordeined them moste apte and fit. For if youth be grafted streyght, and not a wrye, the hole common welth wil flourish therafter. Whan this is done, than muste euery man beginne to be more ready to amende hym selfe, than to checke an other, measuryng their matters with that wise prouerbe of Apollo, *Knowe thy selfe*: that is to saye, learne to knowe what thou arte able, fitte, and apt vnto, and folowe that.

This thinge shulde be bothe cumlie to the common wealthe, and moost profitable for euery one, as doth appere very well in all wise mennes deades, and specially to turne to our communication agayne in shootynge, where wise archers haue alwayes theyr instrumentes fit for theyr strength, and wayte euermore suche tyme and wether, as is most agreeable to their gere. Therefore if the wether be to fore, and vnfit for your shootynge, leaue of for that claye, and

wayte a better season. For he is a foole yat wyl not go, whome necessitie driueth.

**Thi.** This communication of yours pleased me so well Toxophile, that surelye I was not hastie to calle you, to descrybe forth the wether but with all my harte woulde haue suffered you yet to haue stande longer in this matter. For these thinges touched of you by chaunse, and by the waye, be farre aboue the matter it selfe, by whose occasion ye other were broughte in.

**Cor.** Weyghtye matters they be in dede, and fit bothe in an other place to be spoken: and of an other man than I am, to be handled. And bycause meane men must meddle wyth meane matters, I wyl go forward in descrybyg the wether, as concernyng shooting: and as I toulde you before, In the hole yere, Spring tyme, Somer, Fal of the leafe, and Winter: and in one day, Morning, Noone tyme, After noone, and Euentyde, altereth the course of the wether, the pith of the bowe, the strength of the man. And in euery one of these times the wether altereth, as sumtyme wyndie, sumtyme caulme, sumtyme cloudie, sumtyme clere, sumtyme hote, sumtyme coulde, the wynde sumtyme moistye and thicke, sumtyme drye and smothe. A litle winde in a moystie day, stoppeth a shafte more than a good whispyng wynde in a clere daye. Yea, and I haue sene whan there hath bene no winde at all, the ayer so mistie and thicke, that both the markes haue ben wonderfull great. And ones, whan the Plague was in Cambrige, the downe winde twelue score marke for the space of. iii. weekes, was. xiii. score, and an halfe, and into the wynde, beyng not very great, a great deale aboue. xiiii. score.

The winde is sumtyme playne vp and downe, whiche is commonly moste certayne, and requirith least knowlege, wherin a meane shoter with meane geare, if he can shoote home, maye make best shifte. A syde wynde tryeth an archer and good gere verye muche. Sumtyme it bloweth a losfe, sumtyme hard by the grounde: Sumtyme it bloweth by blastes, and sumtyme it continueth al in one: Sumtyme ful sife



wynde, fumtyme quarter with hym and more, and lykewyfe agaynst hym, as a man with castynge vp lyght graffe, or els if he take good hede, shall sensibly learne by experience. To se the wynde, with a man his eyes, it is vnpossible, the nature of it is so fyne, and subtile, yet this experience of the wynde had I ones my selfe, and that was in the great snowe that fell. iiii. yeares agoo : I rode in the hye waye betwixt Topcliffe vpon Swale, and Borowe bridge, the waye beyng sumwhat trodden afore, by waye fayrynge men. The feeldes on bothe sides were playne and laye almost yearde depe with snowe, the nyght afore had ben a litle froste, so yat the snowe was hard and crufted aboue. That morning the sun shone bright and clere, the winde was whisteling a lofte, and sharpe accordynge to the tyme of the yeare. The snowe in the hye waye laye lowfe and troden wyth horse feete : so as the wynde blewe, it toke the lowfe snow with it, and made it so slide vpon the snowe in the felde whyche was harde and crufted by reason of the frost ouer nyght, that therby I myght se verye wel, the hole nature of the wynde as it blewe yat daye. And I had a great delyte and pleasure to marke it, whyche maketh me now far better to remember it. Sometyme the wynd would be not past. ii. yeardes brode, and so it would carie the snowe as far as I could se. An other tyme the snow woulde blowe ouer halfe the felde at ones. Sometyme the snowe woulde tomble softly, by and by it would flye wonderfull fast. And thys I perceyued also that ye wind goeth by streames and not hole together. For I should se one streame wyth in a Score on me, than the space of. ii. score no snow would stirre, but after so muche quantitie of grounde, an other streame of snow at the same very tyme should be caryed lykewyse, but not equally. For the one would stande styll when the other flew a pace, and so contynewe somtyme swiftlyer sometime slowlyer, sometime broder, sometime narrower, as far as I coulde se. Nor it flew not streight, but sometyme it crooked thys waye sometyme that waye, and somtyme it ran

round aboute in a compase. And somtyme the snowe wold be lyft clene from the ground vp in to the ayre, and by and by it would be al clapt to the grounde as though there had bene no winde at all, streightway it woulde rise and flye agayne.

And that whych was the moost meruayle of al, at one tyme. ii. driftes of snowe flewe, the one out of the West into ye East, the other out of the North in to ye East: And I saw. ii. windes by reason of ye snow the one crosse ouer the other, as it had bene two hye wayes. And agayne I shoulde here the wynd blow in the ayre, when nothing was stirred at the ground. And when all was still where I rode, not verye far from me the snow should be lifted wonderfully. This experience made me more meruaile at ye nature of the wynde, than it made me conning in ye knowlege of ye wynd: but yet therby I learned perfittly that it is no meruayle at al though men in a wynde lease theyr length in shooting, feyng so many wayes the wynde is so variable in blowynge.

But feynge that a Mayster of a shyp, be he neuer so cunnyng, by the vncertayntye of the wynde, leese many tymes both lyfe and goodes, surelye it is no wonder, though a ryght good Archer, by the self same wynde so variable in hys owne nature, so vnseynful to oure nature, leese manye a shoote and game.

The more vncertaine and disceyuable the wynd is, the more hede must a wyse Archer gyue to know the gyles of it.

