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English Reprints.

TOXOPHILUS.

1545.

CAREFULLY EDITED BY

Associate, King's College, London, F.R G.S., &c.

LARGE PAPER EDITION.

LONDON:

Ent. Stat. Hall.] 1 October, 1869. [*All rights reserved.*

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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.

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* 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 vitâ et obitu Rogeri Aschami*, written by Rev. Dr. Edward Graunt or Grant, Headmaster of Westminster School, and 'the most noted Latiniste 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. 1570.

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 ij 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.

Childhood.

*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 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 fyelde, 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

1530. æt. 15 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 Haddon John Christopherson, Thomas Wilson, John Seton, and many others, were the distinguished contemporaries of Ascham at Cambridge.—*Grant and Giles, idem.*

1534. Feb. 18. He takes his B.A. "Being a boy, new Bacheler of arte,

æt. 18. I chanced amonges my companions to speake against the Pope: which matter was than in euery mans mouth, bycause *Dr. Haines* and *Dr. Skippe* were cum from the Court, to debate the same matter, by preaching and disputation in the vniuersitie. This hapned the same tyme, when I stoode 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

Mar. 23. election. And yet for all those open threates, the good father himselfe priuilie procured, that I should euen than be chosen felow. But, the election being done, he made countinance of great discontentation thereat. This good mans goodnes, and fatherlie discretion, vsed towardes 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 prouidence, 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 furderance, that hetherto else where I haue obtayned."—*Scho. fol.* 55.

1537-40. "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

a lecture in St. John's college, of which I am a fellow." (22) *To Sir W. Paget in* 1544.

1537. July 3. æt 21. [*die martis post festum Diui Petri et Pauli* (June 29) *Grant*]. Is installed M A.

1538. Spring. æt. 22. Visits his parents in Yorkshire, whom he had not seen 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 unlauful 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 departure, and will be no doubtful sign of my love to my country, 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 Morison, 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.

'My sweete tyme spent at Cambridge.' *The Scholemaster, fol.* 6. *Ed* 1570.

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 6. Mary succeeds to the crown.

1553. July 7. 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.
Ascham's pension and Secretaryship are continued.

1560. Mar. 11. 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. æt 47. The Court being at Windsor on account of the plague 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.

His constitution had been enfeebled by frequent attacks 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

1568. Dec. 30. æt. 53. 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, Graiæque Camænæ,
Et Latiæ verâ cum pietate dolent.
Principibus vixit carus, jucundis 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. Cantab, p. 366.

TOXOPHILUS.

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 mendyng 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 veric chargeable in makyng, nor veric 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 therfore ſayth *Horace* verie wittelie, that,

that Poet was a veric 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 rectiùs 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 beneth 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 diſcurſions, 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 converſant 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 vvritten 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 vvritten 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 Bourchier, 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 councel 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. 13.

BIBLIOGRAPHY.

TOXOPHILUS.

* Editions not seen.

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

I. *As a separate publication.*

1. 1545. London. 1 vol. 4to. *Editio princeps.* Engraved title page, see 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. 1 vol. 4to. TOXOPHILUS, The Schole, or partitions of shooting contayned 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 Fleteſtreate neare to Saint Dunstones Churche by Thomas Marshe.

3. 1589. London. 1 vol. 8vo. Same title as No. 2. AT LONDON. Printed 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. 1 vol. 8vo. Same title as No. 2, of which it is a 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. London. 1 vol. 8vo. *English Reprints*: see title at page 1.

II. *With other works.*

1761. London. 1 vol. 4to. The English Works of Roger Ascham, Preceptor 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. 1 vol. 4to. Same title as No. 4. A new edition. [Ed: by J. G. COCHRANE, and limited to 250 copies. *Dr Giles.*]

8. * n. d. London. 1 vol. 8vo. No. 7 'was re-issued some time afterwards, 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. 3 vols. [vol. 1 has 2 parts] 8vo. The Whole Works of Roger Ascham, now first collected and revised, with a life of the 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.]

tonica a peſtis ab
ygias dogmata tr



HOC Scotus & Gallus fracti domiti
Subiecti Domino colla ſuperba

¶ Reioyſe Englande, be gladde and merie,
TROTHE ouercommeth thyne enemyes all,
The Scot, the Frenchemen the Pope, and hereſie,
OVERCOMMED by Trothe, haue had a fall:
Sticke to the Trothe, and euermore thou ſhall
Through Chriſt, King Henry, the Boke and the Bowe
All maner of enemies, quite ouerthrowe.

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 Vſus uiſa, parata facit.
Optimus hæc author quia tradidit optima ſcripta,
Conuenit hec uobis optima uelle ſequi.

* *To the moſte graciouſe, and our moſt drad Soueraigne lord, Kyng Henrie the. viii, by the grace of God, kyng of Englande, Fraunce and Irelande, Defender of the faythe, and of the churche of Englande and alſo of Irelande in earth ſupreme head, next vnder Chriſt, be al health victorie, and felicitie.*

WHAT tyme as, moſte gracious Prince, your highnes this laſt year paſt, tooke that your mooſt honorable and victorious iourney into Praunce, 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, lefte behinde you here at home in Englande: the ſame tyme, I beinge at my booke in Cambrige, forie that my litle habilitie could ſtretche out no better, to helpe forvvard ſo noble an enterprice, yet with my good vvylle, prayer, and harte, nothinge behynde hym that vvas formoſte of all, conceyued a vvonderful deſire, bi the praier, vviſhing, talking, and communication that vvas in euery mans mouth, for your Graces mooſt victoriouſe retourne, to offer vp ſumthinge, at your home cumming to your Highneſſe, vvhich 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 ioifull 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 Higheneſſe of your infinit goodneſſe, and alſo your moſt honorable Counſel to knovv and pervſe 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 forthe of the right worſhipfull and mi Singuler good Maſter ſir Vvilliam Pagette Knight, mooſt vvorthie Secretarie to your highnes, and moſt open and redie ſuccoure to al poore honeſt learned mens ſutes, I mooſt humblie beſeche your Grace to take in good vvorthe 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, Vnthriftie 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 knovv 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 Houeſte for me to vvrite, pleaſaunt for ſome to rede, and profitable for manie to folovv, contening a paſtime, honeſt for the minde, holſome 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 ſhootinge, and ſome ſigne of my minde, tovvardes honeſtie and learninge.

Thus I vvil trouble your Grace no longer, but vvith my daylie praier, I vvill beſeche God to preſerue your Grace, in al health and felicitie: to the feare and ouerthrovve of all your ennemies: to the pleaſure, ioyfulneſſe and ſuccour of al your ſubiectes: to the vtter deſtruction of papiſtrie and hereſie: to the continuall fetting forth of Goddes vvorde and his glorye.

Your Graces moſt bounden Scholer,

Roger Aſcham.

To all gentle men and yomen of englande.

BIas the wyſe man came to Creſus 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 wiſſhe, 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 wyſſhe, then that you ſhulde be ſo fonde, to mete them on the water with ſhyppes? And ſo Creſus hearyng not the true newes, but perceyuyng the wife mannes mynde and counſell, both gaue then ouer makyng 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 wyſh, 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

wyſdom of the kinges Maieſtie and his counſel prouydes to be had, are not ordeyned to take away ſhotyng: but yat both, not compared togither, whether ſhuld be better then the other, but ſo ioyned togither that the one ſhoulde be alwayes an ayde and helpe for the other, myght ſo ſtrengthen the Realme on all ſydes, that no kynde of enemy in any kynde of weapon, myght paſſe and go beyonde vs.

For this purpoſe I, partelye prouoked by the counſell of ſome gentlemen, partly moued by the loue whiche I haue alwayes borne towarde ſhotyng, haue wrytten this lytle treatiſe, wherein if I haue not ſatiſſyed any man, I truſt he wyll the rather be content with my doyng, bycauſe I am (I ſuppoſe) the firſte, whiche hath ſayde any thynge in this matter (and fewe begynnynges be perfect, ſayth wyſe men) And alſo bycauſe 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, intendyng 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 onlye in this booke, ſhewynge howe fit ſhootyng is for all kyndes of men, howe honeſt a paſtyme for the mynde, howe holſome an exerciſe for the bodye, not vile for great men to vſe, not coſtlye for poore men to ſuſteyne, not lurking in holes and corners for ill men at theyr pleaſure, to miſvſe 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 vſe this paſtime in ſuche a mean, that the outragiousnes of great gamyng, ſhuld not hurte the honeſtie of ſhotyng, which of his owne nature is alwayes ioyned with honeſtie: yet for mennes faultes oftentymes blamed vnworthely, as all good thynges haue ben, and euermore 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 boulde 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 councel 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? Truely 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 holſom for the bodye. Cicero in folowyng Iſocrates, Plato and Demoſthenes, increaſed the latine tonnge 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, ſeldome the one out of the others companye.

Englyſh writers by diuerſitie 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 thynge thervnto of theyr owne nature. Theſe bokes (as I haue heard ſay) were made the moſte parte in Abbayes, and Monaſteries, a very lickely and fit fruite of ſuche 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 ſuche 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, wyll be as buſie as the beſt, but ſuche one commonly plucketh doune a ſyde, 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 ſuche 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 ſuche euyl ſauoured ſhootynge, that they can neyther ſhoote fayre, nor yet nere. Yf any man wyll applye theſe thynges togyther, 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 twiſe 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 wyſe 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 makyng a perfyte archer: the ſame man peraduenture 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, doyng, ſaying, thinking and perfectneſſe: Pirſte 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 ſaying is one ſteppe nerer perfecteneſſe than doyng, let euery man leue marueylyng 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 bowiers, thinking hereby that manye that loue ſhootynge ſhall be taughte to refuſe ſuche 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 ſayinge 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 poyute 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 ſhotynge, as he hym ſelfe ſhoulde knowe a ſhafte, for hys aduauntage in ſellynge. And the rather bycauſe ſhaftes be not made ſo muche to be folde, but chefely to be vſed. And ſeynge that vſe and occupiyng is the ende why a ſhafte is made, the making as it were a meane for occupying, ſurely the knowelege 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 onelye 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 knowen to the commoditie of al ſhoters, and good ſhotyng may perchaunce be the more occupied to the profite of all bowyers and fletchers. And thus I praye God that all fletchers getting theyr lyuynge truly, and al archers vſynge ſhootynge honeſtly, and all maner of men that ſanour artillery, may lyue continuallye in healthe and merineſſe, obeying theyr prince as they ſhulde, and louing God as they ought, to whom for al thinges be al honour 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.]

Shootynge fit for princes and greate men. 5. [32.]

Shootyng, fit for Scholers and ſtudentes. 8. [D 37.]

Shootynge fitter for ſtudentes than any muſike or Inſtrumentes. 9. [E 39.]

Yonthe ought to learne to ſinge. . 11. [41.]

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

Againſte vnlawfull gammes and namelye cardes and dife. . 16. [ſ 49.]

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

Obedience the beſt propertie of a Souldyar. . . . . 25. [63.]

Reaſons and authorites againſte ſhootynge in war with the confutacion of the fame. . . . . 26. [65]

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

The commoditie of Shootyng 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 connynge by teachyng, doth litle good at all. . 43. [91.]

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

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

- Hittyng the mā, by
  - Shotyng ſtreyght.
  - Kepyng a length.
- Bothe one partly.
- By knowing thinges belonging to ſhotyng.
  - Proper for euerye ſere mes vſe.
    - Braſer [p. 108.]
    - Shoting [109.]
    - Strynge [110.]
    - Bowe [112.]
    - Shaftes [122.]
  - [illegible] to all men.
    - [illegible] [150.]
    - [illegible] [160.]
  - By [illegible]linge [illegible]ty-ges belonging o ſhotyng.
    - withou a man.
      - Stand nge [47.]
      - Nockynge [148.]
      - Drawinge [148.]
      - Holdynge [149.]
      - Lowſinge. [149.]
    - within a man.
      - Bo de corage. [164.]
      - Auoydynge all affection. [6]

TOXOPHILVS,

A,

The first boke of the schole of shoting.

Philologus. Toxophilus.

PHilologvs 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 Physicions 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 catinge and studyinge I will neuer solowe anye Physike, for yf I dyd, I am sure I shoulde haue small pleasure in the one, and leffe courage in the other. But what newes draue you byther I praye you?
Phi. Small newes trulie, but that as I came on walkynge, I fortuned 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.

Tox. 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 foules, which place (whether it were for the paſſynge 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 leiſure to loke to my feete. For I was reding howe ſome foules being well fethered, flewe alwayes about heauen and heauenlie matters, other ſome hauinge their fethers mowted awaye, and droupinge, ſanke downe into earthlie thinges. In Phedro.

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

Tox. I am gladde now that you letted me, for my head akes with loking on it, and bycauſe you tell me ſo, I am verye ſorie 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.

Tox. 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 foule 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 we ſcholers haue more erneſt and weightie matters in hand, nor we be not borne to paſtime and pley, as you know wel ynough who ſayth.

Tox. 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 Aristotle him selfe sayth, yat although it were a fonde and a chyldish thing to be to ernest in pastime and play, yet doth he affirme by the authoritie of the oulde Poet Epicharmus, that a man may vse play for ernest 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 moribus, 10. 6.

Arist. Pol. 8. 3.

Phi. 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 saire wheat (god saue it) maketh me remembre, yat those husbandmen which rise erliest, and come lateste home, and are content to haue their diner and other drinckinges, broughte into the fielde to them, for feare of losing of time, haue fatter barnes in harueste, 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 repe and enioy much fruite, of learninge, muste tylle 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 verye 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.

Tox. That Aristotle and Tullie spake ernestlie, and as they thought, the ernest matter which they entreate vpon, doth plainlye proue. And as for your husbandrie, 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 ſlowe 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 enen ſo I am ſure that

good wittes, except they be let downe like a treble ſtring, and vnbent 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 faye thus moche afore yong men, for they wil take ſoone occaſion to ſtudie litle ynough. But I faye 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 erneſt 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 ſmul while.

Ouid.

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

Phi. Hindereth learninge litle or nothinge at all? that were a meruayle to me truelie, and I am ſure feing you fay 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. Therfore ſeinge 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 mindſake, 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.

Tox. To ſpeake of ſhootinge Philologe, trulye I woulde I were ſo able, either as I my ſelfe am willing or yet as the matter deſerueth, but ſeing with wiſſhing 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.

Phi. If it deſerue no little 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 vppon, 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, wherfore eyther you may honeſtlie laye veric great faut vpon men bycauſe they neuer yet prayſed 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 giuc to it. For great and commodious thynges are neuer greatlie prayſed, not bycauſe they be not worthie, but bicauſe their excellencie nedeth no man hys prayſe, hauinge all theyr commendation of them ſelfe not borowed of other men his lippes, which rather prayſe them ſelfe, in ſpekynge much of a litle thynge than that matter whiche they entreat vpon. Great and good thinges be not prayſed. For who euer prayſed 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 kuewe it beſt, were not learned: men that were lerned, vſed litle ſhooting, and were ignorant in the nature of the thynge, and ſo fewe menne hath bene that hitherto were able to wryte vpon it. Yet howe

longe ſhotying hath continued, what common wealthes hath moſte vſed it, howe honeſte a thynge it is for all men, what kynde of lining 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.

