

TOXOPHILVS:

The Schoole, or partitions of Shoo-
ting containd in two bookes,
Written by *Roger Ascham*
And now newly
perused.

*Pleasant for all Gentlemen, and Yomen
of England for their pastime to reade,
and profitable for their use to
follow both in warre
and peace.*



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To all the Gentlemen and
Yomen of England.

BI A s the wyse man came to *Cresus* the rich King, on a time, when he was making new Ships, purposing to haue subdued by water the out Iles lying betwixt *Greece* and *Asia minor*. What newes now in *Greece*, sayth the King to *Bias*? None other newes but these, sayth *Bias*: that the Iles of *Greece* haue prepared a wonderfull company of horlemen to ouerrun *Lydia* withall. There is nothing vnder heauen sayth the King, that I would so soone wish, as that they durst be so bolde, to meete vs on the land with horse. And thinke you sayth *Bias*, that there is any thing which they would sooner wish, then that you should be so fonde, to meete them on the water with Ships? And so *Cresus* hearing not the true newes, but perceyuing the wise mans minde and counsell, both gaue then ouer making of his Ships, and left also behinde him a wonderfull example for all common wealthes to folow: that is, euermore to regard and set most by that thing wherunto nature hath made them most apt, and vse hath made them most fitte.

By this matter I meane the shooting in the long bow, for English men: which thing with all my hart I doe wish, and if I were of authoritye, I would counsell all the Gentlemen and Yomen of England, not to chaunge it with any other thing, how good soeuer it seeme to be: but that still according to the olde wont of England, youth should vse it for the most honest pastime in peace, that men might handle it as a most sure weapon in war.

¶ ij.

Other

To all the Gentlemen

Other strong weapons which both experience doth proue to be good, and the wisdom of the Kings Maiesly and his counsell provides to be had, are not ordayned to take away shooting: but that both, not compared together, whether should be better then the other, but so ioyned together, that the one should be alwayes an ayde and helpe for the other, might so strengthen the Realme on all sides, that no kinde of enemy in any kinde of weapon, might passe and goe beyond vs.

For this purpose I, partly prouoked by the counsell of some Gentlemen, partly moued by the loue which I haue alwayes borne toward shooting, haue written this little treatise, wherein, if I haue not satisfied any man, I trust he will the rather be content with my doing, because I am (I suppose) the first, which hath sayd any thing in this matter (and fewe beginnings be perfect, sayth wise men.) And also because if I haue sayd amisse, I am content that any man amend it, or if I haue sayd too little, any man that will, to adde what him pleaseth to it.

My minde is, in profiting and pleasing every man, to hurt or displease no man, intending none other purpose, but that youth might be stirred to labour, honest pastime, and vertue, and as much as lay in me, plucked from ydlenes, vnthrifty games, and vice: which thing I haue laboured only in this booke, shewing how fit shooting is for all kindes of men, how honest a pastime for the minde, how wholesome an exercise for the body, not vile for great men to vse, not costly for poore men to sustayne, not lurking in holes and corners for ill men at theyr pleasure, to misuse it, but abyding in the open sight and face of the world, for good men if it fault by theyr wisdom to correct it.

And heere I would desire all Gentlemen and Yomen to vse this pastime in such a meane, that the outragiousnes of great gaming should not hurt the honesty of shooting, which of his owne nature is alwayes ioyned with honesty: yet for mens faultes oftentimes blamed vn-

worthely,

and Yomen of England.

worthely, as all good things haue beene, and euermore shalbe. If any man would blame me, eyther for taking such a matter in hand, or else for writing it in the English tongue, this answere I may make him, that whē the best of the Realme thinke it honest for them to vse, I, one of the meanest fort, ought not to suppose it vile for mee to write: And though to haue written it in an other tongue, had bene both more profitable for my studie, and also more honest for my name, yet I can thinke my labour well bestowed, if with a little hinderance of my profit and name, may come any furtherance, to the pleasure or comodity of the gentlemen & yomen of England for whose sake I tooke this matter in hand. And as for the Latiner Greeke tooong, every thing is so excellently done in the, that none can do better: In the English tongue contrary, every thing in a maner so meanly, both for the matter and handling, that no man can doo worse. For therein the least learned for the most part, haue bene alwayes most ready to write. And they which had least hope in Latin, haue bene most bould in English: when surely every man that is most ready to talke, is not most able to write. He that will write well in any tooong, must follow this counsell of *Aristotle*, to speake as the common people do, to thinke as wise men do: and so should every man vnderstand him, and the iudgement of wise men alowe him. Many English Writers haue not done so, but vsing strange words, as Latin, French & Italian, do make all things darke and hard. Once I communed with a man which reasoned the English tongue to be enriched and encreased thereby, saying: Who will not prayse that feast, where a man shall drinke at a dinner both wine, ale, and beere? Truly (quoth I) they be all good, every one taken by himselfe alone, but if you put Malmesye and Sacke, redde wyne and white, ale & beere, and all in one pot, you shal make a drinke neither easy to be knowen, nor yet wholsome for the body. *Cicero* in following *Socrates*, *Plato*, and *Demosthenes*, encreased

¶¶. iij.

the

To all the Gentlemen

the Lattin tongue after an other sort. This way, because diuers men that write, do not knowe, they can neyther follow it, because of their ignorance, nor yet will prayse it, for euery arrogancy, two faultes, seldome the one out of the others company. English Writers by diuersity of time, haue taken dyuers matters in hand. In our Fathers time nothing was read, but booke of fayned cheualrie, wherein a man by reading, should be led to none other ende, but only to manslaughter and baudry. If any man suppose they were good enough to passe the time withall, he is deceyued. For surely, vaine words do worke no small thing in vayne, ignorant, and yong minds, specially if they be geuen to any thing therevnto of their owne nature. These booke (as I haue heard say) were made the most part in Abbayes, and Monasteries, a very like-lye and fit fruite of such an ydle and blinde kinde of ly-uing. In our time now, when euery man is geuen to knowe much, rather than to liue well, very many doo write, but after such a fashion, as very many do shoote. Some shooters take in hand stronger bowes, than they be able to maintayne. This thing maketh them sometyme to quer shoote the marke, sometyme to shoote far wyde, and perchance hurt some that looke on. Other that neuer learned to shoote, nor yet knoweth good shaft nor bowe, will be as busie as the best, but such one commonly plucketh downe a side, and crafty Archers which be against him, will be both glad of him, and also euer ready to lay and bet with him: it were better for such a one to sit downe than shoote. Other there bee, which haue very good bow and shafts, and good knowledge in shooting, but they haue beene brought vp in such euill fauoured shooting, that they can neither shoot fayre, nor yet neere. If any man will apply these thyngs together, shall not see the one far differ from the other. And I also amonges all other, in writing this litle treatise, haue folowed some yong shooters, which both wil begin to shoote for a litle money, and also will vse to shoote

and Yomen of England.

shoote once or twise about the marke for nought, afore they begin a good. And therefore did I take this litle matter in hand, to assay my selfe, and hereafter by the grace of God, if iudgement of wise men that looke on, thinke that I can do any good, I may perchance cast my shaft among other, for better game. Yet in writing this booke, some man will marueile perchance, why that I being an vnperfitt shooter, should take in hand to write of making a perfitt Archer: the same man peraduenture will marueile how a whetstone which is blunt, can make the edge of a knife sharp: I would the same man should consider also, that in going about any matter, there be foure things to be considered, doing, saying, thinking, and perfectnes: First, there is no man that doth so well, but he can say better, or else some men, which be now starke nought, should be too good: Againe, no man can vtter with hys tongue, so well as he is able to imagen with his minde, and yet perfectnes it selfe is far aboue all thinking. Then, seeing that saying is one step neerer perfectnes than doing, let euery man leaue marueyling why my word shall rather expresse, than my deede shall perfourme perfect shooting.

I trust no man will be offended with this litle Booke, except it be some Fletchers and Bowyers, thinking hereby that many that loue shooting, shalbe taught to refuse such noughty wares as they would viter. Honest Fletchers and Bowyers do not so, and they that be vnho-nest, ought rather to amend them selues for doying ill, than be angry with me for saying well. 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 that forsakeith to bye of hym a noughty knife: For as an Archer must be content that a Fletcher knowe a good shaft in euery poynt for the perfecter making of it. So an honest Fletcher will also be content that a shooter know a good shaft in euery poynt for the perfiter vsing of it: because the one knoweth like a Fletcher how to make

To all the Gentlemen, &c.

It, the other knoweth lyke an Archer how to vse it. And seeing the knowledge is one in them both, yet the end diuers, surely that Fletcher is an enemy to Archers and Artillery, which can not be content that an Archer knowe a shaft as well for his vse in shooting, as he himselfe should knowe a shafte for his aduantage in selling. And the rather, because shaftes be not made so much to be solde, but chiefly to be vsed. And seeing that vse and occupying is the ende why a shaft is made, the making as it were a meane for occupying, surely the knowledge in euery poynt of a good shaft, is more to be required in a shooter then in a Fletcher.

Yet, as I sayd before, no honest Fletcher will be angry with me, seeing I doo not teach how to make a shaft which belongeth only to a good Fletcher, but to knowe and handle a shaft, which belongeth to an Archer. And this little booke I trust, shall please and profit both parts: For good bowes and shaftes shall be better knowen to the commodity of all shooters, and good shooting may perchaunce be the more occupied to the profite of all Bowyers and Fletchers. And thus I pray God that all Fletchers getting theyr lyuing truely, and all Archers vsing shooting honestly, and all maner of men that fauour Artillery, may liue continually in health and merinesse, obeying their Prince as they should, and loving God as they ought, to whom for all thyngs be all honour and glory for euer.

Amen.

Roger Ascham.

The Table of the first Booke.

E Arnest businesse ought to be refreshed with honest pastime.	Folio. 1.
Shooting most honest pastime.	Folio. 2.
The inuention of Shooting.	Folio. 4.
Shooting fitte for Princes and great men.	4.
Shooting fitte for Scholers and Students.	6.
Shooting fitter for Students then any Musicke or Instruments.	7.
Ybuth ought to learne to sing.	8.
No maner of man doth or can vse too much shooting.	
Folio.	10.
Against vnlawfull games, and namely Cardes and Dyse.	
Folio.	12.
Shooting in warre.	17.
Obedience the best propertie of a souldiour.	18.
Reasons and authorities against shooting in warre, with the confutation of the same.	19.
God is pleased with strong weapons, and valiant feates of warre.	20.
The commoditie of shooting in Warre through the Hystories Greeke and Latine, and all nations Christian and Heathen.	21.
Vse of shooting at home causeth strong shooting in warre.	39.
Vse of shooting at home except men be apte by nature, and cunning by teaching, doth litle good at all.	31.
Lacke of learning to shoote causeth England lacke manye a good Archer.	33.
In learning any thing, a man must conete to be best, or else he shall neuer attayne to be meane.	34.





*In partitiones Sagittarij ROGERI ASCHAMI,
Gualterus Haddonus Cantabrigienſis
Regius.*

Mittere qui celes summa velit arte Sagittas,
Ars erit ex isto summa profecta libro,
Quicquid habent arcus rigidi, nervi, rotundi,
Sumere si libet, hoc sumere fonte licet.
Aschamus est author, magnam quem fecit Apollo,
Arte sua, magnum Pallas & arte sua.
Docta manus dedit hanc, dedit hunc mens docta libellum
Qua videt ars, usus visa parata fecit.
Optimus hac author quia tradidit optima scripta,
Conuenit hac nobis optima velle sequi.



The Table of the seconde Booke.

Hitting & marke by	Shooting freight. Keeping a length.	Both come partly	By know- ing things belonging to shoot- ing.	Proper for every seuerall mans vse Generall to all men	Harer. Shooting gloue. String. Botes. Shafies. Weather. Parke.
			By hand- ling things belonging to shoot- ing.	Without a man. Within a man.	Standing. Hocking. Drawing. Holding. Lowling. Bould courage. Auoyping all affection.

A

PHILOLOGVS. TOXOPHILVS.

Philologus. You study too sore Toxophilus, TOX. I will not hurt my selfe ouermuch I warrant you. P.H.I. Take heede you doe not, for two Philosophitions say, that it is neyther good for the eyes in so cleare a summe, nor yet houleome for the body, so soone after meate, to looke hypon a nians booke. TOX. In eating and stubbing I wil neuer follow any Philicke, for if I did, I am sure I should haue small pleasure in the one, and lesse courage in the other. But what newes haue you hither I pray you: P.H.I. Small newes truly, but that as I came on walking, I fortunely to come with three or foure that went to shoote at the prickes: And whē I sawe not you amonges them, but at the last espyed you looking on your booke heere so sadly, I thought to come and haile you with some communication, least your booke should runne away with you. For me thought by your waue- ring pace and earnest looking, your booke ledde you, not you it. TOX. In deede as it chaunced, my minde went faster then my secte, for I happened heere to reade in *Phedro Platonis*, a place that entreates wonderfully of the nature of soules, which place, whether it were for the passing eloquence of Plato, and the Greeke tongue: or for the high and godly description of the matter, kept my minde so occupied, that it had no leysure

In *Phedro*
Plat.

to

A. 1.

11

to looke to thy feete. For I was reading how some foules be-
ing well feathered, fiewe alwayes about brauen and beaue-
matters, other some hauing their feathers moued away, and
mouping, lanche downe into earthly things. P.H.I. I remem-
ber the place very well, and it is wonderfull sayd of Plato;
and now I see it is no maruile though your feete sayled
you, seeing your mind: fiewe so faste. T.O.X. I am glad
now that you letted me, for my head akes with looking on it,
and because you tell me so, I am very foy that I was not with
those good fellows you spake vpon, for it is a very fayre day
for a man to shote in. P.H.I. And me thinke you were a great
deale better occupied and in better company, for it is a very
fayre day for a man to goe to his booke in. T.O.X. All dayes
and weathers will serue for that purpose, and surely this occa-
sion was ill lost. P.H.I. But that cleare weather maketh cleare
minde, and it is best as I suppose, to spende the best time vpon
the best thinges: And me thought you shotte very well,
and at that marke, at which every good Scholler should most
busily shote at. And I suppose it be a great deale more plea-
sure also to see a soule flye in Plato, then a harte flye at the
pyckes. I graunt you, shooting is not the worst thing in the
worlde, yet if we shote, and tyme shote, we are not like to be
great winners at the length. And you know also we Schollers
haue more earnest and weighty matters in hand, not we be not
borne to pastime and play, as you knowe well enough who
sayeth. T.O.X. Yet the same man in the same place Philo-
loge, by your leave, doth admitt holosome, honest and man-
nerly pastimes, to be as necessary to be mingled with sadde
matters of the minde, as eating and sleaping is for the health
of the body, and yet we be borne for neyther of both. And A-
ristotle himselfe sayth, that although it were a fond and a chil-
dith thing to be too earnest in pastime and playe, yet both he
affirme by the authoritie of the olde Poete Epicharmus, that
a man may vse play for earnest matters sake. And in an other
place, that as rest is for labour, and mebedines for health, so
is pastime at times for sad and weighty studie. P.H.I. Hold
much in this matter is to be geuen to the authoritie epyer

M. Cic. in
Off.

Arist. de
moribus
10. 6.