He yat doth mistrust is seldome begiled. For although therby he shall not attayne to that which is best, yet by these meanes he shall at leaste auoyde yat whyche is worst. Besyde al these kindes of windes you must take hede yf you se anye cloude apere and gather by litle and litle agaynst you, or els yf a showre of raine be lyke to come vpon you: for than both the dryuing of the wether and the thyckynge of the ayre increaseth the marke, when after ye showre al thynges are contrary clere and caulme, and the marke for the most parte new to begyn agayne. You must take

hede also yf euer you shote where one of the markes or both stondes a lytle short of a hye wall, for there you may be easlye begyled. Yf you take graffe and caste it vp to se howe the wynde standes, manye tymes you shal suppose to shoote downe the wynde, when you shote cleane agaynst the wynde. And a good reason why. For the wynd whych commeth in dede against you, redoundeth bake agayne at the wal, and whyrleth backe to the prycke and a lytle farther and than turneth agayne, euen as a vehement water doeth agaynst a rocke or an hye braye whyche example of water as it is more sensible to a mans eyes, so it is neuer a whyt the trewer than this of the wynde. So that the graffe caste vp shall flee that waye whyche in dede is the longer marke and deceyue qucklye a shooter that is not ware of it.

This experience had I ones my selfe at Norwytych in the chapel felde wythin the waulles. And thys waye I vsed in shootyng at those markes.

When I was in the myd way betwixt the markes whyche was an open place, there I toke a fether or a lytle lyght graffe and so as well as I coulde, learned how the wynd floode, that done I wente to the prycke as faste as I coulde, and according as I had founde ye wynde when I was in the mid waye, so I was fayne than to be content to make the best of my shoote that I coulde. Euen suche an other experience had I in a maner at Yorke, at the prickes, lying betwixte the castell and Ouse fyde. And although you smile Philologe, to heare me tell myne owne fondenes: yet seing you wil nedes haue me teach you somewhat in shotyng, I must nedes somtyme tel you of myne owne experience, and the better I may do so, because Hippocrates in teachyng phylike, Hippo. De morb. vulg. vseth verye muche the same waye. Take heede also when you shoote nere the sea coast, although you be. ii. or. iii. miles from the sea, for there diligent markinge shall espie in the most clere daye wonderfull chaunginge. The same is to be considered lykewyse by a riuer side speciallie if

it ebbe and flowe, where he yat taketh diligent hede of ye tide and wether, shal lightly take away al yat he shooteth for. And thus of ye nature of windes and wether according to my marking you haue hearde Philologe: and hereafter you shal marke farre mo your selfe, if you take hede. And the wether thus marked as I tolde you afore, you muste take hede, of youre standing, yat therby you may win as much as you shal loose by the wether.

**Phil.** I se well it is no maruell though a man misse many tymes in shootyng, feing ye wether is so vnconstant in blowing, but yet there is one thing whiche many archers vse, yat shal cause a man haue lesse nede to marke the wether, and that is Ame gyuing.

**Cor.** Of gyyng Ame, I can not tel wel, what I shuld say. For in a straunge place it taketh away al occasion of foule game, which is ye only prayse of it, yet by my iudgement, it hindreth ye knowlege of shotyng, and maketh men more negligente: ye which is a dispryse. Though Ame be giuen, yet take hede, for at an other mans shote you can not wel take Ame, nor at your owne neither, bycause the wether wil alter, euen in a minute; and at the one marke and not at the other, and trouble your shafte in the ayer, when you shal perceyue no wynde at the ground, as I my selfe haue sene shaftes tumble a losse, in a very fayer daye. There may be a fault also, in drawing or lowfyng, and many thynges mo, whiche all togyther, are required to kepe a iust length. But to go forward the nexte poynte after the markyng of your wether, is the takyng of your standyng. And in a side winde you must stand sumwhat crosse in to the wynde, for so shal you shoote the surer. Whan you haue taken good footing, than must you looke at your shafte, yat no earthe, nor weete be leste vpon it, for so shoud it leese the lengthe. You must loke at the head also, lest it haue had any strype, at the last shoote. A stripe vpon a stone, many tymes will bothe marre the head, croke the shafte, and hurte the fether, wherof the lest of them all, wyll cause a man leafe

his lengthe. For suche thinges which chaunce euery  
shoote, many archers vse to haue summe place made  
in theyr cote, fitte for a lytle fyle, a stone, a Hun-  
fyskskin, and a cloth to dresse the shaft fit agayne at  
all nedes. Thys must a man looke to euer when  
he taketh vp his shaft. And the heade maye be made  
to smothe, which wil cause it flye to far: when youre  
shafts is fit, than must you take your bow euen in the  
middles or elles you shall both leaue your lengthe, and  
put youre bowe in ieopardye of breakynge. Nock-  
ynge iuste is next, which is muche of the same nature.  
Than drawe equallye, lowse equallye, wyth houldynge  
your hande euer of one heighte to kepe trew com-  
passe. To looke at your shafte hede at the lowse, is  
the greatest helpe to kepe a lengthe that can be,  
whych thyng yet hindreth excellent shotyng, bicause  
a man can not shote streight perfitlye excepte he  
looke at his marke: yf I should shoote at a line and  
not at the marke, I woulde alwayes loke at my shaft  
ende, but of thys thyng some what afterwarde. Nowe  
if you marke the wether diligentlye, kepe your stand-  
ynge iustely, houlde and nocke trewlye, drawe and  
lowse equallye, and kepe your compasse certaynelye,  
you shall neuer misse of your lengthe.

¶ Hi. Then there is nothyng behinde to make me  
hit ye marke but onely shooting streight.

**Tr.** No trewlye. And fyrste I wyll tell you what shyftes Archers haue founde to shoote streyght, than what is the best waye to shoote streyght. As the wether belongeth specially to kepe a lengthe (yet a side winde belongeth also to shote streight) euen so the nature of the pricke is to shote streight. The lengthe or shortnesse of the marke is alwayes vnder the rule of the wether, yet sumwhat there is in ye marke, worthy to be marked of an Archer. Yf the prickes stand of a streyght plane ground they be ye best to shote at. Yf ye marke stand on a hyl syde or ye ground be vnequal with pittes and turninge wayes betwyxte the markes, a mans eye shall thynke that

to be streight whyche is crokod: The experience of this thing is fene in payntyng, the cause of it is knowen by learnynge.