Phi. Than *Toxophile*, if it be ſo as you do faye, 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, wyll 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 fet it out better than I.

Phi. 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 men diuerſlye doo wryte. Claudiane the poete fayth that nature gaue example of ſhotyng firſt, by the Porpentine, which doth ſhote his prickes, and will hitte any thinge that fightes with it: C Claudianus in histri.

whereby men learned afterwarde to immitate the fame in findyng out both bowe 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 expreſſlye. 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 fet 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 tunges 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 exhor. ad bonas 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 trifelynge 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.

Toxophi. The vſe of it in warre tyme, I wyll declare hereafter. And firſte howe all kindes and fortes of men (what degree ſoeuer 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 foune Aſtyages 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 vſed: feing that Xenophon wrote Cyrus lyfe (as Tullie fayth) 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 Cyri. 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 ſhotynge, whiche commaunded this ſentence to be grauen in his tombe, for a Princelie memorie and prayſe.

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

Strabo. 15.

Agayne, Domitian the Emperour was ſo cunning in ſhoting that he coulde ſhote betwixte a mans fingers ſtanding afarre 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.

Phi. 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 ſaying me thinke commendes ſhoting wonderfullie, callinge it a princelie thinge.

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

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 thre thinges, onelie from v. yeare oulde vnto xx. to ryde an horſe well, to ſhote well, to ſpeake truthe alwayes and neuer lye. The Romaines (as Leo the[e]mperour in his boke of ſleightes of warre telleth) had a lawe that euery man ſhoulde vſe ſhoting in peace tyme, while he was. xl. yere olde and that euerye houſe 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 Romaynes 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 ſettyng forwarde 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 common wealthes, ſhall ſtand in ſtede of many. Herod. in clio. Leo de stratag. 20.

Phi. 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.

Tox. 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 wantonnneſſe 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 ſhewe by their lawes, which neuer or- Cic. 2. Tus. 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 preſerueth health mooſt, beinge not vehement, but moderate, not ouerlaying any one part with wery-ſomneſſe, but ſoftly exerciſynge euery 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 alowable. By ſhoting alſo is the mynde honeſtly exerciſed where a man alwaies deſireth to be beſt (which is a worde of honeſtie) and Gal. 2. de san. tuend. that by the ſame waye, that vertue it ſelfe doeth, couetinge to come nigheſt a mooſt perfite ende or meane ſtauding betwixte. ii. extremes, eſcheweing

ſhorte, or gone, or eitherſyde wide, for the which cauſes Ariſtotle him ſelfe fayth 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 faye, the tutours and ouerſeers to ſhotinge: Daye light and open place where euerye man doeth come, the maynteyners and kepers of ſhoting, from all vnhoneſt doing. If ſhotinge faulte at any tyme, it hydes it not, it lurkes not in comers and budder-mother: but openly accuſeth and bewrayeth it ſelfe, which is the nexte waye to amendement, as wyſe men do faye. And theſe thinges I ſuppoſe be ſignes, not of noughtineſſe, for any man to diſalowe it: but rather verye playne tokens of honeſtie, for euerye man to prayſe it.

Arist 1. de morib.

The vſe of ſhotinge alſo in greate menues chyldren 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 faye. 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 perfitelye when they be boyes. And therfore ſhotinge of all paſtymes is mooſt fitte to be vſed in childhode: bycauſe it is an imitation of mooſt erneſt thinges to be done in manhode.

Iso. in nic.

Wherfore, ſhoting is fitte for great mens children, both bycauſe it ſtrengthneth the body with holſome labour, and pleaſeth the mynde with honeſt paſtime and alſo encourageth all other youth erneſtlye to folowe the fame. And theſe reaſons (as I ſuppoſe) ſtirred vp both great men to bring vp their chyldren in ſhotinge, and alſo noble commune wealthes ſo ſtraytelye to commaunde ſhoting. Therfore 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 me that scholers and men gyuen to learning maye honestlie vse shoting, I wyll soone graunt you that all other sortes of men maye not onelye lefullie, but ought of dutie to vse it. But I thinke you can not proue but that all thele examples of shotinge brought from so longe a tyme, vsed of so noble princes, confirmed by so wyse mennes lawes and iudgementes, are fette 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.

Toxo. 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 menues pastimes, to mayntеyne their health in studie withall. And furelle of al other thinges shoting is necessary for both sortes 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 Praunce, the preestes 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 shotinge, to prayse shoting, to exhorte all other to shotinge, but also to

vſe 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 fame. 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 fet 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 holſome for the body, a paſtime mooſt honeſt for the mynde, and as I am able to proue my ſelfe, of al other moſte fit and agreable with learninge and learned men.

Phi. If you can proue this thing ſo playnly, as you ſpeake it erneſtly, 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 towarde ſhotinge, blindlie iudge of ſhootinge. For loue and al other to erneſt 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 ſhooting 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 miudes, let them vſe (as many of them doth) Muſyke, and playing on inſtrumentes, thinges moſte ſemely for all ſcholers, and moſte regarded alwayes of Apollo and the Muſes.

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

sit for lerning so I trust you can not chose but graunt, that shoting is fit also, as Calimachus doth signifie in this verse.

Both merie songes and good shoting deliteth Apollo. Cal. hym. 2.

Butas concerning whether of them is moste fit for learning, and scholers to vse, 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 vsed 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. E

An other kinde of Musicke inuented by the Dorians, they both wonderfully prayse, alowing it to be veric syt 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 gallardes, 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 quieke fingeringe, be condemned of Aristotle, as not to be brought in and vsed 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 agrement betwixt Apollo god of learninge, and Marsyas the

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

Muche muſike marreth mennes maners, fayth Galen, although ſome man wil faye that it doth not ſo, but rather recreateth and maketh quycke 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 enen 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 ſoftenneſſe, enen as good edges be blonter, whiche menne whette vpon ſofte chalke ſtones.

And theſe thinges to be true, not onely Plato Ariſtotle and Galen, proue by authoritie of reaſon, but alſo Herodotus and other writers, Herodotus in Clio. ſhewe by playne and euident example, as that of Cyrus, whiche after he had ouercome the Lydians, and taken their kinge Creſus 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 Creſus being in good fauour with Cyrus had not hertelle deſyred him, not to reuenge Pactyas faulte, in ſhedynge 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 fayth Creſus (as he dyd in dede) you ſhall ſe them quickelye of men, made women. And thus lutinge and ſinginge take awaye a manlye ſtomake, whiche ſhulde enter and pearce depe and harde ſtudye.

Euen fuche an other ſtorie doeth Nympho- Nymphod.
dorus an olde greke Hiſtoriographer write, of one Seſoſtris 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, ſeynge you read it ſo late in Sophoclis commen- Comment.
taries, I wyll nowe paſſe ouer. Therefore in Antig.
eyther Ariſtotle and Plato knowe not what was good and euyll 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 ſuche nice, fine, minikin fingering (ſuche 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 ſuche muſicke and ſuche inſtrumentes, whervnto Plato and Ariſtotle his brayne coulde neuer attayne, and therfore I will ſaye no more agaynſt it.

Phi. 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 chyldren their plaineſong and prikſong, were not ſo decayed throughout all the realme as it is. Whiche thing howe profitable it was for all ſortes of men, thoſe knewe not ſo wel than whiche had it moſt, as they do nowe whiche lacke it moſte. And therfore it is true that Teucer ſayeth in Sophocles.

Seldome at all good thinges be knowen how good to be Sophocles
Before a man ſuche thinges do miſſe out of his handes. 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 enen the little babes lacking the vſe of reaſon, are ſcarſe ſo well ſtilled in ſuckyng theyr mothers pap, as in hearynge theyr mother ſyng.

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

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

Beſyde 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 ſory 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 churche, 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 moone, as I haue knowen many wel learned, haue done, bicauſe theyr voyce was not ſtayed afore, with learnyng to ſynge.

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

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 peyne 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 loked 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 ling of a man: But alſo was not aſhamed to learne howe he ſhoulde vtter his ſoundes 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.

Therfore ſeinge men by ſpeaking, differ and be better than beaſtes, by ſpeakyng wel, better than other men, and that ſinging is an helpe towarde the ſame as dayly experience doth teache, example of wyſe men doth alowe, authoritie of learned men doth approue wherwith the foundacion 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 thynge, 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.

Phi. 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.

Therfore 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 thynke 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 erneſt ſhooting ſurely I will not ouer erneſtlye 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 ſeruaunt, 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.

Therfore 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 ſone 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 togither in ye mount Pernaſus; 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 ſigue, and called Sagittarius in heauen. Therfore 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.

Phi. 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 perſuaded by this reaſon to loue it.

Toxo. 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 ſuche 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 controuerſies, by theſe. ii. Poetes and ſuche lyke authorities. Therfore if in this matter I feme to fable, and nothynge proue, I am content you iudge ſo on me: ſeinge the ſame iudgement ſhall condemne with me Plato, Ariſtotle, and Galene, whom in that errour I am wel content to folowe. If theſe oulde examples proue nothing for ſhoting, what faye 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 fagenelſe they gyue other men example what thing they ſhoulde do, enen ſo by their ſhoting, they playnely ſhewe what honeſt paſtime, other men giuen to learning, may honeſtly vſe. That erneſt 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 lefull, the mooſt fitteſt for learning, is to be fought for. A paſtyme, ſaith Ariſtotle, muſt be lyke a medicine. Medicines ſtande by contraries, therfore 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 vexe

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 vnbent, to gather and fetche 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 kuewe Eraſmus verye well, when he was here in Cambrige: which when he had ben ſore 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 fiſſhe. Therfore if a man woulde haue a paſtyme holeſome 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 lurkynge 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 doth well: let him feke chefely of all other for ſhotynge.

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

Toxoph. 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 forwarde, the other backewarde, which if he blered out his tunge alſo, myght be thought to daunce Anticke verye properlye. To tumble ouer and ouer, to toppe ouer tayle: To fet backe to backe, and ſe who can heaue an other his heles higheſt, with other moche like: whiche exerciſes ſurelye muſte nedes be naturall, bycauſe they be ſo childiſſhe, 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. Therfore 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 fette by of euerye man, worthie to be rebuked of no man, fit for al ages perſons and places, onely ſhoting ſhal appeare, wherin 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 alowe, nor you your ſelfe can honeſtlye defende.

Toroph. 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 fayd 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 formooſt the hole tyme is deuyded into. ii. partes, the daye and the night : whereof the night maye be both occupyed in many honeſt buſineſſes, and alſo ſpent in moche vn-

thriftineſſe, but in no wife 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 away from ſhoting: except it be one day amonges. xx. or one yeare amonges. xl. In Somer, for the feruent beate, a man maye faye 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 fayth, 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: fage men for other greater buſineſſes, 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: ſeruauntes 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 beginnes, but for vnaptneſſe proues not: and mooſt of all, whiche when they be ſhoters gyue it ouer and lyſte not, ſo that generallye men euerye where for one or other conſideration moche ſhoting vſe not. Therfore 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 fearſe. x.

yat vſeth 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 ſycke, 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 ſilie 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 poſſible, that any greate tyme can be ſpent in ſhoting at all.

Phi. If this be true that you ſaye Toxophile, and in very dede I can denye nothinge of it, I meruayle greatly how it chaunceth, that thoſe, whiche vſe ſhoting be ſo moche marked of men, and ofttymes 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 fame matter. A man no ſhoter, (not longe agoo) 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

Cardes and dyse.

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 ſlee 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 ſhotynge.

Tor. 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 emeſter matter then this is: yet we muſte beware that we laye not menues 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 ligne of noughtineſſe to diſalowe it, and that is bycauſe it is in euerye man his ſight, 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 ſpente in ſhoting is more ſene and further talked of, then. xx. nightes ſpent in dyſing, 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 forwarde, 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 compariſon: and compariſons fayth learned men, make playne matters: I wyl ſurely folowe him in the ſame. 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 faying 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, dropſy diſeaſes, as euery man can tell. Shoting is a peynfull paſtime, wherof foloweth health of body quiknes of witte, habilitie to defende oure countrye, as our enemies can beare recorde.

Loth I am to compare theſe thinges togyther, and yet I do it not bicauſe there is any compariſon at al betwixte them, but therby a man ſhal ſe how good the one is, howe cuil the other. For I thinke ther is fearſe ſo muche contrariouſnes, betwixte hotte and colde, vertue and vice, as is betwixte theſe. ii. thinges: For what ſo euer is in the one, the clean contrarye 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 wiſdome, and great commodities, brought amonges men by him, was eſtemed worthie, to be counted as a God in heauen. Diſyng 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 companyes, and therfore 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. in Clio.

The Folterer vp of ſhoting is Labour, ye companion of vertue, the maynteyner of honeſtie, the encreaſer of health and welthineſſe, whiche admytteth nothinge in a maner in to his companye, 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 dife and cardes, is weriſom Ydleneſſe, enemy of vertue, ye drowner of youthe, that tarieth in it, and as Chaufer doth faye 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 companye, 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, dyſinge 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 Inkepers 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 ſtyrringe, when in the daye lyght, and in open places whiche be ordeyned of God for honeſte thynges, they darre not ones come, whiche thinge Euripides noted verye well, ſayenge. Xen de dict. et fact. Soc.

Il 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 compariſon, whyche thinges agree with vertue very well. Cardinge and dyſinge, haue a forte 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 ſlene, and cauſe him take his Inne, ſome wyth beggerye, ſome wyth goute and dropſie, ſome with theſte and robbery, and ſeldome 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 menues lawes hath bene alowed, cardyng and dyſing by al mennes iudgementes condemned, I nede not ſhewe the matter is ſo playne.

Therfore, 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 vnthriftineſſe, than lyght daye and opennes, than ſhal ſhotynge and ſuche gamninge, be in ſumme compariſon 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 ſauegarde of lyght and opennes, accompanied with proniſion and diligens, loued and allowed by euery good mannes ſentence. Euen lykewyſe do I not open halfe the noughtines whiche is in cardyng and diling, whan I ſhewe howe they are borne of a deſperate mother, noriſhed in ydlenes, encreſed by licence of nyght and corners, accompanied wyth Fortune, chaunce, deceyte, and craftines: condemned and baniſhed, by all lawes and iudgementes.

For if I woulde enter, to deſcrybe the monſtruouſenes 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, therfore gladly do I remembre theſe verſes of hys.