Aristot.
Pol. 3. 3.

of Aristotle or Tully I can not tell, seeing sad men may well
enough speake merily for a mery matter, this I am sure,
which thing this saye wheate (God saue it) maketh mee re-
member, that those hus bandmen which rise earliest, and come
latest home, and are contente to haue their dinner and other
drinkinges brought into the fildes to them, for feare of loo-
sing of time, haue satter barnes in the haruell, than they which
will eyther sleepe at noone tyme of the day, or else make mery
with their neighbours at the ale. And so a Scholler that pur-
poseth to be a good hus band, and desireth to reape and enioy
much fruite of learning, must till and sowe thereafter. Our
best seede tyme, which be schollers, as it is very timely, and
when we be yong: so it endureth not ouer long, and therefore
it may not be let slippe one houre, our grounde is very harde,
and full of weeds, our hoyle wherewith we be mawen verpe
wilde as Plato sayth. And infinite other mo lettes, which will
make a thyspe scholler take heede how he spendeth his tyme
in sport and playe. T.O.X. That Aristotle and Tullye spake
earnestly, and as they thought, the earnest matter whiche
they entreate vpon, doth plainlye prouue. And as for your
hus bandrye, it was more probably tolde with apte wordes
proper to the thing, then throughly proued with reasons be-
longing to our matter. For contrarywise, I heard my selfe a
good hus bande at his booke once say, that to omitt studie
sometime of the day, and sometime of the yere, made as much
for the encrease of learning, as to let the lande lye sometye
fallow, maketh for the better encrease of come. This we see,
if the lande be plowed euery yere, the come cometh thynne
by: the eare is short, the graine is small, and whē it is brought
into the barne and thyshed, geueth very euill faule. So those
which neuer leaue poyng on their bookes, haue oftentimes
as thynne inuention, as other poore men haue, and as small
wytt and weight in it as in other mens. And thus your hus-
bandrye me thinke, is more like the life of a couetous snudge
that oft very euill prouides, then the labour of a good hus bande
that knoweth well what he doth. And surely the best wittes
to learning, must needes haue much recreation and ceasing
A. ii. from

In Phedra.

from their booke, or else they marre them selves, when base and dumphy wits can neuer be hurt with continuall studie, as ye see in luting, that a treble minikin string must alwayes be let doone, but at such time as when a man must needes play: when the base and dull string needeth neuer to be moued out of his place. The same reason I finde true in two Bowes that I haue, whereof the one is quicke of caste, tricke, and trim both for pleasure and profit: the other is a hugge floide of cast, following the string, more sure for to last, then pleasant for to vse. And so it chaunced this other night, one in my chamber would needes benche them to prooue the strength (but I cannot tell how) they were both left bent till the next day after dinner: and when I came to them, purposing to haue gone on shooting, I found my good Bowe cleane cast on the one side, and as weake as water, that surely (if I were a rich man) I had rather haue spent a crowne: and as for my luggie, it was not one whit the worse, but shot by and by as well and as farre as ever it did. And euen so I am sure that good wits, except they be let doone like a treble string, and bent like a good casting Bowe, they will neuer last and be able to continue in studie. And I knowe where I spake this Philologe, for I would not say thus much of some young men, for they will take soone occasion to study little ynough. But I say it therefore because I knowe, as little study getteth little learning or none at all, so the most study getteth not the most learning of all. For a mans witte sore occupied in earnest study, must be as well recreated with some honest pastime, as the body sore laboured, must be refreshed with sleepe and quietnesse, or else it cannot endure very long, as the noble Poete sayth.

Quid.

B. And I promise you shooting by my iudgement, is the most honest pastime of all, and such one I am sure, of all other, that hindereth learning little or nothing at all, whereas you and some other say, which are a great deale to the contrary, that it alwayes chan you neede to be. P H I. hindereth learning little or nothing at all: that were a marueile to me truely, and I am sure seeing you say so, you haue some reason wherewith you can defende

defende shooting withall, and as for will (for the loue that you beare toward shooting) I thinke there shall lacke none in you. Therefore seeing we haue so good leysure both, and no boddy by to trouble vs: and you so willing and able to defend it, and I so ready and glad to heare what may be sayd of it, I suppose we cannot passe the time better ouer, neyther you for the honesty of your shooting, nor I for mine owne mind sake, then to see what can be sayd with it, or against it, and specially in these dayes, when so many doth vse it, and euery man in a manner doth common of it. T O X. To speake of shooting Philologe, truly I would I were so able, eyther as I my selfe am willing, or yet as the matter deserueth, but seeing with wishing we cannot haue one now worthy, which so worthy a thing can worthely prayse: and although I had rather haue any other to do it than my selfe, yet my selfe rather then no other, I will not fayle to say in it what I can. Wherein, if I say little, lay that of my little habilitie, not of the matter it selfe which deserueth no little thing to be sayd of it. P H I. If it deserue no little thing to be sayd of it Toxophile, I marueile how it chaunceth then, that no man hitherto, hath written any thing of it: wherein you must graunt me, that eyther the matter is naught, vnworthy, and barren to be written vpon, or else some men are too blame, which both loue it and vse it, and yet coulde neuer finde in thei hart, to say one good word of it, seeing that very trifling matters hath not lacked great learned men to set them out, as quattes and nuttes, and many other moe like thinges, wherfore eyther you may honestly lay very great fault vpon men because they neuer yet prayled it, or else I may iustly take away no little thing from shooting, because it neuer yet deserued it. T O X. Truly heerein Philologe, you take not so much from it, as you geue to it. For great and commodious thinges are neuer greatly prayled, not because they be not worthy, but because they excellencye needeth no man his prayse, hauing all their commendation of them selfe, not borrowed of other men his lippes, which rather prayse them selfe, in speaking much of a little thing then that matter which they entreat vpon. Great and good thinges be not prayled. For who euer

A. ij.

prayled

TOXOPHILVS. A.

prayed Hercules (sayth the Greeke Prouerbe.) And that no man hitherto hath witten any booke of shooting, the faulte is not to be layed in the thing which was worthy to be witten vppon, but of men which were negligent in doing it, and this was the cause thereof as I suppose. In that vnto shooting most, and knewe it best, were not learned: men that were learned, vnto little shooting, and were ignorant in the nature of the thing, and so few men haue bene that hitherto were able to write vpon it. Yet how long shooting hath continued, what common wealthes hath most vnto it, how honest a thing it is for all men, what kinde of lyuing to euer they followe, what pleasure and profite cometh of it, both in peace and warre, all in mee of tongues and writers, Hebrue, Greeke, and Latine, hath so plentifully spoken of it, as of fewe other things lyke. So what shooting is, how many kindes there is of it, what goodnesse is toyned with it, is told: only how it is to be learned and brought to a perfectnesse amoniges men, is not to lde. P H I. Then Toxophile, if it be so as you do say, let vs goe forwarde and examine how plentifully this is done that you sprake, and first of the inuention of it, then what honestie and profite is in the vse of it, both for warre and peace, more then in other pastimes, last of all how it ought to be learned amoniges men for the encrease of it, whiche thing if you doe, not onely I now for your communication but many other men, when they shall knowe of it, for your labour, and shooting it selfe also (if it could speake) for your kindnesse, will can you very much thancke. T O X. What good things men speake of shooting, and what good things shooting bringes to men, as my witte and knowledge will serue me, gladly shall I say my minde. But how the thing is to be learned, I will surely leaue to some other which both for greater experience in it, and also for cheere learning, can set it out better then I. P H I. Well, as for that, I knowe both what you can do in shooting by experience, and that you can also speake well ynough of shooting, for your learning: but go on with the first part. And I do not doubt, but what my desire, what your loue toward it, the honestie of shooting, the profit that may come thereby to many other, shall get the

The schoole of Shooting.

Folio. 4.

the second part out of you at the last. T O X. Of the first finders out of shooting, diuers men diuersly do write. Claudiane the Poet saith, that nature gaue example of shooting first, by the Porpentine which shot his prickes, and will hit any thing that fighes with it: wherby men learned afterwarde did imitate the same in finding out both Bowe & Shaftes. Plinie referreth it to Schythes the sonne of Iupiter, Better and more noble writers bring shooting from a more noble inuentour: as Plaro, Calimachus, and Galene from Apollo. Yet long afore these dayes do we reade in the Bible of shooting expressly. And also if we shall beleue Nicholas de Lyra, Lamech kyled Cain with a shafte. So this great continuance of shooting doth not a little praise shooting: nor that neither doth not a little set it out, that it is referred to the inuention of Apollo, for the which point shooting is highly prayed of Galene: where he sayth, that meane craftes be first found out by men or beastes, as weauiug by a Spider, and such other: but high and commendable sciences by Gods, as shooting and Musicke by Apollo. And thus shooting for the necessity of it vnto Adams dayes, for the noblenesse of it referred to Apollo, hath not bene only commended in all tongues & writers, but also had in great price, both in the best common wealthes, in warre time for the defence of their countrey, and of all degrees of men in peace time, both for the honestie that is toyned with it, and the profite that followeth of it. P H I. Well, as concerning the finding out of it, little prayse is gotten to shooting thereby, seeing good wittes may most easely of all finde out a tryfling matter. But whereas you say that most common wealthes haue vnto it in warre time, and all degrees of men may very honestly vse it in peace time: I thincke you can neyther shewe by authority, nor yet proue by reason. T O X. The vse of it in warre time, I will declare hereafter. And first how all kindes and sortes of men (what degree soeuer they be) hath at all times afore, & now may honestly vse it: the example of most noble men very wel doth proue. Cyaxares the King of Media, & great grandfather to Cyrus, kept a sort of Sythians with him only for this purpose, to teach his son Astiages to shoote. Cyrus being

C. Claudiane in Histrie.

Plin. 7. 58.

In sympos. In hym.

Apollo.

Genesis. 21.

Nic. de Lyra.

Galenus in exhortationibus ad bonas artes.

Herod. in Clio.

A. iiii.

a childe

TOXOPHILVS. A.

a childe was brought vp in shooting, which thing Xenophon would neuer haue made mention on, except it had beene fitte for all Princes to haue vfed: seeing that Xenophon wrote *Xen. in in-* Cyrus life (as Tully sayth) not to shewe what Cyrus did, but *sti. Cyri. 1.* what all maner of Princes both in pastimes and earnest matters ought to doe. *Ad Quin.* *Fab. 1. 1.*

Darius, the first of that name, and King of Persia, shewed playnly howe fitte it is for a King to loue and vse shooting, which commaunded this sentence to be grauen on his tombe, for a Princely memory and prayle.

Strabo. 15.

Darius the King leeth buried heere,
That in shooting and ryding had neuer peere.

Tranq. Suet.

Herodia. 1.

Agayne, Domitian the Emperour was so cunning in shooting, that he coulede shoote betwixt a mans fingers standing a farrre off, and neuer hurt him. Commodus also was so excellent, and had so sure a hand in it, that there was nothing within his reache and shoote, but he would hit in what place he would: as beastes running, eyther in the head, or in the hart, and neuer misse, as Herodiane sayeth he sawe him selfe, or else he coulede neuer haue beleueed it. PHIL. In deede you prayle shooting very well, in that you shewe that Domitian and Commodus loue shooting, such an vngracious couple I am sure as a man shall not finde agayne, if he raked all hell for them.

TOX. Tell, euery as I will not commend their illnesse, so ought not you to dispraise their goodnesse, and in deede, the iudgement of Herodian vpon Commodus is true of them bothe, and that was this: that besyde strength of bodye and good shooting, they had no Princely thing in them, whiche saying me thincke commends shooting wonderfully, calling it a Princely thing. Furthermore, how commendable shooting is for Princes, Themistius the noble Philosopher sheweth in a certayne Oracion made to Theodosius the Emperour, wherein he doth commend him for three things, that he vfed of a childe: for shooting, for ryding of an houle well, and for feates of armes.

Themist. in Ora. 6.

Dore.

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Folio. 5.

Where, not onely Kings and Emperours haue bene brought by in shooting, but also the best common wealthes that euer were, haue made goodly Actes and Lawes for it, as the Persians which vnder Cyrus conquered in a manner all the world, had a Lawe that they children shoulde learne three things, only from v. yere out into x. to ryde an houle well, to shoote well, to speake truth alwayes and neuer lye. The Romaynes (as Leo the Emperour in his booke of flightes of warre tellet) had a Lawe that euery man shoulde vse shooting in peace time, while he was xl. yere old: and that euery houle shoulde haue a Bowe, and xl. shaftes ready for all needes, the omitting of which Lawe (sayeth Leo) among the youth, hath bene the onely occasion why the Romaynes lost a great weale of theyr Empire. But more of this I will speake when I come to the profite of shooting in warre. If I should rehearse the Statutes made of noble Princes of Englande in Parliaments for the setting forward of shooting, though this Realme, and specially that Acte made for shooting the thirde yere of the raigne of our most dreade soueraigne Lord King Henrye the viii. I could be very long. But these fewe examples specially of so great men, and noble common wealthes, shall stand in steade of many. PHI. That such Princes and such common wealthes haue much regarded shooting, you haue well declared. But why shooting ought so of it selfe to be regarded, you haue scarcely yet proued. TOX. Examples I graunt out of Histories do shewe a thing to be so, not proue a thing why it should be so. But this I suppose, that nether great mens qualites being commendable be without great authoritie, for other men honestly to follow them: nor yet those great learned men that wrote such thinges, lacke good reason iustly at all times for any other to approue them.

Princes being children ought to be brought by in shooting: both because it is an exercise most wholesome, and also a pastime most honest: wherein labour prepareth the body to hardnesse, the minde to couragiosusnesse, suffering nether the one to be made with tendernes, nor yet the other to be hurt with violence: as wee reade how Sardapalus and such

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such other were, because they were not brought by with outwarde honest painfull pastimes to be men: but cockerde by with inwarde naughtye yole wantonnesse to be women. For holue fitte labour is for all youth, Iupiter or else Minos amonges them of Greece, and Lycurgus among the Lacedemonians, do shewe by theyr lawes, which neuer ordeyned any thing for the byinging vp of youth, that was not ioynd with labour. And the labour which is in shooting of all other is best, both because it encreaseth strength, and preferueth heath most, being not vehement, but moderate, not ouerlaping any one parte with wearinesse, but softly exercising euery part with equalnesse, as the armes and heales with drawing, the other partes with going, being not so painfull for the labour, as pleasant for the pastime, which exercise by the iudgement of the best physicians, is most allowable. By shooting also is the minde honestly exercised, where a man alwayes desireth to be best (which is a word of honestye) and that by the same way, that vertue it selfe doth, conuertyng to come nighest a most perfite ende or meane standing betwixte two extremes, eschewing shote, or gone, or eyther side wide, for the which causes, Aristotle himselfe sayth, that shooting and vertue be very lyke. Moreover, that shooting of all other is the most honest pastyme, and that least occasion to naughtinesse ioynd with it, two things very playnly do proue, which be as a man would saye, the tutors and ouerseers to shooting: Day light and open place where euery man doth come, the mainteyners and keepers of shooting, from all vn honest doing. If shooting fault at any time, it hydes it not, it lurkes not in corners and buddermother: but openly accuseth and betwixteth it selfe, which is the next way to amendmente, as wyse men do saye. And these thinges I suppose be signes, not of naughtinesse, for any man to disallowe it: but rather very plaine tokens of honestye, for euery man to praple it. The vse of shooting also in great mens chyldren, shall greatly encrease the loue and vse of shooting in all the residue of youth. For meane mens myndes loue to be like great men, as Plato and Isocrates do say. And that euery body should learne to shote when they be yong,

Cicer. 2.
Tus. Qu.

Galen. 2.
de su. tuen.

Aristot. 1.
de morib.