And it is ynoughe for an archer to marke it and take hede of it. The cheife cause why men can not shoote streight, is bicause they loke at theyr shaft: and this fault commeth bycause a man is not taught to shote when he is yong. Yf he learne to shoote by himselfe he is a frayde to pull the shafte throughe the bowe, and therefore looketh alwayes at hys shafte: yll vse confirmeth thys faulte as it doth many mo.

And men continewe the longer in thys faulte bycause it is so good to kepe a lengthe wyth al, and yet to shote streight, they haue inuented some waies, to espie a tree or a hill beyonde the marke, or elles to haue summe notable thing betwixt ye markes: and ones I sawe a good archer whiche did caste of his gere, and layd his quier with it, euen in the midway betwixt ye prickes. Summe thought he dyd so, for sauegarde of his gere: I suppose he did it, to shoote streyght withall. Other men vse to espie summe marke almoost a bow wide of ye pricke, and than go about to kepe him selfe on yat hande that the prycke is on, which thing howe much good it doth, a man wil not beleue, that doth not proue it. Other and those very good archers in drawyng, loke at the marke vntill they come almoost to ye head, than they looke at theyr shafte, but at ye very lowse, with a seconde sight they fynde theyr marke agayne. This way and al other afore of me reherfed are but shiftes and not to be folowed in shotyng streyght. For hauyng a mans eye alwaye on his marke, is the only waye to shote streight, yea and I suppose so redye and easy a way yf it be learned in youth and confirmed with vse, yat a man shall neuer misse therin. Men doubt yet in loking at ye mark what way is best whether betwixt the bowe and the stringe, aboue or beneth hys hand, and many wayes moo: yet it maketh no great matter which way a man looke at his marke yf it be ioyned with comly shotyng. The diuerfitie of mens standyng and drawing causeth

diuerse men [to] loke at theyr marke diuerse wayes: yet they al lede a mans hand to shoote streight yf nothyng els stoppe. So that cumlynesse is the only iudge of best lokyng at the marke. Some men wonder why in casting a mans eye at ye marke, the hand should go streight. Surely ye he confydered the nature of a mans eye, he wolde not wonder at it: For this I am certayne of, that no seruauant to hys mayster, no chylde to hys father is so obedient, as euerye ioynte and pece of the body is to do what soeuer the eye biddes. The eye is the guide, the ruler and the succourer of al the other partes. The hande, the foote and other members dare do nothyng without the eye, as doth appere on the night and darke corners. The eye is the very tonge wherwith wyt and reason doth speke to euery parte of the body, and the wyt doth not so sone signifye a thyng by the eye, as euery parte is redye to folow, or rather preuent the byddyng of the eye. Thys is playne in many thinges, but most euident in fence and feyghtyng, as I haue heard men faye. There euery parte standyng in feare to haue a blowe, runnes to the eye for helpe, as yonge chyl dren do to ye mother: the foote, the hand, and al wayteth vpon the eye. Yf the eye byd ye hand either beare of, or smite, or the foote ether go forward, or backward, it doth so: And that whyche is moost wonder of all the one man lookyng stedfastly at the other mans eye and not at his hand, wyl, euen as it were, rede in his eye where he purposeth to smyte nexte, for the eye is nothyng els but a certayne wyndowe for wit to shote oute hir head at.

Thys wonderfull worke of god in makynge all the members so obedient to the eye, is a pleasaunte thyng to remember and loke vpon: therefore an Archer maye be sure in learnyng to looke at hys marke when he is yong, alwayes to shoote streight. The thynges that hynder a man whyche looketh at hys marke, to shote streight, be these: A fyde wynde, a bowe either to stronge, or els to weake, an ill arme, whan the fether runneth on the bowe to much, a byg breasted shafte, for

hym that shoteth vnder hande, bycause it wyll hobble : a little breasted shafte for hym yat shoteth aboue ye hande, bicause it wyl starte: a payre of windynge prickes, and many other thinges mo, which you shal marke your selfe, and as ye knowe them, so learne to amend them. If a man woulde leaue to looke at his shafte, and learne to loke at his marke, he maye vse this waye, whiche a good shooter tolde me ones that he did. Let him take his bowe on the nyght, and shoote at. ii. lightes, and there he shall be compelled to looke alwayes at his marke, and neuer at his shafte: This thing ones or twyfe vsed wyl cause hym forsake lokynge at hys shafte. Yet let hym take hede of settynge his shafte in the bowe.

Thus Philologe to shoote streyght is the leaste maysterie of all, yf a manne order hym selfe thereafter, in hys youthe. And as for keypynge a lengthe, I am sure the rules whiche I gaue you, will neuer disceyue you, so that there shal lacke nothyng, eyther of hittinge the marke alwayes, or elles verye nere shotynge, excepte the faulte be onely in youre owne selfe, whiche maye come. ii. wayes, eyther in hauing a faynt harte or courage, or elles in sufferynge your selfe ouer muche to be led with affection: yf a mans mynde fayle hym, the bodye whiche is ruled by the mynde, can neuer do his duetie, yf lacke of courage were not, men myght do mo mastries than they do, as doeth appere in leapyng and vaultinge.

All affections and specially anger, hurteth bothe mynde and bodye. The mynde is blynde therby: and yf the mynde be blynde, it can not rule the bodye aright. The body both blood and bone, as they say, is brought out of his ryght course by anger: Wherby a man lacketh his right strengthe, and therefore can not shoote wel. Yf these thynges be auoyded (wherof I wyll speake no more, both bycause they belong not properly to shoting, and also you can teache me better, in them, than I you) and al the preceptes which I haue gyuen you, dilligently marked, no doubt ye shal shoote as well as euer man dyd yet, by the grace of God.