Hꝛſardry is very mother of leſinges,
And of deceyte, and curſed ſweringes,
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 conſydre 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 companye, 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 craſte vſed in no one thinge in the worlde, as in this curſed thynge. What falſe dife vſe they? as dife ſtopped with quickſiluer and heares, dife of a vauntage, flattes, gourdes to chop and chaunge whan they lyſte, to lette the trew dife fall vnder the table, and ſo take vp the falſe, and if they be true dife, what ſhyfte wil they make to fet ye one of them with ſlyding, with cogging, with foyſting, with coytinge as they call it. Howe wyll they vſe theſe ſhiftes, 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 feke his company, they wil let hym paye nought, yea and as I hearde a man ones faye 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 faye: 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 faye, as falſe as he, you can not leaue whan you begyn, and therfore I wyll not playe: but yet yf you wyll 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 cuen 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 wyll the other faye, ſticke not in honeſt company for. xii. d. I wyll 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 looſer, 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 dife, ſome with ſettynge of dyſe, ſome with hauinge outelandiſhe ſyluer coynes guylded, 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 ſyde.

Nowe ſir, beſyde all theſe thinges they haue certayne termes, as a man woulde faye, 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 fayth 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 ſuche 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 faſhion 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 nothynge 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 ſwerying, 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
Forſweringe, Ire, falſnes and Homicide. &c.

Thoughe theſe verſes be very erneſtlie wrytten, yet they do not halfe ſo griſely fette 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 furioufenes wyth woode countenaunces, and brenning eyes, with ſtaringe and bragging, with heart redie to leape out of the belly for ſwelling, can be expreſſed ye tenth part, to the vttermoſt. Two men I herd my ſelfe, whoſe ſayinges be far more griſely, than Chaucers verſes. One, whan he had loſt his moneye, ſware 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 fiſte with all

his moneye he had, vpon the boorde, ſware me by the fleſſhe 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 ſuche gamnying, 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 ſuche vngracious games.

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

Tox. 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 oulde man and a yong, an honeſt man and a bawde: with ſuche lyke. Surelye euerye man ought to praye to God dayly, to kepe them from ſuche 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
Therfore 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 fette (as Plato doth

faye) the whole bodye of the commune wealth ſhal floryſhe therafter. If the yonge tree growe croked, 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) ſyt on a brante hyll ſyde, but if he gyne 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 begynninges.

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

Toxophi. 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 ſearynge,

leaſt ſome men woulde haue bene angrye 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 diligentlye the Pardoners tale in Chaucer, and there they ſhoulde perceyue and ſe, howe moche ſuche games ſtand with theyr worſhyppe, howe great ſoeuer they be. What great men do, be it good or yll, meane men communelye loue to followe, as many learned men in many places do faye, 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 ſoeuer they liſte: and ſeinge alſo they haue libertie to lyſte 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 faying of Chaucer.

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

But to be ſhorte, the beſt medicine for all fortes of men both high and lowe, yonge and oulde, to put awaye ſuche vnlawfull games is by the contrarye, lykewyſe as all phyſicions do alowe in phyſike. So let youthe in ſteade of ſuche vnlefull games, whiche ſtande by ydleneſſe, by ſolitarineſſe, and corners, by night and darkeneſſe, by fortune and chaunce, by craſte and ſubtiltie, vſe ſuche paſtimes as ſtand by labour: vpon the daye light, in open ſyght of men, hauynge ſuche an ende as is come to by conning, rather then by craſte: 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 holeſome exerciſe for the bodye, the mooſt honeſt paſtime for the mynde, and that for all fortes of men: But alſo it is a mooſt redy medicine, to purge the hole realme of ſuche peſtilent gamning, wherwith many tymes: it is fore troubled and ill at eaſe.

Phi. The more honeſtie you haue proued by ſhoting *Toxophile*, and the more you haue perſwaded me to loue it, ſo moche trulye the forer haue you made me with this laſt ſentence of yours, wherby you plainly proue that a man maye not greatly vſe it. For if ſhoting be a medicine (as you faye that it is) it maye not be vſed very oft, leſt a man ſhuld hurt him ſelfe with all, as medicines moche occupyed doo. For Ariſtotle him ſelfe ſayeth, that medicines be no meate to lyue withall: and thus ſhoting by the ſame reaſon, maye not be moche occupyed.

Tox. You playe your oulde wontes Philologe, in dalying with other mens wittes, not ſo moche to proue youre owne matter, as to proue what other men can ſay. But where you thinke that I take awaye moche vſe of ſhoting, in lykening it to a medicine: by-cauſe men vſe not medicines euery daye, for ſo ſhoulde their bodyes be hurt: I rather proue daylye vſe of ſhoting therby. For although Ariſtotle ſayeth that ſome medicines be no meate to lyue withall, whiche is true: Yet Hippocrates ſayth that our daylye meates be medicines, to withſtande euyll withall, whiche is as true. For he maketh two kyndes of medicines, one our meate that we vſe dailye, whiche purgeth ſoftlye and ſlowlye, and in this ſimilitude maye ſhoting be called a medicine, wherewith dayly a man maye purge and take away al vnlefull deſyres to other vnlefull paſtymes, as I proued before. The other is a quieke purging medicine, and ſeldomer to be occupyed, excepte the matter be greater, and I coulde deſcribe the nature of a quicke medicine, which ſhoulde within a whyle purge and plucke oute all the vnthriftie games in the Realme, through which the commune wealth oftentymes is ſycke. For not

Hippo, de med, Purg.

onely good quieke wittes to learnyng be thereby brought out of frame, and quite marred: But alfo manly wittes, either to attempt matters of high courage in warre tyme, or els to atcheue matters of weyght and wifdome in peace tyme, be made therby very quafie and faynt. For loke throughoute all hiftories written in Greke, Latyne, or other language, and you fhal neuer finde that realme profper in the whiche fuche ydle paftymes are vfed. As concerning the medicyne, although fome wolde be mifcontent, if they hearde me meddle anye thynge with it: Yet betwixte you and me here alone, I maye the boldlyer faye my fantafie, and the rather bycaufe I wyll onelye wyfh for it, whiche ftandeth with honeftie, not determyne of it which belongeth to authoritie. The medicine is this, that wolde to God and the kynge, all thefe vnthriftie ydle paftymes, whiche be very bugges, that the Pfalme meaneth on, walking on the nyght and in corners, were made felonye, and fome of that punyfhment ordeyned for them, which is appoynted for the forgers and falfifyers of the kynges coyne. Which punifhment is not by me now inuented, but longe agoo, by the mooft noble oratour Demofthenes: which meruayleth greatly that deathe is appoynted for fallifyers and forgers of the coyne, and not as greate punyfhmente ordeyned for them, whiche by theyr meanes forges and falfifyes the commune wealthe. And I fuppofe that there is no one thyng that chaungeth fooner the golden and fyluer wyttes of men into copperye and braffye wayes then difing and fuche vnlefull paftymes.

Psalm. 90.

Demost. contra Leptinem.

And this quicke medicine I beleue wolde fo throwlye pourge them, that the daylye medicines, as fhoting and other paftymes ioyned with honeft labour fhoulde eafelyer withftande them.

Phil. The excellent commodityes of fhotynge in peace tyme, Toxophile, you haue very wel and fufficiently declared. Wherby you haue fo perfuaded me,

that God wyllyng hereafter I wyll both loue it the better, and alfo vſe it the ofter. For as moche as I can gather of all this communication of ours, the tunge, the noſe, the handes and the feete be no ſytter 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 neceſſarye, 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 ſaule oute of the heed, the bandes for receyuynge 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 profyte 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.

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

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, wherewith a prince maye from the bodye of his commune wealth, put of that daunger whiche maye faule: or elles recouer agayne, whatsoeuer it hath lost. And therfore as Isocrates doth saye, a prince must be a warriour in two thinges, in conninge and knowledge of all sleyghtes and feates of warre, and in hauing al necessarye habilimentes belongyng to the same. Whiche matter to entreate at large, were ouerlonge at this tyme to declare, and ouermoche for my learning to persourme. Ad Nico.

After the wisdome of the prince, are valiaunt capitaynes moost necessary in warre, whose office and dutye is to knowe all sleightes 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 chefelye I wolde wisshe (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 besydes eloquence a thinge moste 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 syelde, for other men to followe. De. Sen.

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, moste christianlye doeth saye, euen by these woordes, that Obedience. Plat. leg. 12. Xen. Agesi.

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 obedience 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. Xen. Hippar.

And this to be true, Scipio Africanus, the moſte noble captayne that euer was amonge the Romaynes, ſhewed very playnly, what tyme as he went into Afryke, to deſtroye 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 kepyng of araye, and other feates, the gentleman of Sicilie aſked Scipio, wherin lay hys chyeſe hope to ouercome Cartage: He anſwered, in yonder ſeloes 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 backeward vpon theſe rockes, I am ſure they woulde do it. Plutarchus.

Salluſt alſo doth write, yat there were mo Romanes put to death of theyr captaynes for 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 Romaynes, the obedience of the ſouldyer was wonderfull great, and the ſeueritie of the Captaynes, to ſe the fame kepte wonderfull ſtrayte. For they wel perceyued that an hoſte full of obedyence, falleth as ſeldome into the handes of theyr enemies as that bodye fawleth into Jeoperdye, the whiche is ruled by reaſon. Reaſon and Rulers beynge 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 Sal. in. Cat.

all maner of matters. Obedience is nouryſſhed by feare and loue, Feare is kept in by true iuſtice and equitie, Loue is gotten by wiſdome, ioyned with liberalitie: For where a ſouldyer ſeeth ryghteouſeneſſe ſo rule, that a man can neyther do wronge nor yet take wronge, and that his capitayne for his wyſedome, can mayntayne hym, and for his liberalitie will maintayne him, he muſt nedes both loue him and feare him, of the whiche procedeth true and vnfayned 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 exercife of the ſouldier: yet of al weapons the beſt is, as Euripides doth fay, wherwith with leeſt daunger 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 dialoge[3] doth very well fet out, wherein this is moſt notable, that when he hath ſhewed excedyng commodities of both, and ſome diſcommodities of gunnes, as infinite coſt and charge, comberſome 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 ſhotyng he cannot reherſe one diſcommoditie. In Herc. fu.

Phi. That I meruayle greatly at, feing Nannius is ſo well learned, and ſo exerciſed in the authours of both the tunges: for I my ſelfe do remembre that ſhotying in war is but ſmally prayſed, and that of diners 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, fay as con-

cerning ſhoting? whoſe words as farre as I remembre, be theſe, or not muche vnlyke.

What prayſe hath he at al, whiche neuer durſt abide,
The dint of a ſpeares poynt thruſt againſt his ſide
Nor neuer bouldlie buckeler bare yet in his leſte hande
Face to face his enemies bront ſtiffelie to wythſtande,
But alwaye truſteth to a bowe and to a fethered ſticke
Harnes euer moſt fit for him which to flie is quicke, Eurip. in Herc. furent.
Bowe and ſhafte is Armoure meteſt for a cowarde
Which dare not ones abide the bronte of battel ſharpe and harde.
But he a man of manhode moſt is by mine aſſent
Which with harte and corage boulde, fullie hath him bent,
His enemies looke in euery ſtoure ſtoutelie 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 forte. 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 tuyſe looke on the ſonne,
If bowe and ſhaftes I do not burne
Whyche nowe ſo euel 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 ſhotynge, whiche doth cauſe his Perſiaus 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 wife 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 chaſed Antonie ouer the mountaines of Media, whiche being the beſt ſhoters of the worlde, lefte theyr bowes, and toke them to ſpeares and moriſpikes.

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.

Tox. As concernynge your firſt example, taken oute of Euripides, I maruayle you wyl bring it for ye diſprayſe 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 doubte, whether he hath more eloquentlye confuted Lycus ſayenge, or more worthelye fette oute the prayſe of ſhootynge.

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

Againſt the wittie giſte of ſhotinge in a bowe Eurip. in.
Fonde and leud woordes thou leudlie doeſt out throwe, Herc. fur
Whiche, if thou wilte 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 leſte one hole through which he may pepe out,
Such bondmen to their harneis to fight are nothinge mete
But ſoneſt of al other are troden vnder fete.
Yf he be ſtronge, his felowes 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 haylemanie ſhaftes he ſhootes into the thickeſt thronge:
This profite he takes, that ſtanding a far his enemie he maye ſpill
Whan he and his full ſafe ſhall ſtande out of all daunger and ill.
And this in War is wiſedome moſte, which workes our enemies woo.
Whan we ſhal be far from all feare and ieoperdie of our foo.

Secondarily enen 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 diſprayſe the noble gyfte of ſhotynge, but therby euery man is taught, that whatſoeuer, and how good ſoeuer 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 enemyes 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 thynge, 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 Vlysses in Sophocles very plainlye doth saye vuto 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 occupyed, 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 Romaynes many a myle, through reason of theyr bowes, at the last the Romaynes ashamed of their fleing, and remembrynge theyr owlde nobleneſſe and courage, ymagined thys waye, that they woulde kneele downe on theyr knees, and so coner all theyr body wyth theyr shyldes and targattes, that the Parthians shaftes might slyde ouer them, and do them no harme, which thing when the Parthians perceyued, thinking that ye Romaynes 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 Romaynes perceyuinge them without their bowes, rose vp manfully, and slewe them euery mother son, sauc 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 ſelowes hande a leaden maule, or ſuche lyke weapon, to beate downe his enemyes withall.

Phi. Well *Toxophile*, ſeing 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 fayd on it, is rather come in by me than fought for of you: let me heare I praye you nowe, thoſe examples whiche you haue marked of ſhotyng your ſelfe: whereby you are, and thinke to perſuade 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 wryt-yng, throughout all commune wealthes, and Empires of the worlde: wherof the mooſte part I wyll paſſe ouer, leſt I ſhoulde be tediouſe: 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 ſurely ſtrong weapons be the inſtrumentes wherwith god doth ouercome yat parte, which he wil haue ouerthrown. For God is well pleaſed wyth wyſe and wittie feates of warre: As in metinge of enemies, for truſe takyng, to haue priuilye in a buſhment harneſt men layd 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 Indas Machabeus did in the countrie of Amathie againſt the mighty hoſte of Demetrius. And beſyde al this, god is pleaſed to haue

Mach. 1. 3.

Mach. 2. 14.

Mach. 1. 12.

goodly tombes for them which do noble feates in warre, and to haue their ymages made, and alfo their cote Armours to be fet aboue theyr tombes, to their perpetual laude and memorie: as the 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 occupyed, or dydde ſo moche good as bowes dyd: inſomoche 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 thankes to God for the victorye, and not to theyr bowes, wherwith they had ſlayne their enemyes: as it is playne that the noble Ioſue dyd after ſo many kynges thruſt downe by hym.

Mach. 1. 13.

Joſue. 23.

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 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. Dauid in the Pſalmes calleth bowes the veſſels of death, a bytter thinge, and in an other place a myghty 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 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 Dauid: the firſt ſtatute and lawe that euer Dauid

Deutero 32

Pſal. 7. 63. 75.