Isoc. in Nic.

defence

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Folio. 6.

defence of the common wealch, doth requyre when they be olde, whiche thing can not be done mightely when they be yong, except they learne it perfectly when they be hopes. And therefore shooting of all pastimes is most fitte to be vsed in chyldhode: because it is an imitation of most earnest things to be done in manhode. Therefore, shooting is fitte for greates mens chyldren, both because it strengtheneth the bodye with wholesome labour, and pleaseth the minde with honest pastime, and also encourageth all other youth earnestly to followe the same. And these reasons (as I suppose) stirred by both great men to bring vp their chyldren in shooting, and also noble common wealches so straitly to commaund shooting. Therefore seeing Princes moued by honest occasion, haue in all common wealches vsed shooting, I suppose there is no other degree of men, neyther loue nor hye, learned nor rude, yong nor olde. P H I. You shall neede wade no farther in this matter Toxophile, but if you can proue me that schollers and men geuyn to learning may honestly vse shooting, I will sone graunt you that all other sortes of men may not onely lawfully, but onght of due ty to vse it. But I thincke you cannot proue but that all these examptes of shooting brought from so long a time, vsed of so noble Princes, confirmed by so wise mens lawes and iudgements, are set afoze temporall men, onely to followe them: whereby they may the better and stronger defende the common wealch withall. And nothing belongeth to schollers and learned men, whiche haue an other part of the common wealch, quiet and peaceable put to theyr cure and charge, whose ende, as it is diuerse from the other, so there is no one waye that leadeeth to them both. T O X. I graunt Philologe, that Schollers and Laye men, haue diuers offices and charges in the common wealche, whiche requyres diuerse byinging vpp in theyr youth, if they shall do them as they ought to do in theyr age. But as temporall men of necessite are compell'd to take somewhat of learning to doe theyr office the better withall: so Schollers maye the boldlye borrowe somewhat of Laye mens pastymes, to maintayne theyr heath in studye withall. And surely, of all other

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other things, shooting is necessary for both sexes to learne. Which thing, when it hath bene euermore vsed in *Englande*, how much good it hath done, both our men and Chronicles doo tell, and also our enemyes can beare vs record. For if it be true (as I haue hearde saye) when the King of *Englande* hath bene in *Fraunce*, the Priests at home because they were Archers, haue bene able to ouerthrowe all *Scotland*. Againe, there is an other thing which about all other doth moue mee, not onely to loue shooting, to prayse shooting, to exhort all other to shooting, but also to vse shooting my selfe: and that is our late King Henrie the eyght, his most royall purpose and will, whiche in all his Statutes generally doth commaunde men, and with his owne mouth most gently did exhort men, and by his great giftes and rewardes, greatly did encourage men, and with his most princely example very ofte did prouoke all other men to the same. But heere you will come with myposall man and scholler: I tell you plainly, scholler or vn-scholler, yea if I were xx. schollers, I woulde thinke it were my ducie, both with exhorting men to shoote, and also with shooting my selfe, to helpe to set forward that thing whiche the King his wisdom, and his Counsaile, so greatly laboured to haue goe forward: which thing surely they did, because they knewe it to be in warre, the defence and wall of our countrey, in peace, an exercise most wholesome for the body, a pastime most honest for the minde, and as I am able to proue my selfe, of all other most fitte and agreeable with learning and learned men. P H I. If you can proue this thing so plainly, as you speake it earnestly, then will I, not onely thinke as you do, but become a shooter, and do as you do. But yet beware I say, least you for the great loue you beare toward shooting, blindly iudge of shooting. For loue, and all other to earnest affections be not for nought painted blinde. Take heede (I say) least you preferre shooting afore other pastimes, as one Balbinus through blinde affection, preferred his iouer before all other women, although she were deformed with a Polypus in her nose. And although shooting may be meete sometime for some schollers, and so forth: yet the fittest alwayes is to be

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Folio. 7.

to be preferred. Therefore if you will needes graunt schollers pastime and recreation of theyr mindes, let them vse (as manie of them doo) Musicke and playing on instrumentes, thincking most seemely for all schollers, and most regarded alwayes of Apollo and the Muses. T O X. Euen as I can not deny, but some Musicke is fit for learning, so I trust you can not chuse but graunt, that shooting is fit also, as Calimachus doth signifie in this Verse:

Both merie songs and good shooting delighteth Apollo.

Cal. hym. 2

But as concerning whether of them is most fitte for learning, and schollers to vse, you may say what you will for your pleasure: this I am sure, that Plato and Aristotle both, in their Bookes entreating of the common wealth, where they shewe how youth should be brought vp in foure things, in reading, in wrighting, in exercise of body, and singing, doo make mention of Musicke, and all kindes of it, wherein they both agree, that Musicke vsed amonges the Lydians is very fit for yong men, which be students for vertue and learning, for a certayne nyce, softe, and smooth sweetnesse of it, whiche would rather entice them to naughtines, than stirre them to honestie.

An other kinde of Musicke inuented by the Dorians, they both wonderfully prayse, allowing it to be very fit for the study of vertue and learning, because of a manly, rough, and stout sounde in it, which should encourage yong stomaches, to attempte manly matters. Now whether these balades and romances, these galliards, paimes and daunces, so nicely fingered, so sweetely tuned, be liker the Musicke of the Lydians or the Dorians, you that be learned iudge. And what so euer ye iudge, this I am sure, that Lutes, Harpes, all manner of Pipes, Barbitons, Samburgues, with other instrumentes euery one, which standeth by fine and quicke fingering, be condemned of Aristotle, as not to be brought in and vsed among them, which study for learning and vertue.

Arif. Pol. 8. 6.

Pallas when she had inuented a Pyper, cast it away, not so much sayth Aristotle, because it deformed her face, but much rather

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rather, because such an instrument belonged nothing to learning. Howe suche instrumentes agree with learning, the goodly agreement betwixte Apollo God of learning, and Marsias the Satyr, defender of pypping, doth well declare, where Marsyas had his skynne quite pulled ouer his head for his labour.

Such Musicke, macteth mens manners, sayth Galen, although some man will say that it doth not so, but rather re-createth and maketh quicke a mans minde, yet we thinke by reason it doth as hony doth to a mans stomacke, which at the first receyuech it well, but afterward it maketh it unfit, to abide any good strong nourishing meate, or else any wholesome sharpe and quicke drinke. And euen so in a manner these instruments make a mans witte so soft and smoothe, so tender and qualfe, that they be lesse able to brooke strong and tough studie. Wittes be not sharpened, but rather dulled and made blunt, with such sweete softnesse, euen as good edges be blunted, which men wherthe bypon lost chafke stones.

Herodo-
do, in
Clio.

And these things to be true, not only Plato, Aristotle, and Galen, proue by authority of reason, but also Herodotus and other writers, shewe by plaine and euident example, as that of Cyrus, which after he had overcome the Lydians, and taken their king Cressus prisoner, yet after by the meane of one Pactyas a very heauy man amongeth the Lydians, they rebelled against Cyrus againe, then Cyrus had by and by, brought them to utter destruction, if Cressus being in good fauour with Cyrus, had not hartely desyred him not to reuenge Pactyas fault, in shedding their blood. But if he would follow his counsaile, he might haue passed, that they should neuer more rebel against him. And that was this, to make them weare long kytles to the foote like women, and that every one of them should haue a Harpe or a Lute, and learne to play and sing. Which thing if you do sayth Cressus (as he did in verbe) you shall see them quickly of men made women. And thus tuting and singing take away a manly stomacke, which should enter and pearce deepe and hard studie.

Nympho-
do.

Euen suche an other stoye dothe Nymphodorus an olde Grecke

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Folio. 8.

Greek Historiographer write, of one Sesostris king of Egypt, which stoye because it is somewhat long, and very like in all pointes to the other, and also you do well enough remember it, seeing you read it so late in Sophoclis Commentaries, I will nowe passe ouer. Therefore epyther Aristotle and Plato knowe not what was good and euill for learning and vertue, and the example of wyle H. stoyes be vaine set afore vs, or else the mistresse of Lutes, Pypes, Harpes, and all other that standeth by such wyse, fine minikin fingering (such as the most part of schollers whome I knowe vse, if they vse any) is farre more fit for the womanishnes of it to dwell in the Court among Ladys, than for any great thing in it, which should helpe good and sadde studie, to abyde in the Vniuersitye among schollers. But perhaps you knowe some great goodnesse of such Musicke and such instruments, whereunto Plato and Aristotle his hayne coulde neuer attayne, and therefore I will say no more against it.

PHILOSOPHER Toxophile, is it not enough for you to rayle vpon Musick, except you mocke me to? but to say the truth, I neuer thought my selfe these kindes of Musicke fitte for learning, but that whiche I sayde was rather to proue you, than to defend the matter. But yet as I would haue this sort of Musicke decaye among schollers, euen so do I wishe from the bottome of my heart, that the laudable custome of Englands to teache children thei plaine song and pyckesong, were not so decayed throughout all the Realme as it is. Which thing how profitable it was for all sorts of men, those knewe not so well then which had it most, as they doo now which lacke it most. And therefore it is true that Teucer sayth in Sophocles.

Seldome at all good thyngs be knowne how good to be,
Before a man such thyngs do misse out of his handes.

Sophocles
in Aiace.

That milke is no fitter nor more naturall for the bringing vp of children than Musicke is, both Galen proueth by authority, and daily vse teacheth by experience. For euen the little babes

babes, lacking the vse of reason, are scarce so well skiled in sucking their mothers pappe, as in hearing their mother sing. Again, how fit youth is made, by learning to sing, for Grammar and other sciences, both we daily do see, and Plurarch learnedly doth proue, and Plato wisely did allow, which receyued no scholler into his Schoole, that had not learned his song before. The goodly vse of praying God, by singing in the Church, needeth not my prayle, seeing it is so prayled through all the Scripture, therefore now I will speake nothing of it, rather then I should speake too little of it. Besyde all these commodities, trulpe two degrees of men, which haue the highest offices vnder the King in all this Realme, shall greatly lacke the vse of singing, Preachers and Lawyers, because they shall not without this, be able to rule theyr hearers, for euery purpose. For where is no distinction in telling glau things and ferefull things, gentleness and cruelties, softnes and vehementnes, and such like matters, there can be no great perswasion.

For the hearers, as Tullie sayth, be much affectioned, as he is that speaketh. At his wordes be they drawn, if he stand still in one fashion, theyr mindes stand still with him: If hee thunder, they quake: If hee chide, they feare: If hee complaine, they sorrow with him: And finally, where a matter is spoken, with an apt voyce, for euery affection, the hearers for the most part, are moued as the speaker would. But when a man is alway in one tune like an humble Bee, or else now in the top of the Church, now downe, that no man knoweth where to haue him: or piping like a reede, or roving like a Bull, as some Lawyers doo, which thinke they doo best, when they cry lowdest, these shall neuer greatly moue, as I haue knowen many well learned, haue done, because theyr voyce was not stayed afore, with learning to sing. For all voyces, great and small, base and shrill, weake or soft, may be holpen and brought to a good point, by learning to sing.

Whether this be true or not, they that stand most in neede, can tell best, whereof some I haue knowen, which, because they learned not to sing when they were boyes, were sayne

to

to take paine in it, when they were men. If any man should heare me Toxophile, that would thinke I did but fondly, to suppose that a voyce were so necessary to be looked vpon, I would aske him if he thought not nature a foole, for making such goodly instruments in a man, for well uttering his wordes, or else if the two noble Orators Demosthenes and Cicero were not fooles, whereof the one did not only learne to sing of a man: but also was not ashamed to learne how he should better his soundes aptly of a dogge, the other setteth out no point of Rhetorike so fully in all his booke, as how a man should order his voyce for all kinde of matters.

Therefore seeing men by speaking differ and be better than beastes, by speaking well better than other men, and that singing is an helpe toward the same, as daily experience doth teache, example of wise men doth alowe, authoritie of learned men doth approue, wherewith the foundation of youth in all good common wealches alwayes hath bene tempered: surely if I were one of the Parliament house, I would not faile, to put vp a bill for the amendement of thys thyng, but because I am like to be none this yeare, I will speake no more of it, at this time. T O X. It were pity truly Philologe, that the thing should be neglected, but I trust it is not as you say. P H I. The thing is too true, for of them that come daily to the Vniuersitye, where one hath learned to sing, fewe hath not. But now to our shooting Toxophile againe, wherein I suppose you cannot say so much for shooting to be fitte for learning, as you haue spoken against Musicke for the same.

Therefore as concerning Musicke, I can be content to graunt you your minde: But as for shooting, surely I suppose that you cannot perswade me, by no meanes, that a man can be earnest in it, and earnest at his booke to: but rather I thinke that a man with a bowe on his backe, and shaftes vnder his girdle, is more fitte to wayte vpon Robin Hood, than vpon Apollo or the Muses. T O X.ouer earnest shooting surely I will not suer earnestly defend, for I euer thought shooting should be a wayte vpon learning, not a mystris ouer learning. Yet this I maruaile not a little at, that yee

B. j.

thinke

TOXOPHILVS.

*Eurip. in
Alcest.*

thinke a man with a bowe on his backe is moze like Robin Hoodes seruant, than Apollos, seeing that Apollo himselfe in Alcestis of Euripides, which Tragicke you redde copenly not long ago, in a maner gloriously saying this verse.

It is my wont alwaies my Bowe with me to beare.

Therefore a learned man ought not too much to be ashamed to beare that surname, which Apollo God of learning himselfe was not ashamed alwaies to beare. And because ye would haue a man wayte vpon the Muses, and not at all meddle with shooting: I maruaile that you do not remember how that the ix. Muses their selfe as soone as they were borne, were put to nurse to a Lady called Euphemia, which had a sonne named Erorus, with whome, the ix. Muses for his excellent shooting, kept euermore company withall, and vied daily to shoote together in the Mount Parnassus: and at last it chanced this Erorus to dye, whose death, the Muses lamented greatly, and fell all vpon their knees afore Iupiter their father, and at their request, Erorus for shooting with the Muses in earth was made a Signe, & called Sagittarius in Heauen. Therefore you see, that if Apollo and the Muses eyther were examples in deede, or only fained of wise men to be examples of learning, honest shooting may well enough be companion with honest studie. PHI. Well Toxophile, if you haue no stronger defence of shooting then Poetes, I feare if your companions which loue shooting heard you, they would thinke you made it but a trifling and fabling matter, rather then any other man that loueth not shooting, could be perswaded by this reason to loue it. TOX. Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignorant, but you knowe what such noble wittes as the Poetes had, meant by such matters: which oftentimes vnder the couering of a fable, do hyde and wrappe in goodly precepts of Philosophie, with the true iudgement of thinges. Which to be true specially in Homer and Euripides, Plato, Aristotle, and Galene, plainly do shewe: when through all their works (in a maner) they determine all controuerxies, by these two

Poetes,

The schoole of Shooting.

Folio, 10.