Thys communication handled by me Philologe, as I knowe wel not perfytyly, yet as I suppose truelye you must take in good worthe, wherin if diuers thinges do not all togyther please you, thanke youre selfe, whiche woulde haue me rather faulte in mere follye, to take that thyng in hande whyche I was not able for to perfourme, than by any honeste shamefastnes withsay your request and minde, which I knowe well I haue not satiffied. But yet I wyl thinke this labour of mine the better bestowed, if tomorow or some other daye when you haue leysour, you wyl spende as much tyme with me here in this same place, in entreatinge the question *De origine animæ.* and the ioynnyng of it with the bodye, that I maye knowe howe far Plato, Aristotle, and the Stoicians haue waded in it.

**Phi.** How you haue handeled this matter Toxophile I may not well tel you my selfe nowe, but for your gentlenesse and good wyll towarde learnyng and shotyng, I wyll be content to shewe you any pleasure whensoever you wyll: and nowe the sunne is doune therfore if it please you, we wil go home and drynke in my chambre, and there I wyll tell you playnelye what I thinke of this communication and also, what daye we will appoynt at your request for the other matter, to mete here agayne.

Deo gratias.

LONDONI. 

*In ædibus Edouardi VVhytchurch.*

Cum priuilegio ad imprimendum solum.

I. TOXOPHILUS, THE FOUNDATION OF ASCHAM'S AFTER-FORTUNES. In a humorous letter to Queen Elizabeth, on 10. Oct. 1567. (87.): Ascham divides his idea of her into two; and asking her in one personality as his friend, to intercede with her other personality, as queen, to relieve him from his difficulties, recounts to her the history of his pension.

"I wrote once a little book of shooting; King HENRY, her most noble father, did so well like and allow it, as he gave me a living for it; when he lost his life I lost my living; but noble King EDWARD again did first revive it by his goodness, then did increase it by his liberality; thirdly, did confirm it by his authority under the great seal of England, which patent all this time, was both a great pleasure and profit to me, saving that one unpleasant word in that patent, called "during pleasure," turned me after to great displeasure; for when King EDWARD went, his pleasure went with him, and my whole living went away with them both. But behold God's goodness towards me, and his providence over me, in Queen MARY, her highness' sister's time, when I had lost all, and neither looked nor hoped for any thing again, all my friends being under foot, without any labour, without my knowledge I was suddenly sent for to come to the council. I came with all will, and departed with much comfort, for there I was sworn secretary for the Latin tongue, because some of them knew that King EDWARD had given me that office when I was absent in Germany, by good Mr Secretary's procurement, and because some did think I was fitter to do that office than those were that did exercise it. When I saw other so willing to do for me, I was the bolder somewhat to speak for myself. I saw WINCHESTER did like well the manner of my writing; I saw also that he only was *Dominus regit me* that time. I told him that my patent and living for my Book of Shooting was lost. Well, said he, cause it to be written again, and I will do what I can. I did so, and here I will open to your majesty a pretty subtlety in doing happily a good turn to myself, whereat perchance your majesty will smile; for surely I have laughed at it twenty times myself, and that with good cause, for I have lived somewhat the better for it ever since. I caused the same form of the patent to be written out, but I willed a vacant place to be left for the sum. I brought it so written to the bishop: he asked me why the old sum was not put in. Sir, quoth I, the fault is in the writer, who hath done very ill beside, to leave the vacant place so great, for the old word *ten* will not half fill the room, and therefore surely, except it please your lordship to help to put in twenty pounds, that would both fill up the vacant place well now and also fill my purse the better hereafter, truly I shall be put to new charges in causing the patent to be new written again. The bishop fell in a laughter, and forthwith went to Queen MARY and told what I had said, who, without any

more speaking, before I had done her any service, of her own bountifull goodnes made my patent twenty pounds by year during my life, for her and her successors."

That this account is but partially correct, and that he was making a telling story to amuse the Queen, appears from his letter to Gardiner, at the time of the renewal of his pension.

(170.) TO BISHOP GARDINER. [About April 1554.]

In writing out my patent I have left a vacant place for your wisdom to value the sum; wherein I trust to find further favour; for I have both good cause to ask it, and better hope to obtain it, partly in consideration of my unwarded pains and undischarged costs, in teaching King EDWARD'S person, partly for my three years' service in the Emperor's court, but chiefly of all when King HENRY first gave it me at Greenwich, your lordship in the gallery there asking me what the king had given me, and knowing the truth, your lordship said it was too little, and most gently offered me to speak to the king for me. But then I most happily desired your lordship to reserve that goodness to another time, which time God hath granted even to these days, when your lordship may now perform by favour as much as then you wished by good will, being as easy to obtain the one as to ask the other. And I beseech your lordship see what good is offered me in writing the patent: the space which is left by chance doth seem to crave by good luck some words of length, as *viginti* or *triginta*, yea, with the help of a little dash *quadraginta* would serve best of all. But sure as for *decem* it is somewhat with the shortest: nevertheless I for my part shall be no less contented with the one than glad with the other, and for either of both more than bound to your lordship. And thus God prosper your lordship. Your lordship's most bounden to serve you.

R. ASKAM.

To the Rt Reverend Father in God,  
My Lord Bishop of Winchester his Grace, these.

2. The Byzantine Emperor LEO VI [b 865—ascended the throne 1. Mar. 886—d 911], surnamed in flattery the *Philosopher*, is reputed to have written, besides other works, one entitled *Τῶν ἐν πολέμοις τακτικῶν συντομὸς παράδοσις*, (A summary exposition of the art of war). Sir John Cheke's translation into Latin, of this book. in 1543 or 1544, was published at Basle in 1554, under the title of *Leonis Imperatoris. De bellico apparatu Liber, e græco in latinum conuersus*, IOAN CHECO Cantrabrigensi Interp.

3. The Dutchman PETER NANNING, latinized NANNIUS, [b 1500—d 21 July 1557] was Professor of Latin, in college of 'the three languages' in the University of Louvain. He wrote a short tract of 34 pp, *De milite peregrino*: in which, in a dialogue

between Olympius and Xenophon, he discusses Archery-v-Guns. This tract is attached to another entitled *Oratio de obidione Louaniensi*. Both were published at Louvain in September 1543.