Regum 1. 31.

made after he was king, was this, that al ye children of Iſrael ſhulde learne to ſhote, according to a lawe made many a daye before yat tyme for the fetting out of ſhoting as it is written (ſayeth Scripture) *in libro Iuſtorum*, whiche booke we haue not nowe: And thus we ſe plainelye 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 Cambyſes king of Perſie being in Egipt, ſent certayne ambaſſadours into Ethiope to the kynge there, with many great gyftes: the king of Ethiop perceyuinge them to be eſpyes, toke them vp ſharpely, and blamed Cambyſes 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 vnbent it agayne, and ſayde vuto the ambaſſadours, you ſhall commende me to Cambyſes, and gyue him this bowe fro me, and byd him when any Perſian can ſhote in this bowe, let him ſet vpon the Ethiopiáns: In the meane whyle let hym gyne thankes 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 infinite hoſt (as Herodotus doth ſaye) could ſtyrre the ſtryng, ſaue onely Smerdis the brother of Cambyſes, whiche ſtyrred it two fingers, and no further: for the which act Cambyſes had ſuche enuy at him, that he afterward ſlewe him: as doth appeare in the ſtorye. Herodotus in Thalia.

Seſoſtris the mooſt mightie king that euer was in Egipt, ouercame a great parte of the worlde, and that by archers: he ſubdued the Arabians, the Iucs, the Aſſyrians: he went farther into Scythia then any man els: he ouercame Thracia, euen to the borders of Germanic. 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 shaste: that men myght knowe, what weapon is hooste vsed, in conqueryng so manye people. Herod. in. Euterpe. Diod. Sic. 2

Cyrus, counted as a god amonges the Gentyles, for his nobleneſſe 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 shotyng, as appeareth in the storye. Herod. in clio.

Polycrates the prince of Samos (a very little yle) was lorde ouer all the Greke fees, 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 vsed mooſt shotyng, the hole rycheſſe 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 shotyng, 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. gyftes: a byrde, a frogge, a mouſe, and. v. shaftes. Darius meruaylyng at the straungeneſſe of the gyftes, aſked the meſſenger what they ſignifyed: 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 verdite. Darius Iudgment was this, that ye Scythians gaue ouer into the Perſians bandes, their lyues, their hole power, both by lande and ſee, ſignifyinge by the mouſe the Herod. in. Melpomen.

earthe, by the frogge the water, in which they both line, by ye birde their lyues which lyne in the ayer, by the ſhaft their hole power and Empire, that was maynteyned alwayes by ſhotinge. Gobryas a noble and wyſe 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 lurkyng in fennes and mariſſes 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 fet 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. 11.

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 Strab. 15.
That in ſhoting and riding had neuer pere.

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 fet by them. Plutarch. in Agefila.

The Grecians alſo, but ſpecially the noble Athenienſes, 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 ſodein 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 slue and toke prisoners 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 prisoner, was asked of one at Athens, whether they were stoute fellowes 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: meanynge thereby, that no man (though he were neuer so stout) came in their walke, that escaped without death.

Plato in protagora.

Thucydid. 4.

Herodotus describing the mighty hoost of Xerxes especially doth marke out, what bowes and shaftes they vsed, signifying yat therin lay their chefe strength. And at the same tyme Attossa, 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, sundrye 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 Sarmatianes, 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 feaſte, he woulde not ones name bread, although it be mooſte common and neceſſary for all: but ſurely yf a feaſte beynge neuer ſo great, lacked bread, or had fewſty 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 concernynge ſhootyng. Seldome is ſhootinge named, and yea it dyd the moſte good in warre, as didde appere, verye playnlye in that battell, whiche Scipio Aphricanus had with the Numantines in Spayne, whome he coulde neuer ouercome, before he fette bowemen amonges his horſe men, by whoſe myght they were clean vanquiſhed.

Agayne, Tiberius fyghtynge 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 feelde, that the chaſe laſted. x. myles, the Germanes clame vp in to trees for feare, but the Romanes dyd fetche 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 faye, 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 playnly teſtifie in ſundrie places in thoſe bokes whiche he wrote in Greke, of the fleyghtes and pollicies of warre.[2]

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

Tox. The booke is rare trulie, but this laſte yeare when maſter Cheke tranſlated the fayd 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 mé to reade of it, whan I woulde, the whiche thinge to do, ſurelye I was very delirous 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 ſeldome) ſo ofte do I well perceyue our moſte helpe and futheraunce to learnynge, to haue gon awaye 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, Ariſtotle 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 councell 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 man, whoſe lyfe and vertue, ſhoulde plucke forwarde the will, diligence, laboure and hope of all other, that folowyng his footeſteppes, they myght comme to the fame 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 Edwarde, 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 learnyng and knowledge folowynge his father in wiſedome 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 vnfayned religion perpetuall peace, concorde, and vnitie. Cor. Tac. 2.

But to retourne to ſhootynge agayne, what Leo ſayeth of ſhootynge amonges the Romaynes, 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, untyll they be. xl. yeares oulde.

For ſithens ſhootynge was necglected and decayed among the Romaynes, many a battayle and fyelde hath been loſte. Agayne in the II. booke and. 50. chapiter, (I call that by bookes and chapiters, whyche the greke booke deuideth by chapiters and paragraphes) Let your ſouldyers haue theyr weapons wel appoynted and trimmed, but aboue all other thynges regarde moſte ſhootinge, and therfore 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 capitayne 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 chyefely 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, therfore we straytlye 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 synally to all maner of men, that euerye seare persone haue bowe and shaftes of his owne, and euerye house 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 rehersed 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 theyr exercise, whiche playe yf Englysshe archers vsed, I thinke they shoulde synde smal play and lesse pleasure in it at all.

Leo. 7. 18.

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

the Macedonian *Sariſſa*, 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 Romaynes them, and kepte battel with them, many an hundred yeare, and ſlue the ryche Craſſus and hys ſon wyth many a ſtoute Romayne more, with their bowes. They drane Marcus Antonius ouer the hylles of Media in Armenia, to his great ſhame and reproch. They ſlue Iulianus Apoſtata, and Antonius Caracalla, they helde in perpetual pryſon, ye moſt noble emperour Valerian in deſpite of all the Romaynes and many other princes, whiche wrote for his delyueraunce, as Bel ſolis called kynge of kynges, Valerius kynge of Caduſia, Artha-beſdes kyng of Armenia, and many other princes more, whom ye Parthians by reaſon of theyr artillerie, regarded neuer one whitte, and thus with the Romaynes, I maye conclude, that the borders of theyr empyre were not at the ſunne ryſinge and ſunne ſettynge, as Tullye ſayeth: but ſo farre they went, as artillarie woulde gyne 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 thynge ſurely ſhotyng was the cauſe.

M Crass. Plutarch. M Anto. Iuliano.

From the ſame contrie of Scythia the Gothians Hunnes, and Wandalians came wyth the ſame wepons of artillarie, as Paulus Diaconus doth ſaye, and ſo beraſte Rome of her empyre wyth fyre, ſpoyle, and walte, ſo yat in ſuche a learned citie was leſte ſcarce one man behynde, that had learnynge or leyſoure to leue in writinge 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, ſauc 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 fame people, borne in Scythia, brought vp onely in artillarie, by the fame weapon haue fubdued 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, oppreſſion, vnmercifulneſſe, with innumerable fortes 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 barbarouſneſſe: as callyng ill thinges good, and good thynges ill, contemnyng of knowledge and learnynge, ſettynge at nought, and hauyng for a fable, God and his high prouidence, wyll 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 neades ſprynge of ſuch ſeede, 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 Turkyſhe power can ouerthrowe vs, if Turkyſſhe lyfe do not caſt vs downe before. P Mela. 1.

If god were wyth vs, it buted not the turke to be agaynſt vs, but our vnfaythful ſinfull 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 togither. If we baniſhed ill liuyng out of chriſtendome, I am ſure the Turke ſhulde not onelye, not ouercome vs, but ſcarce haue an hoie 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 theſe come to the dore, and heaueth at it, to come in, and ſleye hym, yet he lyeth in his bed, hauinge more pleaſure to lye in a ſlumber and ſcratche him ſelfe wher it ytcheth euen to the harde bone, than he hath redynes to ryſe up luſtelye, and dryue him awaye that woulde robbe hym and ſleye hym. But I truſte Chriſte wyl ſo lyghten and lyfte vp Chriſten menues eyes, that they ſhall not ſlepe to death, nor that the turke Chriſtes open enemy, ſhall euer boſte that he hath quyte ouerthrowen vs. But as I began to tell you, ſhootynge is the chefe thinge, wherewith God ſuffereth the turke to punyſh our noughtie liuinge wyth all: The youthe there is brought vp in ſhotyng, his priuie garde for his own perſon, is bowmen, the might of theyr ſhootynge is wel knowen of the Spanyardes, whiche at the towne called Newecaſtell in Illirica, were quyte ſlayne vp, of the turkes arrowes: whan the Spanyardes had no vſe of theyr gunnes, by reaſon of the rayne. And nowe laſt of all, the emperour his maieſtie him ſelfe, at the Citie of Argier in Aphricke had his hooſte ſore handeled wyth the Turkes arrowes, when his gonnes were quite diſpatched and ſtode him in no ſemice, bycauſe of the raine that fell, where as in ſuche a chaunce of raine, yf he had had bowmen, ſurelye there ſhoote myghte peraduenture haue bene a litle hindred, but quite diſpatched and marde, it coulde neuer haue bene.

Caſp. de rebus Turc

But as for the Turkes I am werie to talke of them partlye becauſe I hate them, and partlye bycauſe I am now affectioned euen as it were a man that had bene longe wanderyng in ſtraunge contries and would fayne be at home to ſe howe well his owne frendes proſper and leade theyr lyfe, and ſurelye me thincke I am verie merye at my harte to remember how I ſhal finde at home in Englande amonges Englyſh men, partlye by hyſtories, 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,[4] wherin he weueth vp many brokenended matters and fettes out much rifraffe, pelfery, trumpery, baggage and beggerie ware clamparde vp of one that would feme 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 bathe bene in the worlde as he faythe hymſelfe, and yet I trow Philologe that of all the examples whiche I now by chaunce haue reherſed 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 ſomoche 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, thynkynge of no ſuche matter. And one thing I wyl ſay to you *Philologe*, that if I were diſpoſed to do it, and you badde 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[5] 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,[6] and alſo hath hearde his father or graundfather taulke (except perchaunce he was borne

Textor.

P. Crin. 3 10.

and bred in a Cloyſter) after that fort of the ſhotynge of Engliſſhe 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 chalenge it for any prayſe, although maſter Textor of his gentleneſſe wold gyue it them. Textor neaded not to haue fylled vppe his booke with ſuche lyes, if he badde read the ſtorye of Scotlande, whiche Ioannes Maior doeth wryte: wherein he myghte haue learned, that when Iames Stewart fyrſt 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 vnapte and vnfytte therunto by Gods prouidence and nature. Ioan Ma. 6

Therfore 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 gyne the whole prayſe of ſhotynge honeſtlye to Englyſſhe men, faying thus: that euery Englyſſhe Archer beareth vnder hys gyrdle. xxiiii. Scottes.

But to lette Textor and the Scottes go: yet one thynge woulde I wyſſhe for the Scottes, and that is this, that ſeinge one God, one faythe, one compaſſe of the fee, one lande and countrie, one tungue in ſpeakynge, one maner and trade in lyuynge, 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 dissention and parties betwixt them and vs, procuryng that thynge to be two, which God, nature, and reason, wold haue one.

Howe prosytable suche an attonement were for Scotlande, both Iohannes Maior,[7] and Ector Boetius[8] whiche 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, sane onelye a fewe freers, and suche lyke, whiche with the dregges of our Englysh Papistrie lurkyng now amonges them, study nothing els but to brewe battell and stryse 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, whiche 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: whiche shoulde take more honour in being coupled to Englande, then we shulde take profite in being ioyned to Scotlande.

Iohn Maior. 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 crastes, to get bothe true and plentifull lyuynge withall. And this felicitie (my mynde gyueth me) within these few dayes shal chaunce also to Scotlande, by the godly wysedome of oure moost 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, establishing suche iustice and

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

To fuche a Prince of fuche a wyſdome, God hath reſerued 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 amyſſe, 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 excedeth 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 worſhyp to all the nobilitie of Englande, I was ſo bould to aſke hym, yf he at any tyme, had marked any thing, as concernynge the bryngynge in of ſhootynge 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,[7] and for the accomplyſhmente of that boke, he had read and peruſed ouer many olde monumentes of Englande, and in ſeking for that purpoſe, he marked this of ſhootynge 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 nothynge ſo much, as with theyr

bowe and ſhaftes, whiche wepon beynge ſtraunge and not ſene here before, was wonderfull terrible vuto them, and this beginninge I can thynke veric 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 nowe liue.

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

Such lyke battel alſo fought ye noble black prince Edwarde 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 fifte 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 ſycke, beynge ſuche Archers as the Cronycle ſayeth that mooſte parte of them drewe a yarde, ſlewe all the Cheualrie of Fraunce to the nomber of .XL. thousand. and moo, and loſt not paſte. xxvi. Englyſſhe men.

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

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

of England ſlew kyng Iamie with many a noble Scot euen brant agenſt Flodon hil, in which battel ye ſtoute archers of Cheſhire and Lanchaſſhire 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 ſikes, 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 drowened and taken priſoners.

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 Somerſet 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 Iackes, whych turne turned all fraunce to ſhame and reproche and thoſe. ii. noble knightes to perpetuall prayſe 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, Turky, and Englande, from the begynninge of the world enen to thys daye, that ſhotynge hath had the cheiſe ſtroke in warre.

¶Phi. Theſe examples ſurelye apte for the prayſe 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 prayſe belongeth to ſtronge ſhootynge and drawynge of myghtye bowes not to prickyng and nere ſhotinge, for which cauſe you and many other bothe loue and vſe ſhootyng. I

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

tion withall, but neuertheleſſe you ſhall perceaue ii you wyl, that vſe of prickyng, and deſyre of nere ſhootynge at home, are the onelye 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 thriſe as ſtronge, can not ſtirre. And a ſtronge man not vſed to ſhote, hath his armes breſte and ſhoulders, and other partes where-with he ſhuld drawe ſtronglye, one hindering and ſtop-pinge 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 vnhanſumlye, 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 nowe a ſtronge man not vſed to ſhoote, at a girde, can heue vp and plucke in funder 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 nothynge 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, markynge at one man, yet let driuyng at an other man: whyche thynges in a fet 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 lookyng 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 proſe.

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

Tox. 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.

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

Tox. Yes, ye knowe that a man whiche fereth to be banyſhed, out of hys cuntrye, can neyther be mery, cate, 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, cuen 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 worſe than the thynge feared, as is partelye proued, by the communication of Cyrus and Tigranes, the kynges ſunne of Armenic, in Xenophon. Ciri. ped. 3.

Phi. I graunte Toxophile, that vſe of ſhotyng maketh a man drawe ſtrong, to ſhoote at moſt aduauntage, 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 nothynge at all for ſtronge ſhooting which doth moſte good in war. Therfore 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.