Poetes, and such like authorities. Therefore if in this matter I seeme to fable, and nothing proue, I am content you iudge so on me: seeing the same iudgement shall condemne with me Plato, Aristotle, and Galene, whome, in that error, I am well content to followe. If these ourd examples proue nothing for shooting, what say you to these: that the best learned and sagest men in this Realme, which be now alieue, both loue shooting and vse shooting, as the best learned Bishops that be: amonges whome Philologe, your selfe knowe foure or fve, which as in all good learning, vertue, and sagenesse, they geue other men example what thing they should do, euen so by their shooting they plainly shewe what honest pastime, other men geuen to learning, may honestly vse. That earnest studie must be recreated with some honest pastime, sufficiently I haue proued afore, both by reason and authority of the best learned men that euer wrote. Then seeing pastimes be lawfull, the most fittest for learning is to be sought for. A pastime, sayth Aristotle, must be like a medicine. Medicines stand by contraries, therefore the nature of studying considered, the fittest pastime shall soone appeare. In studie, every parte of the body is idle, which thing causeth grosse and colde humours to gather together and vexe Schollers very much, the minde is altogether bent and set on worke. A pastime then must be had, where every part of the body must be laboured to seperate and lesen such humours withall: the minde must be vnbent, to gather and fetch againe his quicknes withall. Thus pastimes for the minde only, be nothing fitte for students, because the body which is most hurt by study, should take no profite at all therat. This knewe Erasmus very well, when he was heere in Cambridge: which when he had bene sore at his booke (as Garret our eccobynder hath very oft told me) for lacke of better exercise, would take his horse, & ryde about the market hill, & come againe. If a scholler should vse bowes or tennys, the labour is so vehement & inequall, which is condemned of Galene: the example very ill for other men, when by so many actes they be made vnlawfull. Running, leaping, and toying be too vile for schollers, & so not fitte by Aristotles

Aristot. 7.

Aristot.

B. ii.

iudgement: *pol. 7. 17.*

TOXOPHILVS. 1.

in judgement: walking alone in the field hath no token of courage in it, a pastime like a simple man which is neyther fleshe nor fishe. Therefore if a man would haue a pastime wholesome and equall for euery part of his body, pleasant and full of courage for the minde, not vife and vnbonest to geue ill example to laye men, not kept in Gardines and coyners, not lurking on the night and in holes, but euermore in the face of men, eyther to rebuke it when it doth ill, or else to testifie on it when it doth well: let him seeke chiefly of all other for shooting. P H I L. Such common pastimes as men commonly do vse, I will not greatly allowe to be fit for schollers: seeing they may vse such exercises very well (I suppose) as Galen himselfe doth allow. T O X. These exercises I remember very well, for I redden them within these two dayes, of the which, some be these: to rume up & downe an hill, to chyme by a long paddle, or a rope, and there hang a while, to holde a man by his armes and waite with his heeles, much like the pastime that doges vse in the Church when their Master is away, to swing and totter in a bellrope: to make a fiske, and stretch out both his armes, and so stande like a Rode. To goe on arians tiptoes, stretching out the one of his armes forward, the other backward, which if he blered out his tongue also, might be thought to damne Anticke verpe properly. To tumble ouer and ouer, to cōppe ouer tayle: to set backe to backe, & see who can heane an others heeles highest, with other much like: which exercises surely must needes be naturall, because they be so childlike, and they may be also wholesome for the body: but surely as for pleasure to the minde, or honesty in the doing of them, they be as like shooting, as Yorke is foule Sutton. Therefore to loke on all pastimes and exercises wholesome for the body, pleasant for the minde, comly for euery man to do, honest for all other to loke on, profitable to be set by of euery man, worthy to be rebuked of no man, fitte for all ages, persons and places, only shooting shall appeare, wherein all these commodities may be founde. P H I. To graunt Toxophile, & students may at times conuenient vse shooting as most wholesome & honest pastime: yet to do as some do, to shote howely, dayly, wechely, & in a manner the

Gal. de sa.
tuend. 2.

The schoole of Shooting.

Folio. II.

the whole yeare, neither I can prayse, nor any wise man will allowe, nor you your selfe can honestly defende. T O X. Surely Philologe, I am very glad to see you come to that point that most lyeth in your stomacke, and greuethe you and other so much. But I trust after I haue sayd my minde in this matter, you shall confesse your selfe that you do reuke this thing more then ye neede, rather then you shall finde that any man may spende by any possibility, more time in shooting then he ought. For first and formost the whole time is deuised into two partes, the day and the night: whereof the night maye be both occupied in many honest businesses, and also spent in much vnchastitise, but in no wise it can be applyed to shoting. And heere you see that halfe our time, graunted to all other things in a manner both good and ill, is at one swappe quite taken away from shooting. Now let vs goe forward, and see how much of halfe this time of ours is spent in shooting. The whole yeare is deuised into foure partes, Spring time, Sommer, faule of the leafe, and Winter. Whereof the Winter, for the roughnesse of it, is cleane taken away from shooting: except it be one day amonges xx. or one yeare amonges xl. In Sommer for the feruent heate, a man may say lyke wise: except it be sometime against night. Now then Spring time and faule of the leafe, be those which we abuse in shooting. But if we consider how mutable and changeable the weather is in those seasons, and how that Aristotle himselfe sayth, that most part of rayne faileth in these two tymes: we shall well perceiue, that where a man would shote one day, he shall be faine to leaue off foure. Now when time it selfe graunteth vs but a little space to shote in, let vs see if shooting be not hindered amonges all kindes of men as much other wayes. First, yong children vse not, yong men for feare of them whome they be vnder too much dare not: sage men for other greater busines, will not: aged men for lacke of strength, can not: rich men for couetousnesse sake, care not: poore men for cost and charge, may not: maisters for their houseould keeping, heede not: seruantes kept in by their maisters, verpe oft shall not: craftes men for getting of their lyuing, verpe much

B. 19.

much leysure haue not: and many there be that oft begynnes, but for vnaptnesse proues not: and most of all, which when they be shooters geue it ouer and list not, so that generally men euerpe where for one or other consideration, much shooting ble not. Therefore these two thinges, straitnesse of time, and euerye mans trade of lyuing, are the causes that so fewe men shotes: as you may see in this greate towne, where as there be a thousand good mens bodies, yet scarce x. that vseth any greate shooting. And those whome you see shoote the most, with hals in my thinges are they mawen, or rather viuen from shooting. For first, as it is many a yeare or they begyn to be great shooters, euen so the greate heate of shooting is gone within a yeare or twis: as you knowe diuerse Philologe pour selfe, which were sometimes the best shooters, and nowe they be the best students.

If a man faule sickes, farewell shooting, may fortune as long as he lyueth. If he haue a wench, or haue taken colbe in his arme, he may hang vp his Bowe (I warrant you) for one season. A little blayne, a small cutte, pea, a silly poore woorme in his finger, may keepe him from shooting well y-nough. Breaking, and ill lucke in Bowes, I will passe ouer, with an hundred mo. sere thinges, which chaunceth euery day to them that shote most, whereof the least of them may compell a man to leaue shooting. And these thinges be so true and euident, that it is impossible eyther for me craftely to sayne them, or else for you iustly to denye them. Then seeing howe many hundred thinges are required altogether to geue a man leaue to shote, and any one of them denyed, a man can not shote: and seeing euery one of them may chaunce, and doth chaunce euery day, I meruaile any wise man will thincke it possible, that any great time can be spent in shooting at all.

P H I. If this be true that you say Toxophile, and in very deepe I can denye nothing of it, I meruaile greatly how it chaunceth, that those which ble shooting be so much marked of men, and oft times blamed for it, and that in a maner as much as those which playe at Cardes and Dyle. And I shall tell you what I heard spoken of the same matter. A man, no shooter,

shooter, (not long agoe) woulde defende playing at Cardes and Dyle if it were honestly vled, to be as honest pastime as your shooting: for he layed for him, that a man might play for a litle at cardes and dyle, and also a man might shoote away all that euer he had. He sayd, a payne of Cardes cost not past ii. pence, and that they needed not so much reparation, as bowe and shaftes: they would neuer hurt a mans hand, nor neuer weare his geare. A man should neuer flea a man with shooting wide at the cardes. In wete and dyle, hote and cold, they woulde neuer forsake a man, he shewed what great varietie there is in them for euery mans capacity: if one game were hard, he might easely learne an other: if a man haue a good game, there is great pleasure in it: if he haue an ill game, the payne is short, for he may soone giue it ouer, and hope for a better: with many other mo. reasons. But at the last he concluded, that betwixte playing and shooting, well vled or ill vled, there was no difference: but that there was lesse cosse and trouble, and a great deale more pleasure in playing, then in shooting.

T O X. I can not denye, but shooting (as all other good thinges) may be abused. And good thinges vngodly vled, are not good, sayeth an honourable Bishop in an earnest matter then this is: yet wee must beware that we laye not memmes faultes vppon the thing whiche is not worthy, for so nothing shoulde be good. And as for shooting, it is blamed and marked of men for that thing (as I haue sayd before) whiche shoulde be rather a token of honestye to prayse it, then anye signe of naughtynesse to disallowe it, and that is because it is in euerye mans sight, it seeketh no corners, it hyeth it not: if there be neuer so litle faulte in it, euery man seeth it, it accuseth it selfe. For one houre spent in shooting is more seene and further talked of, then twenty nightes spent in dylsing, euen as a litle white stone is seene amonges three hundred blacke. Of those that blame shooting and shooters, I will say no more at this time but this, that bestde that they stoppe & hinder shooting, which the Statutes woulde haue forwarde, they be not much unlike in this poynte to VVyll Sommers the Kings fool.

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which smiteth him that standeth alwayes before his face, by he neuer so worshipfull a man, and neuer greatly looks for him which lurkes behinde an other mans backe, that hurte him in deede.

But to him that compared gaming with shooting, some what will I aunswere, and because he went alope me in a comparison: and comparisons sayth learned men, make playne matters: I will surely folowe him in the same. Honest things (sayeth Plato) be knowen from dishonest things, by this difference, dishonest hath euer present pleasure in it, hauing neyther good pretence going before, nor yet any profit following after: which saying describeth generally, both the nature of shooting and gaming which is good, and which is euill, very well.

Gaming hath ioyned with it, a baine present pleasure, but there foloweth losse of name, losse of goodes, and winning of an hundred govtys, waspys diseases, as eueryman can tell. Shooting is a painfull pastime, whereof foloweth healeth of body, quicknes of witte, habilitie to defende our countrey, as our enemyes can beare recorde.

Loth I am to compare these things together, and yet I do it not because there is any comparison at all betwixt them, but thereby a man shall see how good the one is, and how euill the other. For I thinke there is scarce so much contrarioulnes, betwixt hote and cold, vertue and vice, as is betwixt these two things: For what so euill is in the one, the cleane contrary is in the other, as shall plainly appeare if we consider, both their beginnings, their encreasings, their fruits, and their endes, which I will soone ridde ouer.

* The first bringer into the world of shooting, was Apollo, which for his wisdome, and great commovities, brought amonges men by him, was esteemed worthy, to be counted as a God in Heauen.

Dyng surely is a bawdy boye, because it is sayde to haue two fathers, and yet both nought: The one was an vngracious God, called Theuth, which for his naughtynesse, came in Phedro, neuer in ocher Gods companyes, and therefore Homer both

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Folio, 13.

doth despise once to name hym, in all his workes. The other was a Lydian boye, which people for such games, and ocher vnchastities, as bowling and haunting of tauernes, haue bene euer had in most vile reputation, in all stoppes and matters.

The fosterer of shooting is Labour, that companion of vertue, the maintepner of honestie, the encreaser of health and welchynesse, whiche admitteth nothing in a maner into his companye, that standeth not with vertue and honestie, and therefore sayth the olde Poete Epicharmus very pretely in Xenophon, that God selleth vertue, and all other good things to men for labour. The source of dile and cardes, is wiserom idleness, enemy of vertue, the downer of youth, that tarpereth in it, and as Chaucer doth say very well in the Parson's tale, the greene path way to hell, hauing this thing appropriate vnto it, that where as other vices haue some cloke of honestie, only idleness can neyther do well, nor yet thinke well. Againe, shooting hath two tutors to loke vpon it, out of whose companye, shooting neuer stirreth, the one called Day light, the other, Open place, which two keepe shooting from euill company, & suffers it not to haue too much swinge, but euermore keepeth it vnder awe, that it dare do nothing in the open face of the world, but that which is good and honest. Likewise, dyng and carding haue two tutors, the one, named Solitariousnes, whiche lurketh in holes and corners, the other, called Night, an vngracious couer of naughtynesse, which two things be very Inkepers & receyuers of all naughtynesse and naughty things, and thereto they be in a maner, ordayned by nature. For on the night time, and in corners, Spirites and theues, rattes and mice, toades and oules, nightowes and poulcattes, foxes and founerbes, with all other vermine, and noysome beastes, be most spyring, when in the day light, and in open places which be ordyned of God for honest things, they dare not once come, which thing, Euripides noteth very well, saying.

All thyngs the night, good thyngs the day doth haunt and be.

Compa-

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Companions of shooting, be prouiders, good herbe getting, true meating, honest comparison, whiche thinges agree with vertue very well. Carding and dysing, haue a sort of good fellows also, going commonly in theyr company, as blinde Fortune, stumbling chaunce, spittle lucke, false dealing, crafty conuepaunce, inuisible bawling, false forswearing, whiche good fellows will soone take a man by the sleec, and cause him take his Iune, some with beggerie, some with goue and drowne, some with thefte and robbery, and seldome they will leaue a man before he come eyther to hanging, or else some other extreme mysferte. To make an ende, how shooting by all mennes laises hath bene allowed, carding and dysing by all mennes iudgements conderned, I neede not shewe, the matter is so plaine.

Therefore when the Lydians shall inuent better thinges then Apollo, when slothe and ydolnes shall encrease vertue more then labour, when the night and lurking cōners, geueth lesse occasion to vniuersities, than light day and opennes, then shall shooting and such gaming, be in summe comparison like. Yet euen as I do not shewe all the goodnes which is in shooting, when I pious it standeth by the same thinges that vertue it selfe standeth by, as brought in by God, or God-like men, fostered by labour, committed to the sauēgarde of light and opennes, accompanied with prouision and diligence, loued and allowed by euery good mans sentence: Euen likewise doo I not open halfe the naughtines which is in carding and dysing, when I shewe how they are borne of a desperate mother, nourished in idleness, encreased by presence of night and cōners, accompanied with Fortune, chaunce, deceyte, and craftines: conderned and banished, by all lawes and iudgements.

For if I would enter, to describe the monstrousnes of it, I should rather wander in it, it is so brode, than haue any ready passage to the ende of the matter: whose horriblenes is so large, that it passed the eloquence of our English Homer, to compasse it: yet because I euer thought his sayings to haue as much authoritie, as eyther Sophocles, or Euripides,

Chaucer.

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Folio. 14.

in Grecke, therefore gladly do I remember these verses of hys.

Hazardry is her mother of leasings,
And of deceyte, and curied swearing.
Blasphemy of Christ, mans slaughter, and waste also
Of cattell, of tyme, of other thyngs mo.

(Mother of leasings,) true it may be called so, if a man consider how many wayes, and how many thinges he loseth thereby, for first he loseth his goodnes, he loseth his time, he loseth quicknes of witte, and all good hute to other thinges, he loseth honest company, he loseth his good name and estimation, and at last, if he leaue it not, loseth God, and heauen and all: and in freede of these thinges winneth at length, eyther hanging or hell.

(And of deceyte.) I trowe if I should not lye, there is not halfe so much craftie used in no one thing in the worlde, as in this curled thing. What false dyse vse they? as dyse stoped with quicksilver & beares, dyse of bawntage, flatteres, goues to chop and change when they liue, to let the true dyse fall under the table, and so take by the false, and if they be true dyse, what shift will they make, to let the one of them with spying, with cogging, with forswearing, with coying as they call it. How will they vse these shifts, when they get a playne man that can not skill of them? How will they go about, if they perceyue an honest man haue money, which list not play, to prouoke him to play? They will seeke his company, they will let him paye nought, yea and as I heard a man once say that he did, they will sende for him to some house, and spende perchance a crowne on him, and at last will one begin to saye: what my matters, what shall we do? Shall euery man playe his xii. pence whiles an apple roste in the fyre, and then wee will drinke and departe? Nay will an other say (as false as he) you cannot leaue when you begin, and therefore I will not play: but yet if you will rage, that euery man as he hath lost his xii. pence shall sit downe, I am contente, for surely I would winne no mannes money heere, but euen as much as would

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would paye for my supper. Then speaketh the thirde, to the honest man that thought not to play, what will you play your xii. pence if he excuse him, the man will the other say, sicke not in honest company for xii. pence, I will beare your halfe, and heere is my money.