4. The Frenchman JOHN RAVISIUS TEXTOR [b about 1480—d 3 Dec: 1524]: became Rector of the University of Paris. His *Officina* was first published in 1522. The passage that provoked Afcham's ire is, *Crinitus ait Scotos (qui vicini sunt Britannis) in dirigendis sagittis acres esse et egregios*. Fol 158. Ed. 1532.

5. The Florentine PETER RICCIO or latinized CRINITUS [b 1465—d about 1504.], an Italian biographer and poet. In December, 1504 was published his *Commentarii de Honestâ Disciplinâ*.

6. The French Chronicler, ROBERT GAGUIN [b about 1425—d 22. July. 1502.] General of the Order of the Trinitarians, and reputed the best narrator of his age. The first edition of his *Compendium super Francorum gestis* was published in Paris, in 1495.

7. The Scot IOHN MAJOR, latinized IOANNES MAJOR, D.D. [b 1478—d 1540] was for many years Professor of Theology and one of the Doctors of the Sorbonne, at Paris. He published his *Historia Maioris Britanniae, tam Angliæ quam Scotiæ, per Ioannem Maiorem, nomine quidem Scotum, professione autem Theologum, e veterum monumentis concinnata*. 4to Paris. 1521. "This history is divided into six books wherein he gives a summary account of the affairs of Scotland from Fergus I. till the marriage of King James III., in the year 1469, with which he concludes his work." Mackenzie. *Writers of the Scottish Nation*, ii. 315.

8. HECTOR BOETHIUS, or BOECE, or BOEIS [b about 1470—d about 1550] a native of Dundee, became Principal of King's College, Aberdeen. wrote *Scotorum historiæ a prima gentis origine*. &c. in 17 books, first published in Paris in 1526, and subsequently enlarged in later editions.

9. Sir Thomas Elyot [d 1546.] The work referred to by Afcham, does not appear ever to have been published.



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*The rare and most vvonderful thinges which EDWARD WEBBE an Englishman borne, hath seene and passed in his troublesome trauailes, in the Citties of Ierusalem, Damasko, Bethelem and Galey: and in all the landes of Iewrie, Egipt, Grecia, Russia, and in the Land of Prester John.*

*Wherein is set foorth his extreame slauerie sustained many yeres together, in the Gallies and wars of the great Turk against the Landes of Persia, Tartaria, Spaine, and Portugall, with the manner of his releasement and coming to England. [1590.]*

## 6. JOHN SELDEN.

Table Talk. [1634–1654.]

*Table Talk: being the Discourses of JOHN SELDEN, Esq.; or his Sence of various Matters of weight and high consequence, relating especially to Religion and State. 1689.*

S. T. COLERIDGE. There is more weighty bullion sense in this book than I ever found in the same number of pages of any uninspired writer. . . . O! to have been with SELDEN over his glass of wine, making every accident an outlet and a vehicle of wisdom.—*Literary Remains*, iii. 361–2. Ed. 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of SELDEN's natural talents than any of his learned writings.—*Introduction to the Literature of Europe*, iii. 347. Ed. 1836.

*Above all things, Liberty.*

## 7. ROGER ASCHAM.

Toxophilus. 1544.

*Toxophilus, the Schole of Shootinge, conteyned in two bookes.**To all Gentlemen and yomen of Englande, pleasaunte for theyr pastime to rede, and profitable for theyr use to follow both in war and peace.*

In a dialogue between *TOXOPHILUS* and *PHILOLOGUS*, ASCHAM not only gives us one of the very best books on Archery in our language, but as he tells King Henry VIII., in his Dedication, "this litle treatise was purposed, begon, and ended of me, onelie for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenesse, Unthrifte Gaming, and Vice hath put them fro."

## 8. JOSEPH ADDISON.

Criticism on *Paradise Lost*. 1711-1712.

From the *Spectator*, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Primer to *Paradise Lost*, ADDISON first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the *Fable*, the *Characters*, the *Sentiments*, the *Language*, and the *Defects* of MILTON's Great Poem; the Critic devotes a Paper to the consideration of the *Beauties* of each of its Twelve Books.

## 9. JOHN LYLY,

*Novelist, Wit, Poet, and Dramatist.*

Euphues. 1579-1580.

*EUPHUES, the Anatomy of Wit. Very pleasant for all Gentlemen to read, and most necessary to remember.**VVherein are contained the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age by the perfectnesse of Wisedome.* 1579.*EUPHUES and his England. Containing his voyage and aduentures, myxed with sundry pretie discourses of honest Loue, the description of the countrey, the Court, and the manners of that Isle.* 1580.

Of great importance in our Literary History.

## 10. GEORGE VILLIERS,

*Second Duke of BUCKINGHAM.**The Rehearsal. 1671.**The Rehearsal, as it was Acted at the Theatre Royal.*

Many of the passages of anterior plays that were parodied in this famous Dramatic Saure on DRYDEN in the character of *BAYES*, are placed on opposite pages to the text. BRIAN FAIRFAX's remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack LACY, who acted the part of *BAYES*, imitated the dress and gesticulation of DRYDEN.

The Poet repaid this compliment to the Duke of BUCKINGHAM, in 1681, by introducing him in the character of *ZIMRA* in his *ABSOLOM and ACHITOPHEL*.

## 11. GEORGE GASCOIGNE,

*Soldier and Poet.**The Steel Glass, &c. 1576.*

(a) *A Remembrance of the wel imployed life, and godly end, of GEORGE GASCOIGNE, Esquire, who deceased at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent. 1577.*

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) *Certayne notes of instruction concerning the making of verse or ryme in English. 1575.*

This is our First printed piece of Poetical Criticism.

(c) *The Steele Glas.*

Written in blank verse.

Probably the fourth printed English Satire: those by BARCLAY, ROY, and Sir T. WYATT being the three earlier ones.