Tox. The trouthe is, that fashion 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 moste: For muche vse maketh men shoote, bothe strong and well, whiche two thinges in shootinge, euery man doeth desyre. And the chyefe mayntayner of vse, in any thyng, is comparyson, and honeste contention. For whan a manne stryueth to be better than an other, he wyll gladly vse that thing, though it be neuer so paynful wherein he woulde excell, whiche thynge Aristotle verye pretelye doth note, sayenge.

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

Agayne, you knowe, Hesiodus wryteth to hys brother Perses, yat al craftes men, by contending one honestly with an other, do encrease theyr cunnyng with theyr substance. And therfore in London, and other great Cities, men of one craste, moste commonly, dwelle togyther, bycause in honest stryuyng togyther, who shall do best, euery one maye waxe bothe cunninger and rycher, so lykewyse in shootynge, to make matches to assemble archers togyther, to contende who shall shoote best, and winne the game, encreaseth ye vse of shotynge wonderfully amonges men. Hesio in ope et die.

Phi. 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 naturallye fitte for it, that is to faye lacketh a good wytte and memorie, lacketh a good voyce, countenaunce and body, and other fuche 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 ſpekynge, woulde brynge out none other frute but playne follye and bablyng, ſo yat Vſe is the laſte and the leaſt neceſſarye, 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 fiue 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.

Tox. Aptneſſe, Knowlege, and Vſe, euen as you faye, 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 fayth Cicero, is farre aboue all teachinge. And thus they all three muſle be had, to do any thinge very well, and yf anye one be awaye, what ſo euer is done, is done verye 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 fought 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 plentifull and frutefull, whiche withoute any tyllynge, 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 foyle is ſo good: ſo England may be thought very frutefull and apt to brynge oute ſhooters, where children cuen from the cradell, loue it: and yong men without any teachyng ſo diligentlye vſe it. Agayne, lykewyſe as a good grounde, well tylled, and well huſbanded, bringeth out great plentie of byg eared corne, and good to the faule: ſo if the youthe of Englande being apte of it ſelfe 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 cuen as plowing of a good grounde for wheate, doth not onely make it mete for the ſeede, but alſo riueth 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 awaye by the rootes all other deſyre to noughtye paſtymes, as diſynge, cardyng, and booul-ing, which without any teaching are vſed euery where, to the great harme of all youth of this realme. And lykewiſe 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 huſbandman ſay: cuen ſo, neither hote puniſhment, nor yet diligent ſearching oute of ſuche vnthriftineſſe by the officers, ſhal ſo throwly wede theſe vngracious games out of the realme, as occupying and bringyng vp youth in ſhotynge, 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 ſtil and do not occupye it. iii. or. iiii. yeare: but then wyll ſow it,

if it be wheate (fayth Columella) it wil turne into rye: ſo 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 ſquyrter and dribber. Therefore in ſhotynge, 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 ſhotynge, then nature it ſelfe gyueth them. For you ſe that euen children be put to theyr owne ſhiftes in ſhotyng, hauing nothynge taughte them: but that they maye chooſe, and chaunce to ſhoote ill, rather then well, vnaptlye ſoner then fitlye, vntowardlye, more eaſely then welfauouredlye, whiche thynge cauſeth manye neuer begynne to ſhoote: and moo to leaue it of when they haue begone, and mooſt of all to ſhote both worſe and weaker, then they might ſhote, if they were taught.

But peraduenture ſome men wyll ſaye, that wyth vſe of ſhootynge 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 thynge, what ſo euer he goeth aboute with muche 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 cunninge, which can be gathered of ſhooting. De Orat. 1.

Tox. Learnyng 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 thoughe 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 Knowlege, but not the tenthe parte, if so be they were ioyned with knowlege.

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 doubte whether there can be gadered any knowlege 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 obseruynge and markynge the hole nature of shootynge, find out as it were an Arte of it, as Artes in other matters haue bene founde oute afore, seynge that shootyng standeth by those thinges, which maye both be thorowlye perceued, and perfitly knowen, and suche that neuer failes, but be euer certayne, belongynge to one moost perfect ende, as shootyng streight, and keping of a length bring a man to hit the marke, ye chefe end in shootyng: which two thynges a man may attaine vnto, by diligent vsynge, and well handlynge those instrumentes, which belong vnto them. Therfore I can not see, but there lieth hyd in the nature of Shootynge, an Arte, whiche by notynge, and obseruynge 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 shootynge, seinge they be so apte vnto it, so praysed of there frendes, so feared of there ennemyes for it. Vegetius woulde haue maysters appointed, whyche shoulde teache youthe to

Vegetius.

ſhoote faire. Leo the Emperour of Rome, ſheweth the fame cuſtome, to haue bene alwayes amongeſt ye olde Romaynes: whych cuſtome of teachyng youth to ſhoote (faythe 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, appoynted to brynge vp youthe, whiles 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 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, and for the ſame purpoſe he would haue a brode feylde nere euery Citie, made common for men to vſe ſhotyng in, whyche 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, whyche lyeth open generallye for the common vſe: men by ſuche goodes be made rycher not honeſter ſayeth Tullie. Yf men can be perſwaded to haue ſhootynge taughte, this auctoritie whyche foloweth will perſwade them, or els none, and that is as I haue ones ſayde before, of Kynge Dauyd, whoſe fyrſte acte and ordinaunce 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 cunnynge: of ſlouthfulneſſe towarde theyr owne ſelfe, bycauſe they are content wyth that whych aptneſſe and vſe doth graunt them in ſhootynge, and wyl ſeke for no knowlege as other noble common welthes haue done: and the iuſtlier ſhootynge myght make thys complaynt, ſeynge that of fence and weapons there is

Leo. 6. 5.

Strabo. 11.

Cor. Tac 2.

De leg. 7.

De Offi. 2.

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

For of fence all mooste in euerye towne, there is not onely Masters to teache it, wyth his Prouostes Vshers Scholers and other names of arte and Schole, but there hath not fayld also, whyche bathe 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 rehearce. 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 thynge the man dyd, but he dyd not lyght it: And so many 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 thynge, whiche if it be awaye, neyther Cunnynge or Vse, doeth anye good at all, as the Scottes and Fraunce men, wyth knowledge and Vse of shootynge, shall become good Archers, whan a cunnynge shypwright shall make a stronge shyppe, of a Salowe tree: or whan a husbandman shall becom ryche, wyth sowyng wheat on Newmarket heath. Cunnynge 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.

Aptnesse.

Cunnynge.

Vse maketh perfitnesse, in doinge that thynge,

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.

Phi. For this communicacion 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. Therfore 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.

Tox. 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 canſed me ſtudie litle, ſo that thereby I lacke learnynge, whych ſhulde fet out the Arte or waye in any thynge. 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 fetting 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.

Phi. 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 occupyed in ſumwhat els beſyde ſhotynge. But to our purpoſe, as I wyll not requyre a trade in ſhotinge to be taught me after the ſutteltye of Ariſtotle, euen ſo do I not agre wyth 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 gotten 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 shootyng 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. Therfore 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 therfore 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 wyse man doth folow in teachynge any maner of thynge. As Aristotle when he teacheth a man to be good he fettes not before hym Socrates lyfe whyche was ye best man, but chiefe goodnesse it selfe accordynge to whych he would haue a man directe his lyfe.

Tox. 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 serehe out the perfite ende of any thyng, ye which perfite ende to synde out, sayth Tullie, is the hardest thynge in the worlde, the onely occasyon and cause, why so many sectes of Philosophers bathe bene alwayse in learnynge. And althoughe as Cicero saith a man maye ymagine and dreame in his mynde of a perfite ende in any thynge, yet there is no experience nor vse of it, nor was neuer sene yet amonges men, as alwayes to beale the sycke, euer more to leade a shyppe without daunger, at al 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

Ora. ad. Bru.

Arist. pol. 8. 6.

chefely a wife man muſt folowe and laye hand on poſſibilitie for feare he leafe bothe. Therfore ſeyng that which is mooſt perfect and beſt in ſhootyng as alwayes to hit ye pricke, was neuer fene nor hard tel on yet amonges men, but onelye ymagined and thought vpon in a man his mynde, me thinck this is the wiſeſt counſel and beſt for vs to folow rather that which a man maye come to, than yat whyche is vnpoſſible to be attained to, leſte iuſtely that ſayeng of ye wyſe mayde Iſmene in Sophocles maye be verifyed 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 perfitlye knowne, as the perfite ende of ſhotynge 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 feke for perfite excellencie, ſurelye I wyl proue yat euery wyſe man, yat wifely 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 fame 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 faye 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 phyſicion yet among ſo many whyche had laboured

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

Tox. No trewly; nor I thyncke neuer ſhalbe.

Phi. Than Phyſicions 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?

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

Phi. You ſay trothe, and I am ſure 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?

Tox. 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 graffe diuerſe tymes and other thinges more, you know better than I. What would you do than I pray you?

Tox. Hit ye marke yf we could.

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

Tox. By my trothe I trow ſo, and as for my ſelfe I am ſure I do.

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

Tox. No trewlye for that were a wonder.

Phil. Can any man hit it at all tymes?

Tox. 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.

Tox. Vnpoſſible in dede.

Phil. But to ſhoote wyde and far of the marke is a thynge poſſyble.

Tox. No man wyll denie that.

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

Tox. Excellent ſurelie.

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

Tox. Why ſo I pray you.

Phil. Becauſe to ſhote wyde is a thynge poſſyble. and therfore as you ſayé youre ſelfe, of euery wyſe man to be folowed. And as for hittinge ye prick, bycauſe it is vnpoſſible, it were a vaine thynge 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.

Tox. 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.

Philo. I wyll tell you, euerye craſte and ſcience ſtandeth in two thynges: in Knowing of his craſte, and Working of his craſte: For perfyte knowlege bringeth a man to perfyte workyng. This knowe Paynters, karuers, Taylours, ſhomakers, and all other craftes men, to be true. Nowe, in euery craſte, there is a perfite 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 thynge for man vnpoſſible: although not for the capacitie of our thinkyng whiche is heauenly, yet ſurelye for the habilitie of our workyng whyche is worldlye.

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

De. Inuen 2.

folowed, might bring forth accordyng as a man doth labour, perfyte woorkyng. And who is he, that in learnynge to wryte, woulde forfake an excellent example, and folowe a worfe?

Therfore feing perfyteneffe it felfe is an example for vs, let euerye man ftudye howe he maye come nye it, which is a poynt of wyfdome, not reafon with God why he may not attaine vnto it, which is vayne curofitie.

Tor. Surely this is gaily faid Philologe, but yet this one thinge I am afraide of, left this perfitneffe which you fpeke on will difcourage men to take any thynge in hande, bycaufe afore they begin, they know, they fhal neuer come to an ende. And thus difpayre fhall difpatche, cuen at the fyrfte entrynge in, many a good man his purpofe and intente. And I thinke both you your felfe, and al other men to, woulde counte it mere folie for a man to tell hym whome he teacheth, that he fhal neuer optaine that, whyche he would faineft learne. And therfore this fame hyghe and perfite waye of teachyng let vs leue it to hygher matters, and as for fhootynge it fhalbe content with a meaner waye well ynoughe.

Phi. Where as you faye yat this hyc perfitneffe will difcorage men, bycaufe they knowe, they fhall neuer attayne vnto it, I am fure cleane contrarie there is nothynge in the world fhall incourage men more than it. And whye? For where a man feith, that though a nother man be neuer fo excellente, yet it is poffible for hym felfe to be better, what payne or labour wyl that man refufe to take? yf the game be onfe wonne, no man wyl fet forth hys foote to ronne. And thus perfitneff.: beynge fo hyghe a thynge that men maye looke at it, not come to it, and beynge fo plentifull and indifferent to euerye bodye that the plentifulneffe of it may prouoke all men to labor, bycaufe it hath ynoughe for all men, the indifferencye of it fhall encourage euerye one to take more paine than hys fellowe, bycaufe euerye man is rewarded accordyng to his

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 deele 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 perfite in many matters, as they be. But where as you thynke yat it were fondneſſe to teache a man to ſhoote, in lokyng 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 teached any maner of craſte as he dyd Rhetorike he would labor to bringe a man to the knowlege of the mooſt perfitneſſe of it, whyche knowlege ſhould euer more leade and gyde a manne to do that thynge well whiche he went aboute. Whych waye in al maner of learnyng 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.

De Orat. 3.

Tox. You cal me to a thyng Philologe which I am lothe to do. And yet yf I do it not beinge but a fmale matter as you thynke, you wyll lacke frendeſhypp 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 aduyſe you, feing ye wyll nedes haue it ſo, the blame ſhalbe yours, as well as myne: yours for puttynge vpon me ſo inſtauntlye, myne in receyuynge ſo fondly a greater burthen then I am able to beare.

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

altogyther ignoraunt in ſhotynge. And one thynge I am glad of, the ſunne 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.

Phi. Very gladly Toxophile: for ſo by ordre, thoſe thynges whiche I woulde knowe, you ſhal tell the better: and thoſe thynges whiche you ſhall tell, I ſhall remembre the better.

TOXOPHI=
LVS. B.

¶ THE SECONDE BOOKE OF the ſchole of ſhotyng.

Philol. What is the cheyfe poynte in ſhootynge, that euerye manne laboureth to come to?

Tox. To hyt the marke.

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

Tox. Twoo.

Phi. Whiche twoo?

Tox. Shotinge ſtreyght and kepynge of a lengthe.

Phil. Howe ſhoulde a manne ſhoote ſtraygh̄t, and howe ſhulde a man kepe a length?

Tox. In knowynge and hauynge thinges, belongynge to ſhootyng: and whan they be knowen and had, in well handlynge of them: whereof ſome belong to ſhotyng ſtraygh̄t, ſome to keping of a length, ſome commonly to them bothe, as ſhall be tolde ſeuerally of them, in place conuenient.

Phi. Thynges belongyng to ſhotyng, whyche be they?

Tox. All thinges be outwarde, and ſome be inſtru-

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

Phi. Which be instrumentes?

Tox. Bracer, shotynggloue, stryng, bowe and shaste.

Phi. Whiche be general to all men?

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

Phi. Wherin standeth well handlynge of thynges?

Tox. 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.

Phi. What handlyng is proper to the Instrumentes?

Tox. Standynge, nockyng, drawyng, holdyng, lowsing, wherby commeth fayre shotynge, 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.

Phi. Well sayde, what handlynge belongeth to the wether?

Tox. Knowyng of his wynde, with hym, agaynst hym, syde wynd, sul syde wind, syde wynde quarter with him, syde wynde quarter agaynste hym, and so forthe.

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

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

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

Tox. Good heede gyuynge, and auoydynge all affections: whiche thynges oftentymes 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 ſuche 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.

Phi. You ſpeake now Toxophile, enen 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 roume, we wyll lowſe them forthe, and take euery pyece as it were in our hande and looke more narowlye vpon it.

Tox. 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.

Phi. Well ſayde, and I trowe we beganne wyth thoſe thynges whiche be inſtrumentes, whereof the fyrſte, as I ſuppoſe, was the Braſer.