Now all this is to make him to beginne, for they knowe if he be once in, and be a looser, that he will not sicke at his xii. pence, but hopeth euer to get it againe, whiles perhappes he loose all. Then euery one of them setteth his shiffes abroche, some with false dyse, some with setting of dyse, some with ha- uing outlandish illuer copnes guiled, to put away at a time for good golde. Then if there come a thing in controuersye, must you be iudged by the table, and then farewell the honest mans parte, for he is home downe on euery side.

Nowe sir, belyde all these things, they haue certayne tearmes (as a man would saye) appropriate to their playing; whereby they will drawe a mans money, but pay none, which they call barres, that surely he that knoweth them not, may soone be debarred of all that euer he hath, before he learne them. If a plaine man lose, as he shall do euery, or else it is a wonder, then the game is so deuillish, that he can neuer leaue: For vaine hope (which hope sayth Euripides, destroyeth man- nye a man and City) drineth him on so farre, that he can ne- uer returne backe, untill he be so light, that he neede feare no theenes by the way. Now if a simple man happen once in his life, to win of such players, then will they eyther entreate him to keepe them company whiles he hath lost all againe, or else they will vse the most deuillish fashion of all, for one of the players that standeth next him, shall haue a paye of false dyse, 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 dyse, and shall crye out, haroe, with all the others vnder God, that he hath falsely wonne their money, and then there is nothing but hould thy throte from my dagger, euery man layeth hand on the simple man, and taketh all theyr money from him, and his owne also, thinking him selfe well that he escapeth with his life.

Cursed

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Folio, 15.

Curse I swear yn g, blasphemye of Christ.) These halfe Arkes Chaucer in an othe: place, moze at large doth well set out, and very lively expresse, saying.

By Gods precious hart and hys nyles,
And by the bloud of Crist, that is in sales,
Dure is my chance, and thene is stike and trepe,
Gods armes, if thou falsely playe,
Thys dagger (hill throug) thene hart go,
Thys frute cometh of the beched boones tnoo,
Forswering, jre, falsenes, and homicide ec.

Though these Arkes be verze earnestly witten, yet they do not halfe so grisely set out the horribleness of blasphemye, which such gamblers vse, as it is in dede, and as I haue heard my selfe. For no man can wyte a thing so earnestly, as when it is spoken with testure, as learned men you knowe do saye. How will you thincke that such furiousnes with wood counte- nance, and breinning eyes, with staring and bragging, with hart redye to leape out of the belly for swelling, can be expres- sed the tenth part, to the bittermost. Two men I hearde my selfe, whole sayings be farre more grisely, than Chaucers Arkes. One, when he had lost his money, sware me God from top to the toe with one breache, that he had lost all hys money for lacke of swearing: The other, losing his money, and heaping othes vpon othes, one in a nothers necke, most horrible, and not speakeable, was rebuked of an honest man whiche stood by for so doing, he by and by staring him in the face, and clapping his fist with all his money he had, vpon the boord, sware me by the fleshe of God, that if swearing would helpe him but one ace, he would not leaue one peece of God vnswoone, neither within nor without. The remembrance of this blasphemye Philologe, doth make me quake at the hart, and therefore I will speake no moze of it.

And so to conclude with such gaming, I thincke there is no vngratiousnes in all this world, that carieth a man so farre from God, as this fault doth. And if there were any so des- perate a person, that would begin his hell in earth, I trowe

In suppl.

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he should not finde hell more like hell it selfe, then the life of those men is whiche dayly heeat and vse suche vngracious games. P H I. You handle this gere in deede: And I suppose if ye had bene a prentice at such games, you could not haue sayd more of them then you haue done, and by like you haue had somewhat to do with them. T O X. In deede, you may honestly gather that I hate them greatly, in that I speake against them: not that I haue vsed them greatly, in that I speake of them. For things be knownen diuers wayes, as Socrates (you knowe) doth proue in Alcibiades. And if euery man should be that, that he speaketh or wytteth vpon, then should Homer haue bene the best Captaine, most colwarde, hardye, hasty, wise, and woo'd, sage, & simple: And T-rence an ould man, and a pong, an honest man, and a balde: with such like. Surely euery man ought to pray to God dayly, to keepe them from such vnchristianness, and specially all the youth of *England*: for what youth doth begin, a man will followe commonly, euen to his dying day: which thing, Adrastus in Euripides pretely doth expresse, saying:

*Euripides
in suppli.*

What thing a man in tender age hath most in bre,
That same to death alwayes to keepe he shalbe sure.
Therefore in age who greatly longs good fruite to mooue,
In youth he must hymselfe apply good seede to sowe.

For the foundation of youth well set (as Plato doth saie) the whole body of the common wealsh shall flourish thereafter. If the yong tree growe crooked, when it is ould a man shall rather breake it than streight it. And I thincke there is no one thing that crookes youth more then such vnlawfull games. For let no man say, if they be honestly vsed they do no harme. For how can that pastime which neither exerciseth the body with any honest labour, nor yet the minde with any honest thinking, haue any honesty toynd with it. For let no man assure himselfe that he can vse it honestly: for if he stand therein, he may fortune haue a faule, the thing is more slipperye then he knoweth of. A man may (I graunt) sit on a hant hill side, but if he geue neuer so little forward, he can not stoppe though

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Folio, 16.

though he woude neuer so fayne, but he must needes runne headlong, he knoweth not how farre. What honest pretences, haue pleasure layeth dayly (as it were enticements of baytes, to pull men forward withall) Homer doth wel shewe, by the Sirenes, and Circes. And amonges all in that shippe, there was but one Vlysses, and yet he had done to as the other were, if a goddesse had not taught him: And so likewise I thincke, they be easye to nomber, which passe by playing honestly, except the grace of God saue and keepe them. Therefore they that will not goe too farre in playing, let them followe this counsell of the poet.

Stoppe the beginnings.

P H I. Well, if you goe any further, I pray you tell me this one thing: Doo yee speake against meane mens playing only, or against great mens playing to, or put you any difference betwixt them: T O X. If I should excuse my selfe herein, and say that I speake of the one, and not of the other, I feare least I should as fondly excuse my selfe, as a certaine Preacher did, whome I heard vpon a time speake against many abuses (as he sayd) and at last he spake against candles, and then he fearing, lest some men would haue bene angrye and offended with him, sayd (sayeth he,) you must take me as I meane: I speake not against great candelles, but against little candelles, for they be not all one (quoth he) I promise you: And so euery man laughed him to scorn.

In deede as for great men, and great mens matters, I list not greatly to meddle. Yet this I would wishe, that all great men in *England* had redde ouer diligently the Pardoners tale in Chaucer, and there they should perceiue and see, how much such games stand with their worshippe, howe great fouler they be. What great men do, be it good or ill, meane men commonly loue to followe, as many learned men in many places do saie, and dayly experience doth plainly shewe, in costly apparell and other like matters.

Therefore, seeing that Lodes be lanternes to leade the life of

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of meane men, by theyr example, eyther to goodnesse or badnes, to whether so euer they liue: and seeing also they haue libertie to liue what they will, I pray God they haue will to liue that which is good, and as for theyr playing, I will make an ende with this saying of Chaucer.

Lord: s meght sende them other maner of playe,
Honest enough to deuiue the daie awaye.

But to be short, the best medicine for all sortes of men both high and lowe, yong and olde, to put awaye such vnlawfull games is by the contrary, likewise as all Philitions do allowe in Phisicke. So let youth in stead of such vnlawfull games, which stand by idlenesse, by solitarinesse, and corners, by night and darkenesse, by fortune and chaunce, by craft and subtiltie, vse such pastimes as stand by labour: vpon the day light, in open sighte of men, hauing such an ende as is come to by cunning, rather then by craft: and so should vertue encrease, and vice decay. For contrary pastimes, must needes worke contrary mindes in men, as all other contrary things doo.

And thus we see Philologe, that shooting is not only the most wholesome exercise for the body, the most honest pastime for the minde, and that for all sortes of men: But also it is a most ready medicine, to purge the whole Realme of such pestilent gaming, wherewith many times it is sore troubled and ill at ease.

PHI. The more honestie you haue proued by shooting Toxophile, and the more you haue perswaded me to loue it, so much truely the soppier haue you made me with this last sentence of yours, wherby you plainly proue that a man may not greatly vse it. For if shooting be a medicine (as you say that it is) it may not be vsed very oft, lest a man should hurte himselfe with all, as medycines much occupped doo. For Aristotle himselfe saith, that medicines be no meate to liue with all: and thus shooting by the same reason, may not be much occupped. TOX. You playe your olde wonten Philologe, in dalping with other mens wittes, not so much to proue your

olde

The schoole of Shooting.

Folio. 17.

olde matter, as to proue what other men can say. But where you thinke that I take awaye much vse of shooting, in likening it to a medycine: because men vse not medycines euery daie, for so should theyr bodies be hurte: I rather proue dayly vse of shooting thereby. For although Aristotle sayeth that some medycines be no meate to liue withall, which is true: yet Hippocrates sayth our dayly meates be medycines, to withstand euill withall, which is as true. For he maketh two kindes of medycines, one our meate that we vse dayly, which purgeth softly and slowly, and in this similitude may shooting be called a medycine, wherewith daily a man may purge and take awaye all vnlawfull desires to other vnlawfull pastimes, as I proued before. The other is a quicke purging medicine, and seldom to be occupied, except the matter be greater, and I could describe the nature of a quicke medicine, which should with in a while purge and plucke out all the vnchristie games in the Realme, through whiche the common wealch oftentimes is sicke. For not only good quicke wittes to learning be thereby brought out of frame, & quite marred: but also manly wittes, eyther to attempt matters of high courage in warre time, or else to atchieue matters of weight and wisdom in peace time, be made thereby very quailie and faynte. For looke through all histories written in Greke, Latine, or other language, and you shall neuer finde that Realme prosper in the which such idle pastimes are vsed. As concerning the medicine, although some would bee discontent, if they hard mee meddle any thing with it: Yet betwixt you and me heere alone, I may the boldely say my fantasie, and the rather, because I will only wishe for it, which standeth with honesty, not determine of it which belongeth to authoritie. The medicine is this, that would to God and the Prince, all these vnchristie idle pastimes, which be very bugges, that the Psalm meaneth on, walking on the night and in corners, were made felonye, and some of that punishment ordayned for them, which is appointed for the forgers and falsifiers of the kings coyne. Which punishment is not by me now inuented, but long ago, by the most noble Oratour Demosthenes: which maruailly

Hippo. de
med. purge

Psalm. 90.

C. 1.

greatly

TOXOPHILVS. A.

Demoſth. contra Leptinem. greatly that death is appointed for falſifiers and forgers of the coyne, and not as great punishment ordained for them, which by their meanes forges & falſifies the common wealth. And I ſuppoſe that there is no one thing that chaſingeth ſooner the golden ſilver mices of men into coppery and baſtyle wayes, then dying and ſuch unlawfull paſſimes.

And this quick medicine I beleeue would ſo thoroughly purge them, that the dayly medicines, as ſhooting and other paſſimes toynd with honeſt labour, ſhould eaſily winde them. P H I. The excellent commodities of ſhooting in peace time Toxophilus, you have very well and ſufficiently declared. Wherby you have ſo perſwaded me, that God willing hereafter I will both love it the better, and alſo uſe it the oftter. For as much as I can gather of all this communication of ours, the tongue, the noſe, the hands and the feete be no ſitter members, or instrumentes for the bodye of a man, then is ſhooting for the whole body of the Realme. God hath made the partes of men which be beſt and moſt neceſſary, to ſerve, not for one purpoſe only, but for many: as the tongue for ſpeaking and taſting, the noſe for ſmelling, and alſo for avoyding of all excrementes, which ſaule out of the head, the hands for receyving of good things, and for putting of all harmefull things from the body. So ſhooting is an exerciſe of health, a paſſime of honeſt pleaſure, and ſuch one alſo that ſtoppeth and avoydeth all noyſome games gathered and encreaſed by ill rule, as naughtie humours be, which hurt and corrupt ſore that parte of the Realme, wherein they do remaine. But now if you can ſhew but halfe ſo much proſite in warre of ſhooting, as you have proued pleaſure in peace, then will I ſurely iudge that there be fewe things that haue ſo manifold commodities, and uſes toynd vnto them as it hath.

G. Machs. 1. 3. T O X. The upper hande in warre, nexte the goodneſſe of God (of whome all victory cometh, as Scripture ſayeth) ſtandeth chieflye in three things: in the wiſedome of the Prince, in the ſtreightes and policies of the Captaines, and in the ſtrength and cheerefull forwardneſſe of the Souldiours. A Prince in his heart muſt be full of mercy and peace, a vertue moſt

The ſchoole of Shooting.

Folio. 18.

moſt pleaſant to Chriſt, moſt agreeable to mans nature, moſt profitable for riche and poore. For then the riche man enjoyeth with great pleaſure that which he hath: the poore may obtaine with his labour, that which he lacketh. And although there is nothing worſe then warre, whereof he lacketh his name, through the which great men be in daunger, meane men without ſuccoure, riche men in feare, becauſe they haue ſomewhat: poore men in care, becauſe they haue nothing: And euery man in thought and miſery: Yet it is a ciuill medicine, wherewith a Prince may from the body of his common wealth, put off that daunger which may faule: or elſe recouer againe, whatſoeuer it hath loſt. And therefore as Iſocrates both ſayeth, a Prince muſt be a warriour in two things, in cunning and knowledge of all ſleights and feates of warre, and in hauing all neceſſarie habilliments belonging to the ſame. Which matter to entreate at large, were ouer long at this time to declare, and ouermuch for my learning to perſourme.

After the wiſedome of the Prince, are valiant Captaynes moſt neceſſary in warre, whole office and dutie is to knowe all ſleights and policies for all kindes of warre, which they may learne two wayes, eyther in dayly following and hauing the warres, or elſe becauſe wiſedome boughte with ſtripes, is many times ouercostly: they may beſtow ſome time in Vegetius, which entreateth ſuch matters in Latine metely well, or rather in Polyenus, and Leo the Emperour, which ſetteth out all policies and duties of Captaynes in the Greeke tongue very excellently. But chiefly I would wiſhe, (and if I were of authority) I would counſell all the yong Gentlemen of this Realme, neuer to laye out of their handes two Authours, Xenophon in Greeke, and Caſar in Latine, wherein they ſhould follow noble Scipio Affricanus, as Tullie both ſay: In which two Authours, beſides eloquence a thing moſt neceſſary of all other, for a Captaine, they ſhould learne the whole courſe of warre, which thoſe two noble men did not more wiſely wright for other men to learne, than they did manfully exerciſe in the field, for other men to followe.

C. ii.

The

Ad Nic.

De Sen.

TOXOPHILVS. A.