(d) *The complaynt of PHILOMENE. An Elegie. 1576.*

## 12. JOHN EARLE,

*Afterwards Bishop of SALISBURY.**Microcosmographie. 1628.*

*Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.*

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford; including *A She precise Hypocrite, A Sceptic in Religion, A good old man, etc.*

This Work is a notable specimen of a considerable class of books in our Literature, full of interest; and which help Posterity much better to understand the Times in which they were written.

## 13. HUGH LATIMER,

*Ex-Bishop of WORCESTER.*

Seven Sermons before Edward VI. 1549.

*The fyrste [—seuenth] Sermon of Mayster HUGHE LATIMER, whiche he preached before the Kynge's Maiestie wythin his graces palayce at Westmunster on each Friday in Lent. 1549.*

Sir JAMES MACKINTOSH. LATIMER, . . . brave, sincere, honest, inflexible, not distinguished as a writer or a scholar, but exercising his power over men's minds by a fervid eloquence flowing from the deep conviction which animated his plain, pithy, and free-spoken Sermons.—*History of England*, ii. 291. *Ed.* 1831.

## 14. Sir THOMAS MORE.

*Translation of Utopia. 1516-1557.*

*A frutefull and pleasaunt worke of the best state of a publique weale, and of the new yle called Utopia: VVritten in Latine by Sir THOMAS MORE, Knyght, and translated into Englyshe by RALPH ROBYNSON.*

LORD CAMPBELL. Since the time of PLATO there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the *Utopia*.—*Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. *Ed.* 1845.

In the imaginary country of Utopia, MORE endeavours to sketch out a State based upon two principles—(1) community of goods, no private property, and consequently (2) no use for money.

## 15. GEORGE PUTTENHAM,

*A Gentleman Pensioner to Queen ELIZABETH.*

The Art of English Poesy. 1589.

*The Arte of English Poesie.*

*Contrinued into three Bookes: The first of POETS and POESIE, the second of PROPORTION, the third of ORNAMENT.*

W. OLDYS. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—*Sir WALTER RALEIGH*, liv. *Ed.* 1736.

O. GILCHRIST. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of QUEEN ELIZABETH. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—*Censura Literaria*, i. 339. *Ed.* 1805.

This is still also an important book on Rhetoric and the Figures of Speech.

## 16. JAMES HOWELL,

*Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.*

Instructions for Foreign Travel. 1642.

*Instructions for forreine travelle. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.*

The MURRAY, BÆDEKER, and *Practical Guide* to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is Fiance, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

## 17. NICHOLAS UDALL,

*Master, first of Eton College, then of Westminster School.*

Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

*Dramatis Personæ.*

RALPH ROISTER DOISTER.

MATTHEW MERRYGREEK.

GAWIN GOODLUCK, *affianced to Dame CUSTANCE.*

TRISTRAM TRUSTY, *his friend.*

DOBINET DOUGHTY, "*boy*" to ROISTER DOISTER.

TOM TRUEPENNY, *servant to Dame CUSTANCE.*

SIM SURESBY, *servant to GOODLUCK.*

*Scrivener.*

*Harpax.*

DAME CHRISTIAN CUSTANCE, *a widow.*

MARGERY MUMBLECRUST, *her nurse.*

TIBET TALKAPACE } *her maidens.*

ANNOT ALYFACE }

## 18. A Monk of Evesham,

The Revelation, &c. 1186[-1410]. 1485.

¶ *Here begynnnyth a marvellous reuelacion that was scheiwyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kyng Richard the fyrst. And the yere of owre lord, M.C.Lxxxxvi.*

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA; who printed this text about 1485, *in the lifetime of CAXTON.*

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.

## 19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) *The Essays of a Prentise, in the Diuine Art of Poesie.*

Printed while JAMES VI. of Scotland, at Edinburgh in 1585, and includes *Ane Short treatise, containing some Reulis and Cautelis to be obseruit and escheuit in Scottis Poesie*, which is another very early piece of printed Poetical Criticism.

(b) *A Counterblaste to Tobacco.* 1604.

To this text has been added a full account of *the Introduction and Early use of Tobacco in England*. The herb first came into use in Europe as a medicinal leaf for poultices: smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion:—

“A custome lothsome to the eye, hateful to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless.”

## 20. Sir ROBERT NAUNTON,

*Master of the Court of Wards.*

Fragmenta Regalia. 1653.

*Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites.* [1630.]

Naunton writes:—

“And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour.”

## 21. THOMAS WATSON,

*Londoner, Student-at-Law.*

Poems. 1582-1593.

(a) *The 'Εκατομπαβια or Passionate Centurie of Loue.*

*Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farwell to Loue and all his tyrannie.* 1582.

(b) MELIBŒUS, *Sive Ecloga in obitum Honoratissimi Viri Domini FRANCISCI WALSINGHAMI.* 1590.

(c) *The same translated into English, by the Author.* 1590.

(d) *The Tears of Fancie, or Loue disdained.* 1593.

From the *unique* copy, wanting *Sonnets* 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Britwell.

## 22. WILLIAM HABINGTON,

Castara. 1640.

CASTARA. *The third Edition. Corrected and augmented.*

CASTARA was Lady LUCY HERBERT, the youngest child of the first Lord POWIS, and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon GEOURGE TALBOT.

In addition to these Poems, there are four prose Characters; on *A Mistress, A Wife, A Friend, and The Holy Man.*

## 23. ROGER ASCHAM,

The Schoolmaster. 1570.

*The Scholemaster, or plane and perfite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the priuate bryngyng up of youth in Gentleman and Noble mens houses, &c.*

This celebrated Work contains the story of Lady JANE GREY's delight in reading *PLATO*, an attack on the *Italianated* Englishman of the time, and much other information not specified in the above title

In it, ASCHAM gives us very fully his plan of studying Languages, which may be described as *the double translation of a model book.*

## 24. HENRY HOWARD,

*Earl of SURREY.*

Sir THOMAS WYATT.

NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

*Songes and Sonettes, written by the right honourable Lorde HENRY HOWARD late Earle of SURREY, and other.*

With 39 additional Poems from the second edition by the same printer, RICHARD TOTTEL, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and also the first appearance in print of any considerable number of English Sonnets.