Tox. Litle is to be ſayd of the braſer. A bracer ſerueth for two canſes, one to ſaue his arme from the ſtrype of the ſtrynge, and his doublet from wearynge, and the other is, that the ſtrynge glydynge 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 ſo muche 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. iii. 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 ſhere in funder, 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 ſyghte, and perilous for ſreatynge. And thus a

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

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

Tox. A shootynge Gloue is chiefly e, for to saue a mannes syngers from hurtynge, 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 synger, and on the Ringman, for the myddle synger whiche is the longest, lyke a lubber starteth backe, and beareth no weyghte of the strynge in a maner at all, therfore the two other syngers, 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 thoumbe. Ledder, if it be nexte a mans skynne, wyl sweat, waxe hard and chafe, therefore scarlet for the softnes of it and thickneſſe wyth all, is good to sewe wythin a mannes gloue. If that wylle not serue, but yet youre finger hurteth, you muste take a searynge cloth made of fine virgin waxe, and Deres sewet, and put nexte your synger, and so on wyth youre gloue. If yet you sele your synger pinched, leaue shootyng both because than you shall shoote nought, and agayn by litle and lytle, hurtynge your finger, ye shall make it longe and longe to or you shoote agayne. A newe gloue pluckes many shootes bycause the stringe 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 holdynge in the nocke of theyr shafte too harde, rub the skyn of there fingers. For this there be. ii. remedyes, one to haue a goose quyll splettyd and sewed againste the nockynge, 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 ſhall ſerue to put fine linen cloth and wax in, twoo neceſſary thynges for a ſhooter, ſome men vſe gloues or other ſuche 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 ſhall 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 lene them out

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

Tox. The nexte in dede. A thing though it be lytle, yet not a litle to be regarded. But 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 thynge 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 ſhall haue ſmall leaſure and leffe roume to bend his bow, therfore god ſend vs good ſtringers both for war and peace. Now what a ſtringe ought to be made on, whether of good hempe as they do now a dayes, or of flaxe or of ſilke, I leaue that to the iugemente of ſtringers, of whome we muſte bye them on. Euſtathius apon this verſe of homere.

Stringe.

Eustathius.

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 togither 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 ſtringes, and lytle ſtrynges be for diuerſe purpoſes: the great ſtring is more ſurer for the bowe, more ſtable to pricke wythal, but ſlower for the caſt, the lytle ſtringe is cleane contrarye, not ſo ſure, therfore to be taken hede of leſſe, with longe tarienge on, it breake your bowe, more fit to ſhoote farre, than apte to pricke nere, therfore 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 thynge, and the handlynge of the thynge, 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 ſlyp and ſo put the bowe in ieopardye. Yf it be longe, the bendynge muſt nedes be in the ſmal of the ſtring, which beynge ſore twined muſt nedes knap in ſunder to ye diſtruction of manye good bowes. Moreouer you muſt looke that youre bowe be well nocked for fere the ſharpneſſe of the horne ſhere a ſunder the ſtrynge. And that chaunceth ofte when in bending, the ſtring hath but one wap to ſtrengthe it wyth all: You muſt marke alſo to fet youre ſtringe ſtreygte on, or elles the one ende ſhall wriethe contrary to the other, and ſo breke your bowe. When the ſtringe begynnethe neuer ſo lytle to were, truſt it not, but a waye with it for it is an yll ſaued halpeny yat coſtes a man a crowne. Thus you ſe howe many ieopardyes hangethe ouer the ſelye poore bowe, by reaſou onlye of the ſtrynge. 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. Fauorinus.

Phi. I ſe wel it is no meruell, though ſo many bowes be broken.

Tox. Bowes be broken twiſe as many wayes beſyde

theſe. But a gayne in ſtringynge youre 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 ſtrynge hath ſo far a paſſage, or it parte wyth the ſhafte. The greate bende hath many commodities: for it maketh eaſyer ſhootynge the bowe beyng halfe drawen afore. It needeth no bracer, for the ſtrynge 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. Therfore lette youre bowe haue good byg bend, a ſhaftemente and. ii. fyngers at the leaſt, for theſe which I haue ſpoken of.

Phi. The braſer, gloue, and ſtrynge, be done, nowe you muſte come to the bowe, the chefe inſtrument of all. Bowe.

Tox. Dyuers countryes and tymes haue vſed alwayes dyuers bowes, and of dyuers faſhions.

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

Scripture maketh mention of braſſe bowes. Iron bowes, and ſtyle bowes, haue bene of longe tyme, and alſo nowe are vſed among the Turkes, but yet they muſt nedes be vnprofitable. For yf braſſe, 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 pithe 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 ſyſhers bote. Theſe bowes, ſayeth Arrianus in Alexanders lyfe, gaue ſo great a ſtroke, that no harneys or buckler though it were neuer ſo ſtrong, could wythſtand it. The length of ſuche a bowe, was euen wyth the length of hym, that vſed it. The Lycians vſed bowes made of a tree, called in Latyn *Cornus*, (as concernyng the name of it in Engliſh, I can ſoner 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.

In Thalia.

Arrianus. 8.

In Polym.

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

Metamor 1.

As for braſell, Elme, Wych, and Aſſhe, 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.

Thys 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 Romaynes, as doth apere in this halfe verſe of Vyrgill.

Taxi torquentur in arcus. Virgilius.

i.

Ewe fit for a bowe to be made on.

Nowe as I faye, a bowe of Ewe muſt be badde for perfecte ſhootinge at the prickes; whiche marke, by-cauſe it is certayne, and moſte 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 proofe 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 oftentymes 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 proofe of it. And as a wyſe man wyll take plentye of counſel afore hand what ſoeuer need, ſo a ſhooter ſhulde haue alwayes. iii. or. iiii. bowes, in ſtore, what ſo euer chaunce.

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

Tox. Therefore ſhall I tell you ſome tokens in a bowe, that you ſhal be the ſeeldomer deceyued. If you come into a ſhoppe, and fynde a bowe that is ſmall, long, beauy 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 woorkynge, be muche what after one maner, for ſuch oftentymes 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 ſomtyme, are for ye moſt parte, very brittle. Of the makynge of the bowe, I wyll not greatly meddle, leſte I ſhoulde ſeeme to enter into an other mannes ocenpation, whyche I can no ſkyll of. Yet I woulde deſyre all bowyers to ſeaſon theyr ſtaues well, to woorke them and ſynke them well, to giuc 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 iourny men whiche labour more ſpedily to make manye bowes for theyr owne monye ſake, than they woorke dilligently to make good bowes, for the common welth ſake, not layinge before theyr eyes, thys wyſe prouerbe.

Sone ynough, if wel ynough.

Wherwyth euere honeſt handye craſtes 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 haſtineſſe 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 chefe woode, nor yet to well ſeaſoned or truly made, wyth hetynges and tillerynges, 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 angrye wyth me for ſpekynge thus, but thoſe which finde them ſelfe touched therin: which ought rather to be angrye wyth them ſelfe for doynge ſo, than to be miſcontent wyth me for ſaynge ſo. And in no caſe they ought to be diſpleaſed wyth me, ſeinge this is ſpoken alſo after that forte, 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 bonghe 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 chyldren and yonge beginners it maye ſerue well ynoughe. The plante proueth many times wel, yf it be of a good and elene groweth, and for

the pith of it is quieke 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 cuen 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 fayd 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 giuc yf it be a good bowe. For a good bow twiſe paide 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 byinge 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, leſte 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 cunnynge, and truſtie woorkeman, whyche ſhall cut hym ſhorter, and pike hym and dreſſe hym fytter, make hym comme rounde compace euery where, and whippyng at the endes, but with diſcretion, leſt he whyp in ſunder or els freete, ſoner than he is ware of, he muſt alſo lay hym ſtreght, 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.

Phi. 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 quycke 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 cunnynge archers very often put your selues vnto, beynge verye Englyshe men, neuer ceasynge piddelynge about your bowe and shaftes whan they be well, but eyther with shortyng and pikyuge your bowes, or els with newe fetheryng, peecynge and headinge your shaftes, can neuer haue done vntyll they be starke nought.

Tox. 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 thynge muste alwayes haue more than it neadeth, or elles it wyll not waxe better and better, but euer decaye, and be worse and worse. Newe ale if it runne not ouer the barrell whan it is newe tunned, wil sone leafe his pith, and his head afore he be longe drawen 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, seeldome or neuer proueth well, euen so that bowe whyche at the fyrste byinge, wythout any more proose and trimmynge, is fit and easie to shoote in, shall neyther be profitable to laste longe nor yet pleasaunt to shoote well. And therfore as a younge horse full of corage, wyth handlynge and breakinge, is brought vnto a sure pace and goynge, so shall a newe bowe fresshe and quieke of caste, by sinkyng and cuttyng, be brought to a stedfast shootyng. And an easie and gentle bow whan it is newe, is not muche vnlyke a soste spirited

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

And suche a perfite bowe, whiche neuer wyll deceyue a man, excepte a man deceyue it, must be had for that perfecte ende, whyche you looke for in shootinge.

Phi. Well Toxophile, I see wel you be cunninger in this gere than I: but put case that I haue thre or fower suche good bowes, pyked and dressed, as you nowe speke of, yet I do remembre yat manye learned men do saye, that it is casier to gette a good thynge, than to saue and keepe a good thyng, wherfore if you can teache me as concernyng that poynte, you haue satisfyed me plentifullye as concernynge a bowe.

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

Whan you haue broughte youre bowe to suche 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 slyppery 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 whan you shoote, of youre shaft hedes, dagger, knyues, or agglettes, lest they race your bowe, a thing as I sayde before, bothe vnsemely 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 bowecase (this I dyd not promise to speake of,

bycause it is without the nature of shoot- Bowcase.
ynge, or els I shoulde truble me wyth other thinges infinite more: yet feing it is a sauegarde for the bowe, somethynge I wyll saye of it) youre bowe-case 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 strayte that scarse they can be thrust in, for that woulde laye them on syde and wynde them. A bowecase of ledder, is not the best, for that is ofttymes moyste which hurteth the bowes very much. Therfore I haue sene good shooters which would haue for euerye bowe, a fere case made of wollen clothe, and than you maye putte. iii. or. iiii. of them so cased, into a ledder case if you wyll. This wollen case shall bothe kepe them in sunder, 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 chaunseth to breake his bowe commonly. iiii. wayes, by the strynge, by the shaste, by drawyng to far, and by sreates; By the stryng as I sayde afore, whan the strynge is eyther to shorte, to long, not surely put on, wyth one wap, or put croked on, or shorne in sundre wyth an euell nocke, or suffered to tarye ouer longe on. Whan the stryng sayles 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. Therfore a bowe that foloweth the strynge is least hurt with breakyng of strynges. By the shaste 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 ſtrynge ſlyppes wythoute the nocke for wydeneſſe, than you poule it to your care 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 nothynge in it to ſtop the violence of it.

Thys kynde of breakynge is mooſte periloufe 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 ſhootynge 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 rifen 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 drawynge, brake it.

Theſe tokens eyther alwayes be trewe or els verye ſeldome myſſe.

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. Freetes be in a ſhaft as well as in a bowe, and they be muche lyke a Canker, crepynge and encreaſynge 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 freetes 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. Freates be fyrſt litle pincheſe, the whych when you perceaue, pike the places about the pinches, to make them ſomewhat weker, and as

Freates.

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 freatynge.

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 beate 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 staffyshe, or a mans hande any thynge boote 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 cuttyng out of freates wythe all maner of pecynge of bowes I wyll cleane exclude from perfite shootynge. 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, verye 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 synde it, bothe lesse charge

and more pleaſure to ware at any tyme a couple of ſhyllynges of a new bowe than to beſtowe. x. d. of peacynge an olde bowe. For better is coſte vpon ſomewhat worth, than ſpence vpon nothing worth. And thys I ſpeke alſo bycauſe you woulde haue me referre all to perfitneſſe in ſhootynge.

Moreouer there is an other thynge, whyche wyl ſone cauſe a bowe be broken by one of the. iii. wayes whych be firſt ſpoken of, and that is ſhotyng in winter, when there is any froſte. Froſte is whereſoeuer is any wateriſh humour, as is in al woodes, eyther more or leſſe, and you knowe that al thynges froſen and Iſie, wyl rather breke than bende. Yet if a man muſt nedes ſhoote at any ſuche tyme, lette hym take hys bowe, and brynge it to the fyer, and there by litle and litle, rubbe and chafe it with a waxed clothe, whiche ſhall bring it to that poynt, yat he maye ſhote ſafelye ynough in it. This rubbyng with waxe, as I ſayde before, is a great ſuccour, agaynſt all wete and moyſtneſſe.

In the fyeldes alſo, in goyng betwyxt the pricks eyther wyth your hande, or elles wyth a clothe you muſte keepe your bowe in ſuche a temper. And thus muche as concernynge youre bowe, howe fyrſte to knowe what wood is beſt for a bowe, than to choſe a bowe, after to trim a bowe, agayne to keepe it in goodneſſe, laſte of al, howe to ſaue it from al harm and euylneſſe.

And although many men can faye more of a bow yet I truſt theſe thynges be true, and almoſte ſufficient for the knowlege of a perfecte bowe.

Phi. Surelye I belene ſo, and yet I coulde haue hearde you talke longer on it: althogh I can not ſe, what maye be fayd more of it. Therfore excepte you wyll pauſe a whyle, you may go forwarde to a ſhafte.

Tox. What ſhaftes were made of, in oulde tyme authours do not ſo manifeſtlye ſhewe, as of bowes. Herodotus doth tel, that in the ſlood of Nilus, ther was a beaſt, called a water horſe, of whoſe ſkinne after it was dried, the Egyptians made

Hero. eutep.

shaftes, and dartes on. The tree called *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, Sen. Hipp. 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 describynge the mightie hoost of Xerxes doth tell that thre great contries vsed shaftes 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 halfe, as Arrianus doth saye, or at the least a yarde. as Q. Curtius doth saye, and therfore they gaue ye greater strype, 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 Polym. Arrianus. 8. Q. Curt. 8.

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 vse, 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 seuerallye spoken of.

¶ Steles be made of dyuerse woodes. as.

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

Aſſhe.
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 thoughe 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 ſhootynge.

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 elene, as clothe cut ouertwhart and agaynſte the wulle, can neuer hooſe a manne cleane. A knottye ſtele maye be ſuffered in a bygge ſhafte, but for a lytle ſhafte it is nothynge fit, bothe bycauſe it wyll neuer flye far, and beſydes that it is euer in danger of breakynge, 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 whirlynge plat in the water, the mouynge ceaſethe when it commethe at the whyrlynge 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 mouynge. Therfore 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, ſly far or ſtand ſurely in any wedder. Now howe big, how ſmall, how benye, how lyght, how longe, how ſhort, a ſhafte ſhoulde be particularlye for euerye man (ſeynge 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 ſygures fyt for euery matter, but cuen as the man and the matter requyreth ſo the fytteſt to be vſed. Therfore as concernynge thoſe contraryes 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 exceedynge. 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 ſhootynge, but in all other thynges that euer man goeth aboute, as in eatynge, taulkynge, and all other thynges lyke, whych matter was onſe excellentlye diſputed vpon, in the Scooles, you knowe when.