The strength of warre lyeth in the souldiour, whose chiefe Obedience, prayse and vertue, is obedience toward his captaine, sayth *Plat. leg. 12* Plato. And Xenophon being a Gentyle author, most Chri-
Xen. Ages. stianly doth say, euen by these wordes, that that souldiour which first serueth God, and then obeyeth his Captayne, may boldly with all courage, hope to overthrowe his enemy. Againe, without obedience, neither valiant man, stout horse, nor goodly harness doth any good at all: which obedience of the souldiour toward the Captaine, brought the whole Emperre of the world into the Romanes hands, and when it was brought, kept it longer, than euer it was kept in any common wealthe before or after. And this to be true, Scipio Africanus, the most noble Captayne that euer was among the Romaynes, shewed very playnly, what time as he went into Africke, to destroy Carthage. For he resting his boate by the way in Sicilie, a day or two, and at a time standing with a great man of Sicilie, and looking on his souldiours how they exercised themselves in keeping of aray, and other feates, the Gentleman of Sicilie asked Scipio, wherein lay his chiefe hope to overcome Carthage: He answered, in ponder felowes of mine, whome you see play: And why sayth the other, because sayth Scipio, that if I commaunded them to runne vnto the top of this high Castell, and cast themselves downe backward vpon these rocks, I am sure they would do it. Salust also doth write, that there were no Romaines put to death of their Captaines for setting on their enemies before they had licence, then were for running away out of the field, before they had foughten. These two examples do proue, that amongst the Romaines, the obedience of the souldiours was wonderfull great, and the severity of the Captaynes, to see the same kept, wonderfull strypte. For they well perceived that an host full of obedience, faileth as selborne into the handes of their enemies, as that body faileth into iasperdy, the which is ruled by reason. Reason and Rulers being like in office, (for the one ruleth the body of man, the other ruleth the body of the common wealthe) ought to be like of conditions, and ought to be obeyed in all maner of matters. Obedience is nourished by feare and loue, feare is kepte in

*Xen. Hip-
p. ut.*

*Plutar-
chus.*

*Sal. in
Cat.*

by

The schoole of Shooting.

Folio. 193

by true iustice and equitye, loue is gotten by wisdom, ioy-
ned with liberality: For where a souldiour seeth righteous-
nesse so rule, that a man can do neither wrong, nor yet take
wrong, and that his Captaine for his wisdom, can main-
taine him, and for his liberality will maintaine him, he must
needes both loue him and feare him, of the which proceedeth
true and vnfeined obedience. After this inward vertue, the
next good point in a souldiour, is to haue and to handle his
weapon well, whereof the one must be at the appointment of
the Captaine, the other lyeth in the courage and exercise of the
souldiour: yet of all weapons, the best is, as Euripides doth
say, wherewith with least daunger of our selfe we may hurt our
enemy most. And that is (as I suppose) artillarie. Artillarie
now a dayes is taken for two things: Gunnes, and Bowes,
which how much they do in warre, both daily experience doth
teach, and also Peter Nannius a learned man of Louayn, in a
certaine Dialogue, doth very well set out, wherein this is most
notable, that when he hath helmed exercising commodities of
both, and some discommodities of gunnes, as infinite cost and
charge, cumbersome cartage, and if they be great, the vncer-
taine leueling, the perill of them that stand by them, the easer
auoyding by them that stand farre off: and if they be litle, the
lesse both feare and iasperdy is in them, besyde all contrarie
weather and winde, whiche hindereth them not a litle: yet of
all shooting he cannot reherse one discommodity, P H I. That
I maruelle greatly at, seeing Nannius is so well learned, and
so exercised in the authours of both the tongues: for I my selfe
do remember, that shooting in warre is but small prayse,
and that of diuers Captaines in diuers Authours. For first in
Euripides (whome you so highly prayse) and very well, for
Tully thinketh euery Werle in him to be in authority, what I
pray you, doth Lycus that ouercame Thebes, say as concer-
ning shooting: whose wordes as farre as I remember, be
these, or not much unlike.

*In Herc.
fu.*

What prayse hath he at all, which neuer durst abyde,
The dint of a speares point thrust against his syde:

C. iiij.

Nor

TOXOPHILVS. A.

*Eurip. in
Herc. fur.* Nor neuer bouldly buckeler bare yet in his left hand
Face to face his enemies brunt stiffely to withstand,
But alway trusteth to a bowe and to a fethered sticke,
Harnesse euer most fit for him which to flie is quicke,
Bow and shaft is Armour meetest for a coward (hard.
Which dare not once abide the brunt of battaile sharp &
But he a man of manhode most is by mine assent,
Which with hart & courage bould, fullie hath him bent,
His enemies looke in euery shoure stoutly to abyde,
Face to face, and foote to foote, tide what may betyde.

*Sophocles in
Sia Flag.* Againe Teucer the best Archer among all the Grecians,
in Sophocles is called of Menelaus, a bowman, & a shooter
as in villanye and reproche, to be a thing of no price in warre.
Illiad. Moreover, Pandarus the best shooter in the world, whome A-
pollo himselfe taught to shoot, both he and his shooting is
quite contained in Homer, in so much that Homer (whiche
vnder a maze of tale doth alwayes hide his iudgement of things)
doth make Pandarus himselfe crye out of shooting, and call
his bowe away, and take him to a spcare, making a bowe that
if euer he came home, he would breake his shaftes, and burne
his bowe, lamenting greatly, that he was so fonde to leaue at
home his horse and chariot with other weapons, for the trust
that he had in his bowe. Homer signifying thereby, that men
should leaue shooting out of warre, and take them to other
weapons more fitte and able for the same, and I trowe Pan-
darus words be much what after this sort.

Ill chaunce ill lucke me hyther brought;
Ill fortune me that day befell,
When first my bowe fro the pyne I rought
For Hector's sake, the Greekes to quell.
But if that God so for me shap,
That home againe I may once come,
Let me neuer enioy that hap,
Nor euer twise looke on the sunne,
If bowe and shaftes I do not burne,
Which now so euill doth serue my turne.

But

The schoole of Shooting.

Folio, 20

But to let passe all Poetes, what can be soyer sayd agaynst
any thing, than the iudgement of Cyrus is against shooting, *Xen. Cyri.
Inst. 6.* which doth cause his Persians being the best shooters to laye
away theyr bowes, and take them to swordes and bucklers,
speares and darters, and other like hand weapons. The which *Epsf. 1. ad
Q. Fra.* thing Xenophon so wise a Philosopher, so expert a Captaine
in warre himselfe, would neuer haue written, and specially in
that booke wherein he purposed to shewe, as Tully sayth in
deede, not the true hystorie, but the example of a perfite wise
Prince and common wealth, except that iudgement of chaun-
ging Artillery, into other weapons, he had alwayes thought
best to be folowed, in all warre. Whose counsaile the Parthi-
ans did folowe, when they chased Antonie ouer the Down- *Plutarch.
M. Ant.* tapnes of Media, which being the best shooters of the world,
left their bowes, and toke them to speares and morispiques.
And these fewe examples I trowe, of the best shooters, doe
well prouue, that the best shooting is not the best thing as you
call it in warre. T O X. As concerning your first example,
taken out of Euripides, I marueyle you will bring it for the
dispayse of shooting, seeing Euripides doth make those Her-
cles, not because he thinketh them true, but because he thinketh
them fit for the person that spake them. For in deede his true
iudgement of shooting, he doth expresse by and by after in the
Oration of the noble Captayne Amphytrio against Lycus,
wherein a man may doubt, whether he hath more eloquently
confuted Lycus saying, or more worthely set out the payple of
shooting. And as I am aduised, his wordes be much hereaf-
ter as I shall saye.

Against the wittie gift of shooting in a bowe,
Fonde and lewde words thou lewdly doest out throwe, *Eurip. in
Herc. fur.* Which, if thou wilt heare of me a word or twayne,
Quickly thou mayst learne how fondly thou dost blame,
First he that with his harnes himselfe doth wall about,
That scarce is left one hole through which he may peepe
out,
Such bondme to their harnes to fight are nothing mete,
But sonest of all other are troden vnder fete.

C. iii.

If

TOXOPHILVS. 4.

If he be strong, his fellowes faint, in whome he
 X putteth his trust,
 So loded with his harnais must needes lye in the dust,
 Nor yet fro death he can not start, if once his wepen breke,
 How stoute, how strong, how great, how long,
 so euer be such a freke.

But who so euer can handle a bowe,
 sturdie, stiffe, and strong,
 Wherewith like hayle many shaftes he shootes
 into the thickest throng:
 This profite he takes, that standing a farre
 his enemie he may spill
 When he and his full safe shall stand
 out of all daunger and ill.
 And this in warre is wisdomes most, which
 workes our enemyes woe,
 When we shall be farre from all feare
 and icoperdie of our foe.

Secondarily, euen as I do not greatly regarde what Me-
 nelaus doth say in Sophocles to Teucer, because he spake it
 both in anger, and also to him that he hated, euen so do I re-
 member very well in Homer, that when Hector & the Troy-
 ans would haue set fyre on the Greeke shippes, Teucer with
 his bowe made them recule backe againe, when Menelaus
 tooke him to his fecte, and ranne away.

Thirdly as concerning Pandarus, Homer doth not dis-
 playe the noble gift of shooting, but thereby every man is
 taught, that what soeuer, and howe good soeuer a weapon a
 man doth vse in warre, if he be himselfe a conetous wretche, a
 foale without counsaile, a peacebreaker as Pandarus was, at
 last he shall through the punishment of God faule into his ene-
 mies hands, as Pandarus did, whom Diomedes through the
 helpe of Minerva miserably slue.

And because you make mention of Homer, and Troy mat-
 ters, what can be more playe for any thing, I pray you, thin-
 ke that is for shooting, that Troye could neuer be destroyed with-
 out

The schoole of Shooting.

Folio, 21.

out the helpe of Hercules shaftes, which thing doeth signi-
 fy, that although all the world were gathered in an armye
 together, yet without shooting they can neuer come to theyr
 purpose, as Vlysses in Sophocles very plainly doth saye vnto
 Pyrrhus, as concerning Hercules shaftes to be carped vnto
 Troye.

For you without them, nor without you they do ought.

Soph. Phil.

Fourthly, where as Cyrus did chaunge parte of his bot-
 tomes whereof he had plenty, into other men of warre, whereof
 he lacked, I will not greatly dispute whether Cyrus did well
 in that point in those dayes or no, because it is plaine in Xe-
 nophon how strong shooters the Persians were, what bowes
 they had, what shaftes and heads they occupied, what kinde
 of warre their enemyes vsed.

*Xen. Cyri.
 Instit. 6.*

But truly as for the Parthians, it is playne in Plutarke,
 that in chaunging their bowes into speares, they brought their
 selfe into vtter destruction. For when they had chased the Ro-
 maynes many a myle, through reason of their bowes, at the
 last the Romaynes ashamed of theyr flying, and remembryng
 theyr olde noblenesse and courage, ymagined this way, that
 they would kneele downe on theyr knees, and so couer all theyr
 bodye with theyr shields and targats, that the Parthians
 shaftes might slide ouer them, and do them no harme: whiche
 thing when the Parthians percepued, thinking that the Ro-
 maynes were foruerped with labour, watche, and hunger:
 they layed downe theyr bowes, & toke speeres in their handes,
 and so ranne vpon them: but the Romaynes percepuing
 them without theyr bowes, rose vp manfully, and slue them
 euery mothers sonne, saue a fewe that saued themselves with
 turning away. And heerein our Archers of England shal
 passe the Parthians, which for such a purpose, when they shall
 come to hande strokes, hath euer redy, eyther at his backe
 hanging, or else in his next felowes hande a leaden maul, or
 such like weapon, to beate downe his enemyes withall.

*Plutar. in
 M. Anto.*

PHI. III. Toxophile, seeing that those examles which
 I had thought to haue bene cleane against shooting, you haue
 thus

TOXOPHILVS. 4.

thus turned to the high praye of shooting: and all this praye that you haue nowe sayde on it, is rather come in by me, than sought for of you: let me heare I pray you nowe, those examples which you haue marked of shooting your selfe: whereby you are, and thincke to perswade other, that shooting is so good in warre. TOX. Examples surely I haue marked very manye: from the beginning of time had in memoire of writing, throughout all common wealthes, and Emperyes of the world: whereof the most part I will passe ouer, least I should be tedious: yet some I will touche, because they be notable, both for me to tell, and you to heare.

And because the story of the Iewes is for the time most ancient, for the truthe most credible, it shalbe most fitte to begin with them. And although I knowe that God is the only geuer of victorie, and not the weapons, for all strength and victorie

Macha. 1.
3. (sayth) Iudas Machabeus cometh from heauen: Yet surely strong weapons be the instruments wherewith God doth overcome that parte, which he will haue overthrowen. For God is well pleased with wise and witty feates of warre: As

in meeting of enemies, for truse taking, to haue priuily in a bushment harness layed for feare of treason, as Iudas

Macha. 2.
14. Machabeus did with Nicanor, Demetrius Captaine: And he haue engines of warre to beate downe Citties with ball: and to haue scoutwatch amonges our enemies to knowe their costailles, as the noble Captaine Ionathas brother to Iudas Machabeus did in the countrey of Amathie, against the mighty

Macha. 1.
12. host of Demetrius. And beside all this, God is pleased to haue goodly tombes for them which do noble feates in warre, and to haue their Images made, and also their cote Armour to be set aboute their tombes, to their perpetuall laude and memoire: as the valiant Captaine Symon, did cause to be made

Macha. 1.
13. for his brethren Iudas Machabeus and Ionathas, when they were slaine of the Gentiles. And thus of what autoritie feates of warre, and strong weapons be, shortly and plainly we may learne: But amonges the Iewes as I began to tell, I am sure there was nothing so occupied, or did so much good as bowes did: in so much that when the Iewes had any great vpper hand

The schoole of Shooting.

Folio. 22.

vpper hand ouer the Gentiles, the first thing alwayes that the Captaine did, was to exhoite the people to geue all the thanks to God for the victorie, and not to their bowes, wherewith they had slaine their enemies: as it is plaine that the noble Iosue did after so many Kings thrust downe by him.

Iosua. 13.

God, when he promisseth helpe to the Iewes, he bleseth no kinde of speaking so much as this, that he will bend his bowe, and dye his shattes in the Gentiles blood: wherby it is manifest, that eether God will make the Iewes shoote strong shottes to overthrowe their enemies: or at least that shooting is a wonderfull mighty thing in warre, wherunto the high power of God is likened. Dauid in the Psalmes calleth bowes the vessels of death, a bitter thing, and in another place, a

Dent. 32.

mighty power, and other wayes more, which I will set passe, because euery man readeth them daily: But yet one place of Scripture I must needs remember, which is more notable for the praye of shooting, than any that euer I redde in any other story, and that is, when Saule was slayne of the Philistines being mighty bowmen, and Ionathas his sonne with him, that was so good a shooter, as the Scripture sayth, that he neuer shot shaft in batle, and that the kingdom after Saules death came vnto Dauid: the first Statute and lawe that euer

Psal. 7. 63.

75.

Dauid made after he was King, was this, that all the children of Israel should learne to shoote, according to a Lawe made many a daie before that time, for the setting out of shooting, as it is written (sayth Scripture) in libro Iustorum, whiche booke we haue not now: And thus we see plainly what great use of shooting, and what provision euen from the beginning of the world for shooting was among the Iewes.

Reg. 1. 31.

The Echiopians which inhabite the furchest part South in the world, were wonderfull bowmen: in so much that when Cambyfes King of Persie being in Egypt, sent certaine Embassadors into Echiope to the King there, with many great

Reg. 2. 1.

giftes: the King of Echiope perceyuing them to be eppes, tooke them vpper sharply, and blamed Cambyfes greatly for such vniust enterpises: but after that he had sharply enterpayned them, he sent for a Bow, and bente it and dyew it, and

Herodotus in Thalia.

and then vnbent it againe, and sayd vnto the Embassadors, you shall commend me to Cambyles, and geue him this bowe from me, and bidde him when any Persian can shoote in this bowe, let him set vpon the Ethiopians: In the meane while let him geue thanks vnto God, which doth not put in the Ethiopians mindes to conquire any other mans lande.