TOTTEL in his *Address to the Reader*, says:—

"That to haue wel written in verse, yea and in small parcelles, deserueth great praise, the workes of diuers Latines, Italians, and other, doe proue sufficiently. That our tong is able in that kynde to do as praiseworthy as ye rest, the honorable stile of the noble earle of Surrey, and the weightinesse of the depewitted Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe show abundantly."

## 25. Rev. THOMAS LEVER,

*Fellow and Preacher of St. John's College, Cambridge.*

Sermons. 1550.

*(a) A fruitfull Sermon in Paules church at London in the Shroudes.**(b) A Sermon preached the fourth Sunday in Lent before the Kynges Maiestie, and his honourable Counsell.**(c) A Sermon preached at Pauls Crosse. 1550.*

These Sermons are reprinted from the original editions, which are of *extreme* rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of EDWARD VI.

## 26. WILLIAM WEBBE,

*Graduate.*

A Discourse of English Poetry. 1586.

*A Discourse of English Poetrie. Together with the Authors iudgement, touching the reformation of our English Verse.*

Another of the early pieces of Poetical Criticism, written in the year in which SHAKESPEARE is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64.

This Work should be read with STANYHURST'S *Translation of Æneid*, I.-IV., 1582, see p. 64. WEBBE was an advocate of English Hexameters; and here translates VIRGIL'S first two Eglogues into them. He also translates into Sapphics COLIN'S Song in the Fourth Eglogue of SPENSER'S *Shepherd's Calendar*.

## 27. FRANCIS BACON.

*afterwards Lord VERULAM Viscount ST. ALBANS.*

A Harmony of the Essays, &amp;c. 1597-1626.

*And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.*—SIR FRANCIS BACON, 27 Feb., 1610-[11].

*(a) Essays, Religious Meditations, and Places of perswasion and disswasion. 1597.**(b) The Writings of Sir FRANCIS BACON Knight the Kinges Sollicitor General in Morallitie, Policie, Historie.**(c) The Essaies of Sir FRANCIS BACON Knight, the Kings Solliciter Generall.**(d) The Essayes or Counsells, Cwilt and Morall of FRANCIS Lord VERULAM, Viscount ST. ALBAN. 1625.*



## 28. WILLIAM ROY. JEROME BARLOW.

*Franciscan Friars.*

Read me, and be not wroth! [1528.]

- (a) *Rede me and be nott wrothe,  
For I saye no thyng but trothe.  
I will ascende makynge my state so hye,  
That my pompons honoure shall never dye.  
O Caytife when thou thynkest least of all,  
With confusion thou shalt have a fall.*

This is the famous satire on Cardinal WOLSEY, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.

(b) *A proper dyalog, betwene a Gentillman and a husband-man, eche complaynyng to other their miserable calamite, through the ambition of the clergy.*

(c) *A compendious old treatyse, shewynge, how that we ought to have the scripture in Englysshe.*

## 29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) *A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine.*

[By Sir W. RALEIGH.]

(b) *The most honorable Tragedie of Sir RICHARD GRINUILE, Knight.* 1595.

[By GERVASE MARKHAM.]

(c) *[The Fight and Cyclone at the Azores.*

[By JAV HUYGHEN VAN LINSCHOTEN.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

## 30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

*Eglogs, Epytaphes, and Sonettes Newly written by BARNABE GOOGE.*

Three copies only known. Reprinted from the *Huth* copy.

In the prefatory *Notes of the Life and Writings of B GOOGE*, will be found an account of the trouble he had in winning MARY DARELL for his wife.

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of *original* Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the *Mirror for Magistrates*, the Translators of SENECA'S *Tragedies*, etc., and including such names as BALDWIN, BAVANDE, BLUNDESTON, NEVILLE, NORTH, NORTON, SACKVILLE, and YELVERTON.

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1. William Caxton,

*our first Printer*

*Translation of* REYNARD THE FOX. 1481.

[COLOPHON.] *I have not added ne mynussed but have folowed as nyghe as I can my copye which was in dutche | and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.*

Interesting for its own sake ; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence. the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox,

*the Scotch Reformer.*

THE FIRST BLAST OF THE TRUMPET, &C.  
1558.

(a) *The First Blast of a Trumpet against the monstrous Regiment of Women.*

(b) *The Propositions to be entreated in the Second BLAST.*

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland ; her daughter MARY (the Queen of Scots) ; Queen MARY TUDOR ; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) KNOX'S *apologetical Defence of his* FIRST BLAST, &C., to Queen ELIZABETH. 1559.

3. Clement Robinson,

*and divers others.*

A HANDFUL OF PLEASANT DELIGHTS.  
1584.

*A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in diuers kindes of Meeter. Newly deuised to the newest tunes that are now in vse, to be sung : euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knownen, nor used heretofore.*

OPHELIA quotes from *A Nosegaie, &c.*, in this Poetical Miscellany ; of which only one copy is now known.

It also contains the earliest text extant of the *Ladie Greensleeues*, which first appeared four years previously

This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish,  
*of Gray's Inn*]

A SUPPLICATION FOR THE BEGGARS.  
[1529.]

*A Supplicacyon for the Beggars.*

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture) that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. MORE's *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall,  
*Minister at Kingston on Thames.*]

DIOTREPES. [1588.]

*The state of the Church of Englande, laid open in a conference betweene DIOTREPES a Byshopp, TERTULLUS a Papiste, DEMETRIUS an usurer, PANDOCBUS an Innkeeper, and PAULE a preacher of the word of God.*

This is the forerunning tract of the *MARTIN MARPRELATE Controversy*. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCBUS's Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [ ? ]

THE RETURN FROM PARNASSUS.  
[Acted 1602.] 1606.

*The Returne from Pernassus: or The Scourge of Simony. Publicly acted by the Students in Saint Iohns Colledge in Cambridge.*

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer *Ouid* and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Iuppiter*. Why herees our fellow *Shakespeare* puts them all downe, I [*Ay*] and *Ben Iouson* too. O that *Ben Iouson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit:

"BURBAGE. It's a shrewd fellow indeed: "

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker,

*The Dramatist.*

THE SEVEN DEADLY SINS OF  
LONDON, &c. 1606.