And to offend, in theſe contraryes commeth much yf men take not hede, throughe the kynd of wood, wherof the ſhaft is made: Ffor ſome wood belonges to ye excedyng 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 bolow, ſtarting, ſtudding, gaddynge ſhaftes. But Birche, Hardbeme, ſome Ooke, and ſome Aſſhe, beynge bothe ſtronge ynoughe to ſtande in a bowe, and alſo lyght ynoughe to flye far, are beſt for a meane, whiche is to be ſoughte 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

ſo weeke, that the lowſe 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. Therfore 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, prouyde and fyt himſelfe there-after. Yet as concerning ſheaffe Arronſe 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, therfore Aſſhe being both ſwyfter and heuier is more fit for ſheaſe 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 merrye fellowes bobtayles, be fit for them whiche ſhote vnder hande bycauſe they ſhoote wyth a ſofte lowſe, and ſtreſſes not a ſhaft 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 ſhaſte muſt be made rounde nothynge ſlat 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 thynge. And therfore 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 dyuerſly made, for ſome be greate and full, ſome hanſome and lytle, ſome wyde, ſome narow, 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 brekynge. The hanſome and lytle nocke wyll go elene awaye frome the hand, the wyde nocke is noughte, both for breakyng of the ſhafte and alſo for ſoden ſlyppynge oute of the ſtrynge when the narrowe nocke doth auoyde bothe thoſe barmes. The depe and longe nocke is good in warre for ſure kepyng in of the ſtrynge. 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 concernynge a hoole ſtele.

Peecynge of a ſhafte with braſell and holie, or other heauy woodes, is to make the ende compaſſe beauy with the fethers in fliyng, 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 ſtraygh t.

Two poyntes in peecing be ynough, leſt the moyſtnes of the earthe enter to moche into the peecinge, 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

lytle 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 ſuche peecing 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 leeſe it, and therfore 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 thynge by my iudgement, more coſtlye than nedefull.

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

Phi. I woulde neuer haue thought you could haue fayd halfe ſo muche of a ſtele, and I thynke as concernyng the litle fether and the playne head, there is but lytle to faye.

Tox. 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 oulde gooſe, and a yonge gooſe: a gander, or a gooſe: a fennye gooſe, or an vplandiſh gooſe. Againe 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 fettyng 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 ſherynng, whether high or lowe, whether ſomewhat ſwyne backed (I muſte vſe

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

Phi. Surely Toxophile, I thynke manye fletchers (although daylye they haue these thinges in vre) if they were asked sodeynly, what they coulde 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 syrst whether any other thyng may be vsed for a fether or not.

Tox. That was ye syrste 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. canses, syrste 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, stoore 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 dearl shafte (as I knowe some good Archers haue vsed) or a ducke 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 Pecock fether doth seldome kepe vp ye shaft eyther ryght or leuel, it is so roughe and heuy, so that many men which haue taken them vp for gayenesse, hathe layde them downe agayne for

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

Phi. 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.

Phi. Hercules whyche had hys ſhaftes fethered with Egles fethers as Heſiodus dothe faye. Hesiod. in Scuto. Her.

Tox. Well as for Hercules, ſeynge nether water nor lande, heauen nor hell, coulde ſcarſe contente hym to abyde in, it was no meruell thoughe a ſely poore gouſe fether could not pleſe 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 ſlepynge and wakynge. What prayſe ſo euer is gyuen to ſhootynge the gouſe may chalenge 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 fytte onelye for wrytyng.

Philo. 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 Romaynes I trowe Philologe not ſo muche bycauſe a gouſe wyth cryinge ſaued theyr Capitolium and head toure wyth their golden Iupiter as Propertius doth ſay very pretely in thys verſe.

Anſeris et tutum uoce fuiſſe Iouem.
Id eſt.
Theues on a night had ſtolne Iupiter, had a gouſe not a kekede. Propertius

Dyd make a golden gouſe and ſet hir in the top of ye Capitolium, and appoynted alſo the Cenſores to alow out of ye common butebe yearly ſtipendes for ye findinge of certayne Geeſe, ye Romaynes did not I faye giuc al thys honor to a gouſe Liuius 1. Dec. 5.

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 ſoloweth 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 conſydered in a gooſe and a gander. A fenny gooſe, euen as her fleſh is blacker, ſtoorer, vnholſomer, 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 ſlight, 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 ſommewhat to be looked on: for a good whyte, you haue ſometyme an yll greye. Yet ſurelye 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 drawen for haſtineſſe, but pared cuen and ſtreyghte 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 enen on vpon the ſtele. This thing if a man take not heede on, he maye chaunce haue cauſe to faye ſo of his fletcher, as in dreſſinge of meate is communelye ſpoken of Cookes: and that is, that God ſendeth vs good fethers, but the deuyll noughtie Fletchers. Yf any fletchers heard me faye thus, they wolde not be angrye 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 faying 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 foundacion and grounde, wherin nature hath fet euerye 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 diners 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 forte, yat it maye turne

rounde in flyinge. And here I consider the wonderfull nature of shootynge, whiche standeth all togyther by that fashion, which is molte 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 somwhat rounde, the shafte in flyenge, muste turne rounde, and if it flye far, it flyeth a rounde compace. For eyther aboue or benethe a rounde compace, hyndereth the flyinge. Moreouer bothe the fletcher in makynge your shafte, and you in nockynge your shafte, muste take heede that two fethers equallye runne on the bowe. For yf one fether runne alone on the bowe, it shal quickely be worne, and shall not be able to matche with the other fethers, and agayne at the lowse, yf the shafte 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 shere a shafte hyghe or lowe, muste be as the shafte 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 furer for daunger of wether, and fitter for smothe fliing. Agayn to shere 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 fliynge of his owne nature, and al maner of triangle fashion, (the sharpe poynte goyng before) is also naturally apte for quycke entrynge, and therfore fayth Cicero, that cranes taught by nature, obserne in flyinge a triangle fashion alwayes, bycause it is so apte to perce and go thorowe the ayer wythall. Laste of all pluckynge of fethers is noughte, for there is no fuerty in it, therfore let euery archer haue such shaftes, 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

De nat. deor.

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

Phi. I thynke ſurelye you haue ſo taken vp the matter wyth you, yat you haue lefte nothynge behinde you. Nowe you haue brought a ſhafte to the head, whiche if it were on, we had done as concernyng all inſtrumentes belongyng to ſhootynge.

Tox. Neceſſitie, the inuentour of all goodneſſe (as all authours in a maner, doo faye) amonges all other thinges inuented a ſhaft heed, firſte to ſane 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, bathe 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 nothynge for neither vſe. Therfore 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 diners matters, but alſo of diners 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, ſlewe 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 therfore ſhoters at that tyme to carry their ſhaftes withoute heedes, vntill they occupyed them, and than

fet on an heade as it apereth in Homer the. xxi. booke *Odyſſei*, 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 beades, bothe of iron and braſſe. Odysse. 21.

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

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 beades is diners and that of olde tyme two maner of arrowe beades ſayeth Pollux, was vſed in olde tyme. The one he calleth ὄγκινος deſcrybynge it thus, hauyng two poyntes or barbes, lookyng backewarde to the ſtele and the fethers, which ſurely we call in Engliſhe a brode arrowe head or a ſwalowe tayle. The other he calleth γλωχὶς, hauing. ii. poyntes ſtretchyng forwarde, and this Englyſh men do call a forkehead : bothe theſe two kyndes of beades, were vſed in Homers dayes, for Teucer vſed forked beades, ſayinge thus to Agamemnon.

Eighte good ſhaſtes haue I ſhot ſithe I came, eche one wyth a forke heade. Iliad. 8.

Pandarus heades and Vlyſſes beades 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 mennes had but twoo. Plutarchus in Crasso The Parthyans at that great battell where

they ſlewe ritche Craſſus and his ſonne vſed brode Arrowe beades, whyche ſtacke ſo fore that the Romaynes could not poule them out agayne. Commodus the Emperoure vſed 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 beynge lyghter they flee a great deele the falter, 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 thynge that enters by a turnynge 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 thynge 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 entrynge. Herodia. 1

Phi. 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 quickely, except it be to haſte his death ſpedely? thus beades 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 beades for war which beare fyre in them, and ſcripture alſo ſpeaketh ſomwhat 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 fet it on fyre and ſhoote them, whych thyng done by many Archers fet all the places on fyre, whych were of matter to burne; and beſydes that dafed the men wythin, ſo yat they knewe not whyther to turne them. But to make an ende of all beades for warre I woulde wyſhe that the head makers of Englande ſhoulde make their ſheafe arrowe beades more harder poynted then they be: for I my ſelfe haue fene of late ſuch beades fet vpon ſheafe Arrowes, as ye officers yf they had fene them woulde not haue bene content wyth all.

Pollux. 7. Psal. 7. Hero. Vran.

Now as concernyng beades for pryckyng, which is oure purpoſe, there be dyuerſe kyndes, ſome be blonte heades, ſome ſharpe, ſome both blonte and ſharpe. The blont beades men vſe bycauſe they perceaue 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 lowſe 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. Therfore a blont hede in a caulme or downe a wind is very good, otherwyſe none worſe.

Sharpe beades 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 ſettyng 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 hurtynge, whyche thynge of all other wyll ſoneſt 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 perceyuynge the commoditie of both kynde of beades 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 beades 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 ſpone beades, for a certayne lykeneſſe that ſuche beades 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 wythal, 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 forwarde, breketh the wether as al other ſharpe thynges doo. So the blonte ſhoulder ſeruethe for a ſure lengthe kepynge, 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.

Phi. But is there no cunning as concerning ſetting on of ye head?

Tox. Wel remembred. But that poynt belongeth to fletchers, yet you may deſyre hym to ſet youre heade, full on, and cloſe on. Ful on is whan the wood is be[n]t hard vp to the ende or ſtoppynge of the heade, cloſe on, is when there is leſte wood on euerye ſyde

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 hurtynge. Stoppynge of heades eyther wyth leade, or any thynge els, shall not nede now, bycause euery siluer spone, or showldred head is stopped of it selfe. Shorte heades be better than longe: For firste the longe head is worse for the maker, to fyle strayght compace euery waye: agayne it is worse 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 sere archer ought, to prouyde for hym selfe. 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 kepynge of a lengthe, I wyll deferre them to that place, and now we will come, (God wyllyng) 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.

Tox. 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 yonthe. Yonge trees in gardens, which lacke al feuses, 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 moste 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 yonthe, 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 fyelde, 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 foundacion of youth, after the example of this worſhipful man in bringyng vp chyldren in the Booke and the Bowe: by whiche two thynges, the hole common welth both in peace and warre is chefelye 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 warſe than he myght, if he were taught.

Phi. 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 yonthe can be excellent in it. And I ſuppoſe the ſame reſon woulde diſcourage many other mo, yf they hearde you talke after this forte.

Tox. This thyng Philologe, ſhall diſcourage no man that is wyſe. For I wyll proue yat wiſdome 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 learnynge any thinge, wherof procedeth at the laſte excellency and perfectneſſe.

A man maye by wiſdome 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 vnderneth 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 ſhootynge.

And in ſtede of the feruente deſyre, which prouoketh a chylde to be better than hys felowe, lette a man be as muche ſtirred vp with ſhameſaſtnes to be worſe than all other. And the ſame place that feare hathe in a chylde, to compell him to take peyne, 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 ſhootynge, maye a man be taughte by weake bowes, Shameſaſtneſſe 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, ſhall attayne to perfectneſſe therein.

Phi. This communication Toxophile, doeth pleaſe me verye well, and nowe I perceyue that moſte generally and chefly yonthe muſte be taughte to ſhoote, and ſecondarilye no man is debarred therfrom excepte it be

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

Therfore seyng I wyll be glad to folowe your counſell in choſynge my bowe and other inſtrumentes, and alſo am aſhamed that I can ſhote no better than I can, moreouer hauynge ſuche a loue toward ſhotynge by your good reaſons to day, that I wyll forſake no labour in the exerciſe of the ſame, I beſeche you imagyn that we had bothe bowe and ſhaftes here, and teache me howe I ſhould handle them, and one thynge I deſyre you, make me as fayre an Archer as you can.

For thys I am ſure in learnynge all other matters, nothynge is broughte to the mooſt profytable vſe, which is not handled after the mooſt cumlye faſhion. As maſters of fence haue no ſtroke fit ether to hit an other or elſe to defende hym ſelfe, whyche is not ioyned wyth a wonderfull cumlineſſe. A Cooke can not chop hys herbes neither quickelye nor hanſomlye excepte he kepe ſuche a meſure with hys choppynge kniues as woulde delyte a manne both to ſe hym and heare hym.

Euerye hand craft man that workes beſt for hys owne profyte, workes moſt ſemelye to other mens fight. Agayne in buyldynge a houſe, in makynge a ſhyppe, euery parte the more hanſomely, they be ioyned for profyt and laſte, the more cumlye they be faſhioned to euery mans ſyght and eye. Nature it ſelfe taught men to ioyne alwayes welfauouredneſſe with profytableneſſe. As in man, that ioynt or pece which is by anye chaunce depriued of hys cumlyneſſe the fame is alſo debarred of hys vſe and profytableneſſe.

As he that is gogle eyde and lokes a ſquinte hath both hys countenaunce clene marred, and hys ſight fore blemmyſhed, and ſo in all other members lyke. Moreouer what tyme of the yeare bryngeth mooſte profyte wyth it for mans vſe, the fame alſo couereth and dekketh bothe earthe and trees wyth mooſt cumlyneſſe for mans pleaſure. And that tyme whych taketh

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 nothynge eles but cumlynesse, as al Philosophers do agree in opinion, therfore seynge 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.

Tox. Trewlye Philologe as you proue verye well in other matters, the best shootynge, is alwayes the moost cumlye shootynge but thys you know aswell as I that Crassus shewethe in Cicero that as cumlinesse is the chefe poynt, and most to be fought 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 should 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 learnynge 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 beholdynge them conceyued and drewe out suche an Image that it far exceded al other, bycause the comelinesse of them al was broughte in to one moost perfyte comelinesse: So lykewyse in shotynge 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 shootynge that Hewe Prophete the Kynges seruaunte hath and as my frendes Thomas and Rause Cantrell doth vse with the moost semelye facyons that.

m. 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.

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

Tox. 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 vnſpeakeable, vnſearcheable and ſo forth: Euen lykewyſe can I faye 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 ſhootynge that there ſhall be left no thynge behynde but fayre ſhootynge. 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 ſtandynge, nockynge, drawynge, howldynge and lowſynge, the whych I wyll go ouer as ſhortly as I can, deſcribynge 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 ſhootynge wythoute teachynge. Vſe and cuſtome ſeparated from knowlege and learnynge, doth not onely hurt ſhootynge, but the mooſt weyghtye thynges in the worlde beſide: And therfore I maruayle moche at thoſe people whyche be the mayneteners of vſes withoute knowlege hauynge no other worde in theyr mouthe but thys vſe, vſe, cuſtome, cuſtome. Suche men more wylful than wyſe, beſide other diſcommodities, take all place and occaſion from al amendment. And thys I ſpeake generally of vſe and cuſtome.