This bowe, when it came among the Persians, neuer one man in such an infinite host (as Herodotus doth saye) could styre the string, saue only Smerdis the brother of Cambyles, which styres it two fingers, and no further: for the which acte Cambyles had such enuye at him, that he after ward slue him: as doth appeare in the story.

Sesostris the most mighty King that euer was in Egypte, ouercame a great part of the world, and that by Archers: he subdued the Arabians, the Iewes, the Assyrians: he went farther in Scythia then any man else: he ouercame Thracia, euen to the borders of Germany. And in token how he ouercame all men, he set by in many places great Images to his owne likenesse, hauing in the one hand a bowe, in the other a sharpe headed shaft: that men might knowe what weapon his host vsed, in conquering so many people.

Cyrus, counted a god among the Gentiles, for his noblesse and felicity in warre: yet at the last when he set vpon the Massagetans (which people neuer went without their bowe nor their quier, neither in warre nor peace) he and all his were slaine, and that by shooting, as appeareth in the story.

Polycrates the Prince of Samos, (a very little Ile) was Lord ouer all the Greeke seas, and withstoode the power of the Persians, only by the helpe of a thousand Archers.

The people of Scythia, of all other men loued and vsed most shooting: the whole riches & household stuffe of a man in Scythia, was a poake of Oren, a ploughe, his nagge, & his dogge, his bowe and his quier: which quier was couered with the skin of a man, which he tooke or slue first in battaile. The Scythians to be inuincible by reason of their shooting, the greate voyages of so many conquerours spent in that countrey in baine, doth well proue: but specially that of Darius the mighty

the King of Persie, which when he had tarped there a greate space, and done no good, but had forweryed his host with trouble and hunger: At last the men of Scythia sent an Embassador with foure giftes: a byrde, a frogge, a mouse, and fyue shaftes. Darius marueyling at the straungenesse of the giftes, asked the messenger what they signified: the messenger answered, that he had no further commaundement, but only to deliuer his giftes, and retorne againe with all speede: but I am sure (sayth he) you Persians for your great wisdom, can soone vout what they meane. When the messenger was gone, euery man began to say his verditte, Darius iudgement was this, that the Scythians gaue ouer into the Persians hands, their liues, their whole power, both by lande and sea, signifying by the mouse the earth, by the frogge the water, in which they both liue, by the bird their liues which liue in the ayre, by the shaft their whole power and Empryre, that was maintained alwayes by shooting. Gobryas a noble and wise Captaine amoniges the Persians, was of a cleane contrarie minde, saying, nay not so, but the Scythians meane thus by their giftes, that except we gette vs winges, and flye into the ayre like birds, or runne into the holes of the earth like myse, or else lye lurking in fennes and marishes like frogges, wee shall neuer retorne home againe, before we be vterly vnbone with their shaftes: whiche sentence sanke so soe into their hartes, that Darius with all speede possible, brake by his Campe, and gat himselfe homeward. Yet how much the Persians themselves set by shooting, whereby they encreased their Empryre, so much doth appeare by iii. manifest reasons: first, that they brought vp their youth in the schoole of shooting, vnto xx. yeares of age, as diuers noble Greke authours do say.

Again, because the noble King Darius thought himselfe to be prapled by nothing so muche, as to be counted a good shooter, as doth appeare by his Sepulcher, wherein he caused to be written this sentence:

Darius the King leeth buried heere,
That in shooting and reiding had neuer peerre,

Thirde,

Herod. in
Melpome.

Herod. in
Clio.
Xen. in
Ciro.
Strab. 11.

Serab. 15.

Herodo. in
Euterpe.
Diodo.
Sic. 2.
Herodo. in
Clio.

Herodo. in
Thal.

TOXOPHILVS. A.

Plutarch, in Agef. Thirdly, the copie of the Persians, both golde and silver, had the Armes of Persie upon it, as is custumable vled in other Realmes, and that was bowe and arrowes: by the which feate they declared, how much they set by them.

Suidas. The Grecians also, but specially the noble Athenienses, had all their strength lying in Artillarie: and for that purpose the Citie of Athens had a thousand men which were onely Archers, in dayly wages, to watch and keepe the Citie from all iecoperdy and sodaine daunger: which Archers also should carry to prisen and warde any misdoer, at the commaundement of the high officers, as plainly doth appeare in Plato.

Plato in protagora. And surely the bowmen of Athens did wonderfull feates in many battels, but specially when Demosthenes the valiaunt Capitaine slue and toke prisoners all the Lacedemonians beside the citie of Pylos, where Nestor sometime was Lord: the shaftes went so thicke that daye (sayth Thucydides) that no man could see their enemyes.

Thucid. A. A Lacedemonian taken prisoner, was asked of one at Athens, whether they were stout fellows that were slaine or no, of the Lacedemonians: He answered nothing else but this: make much of those shaftes of yours, for they knowe neither stout nor vnsoute: meaning thereby, that no man (though he were neuer so stout) came in their walke, that escaped without death.

Herodotus in Polym. Herodotus describing the mightie host of Xerxes, especially doth marke out, what bowes and shaftes they vled, signifying that therein lay their chiefe strength. And at the same time Atossa, mother of Xerxes, wife to Darius, and daughter of Cyrus, both enquire (as Aeschylus sheweth in a Tragedie) of a certaine messenger that came from Xerxes host, what strong and fearefull bowes the Grecians vled: whereby it is playne, that Artillary was the thing, wherein both Europe and Asia at those dayes trusted most vpon.

Esch. in Pers. The best part of Alexanders host were archers, as plainly doth appeare by Arianus, and other that wrote his life: and those so strong archers, that they only, sundry times overcame their enemyes, afore any other needed to fight: as was scene in the battaile which Nearchus one of Alexanders Captaynes

The schoole of Shooting.

Folio. 24.

Raynes had besyde the ruuer of Thomeron. And therefore as concerning all these kingdomes and common wealthes, I may conclude with this sentence of Plinie, whose wordes be, as I suppose thus: If any man would remember the Ethiopians, Egiptians, Arabians, the men of Inde, of Scythia, so many people in the East of the Sarmatians, and all the kingdomes of the Parthians, he shall perceiue halfe the part of the world, to lye in subiection, overcome by the might and power of shooting.

In the common wealth of Rome, which exceeded all other in vertue, noblesse and dominion, little mention is made of shooting, not because it was little vled amonges them, but rather because it was so necessary and common, that it was thought a thing not necessary or required of any man to be spoken vpon, as if a man should describe a great feast, he would not once name breade, although it be most common and necessary of all: but surely if a feast being neuer so great, lacked breade, or had fewtipe and naughty breade, all the other dainties should be vnauery, and little regarded, and then would men talke of the commodity of breade, when they lacke it, that would not once name it afore, when they had it: And euen so did the Romaynes as concerning shooting. Seldome is shooting named, and yet it did the most good in warre, as did appeare very playnly in that battaile, which Scipio Africanus had with the Numantines in Spayne, whome he could neuer overcome, before he set bowe men amonges his horsemen, by whose might they were cleane vanquished.

Againe, Tiberius fighting with Armenius and Inguiomerus Princes of Germanie, had one wing of Archers on horsebacke, another of Archers on foote, by whose might the Germanes were slaine downe right, & so scattered and beate out of the fielde, that the chase lasted f. miles, the Germanes climed vp into trees for feare, but the Romaynes did fetch them downe with their shaftes, as they had breue birds, in which battaile the Romaynes lost fewe or none, as doth appeare in the Historie.

But as I beganne to say, the Romaynes did not so much praye

Plin. lib. 16 Cap. 36.

Cor. Tac.

TOXOPHILVS. A.

praise the goodnesse of shooting, when they had it, as they did lament the lacke of it, when they wanted it, as Leo the v. the noble Emperour doth plainly testifie in sundrie places in those booke which he wrote in Greeke, of the sleighes and policies of warre. P.H. Surely of that booke I haue not heard before, and how came you to sight of it? T.O.X. The booke is rare truly, but this last yeare when Maister Checke translated the sayd booke out of Greeke into Latine, to the Kinges Maestie, Henrye the eight of noble memorie, he of his gentlenesse, would haue me verie oft in his chamber, and for the familiaritie that I had with him, more than many other, would suffer me to reade of it when I would, the which thing to do, surely I was very desirous and glad, because of the excellent handling of all things, that euer he taketh in hande. And verily Philologe, as oft as I remember the departing of that man from the Vniuersitye, (which thing I do not selde) so ofte do I well perceiue our most helpe and furtheraunce to learning, to haue gone away with him. For by the great commoditie that we tooke in hearing him reade priuately in his chamber, all Homer, Sophocles, and Euripides, Herodotus, Thucydides, Xenophon, Isocrates, & Plato, we feele the great discommoditie in not hearing of him, Aristotle and Demosthenes, which two authours with all diligence last of all he thought to haue redde vnto vs. And when I consider how many men be succoured with his helpe, and his apte to abide heere for learning, and how all men were prouoked and stirred up, by his counsaile and dayly example, how they should come to learning, surely I perceiue that sentence of Plato to be true, which sayeth: That there is nothing better in any common wealth, then that there should be alwayes one or other, excellent passing man, whose life and vertue, should plucke forward the will, diligence, labour and hope of all other, that folowing his footesteps, they might come to the same end, whereunto labour, learning and vertue, had conueyed him before.

The great hinderance of learning, in lacking this man, greatly I should lament, if this discommoditie of ours, were not

Syr Iohn
Checke.

The schoole of Shooting.

Folio, 25.

not toynd with the commodytie and wealth, of the whole Realme, for which purpose, our noble King full of wisdom, called vpon this excellent man full of learning, to teache noble Prince Edward, an office full of hope, comfort and solace, to all true hartes of England: For whome all England dayly doth pray, that he passing his Tutor in learning and knowledge, folowing his father in wisdom and felicity, according to that example which is set afore his eyes, may so set out and maintaine Gods word to the abolishment of all Papistrie, the confusion of all heresie, that thereby he feared of his enemyes, loued of all his subjects, may bring to his owne glory, immortal fame and memorie, to this Realme, wealth, honour, and felicity, to true and vnflayned Religion perpetuall peace, concord and unitye.

But to returne to shooting againe, what Leo sayth of shooting amongst the Romaynes, his words be so much for the prayse of shooting, and the booke also so rare to be gotten, that I learned the places by hart, which be as I suppose, euen thus. First in his sixte booke, as concerning what harness is best: Let all the youth of Rome be compelled to vse shooting, eyther more or lesse, and alwayes to beare their bowe and their quier about with them, vntill they be xl. yeares olde. For sithens shooting was neglected and decayed among the Romaines, many a battaile and field hath bene lost. Again in the 11. booke and 50. Chapter, (I call that by booke and Chapters, which the Greeke booke deuideth by Chapters and Paragraphe.) Let your souldiours haue their weapons well appointed and trimmed, but aboue all other things regard most shooting, and therefore let men when there is no warre, vse shooting at home: for the leauing off, only of shooting, hath brought in ruine and decaye, the whole Empyre of Rome. Afterwarde he commaundeth againe, his Captayne by these wordes: Arme your host as I haue appointed you, but specially with bowe and arrowes plentie. For shooting is a thing of much might and power in warre, and chiefly against the Sarracenes & Turkes, which people hath all their hope

D. J.

of

TOXOPHILVS. .M.

of victory in their bowe and shaftes: Besides all this, in an
other place, he wryteth thus to his Captaine. Artillery is easy
to be prepared, and in time of great neede, a thing most
profitable, therefore we straitely commaund you to make
proclamation to all men vnder our dominion, which be
eyther in warre or peace, to all Cities, borowes, and
townes, and finally to all maner of men, that every seue-
rall person haue bow and shaftes of his owne, and euery
house besides this to haue a standing bearing bowe, and
xl. shaftes for all needes, and that they exercise them
selues in holtes, hilles, and dales, playnes, and woddes,
for all maner of chaunces in warre. How much shooting
was vsed among the olde Romaines, and what meanes noble
Captaines & Emperours made, to haue it increase amonged
them, & what hurt came by the decay of it, these wordes of Leo
the Emperour, which in a manner I haue reherfed worde for
word, plainly doth declare. And yet shooting, although they
set neuer so much by it, was neuer so good than, as it is now in
England, which thing to be true, is very probable, in that Leo
doth saye: that he would haue his souldiours take off
their arrow heades, and one shoote at an other, for their
exercise, which play, if English Archers vsed, I thinke they
should finde small play and lesse pleasure in it at all.

The great upper hand maintayned alwayes in warre by
Artillerie, doth appeare very plainly by this reason also, that
when the Spaniards, Frenchmen, and Germanes, Grekes,
Macedonians and Egyptians, the countrey vsing one singu-
lar weapon, for which they were greatly feared in warre, as
the Spaniard Lancea, the Frenchman Cesa, the German
Framea, the Grecian Machera, the Macedonian Sarissa, yet
could they not escape, but be subiects to the Emperour of Rome,
when the Parthians hauing all their hope in Artillery, gave
no place to them, but ouercame the Romanes, after than the
Romanes them, and kept battell with them many a hundred
yeare, and slue theriche Crassus and his sonne, with many a
Routte Romaine more, with their bowes. They slue Mar-
cus Antonius ouer the hilles of Media and Armenia, to his
great

The schoole of Sheeting.

Folio. 26.

great shame and reproche. They slue Iulianus Apostata, and
Antoninus Caracalla, they helde in perpetuall prison, the
most noble Emperour Valerian in despyte of all the Romaines
and many other Princes, which were for his deliuerance, as
Belsholus called King of Kings, Valerius King of Cadusia,
Archabesdes King of Armenia, and many other Princes
more, whome the Parthians by reason of their artillerie, re-
garded neuer one whitte, and thus with the Romaines, I may
conclude, that the borders of their Emperie were not at the
sunne rising and sunne setting, as Tully sayth: but so farre
they went, as Artillerie would geue them leaue. For I thinke
all the ground that they had, eyther Northward, farther than
the borders of Scythia, or Eastward, farther than the borders
of Parthia, a man might haue bought with a small deale of
money, of which thing surely shooting was the cause.

From the same countrey of Scythia the Gothians, Hunnes,
and Vandalianes came with the same weapon of Artillerie, as
Paulus Diaconus doth say, and so bereft Rome of her Em-
perie by fyre, spoyle and waste, so that in such a learned Citie
was left scarce one man behinde, that had learning or leysoure
to leaue in wrighting to them which should come after, how so
noble an Emperie, in so short a while, by a table of banished
bondmen, without all order and pollicy, saue only their natu-
rall and dayly exercise in Artillerie, was brought to such thral-
dome and ruine.