*The seven deadly Sinnes of London: drawn in seven severall Coaches, through the seven severall Gates of the Citie, bringing the Plague with them.*

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606.

The seven sins are—

FRAUDULENT BANKRUPTCY.

LYING.

CANDLELIGHT (*Deeds of Darkness*).

SLOTH.

APISHNESS (*Changes of Fashion*)

SHAVING (*Cheating*), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described

8. *The Editor.*

AN INTRODUCTORY SKETCH TO THE  
MARTIN MARPRELATE CONTROVERSY.  
1588-1590.

(a) *The general Episcopal Administration, Censorship, &c.*

(b) *The Origin of the Controversy.*

(c) *Depositions and Examinations.*

(d) *State Documents.*

(e) *The Brief held by Sir JOHN PUCKERING, against the Martinists.*

The REV. J. UDALL (who was, however, *not* a Martinist); Mrs. CRANE, of Molesey, Rev. J. PENRY, Sir R. KNIGHTLEY, of Fawsley, near Northampton; HUMPHREY NEWMAN, the London cobbler; JOHN HALES, Esq., of Coventry; Mr and Mrs. WEEKSTON, of Wolston: JOB THROCKMORTON, Esq.; HENRY SHARPE, bookbinder of Northampton, and the four printers.

(f) *Miscellaneous Information.*

(g) *Who were the Writers who wrote under the name of MARTIN MARPRELATE?*

9. [Rev. John Udall,

*Minister at Kingston on Thames.]*

A DEMONSTRATION OF DISCIPLINE. 1588.

*A Demonstration of the trueth of that discipline which CHRISTE hath prescribed in his worde for the gouvernement of his Church, in all times and places, vntil the ende of the worlde.*

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588, and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic, but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.

## 24 *The English Scholar's Library.*

### 10. Richard Stanyhurst,

*the Irish Historian.*

*Translation of ÆNEID I.-IV. 1582.*

*Thee first foure Bookes of VIRGIL his Æneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANYHURST, wyth oother Poetical diuises theretoo annexed.*

*Imprinted at Leiden in Holland by IOHN PATES, Anno M.D.LXXXII.*

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme ranty.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, *The Inventor of the English Hexameter*; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

### 11. *Martin Marprelate.*

THE EPISTLE. 1588.

*Oh read ouer D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuillitie, and Deane of Sarum.*

*The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.*

*Printed oversea, in Europe, within two furlongs of a Bouncing Priest, at the cost and charges of M. MARPRELATE, gentleman.*

### 12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS *alarum* to slumbering EUPHUES, in his melancholie Cell at Silixedra. VVherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceived passions (figured in a continuat Historie) the Trophees that Vertue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of GREENE's novels with TOM NASH's Preface, so important in reference to the earlier *HAMLET*, before SHAKESPEARE's tragedy.

GREENE's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY's *Arcadia* in 1590.

13. George Joy,

*an early Protestant Reformer.*

AN APOLOGY TO TINDALE. 1535.

*An Apologye made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to purge and defende himselfe against so many sclaunderouse lyes fayned vpon him in TINDAL'S vncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535.*

This almost lost book is our only authority in respect to the surreptitious editions of the English *New Testament*, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between TINDALE'S first editions in 1526, and his revised Text (above referred to) in 1534.

14. Richard Barnfield.

*of Darlaston, Staffordshire.*

POEMS. 1594-1598.

*The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.*

In the following Work, BARNFIELD states that this is "an imitation of *Virgill*, in the second Eglogue of *Alexis*"

CYNTHIA. *With Certaine Sonnets, and the Legend of CASANDRA.* 1595.

The Author thus concludes his Preface: "Thus, hoping you will beare with my rude conceit of *Cynthia* (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister *Spencer*, in his *Fayrie Queene*), I leaue you to the reading of that, which I so much desire may breed your delight."

*The Encomion of Lady PECUNIA: or, The Praise of Money.* 1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. T[homas] C[oo]per.

[Bishop of WINCHESTER]

ADMONITION TO THE PEOPLE OF ENGLAND.

*An admonition to the people of England. VVherein are answered, not onley the slaunderous vntruethes, reprochfully vttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church.* [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MARPRELATE'S *Epistle* of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the *Epistle* and that of the *Epitome*.

## 16. Captain John Smith,

*President of Virginia, and Admiral of New England.*

**WORKS.**—1608-1631. 2 vols. 12s. 6d.

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- (5.) *The History of Virginia, New England, and Bermuda.*

1624.

- (6.) *An Accidence for young Seamen.* 1626.
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(2.) *A Treatise of the new India, etc.* Translated by RICHARD EDEN from SEBASTIAN MUENSTER'S *Cosmography*. and printed in 1553. *The Second English Book on America.*

(3.) *The Decades of the New World, etc.,* by PIETRO MARTIRE [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. *The Third English Book on America.* SHAKESPEARE obtained the character of CALIBAN from this Work.

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In 1524 TINDALE went from London to Hamburgh ; where remaining for about a year, he journeyed on to Cologne ; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, *Rede me and be nott wrothe* [see p. 19], he began this first edition in 4to, *with glosses*, of the English New Testament.

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing ; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms ; and there completing this edition, produced also another in 8vo, *without glosses*. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to, and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the *Preface*, the original documents are given intact, in connection with

*Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo—*

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- II. The Printing at Cologne.
- III. The Printing at Worms.
- IV. WILLIAM ROY's connection with these Editions
- V. The landing and distribution in England.
- VI. The persecution in England.

*Typographical and Literary Evidence connected with the present Fragment—*

- I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
- II. It is not a portion of the separate Gospel of *Matthew* printed previous to that year.
- III. It is therefore certainly a fragment of the Quarto.

*Is the Quarto a translation of LUTHER's German Version ?*

Text. The prologue. Inner Marginal References. Outer Marginal Glosses.

\* \* For a continuation of this Story see G. JOY's *Apology* at p. 25.

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