Whych thynge 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 therfore chylderne

more eaſly and ſoner 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 vſes, than they haue laboure afterwarde to come to good ſhootynge.

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

Some ſhooteth, his head forwarde 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 doyng 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 thoughe they woulde tourne about, and blyſſe all the feelde: Other heaue theyr hand nowe vp nowe downe, that a man can not deceme 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 thoughe 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 thoughe he woulde ſhoote at a rouynge marke, and by and by he lifteth his arme vp pricke heyghte. An other maketh a wrynchinge 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 forwarde hys lefte legge, and draweth backe wyth head and ſhowlders, as thoughe he pouled at a rope, or els were afrayed of ye marke. An other draweth his ſhafte well, vntyll wythin. ii.

fyngers of the head, and than he ſtayeth a lyttle, to looke at hys marke, and that done, pouleth it vp to the head, and lowſeth: 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 quickely, ſumme holde ouer longe, ſumme let go ouer ſone.

Summe fette 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 ſyde, of his face, with his drawynge hand.

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

Summe ſtampe forwarde, and ſumnie leape backwarde. All theſe faultes be eyther in the drawynge, or at the looſe: 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 cryinge after the ſhafte, and ſpeakynge woordes ſcarce honeſt for ſuche an honeſt paſtyme.

Suche woordes be verye tokens of an ill mynde, and manifeſte ſignes of a man that is ſubiecte to inmeaſurable affections. Good mennes cares do abhor them, and an honeſt man therfore 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 backewarde 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 ſyde, to poule in his ſhafte ſtraygh̄t. One lifteth vp his beele, and ſo holdeth his foote ſtill, as longe as his ſhafte flyeth. An other caſteth his arme backewarde after the lowſe. And an other ſwynges hys bowe aboute hym, as it were a man with a ſtaffe to make roume 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 ſuche a perfyte cumlyneſſe can not be expreſſed wyth any precepte of teachyng, as Cicero and other learned menne do faye, yet I wyll ſpeake (accordyng to my lytle knowlege) that thing in it, whych yf you folowe, although 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, lowſyng, done as they ſhoulde be done, make fayre ſhootynge.

Standynge.

The fyrſte poynte is when a man ſhoulde ſhote, to take ſuche footyng and ſtandyng as ſhal be both cumlye to the eye and profytable to hys vſe, ſettyng hys countenaunce and al the other partes of hys bodye after ſuche a behauiour 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 haſtely 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, leſte he ſloupe to muche whyche is vnſemelye, nor yet to nere

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 onelye dylygente hede gyuyng, to fet hys ſhafte neyther to hye nor to lowe, but euen ſtreyght ouertwharte hys bowe, Vnconſtante nockynge maketh a man leefe 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 brekynge, 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 lefte pap hindred theyr ſhootynge at the lowſe they cut it of when they were yonge, and therfore 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 care be better, an excellente wryter in Greke called Procopius doth faye hys mynde, ſhewyng yat the oulde faſhyon in drawing to ye pap was nought of no pithe, and therfore faith Procopius: is Artyllarye diſprayſed in Homer whych calleth it ἀνίδυον. I. Weake and able to do no good. Draw- Procopius Hist. Pers

yng to the eare he prayseth greatly, whereby men shoote bothe stronger and longer: drawynge therfore to the care is better than to drawe at the breste. And one thyng commeth into my remembraunce nowe Philologe when I speake 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 crosbowes came fyrst vp, of the which I am sure a man shall finde lytle mention made on in any good Authour.

Crosbowes.

Leo the Emperoure woulde haue hys souldyers drawe quycklye in warre, for that maketh a shaft flie a pace. In shootynge at the pryckes, hasty and quieke drawing is neyther sure nor yet cumlye. Therfore to drawe easely and vniformely, that is for to saye not waggyng your hand, now vpwarde, now downewarde, but alwayes after one fashion vntil you come to the rig or shouldring of ye head, is best both for profit and semelinesse, Holdynge must not be longe, for it bothe putteth a bowe in ieopardy, and also marreth a mans shoote, it must be so lytle yat it may be perceyued better in a mans mynde when it is done, than seene with a mans eyes when it is in doyng.

Holding.

Lowsynge.

Lowsynge mulle be muche lyke. So quycke and hard yat it be wyth oute all girdes, so softe and gentle that the shafte flye not as it were fente out of a bow cafe. The meane betwixte bothe, whyche is perfyte lowsynge is not so hard to be folowed in shootynge as it is to be descrybed in teachyng. For cleane lowsynge you must take hede of hyttynge any thynge aboute you. And for the same purpose Leo the Emperour would haue al Archers in war to haue both theyr beades pouled, and there berdes shauen leste the heare of theyr heades shuld stop the syght of the eye, the heere of theyr berdes hinder the course of the strynge.

Leo.

And these preceptes I am sure Philologe yf you folowe in standyng, nockyng, drawynge, holdynge, and lowsynge, shal bryng you at the last to excellent fayre shootynge.

Phi. 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 teachynge not followed, doeth euen as muche good as bookes neuer looked vpon. But nowe ſeing you haue taught me to ſhote fayre, I praye you tel me ſomwhat, how I ſhould ſhoote nere lefte that prouerbe myght be fayd iuſtlye of me ſometyme. He ſhootes lyke a gentle man fayre and far of.

Tox. He that can ſhoote fayre, lacketh nothyng but ſhootyng ſtreyght and kepyng of a length wherof commeth hyttynge 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 kepynge of a lengthe, I wyll ioyne them togyther, ſhewinge what thinges belonge to kepynge of a lengthe, and what to ſhootynge ſtreyght.

The greateſt enemy of ſhootyng is the wynde and the wether, wherby true kepyng a lengthe is chefely hindred. If this thing were not, men by teaching might be brought to wonderful neare ſhootynge. 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 ſhotynge are vnder the rule and wyll of the wether, as ſaylynge on the ſea. And lykewiſe as in ſayling, the chefe 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

Wynde and wether.

the marke, wil labour to come as nigh as they can. All thinges in this worlde be vnperfite and vnconstant, therfore let euery man acknowlege hys owne weakeneſſe, in all matters great and ſmal, weyghtye and merye, and glorifie him, in whome only perfyte perfitneſſe is. But nowe ſir, 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 wynninges 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 ſyde booles 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 conſidering neyther fayer nor foule, ſtandynge nor nockynge, fether nor head, drawynge nor lowſyng, 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 nothynge 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 chaungynge his courſe, or poullynge downe his hye toppes and brode fayles, beyng glad to eſchue as muche of the wether as he can: Euen ſo a good archer wyl fyrſt wyth dilligent vſe and markynge 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 kepynge, or els in ſtreyght ſhotynge, and ſo with chaunging his ſtandynge, or takynge an other ſhaſte, the whiche he knoweth per-

ſytlye to be fitter for his pourpoſe, 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 gyuynge, than the wether to rule hys ſhafte by any ſodayne chaungyng.

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

Thus, as concernynge the wether, a perfyte archer muſte firſte learne to knowe the ſure flyghte of his ſhaftes, 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 decreaſe and diminiſhing of it, whan it ceaſeth. Thirdly, theſe thinges knowen, and euery ſhoote diligentlye 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 fame ſhall iuſte footynge reſtore agayne to hys ſhoote.

Thys thynge well knowen, and diſcretelye handeled in ſhootynge, bryngeth more profite and commendation and prayſe to an Archer, than any other thynge 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 Euentyde, 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 conſydering 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 feas: 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 gyne 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 perfitly for what matter and for what tyme he is mooſt apte and fit. Yf men woulde go aboute matters whych they ſhould 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 thynge 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 fytter to be clerkes. And thys peruerſe iudgement of ye worlde, when men meſure them ſelfe a miſſe, bringeth muche myſorder 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 thynge ſo much as learnynge, bycauſe commonlye thoſe whych be vnfitteſt for learnyng, be cheyfly ſet to learnynge.

As yf a man nowe a dayes haue two ſonnes, the one impotent, weke, ſickly, liſpynge, ſtuttynge, and ſtamerynge, or hauynge any miſſhape in hys bodye: what doth the father of ſuche one commonlye ſaye? This boye is fit for nothynge 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 menues diſcretion 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 learnynge 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 buſineſſes.

This peruerſe iugement of fathers as concernynge 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 knyse 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 risraffe of the worlde, to make those instrumentes of, wherwithal 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 vnsemely 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 glasses, 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 florish therafter. Whan this is done, than muste euery man beginne to be more ready to amende hym selse, than to checke an other, measuryng their matters with that wise prouerbe of Apollo, *Knowe thy selse*: that is to saye, learne to knowe what thou arte able, fitte, and apt vnto, and solowe that.

This thinge shulde be bothe cumlie to the common wealthe, and moost profitable for euery one, as doth appere very well in all wife menues 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 agreable to their gere. Therfore if the wether be to fore, and vnfit for your shootynge, leaue of for that daye, and

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

Phi. This communication of yours pleaſed me ſo well Toxophile, that ſurelye I was not haſtie to calle you, to deſcrybe forthe 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.

Tox. 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 forwarde in deſcrybyng the wether, as concernynge 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 whiſkynge 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 Plage 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, beynge not very great, a great deale aboue. xiiii. ſcore.

The winde is ſumtyme playne vp and downe, whiche is commonly moſte certayne, and requireth 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 lofte, ſumtyme hard by the grounde: Sumtyme it bloweth by blaſtes, and ſumtyme it continueth al in one: Sumtyme ful ſide

wynde, sumtyme quarter with hym and more, and lykewyse agaynst hym, as a man with castynge vp lyght grasse, 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 syne, and subtile, yet this experience of the wynde had I ones my selse, and that was in the great snowe that sell. iiii. yeares agoo: I rode in the hye waye betwixt Topcliffe vpon Swale, and Borowe bridge, the waye beyng sumwhat trodden afore, by waye sayrynge men. The seeldes 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 crusted aboue. That morning the sun shone bright and clere, the winde was whistelinge a lofte, and sharpe accordynge to the tyme of the yeare. The snowe in the hye waye laye lowse and troden wyth horse seete: so as the wynde blewe, it toke the lowse snow with it, and made it so slide vpon the snowe in the selde whyche was harde and crusted 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 selde at ones. Sometyme the snowe woulde tomble softly, by and by it would slye wonderfull fast. And thys I perceyued also that ye wind goeth by streames and not hole togither. 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 slew a pace, and so contynewe somtyme swiftlyer sometime slowlyer, sometime broder, sometime narrower, as far as I coulde se. Nor it slewe 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 elene 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 perfitly that it is no meruayle at al thoughe men in a wynde leaſe theyr length in ſhooting, feying ſo many wayes the wynde is ſo variable in blowynge.

But ſeynge that a Mayſter of a ſhyp, be he neuer ſo cunnynge, by the vncertayntye of the wynde, leeſeth 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 vnſenſyble 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 lytle 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 grasse 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 agaynste 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 grasse caste vp shall slee that waye whyche in dede is the longer marke and deceyue quycklye a shooter that is not ware of it.

This experience had I ones my selfe at Norwytch in the chapel felde wythin the waulles. And thys waye I vsed in shootynge 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 grasse and so as well as I coulde, learned how the wynd stoode, 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 syde. And although you smile Philologe, to heare me tell myne owne fondenes yet seing you wil nedes haue me teach you somwhat in shotyng, I must nedes somtyme tel you of myne owne experience, and the better I may do so, by-cause Hippocrates in teachynge physike, vseth verye muche the same waye. Take heede also when you shoote nere the sea cost, 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

Hippo. De morb. vulg.

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.

Phi. 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 ſhall cauſe a man haue leſſe nede to marke the wether, and that is Ame gyuing.

Tox. Of gyuyng 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 diſprayſe. 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, enen 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 fene ſhaftes tumble a lofte, in a very fayer daye. There may be a fault alſo, in drawing or lowſynge, 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 ſhall you ſhoote the furer. Whan you haue taken good footing, than muſt you looke at your ſhafte, yat no earthe, nor weete be lefte vpon it, for ſo ſhould it leefe 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 leaſe

his lengthe. For suche thinges which chaunce euery shoote, many archers vse to haue summe place made in theyr cote, fitte for a lytle syle, a stone, a Hunfyshskin, 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 shafte is fit, than must you take your bow enen in the middes or elles you shall both leafe your lengthe, and put youre bowe in ieopardye of breakynge. Nockynge 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 compasse. 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 standynge iustely, houlde and nocke trewlye, drawe and lowse equallye, and kepe your compace certaynelye, you shall neuer misse of your lengthe.

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

Tox. No trewlye. And fyrste I wyll tell you what shystes 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 lide 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, worthye 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 croked: The experience of this thing is fene in payntynge, 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 therfore 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 quiuer with it, enen 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 almoſt to ye head, than they looke at theyr ſhafte, but at ye very lowſe, with a feconde ſight they fynde theyr marke agayne. This way and al other afore of me reherſed 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 ſtreght, 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 ſhotynge. The diuerſitie 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 ſtreyght. Surely ye he conſydered the nature of a mans eye, he wolde not wonder at it: For this I am certayne of, that no ſeruaunt 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 nothynge 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 thynge 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 feyghtynge, as I haue heard men ſaye. There euery parte ſtandynge in feare to haue a blowe, runnes to the eye for helpe, as yonge chyldren 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 backeward, it doth ſo: And that whyche is mooſt wonder of all the one man lookynge 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 thynge to remember and loke vpon: therfore an Archer maye be ſure in learnyng to looke at hys marke when he is yong, alwayes to ſhoote ſtreyghte. The thynges that hynder a man whyche looketh at hys marke, to ſhote ſtreyght, be theſe: A ſyde wynde, a bowe either to ſtronge, or els to weake, an ill arme, whan the fether runneth on the bowe to much, a byg breſted ſhafte, for

hym that ſhoteth vnder hande, bycauſe it wyll hobble a little breſted 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 twyſe 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 nothynge, 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 haning 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 leapynge 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 therfore 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 perfytly, yet as I ſuppoſe truelye you muſt take in good worthe, wherin if diners thinges do not all togyther pleaſe you, thanke youre ſelfe, whiche woulde haue me rather faulte in mere follye, to take that thynge 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 ſatiſfied. 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 ioynyng 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 whenſoeuer 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 œdibus Edouardi VVhytchurch.

Cum priuilegio ad impri-
mendum ſolum.

1545.

1. 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 goodneſs 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 unrewarded 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 συντομός 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 obsidione 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 Ascham'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 Honesta Disciplina.*

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 Britanniæ, 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 Ascham, does not appear ever to have been published.