After them the Turkes hauing an other name, but yet
the same people, borne in Scythia, brought by only in Artille-
rie, by the same weapon haue subdued and bereft from the
Christen men all Asia and Affricke (to speake vpon) and the
most noble countreyes of Europe, to the great dempnishing
of Christes Religion, to the great reproche of cowardyse of
all Christianity, a manifest token of Gods high wrath and dis-
pleasure ouer the sinne of the world, but specially amonges
Christen men, which be on sleepe, made druncke with the
frutes of the fleshe, as infidelitie, disobedience to Gods word,
and heresie, grudge, ill will, strife, open battaile, & priuite enuie,
counetousnesse, oppression, vnmmercifulnesse, with innumerable
foytes

TOXOPHILVS. 2.

sortes of vnspokeable dayly hatwory: which things surely, if God holde not his holy hand ouer vs, and plucke vs from them, will bring vs to a more Turkishnes and more beastlike blinde barbarousnesse: as calling ill things good, and good things ill, contenting of knowledge and learning, setting at naught, and hauing for a fable, Gods and his high prouidence, will bring vs (I say) to a more vngenerous Turkishnesse (if more Turkishnesse can be then this) than if the Turkes had sworne, to bring all Turkye against vs. For these frutes surely must needs spring of such seede, and such effect needes folow of such a cause: if reason, truth, and God, be not altered; but as they are wont to be. For surely no Turkish power can ouerthowen vs, if Turkish lyfe do not cast vs downe before. If God wille wit vs, it booteth not the Turke to be against vs, but our vnfaithfull limselfull living, which is the Turkes murther, and hath brought him vp hitherto, must needs turne God from vs, because hee and he hath no fellowship together. If we banished all lying out of Christendome, I am sure the Turke should not only not ouercome vs, but scarce haue an hole to rume into, in his owne countrey.

But Christendome now I may tell you Philologe, is much like a man that hath an itche on him, and lyeth downe also in his bed, and though a cheefe come to the doore, and braueth at it, to come in, and sleepe him, yet he lyeth in his bedde, hauing more pleasure to lye in a slumber and scratch himselfe where it itcheth euen to the hard bone, than he hath redynes to ryle vppon lustely, and drive him away that would robb him and sleepe him. But I trust Christ will so lighten and lift vp Christen mens eyes, that they shall not sleepe to death, nor that the Turke Christes open enemy, shall euer boast that he hath quite ouerthrowen vs.

But as I began to tell you, shooting is the chiefe thing wherewith God suffereth the Turke to punish our naughty lyuing with all: The youth there is brought vpp in shooting: his priuie Sirrde for his owne personne, is bolomen: the might of theyr shooting is well knowne of the Spaniardes, which at the Towne called Newecastell in Illiri-

Casp. de
rebus
Turc.

ca, were

The schoole of Shooting.

Folio, 27.

ca, were quite slaine vppon, of the Turkes arrowes: when the Spaniardes had no vse of their Guines, by reason of the raine. And now last of all, the Emperours Spies himselfe, at the Citie of Argier in Affricke, had his hoast soze handeled with the Turkes arrowes, when his Guines were quite dispatched, and shoode him in no seruice because of the rayne that fell, where as in such a chaunce of rayne, if he had had towemen, surely their shotte might peraduenture haue bene a little hindered, but quite dispatched and made, it could neuer haue bene. But as for the Turkes, I am weery to talke of them, partly because I hate them, and partly because I am nowe affectioned euen as it were a man that had bene long wandering in strange countries, and would fayne be at home to see howe wel his owne frendes prosper and leade their life, and surely me thinke I am verie mery at my hart to remember howe I shall finde at home in England amonges English men, partly by Hypocrites, of them that haue gone afoze vs, againe by experience of them whiche we knowe and liue with vs, as great noble feates of warre by Artillarie, as euer was done at any time in any other common wealthe. And heere I must needes remember a certayne Frenchman called Textor, that writeth a Booke which he nameth Officina, wherein he weaueth vp many brokenended matters, and setteth out much ristraffe, pelfery, trumpery, baggage and beggery ware, clamped vp of one that would seeme to be fitter for a shop in beede, than to wyte any booke. And amonges all other ill packed by matters, he thyuseth vppon in a heape together all the good shooters that euer hath bene in the world as he sayth himselfe, and yet I trowe Philologe that all p examples which I now by chaunce haue reherfed out of the best Authours both in Greeke and Latin, Textor hath but two of them, which two surely if they were to reckon againe, I would not once name them, partly because they were naughty persons, and shooting so muche the worse, because they loued it, as Domitian and Commodus the Emperours: partly because Textor hath them in his booke, on whome, I looked on by chaunce in the bookebinders shoppe, thinking of no such matter. And one thing I will say

Textor.

D. g.

to

to you Philologe, that if I were disposed to do it, and you had leasure to heare it, I could haue done as Textor doth, and recken by such a table of shooters that be named here and there in Idetes, as would hold vs talking whiles to mayrowe: but my purpose was not to make mention of those which were sayned of Idetes for their pleasure, but of such as were proued in Idetories for a truth: but why I bring in Textor, was this: At last when he hath reckened all shooters that he

P. Crin. 3. can, he sayth thus, Petrus Crinitus wytteth, that the Scottes which dwell beyond Englands, be very excellent shooters, and the best known in warre. This sentence, whether Crinitus wrote it more leudly of ignorance, or Textor confirmeth it more preuisly of enuye, may be called in question and doubt: but this surely doo I knowe very well, that Textor hath both redde in Gaguinus the Frenche Idetorie, and also hath heard his father or grandfather talke (except perchance he was borne and bredde in a Cypster) after that sort of the shooting of Englishmen, that Textor needed not to haue gone so preuisly beyonde Englands for shooting, but might verie soone euen into the first towre of Kent, haue found such plenty of shooting, as is not in all the Realme of Scotland againe. The Scottes surely be good men of warre in their owne seate as can be: but as for shooting, they neither can vse it for any profite, nor yet will challenge it for any pryple, although matter Textor of his gentlenesse would geue it them. Textor needed not to haue filled vp his booke with such lyes, if he had redde the Idetorie of Scotlande, whiche Iohannes Maior

Io. Mai. 6. doth wytteth: wherein he might haue learned, that when Iames Stewart first King of that name, at the Parliament holden at Saint Iohans towne of Perthie, commaunding vnder paine of great forfite, that every Scotte should learne to shoote: yet neyther the loue of theyr countrey, the feare of their enemyes, the awyding of punish ment, nor the receyuing of any profite that might come by it, could make them to be good Archers: which be vnaynt and vnafite thereunto by Gods prouidence and nature.

Therefore the Scottes themselves proue Textor a lyer, both

both with authority and also vayne experience, and by a terrayne Proverbe that they haue amonges their communicati- on, whereby they geue the whole pryple of shooting honestly to Englishmen, saying thus: that euery English Archer beareth vnder his girdle xxiiij. Scottes.

But to let Textor and the Scottes go: yet one thing would I witt for the Scottes, and that is this, that seeing one God, one sayth, one compasse of the sea, one land and countrey, one tongue in speaking, one maner and trade in lpying, like courage and stomacke in warre, like quickenesse of witte to learning, hath made England and Scotland both one, they would suffer them no longer to be two: but cleane geue ouer the Pope, which seeketh none other thing (as many a noble and wise Scottish man doth knowe) but to feede by dissention and parties betwixt them and vs, procuring that thing to be two, which God, nature, and reason would haue one.

How profitable such an attowment were for Scotlande, Iohn Maior both Iohannes Maior, and Hector Boetius which wrote the *for 6. His.* Scottes Chronicles do tell, and also all the Gentlemen of Scotlande, with the poore communitie, do well knowe: So that there is nothing that stoppeth this matter, saue onely a fewe Fryers, and such like, whiche with the wygges of our English Papistie lurking amonges them, stude nothing else but to brew battaile and strife betwixt both the people: whereby only they hope to maintaine their Papistieall kingdom, to the destruction of the noble bloude of Scotland, that then they may with authority do that, which neyther noble man nor poore man in Scotlande yet doth knowe. And as for Scottishmen and Englishmen be not enemyes by nature, but by custome: not by our good will, but by their owne felise: which should take more honour in being coupled to England, then we should take profite in being toynd to Scotlande.

Wales being readye and rebelling many yeares against vs, laye wyld, vnpylled, vnhabited, without lawe, iustice, ciuilitye and order: and then was amonges them more stealing, than true dealing, more suretye for them that stuyed to be naught, then quietnesse for them that laboured to be good: whiche

nowe thanked be God and noble Englande, there is no countrey better inhabited, more ciuile, more diligent in honest craftes, to get both true and plentifull lyuing withall. And this felicitie (my minde geueth me) should haue chaunced also to Scotlande, by the godly wisdom of the most noble Prince King Henrie the viii. by whome, God wrought more wonderfull things then euer by any Prince before: as banishing the bishop of Rome and herebye, bringing to light Gods word and veritie, establishing such iustice and equitie, through euery parte of this Realme, as neuer was seene afore.

But Textor (I bestowe him) hath almost brought vs from our communication of shooting. Nowe sit by my iudgemente, the Artillarie of Englande farre excelleth all other Realmes: but yet one thing I doubt, and long haue surely in that point doubted, when, or by whome, shooting was first brought into Englande, and for the same purpose, as I was once in company with Syr Thomas Eliot knight, whiche surely for his learning in all kinde of knowledge, brought much worshippe to all the Nobilitie of Englande, I was so bould to aske him, if he at any time, had marked any thing, as concerning the bringing in of shooting into Englande: he answered me gently againe, that he had a booke in hande which he nameth, *De rebus memorabilibus Anglia*, which I trust we shall see in print shortly, and for the accomplishment of that booke, he had read and perused ouer many olde monumentes of England, and in seeking for that purpose, he marked this of shooting in an exceeding olde Chronicle, the whiche had no name, that to that time as Saxons came first into this Realme in King Vortigers daies, when they had bene heere a while, and at last began to faule out with the Britaynes, they troubled & subdued the Britaynes with nothing so much, as with their bowe and shaftes, which weapon being straunge and not seene heere before, was wonderfull terrible vnto them, and this beginning I can thincke very well to be true. But now as concerning many examples for the people of English Archers in warre, surely I will not be long in a matter that no man doubteth in, and those fewe that I will name, shall euey be prouen

by

by the Hypocrites of our enemies, or else done by men that now liue.

King Edward the third at the battaile of Cressie, against Philip the French King, as Gaguinus the French Historiographer plainly doth tell, slewe that day all the Nobilitie of Fraunce only with his archers.

Such a like battaile also fought the noble blake Prince Edward beside Poitiers, where Iohn the French King with his sonne and in a maner all the Peeres of Fraunce were taken, beside xxx. thousand. whiche that daye were slayne, and very fewe Englishmen, by reason of their bowes.

King Henrie the fift, a Prince peereles and most victorious conquerour of all that euer dyed yet in this parte of the worlde, at the battaile of Agincourt with vii. thousand fighting men, and yet many of them sicke, being such Archers, as the Chronicle sayth, that most part of them drewe a yarb, slewe all the Cheualrie of Fraunce to the number of XL. thousand. and mo, and lost not past xxvi. English men.

The bloody Ciuill warre of Englande betwixt the house of Yorke and Lancaster, where shaftes slewe of both sides to the destruction of many a yoman of England, whome foreine battell could neuer haue subdued, both I will passe ouer for the pytifulnes of it, and yet may we highly prayse God in the remembraunce of it, seeing he of his prouidence hath so knitte together those two noble houses, with so noble and pleasant a flowe.

The excellent Prince Thomas Hawarde Duke of Northfolke, with hawemen of Englande, slewe King Iamye, with many a noble Scotte euen vnto Flodon hill, in which battell, the stout archers of Cheshire and Lancashire for one daye bestowed to the death for their Prince and countrey sake, hath gotten immortall name and prayse for euer.

The feare only of English Archers hath done more wonderfull things than euer I redde in any Historie Greeke or Latine, and most wonderfull of all now of late besyde Carlile, betwixt Elke and Leuen at Sandye fikes, where the whole nobility of Scotland for feare of the Archers of England next

the

the stroke of God) as both English & Scottishmen that were present hath tolde me, were drowned and taken prisoners.

For that noble acte also, which although it be almost lost by time, cometh not behinde in worthines, which my singular good frende and master, Syr William Walgrave, and Syr George Somerset did with a fewe Archers to the number as it is sayd of xvi. at the Turne pike beynde Hammes where they turned with so fewe Archers, so many Frenchmen to flight, and turned so many out of theyr Jackes, which turne, turned all Fraunce to shame & reproche, and those two noble Knights to perpetuall prayse and fame.

And thus you see Philologe, in all countries, Asia, Affricke, and Europe, in Inde, Ethiop, Egypt, & Iurie, Parthia, Persia, Grece, & Italy, Scythia, Turkye, & Englands, from the beginning of the world euen to this day, that shooting hath had the chiefe stroke in warre. P H I. These examples surely apte for the prayse of shooting, not fained by Poetes, but procured by true Histories, distinct by time and order, hath delighted me exceeding much, but yet me thinke that all this prayse belongeth to strong shooting and drawing of mightie bowes, not to picking and nere shooting, for which cause you and many other both loue and vse shooting. T O X. Euermore Philologe you will haue some ouerthwart reason to drawe forth more communication withall, but neuerthelesse you shall perceyue if you will, that vse of picking, and desyre of nere shooting at home, are the onely causes of strong shooting in warre, and why: for you see that the strongest men, do not drawe alwayes the strongest shoote, which thing proueth that drawing strong, lyeth not so much in the strength of man, as in the vse of shooting. And experience teacheth the same in other things, for you shall see a weake Smith, which will with a lye and turning of his arme, take up a barre of yron, that an other man thight as strong, can not stirre. And a strong man not vled to shoote, hath his armes, best and shoulders, and other partes where, with he should drawe strongly, one hindring and stopping another, euen as a dosen strong horses not vled to the Carte, lettes and troubles one another. And so the more strong man
not

not vled to shoote, shootes most vnhandsumly, but yet if a strong man with vse of shooting coulde applye all the partes of his bodye together to theyr most strength, then shoulde hee both drawe stronger than other, and also shoote better then other. But nowe a strong man not vled to shoote, at a girde, as heaue vp and plucke in funder many a good bowe, as hee hys at a hunt both race and plucke in perces many a strong Carte. And thus strong men, without vse, can do nothing in shooting 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 vled to shoote, shall serue for all times and purposes, and shall shoote tenne shafes, against the others foure, and drawe them vp to the point euery time, and shoote them to the most aduantage, drawing and withdrawing his shaft when he list, marking at one man, yet lett bying at an other man: which things in a set battaile, although a man, shall not alwayes vse, yet in bickerings, and at ouerthwart meetings, when fewe Archers be together, they do most good of all.

Againe, he that is not vled to shoote, shall euermore with buto wardness of houlding his bowe, and nocking his shafte, not looking to his string betime, put his bowe alwayes in jeopardy of breaking, and then he were better to be at home: moreover, he shall shoote very fewe shafes, and those full vnhandsumly, some not halfe drawn, some too high, and some too lowe, nor he can not drawe a shoote at a time, nor stoppe a shoote at a neede, but out must it, and very oft to euill purpose. P H I. And that is best I trowe in warre, to let it goe, and not to stoppe it. T O X. Is not so, but sometime to hould a shaft at the head, which if they be but fewe archers, doth more good with the feare of it, than it shoulde do if it were shotte, with the stroke of it. P H I. That is a wonder to me, that the feare of a displeasure, shoulde do more harme than the displeasure it selfe. T O X. Yes, ye knowe that a man which feareth to be smitten, out of his countrey, can neither be merce, eate, mincke, nor scape for feare, yet when he is banished in deed, he sleapeth and eateth, as well as any other. And many more
doubting

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Ciriped. 3 doubting and fearing whether they should dye or no, even for very feare of death, preuenteth them selfe with a more bitter death, then the other death should haue bene in deede. And thus feare is worse then the thing feared, as is pretely proued, by the communication of Cyrus and Tigranes, the Kings sonne of Armenie, in Xenophon.

PHI. I graunt Toxophile, that vse of shooting maketh a man valwe strong, to shoote at most aduantage, to keepe his gere, which is no small thing in warre, but yet me thinke, that the customable shooting at home, speciall, at buttes and pickes, make nothing at all for strong shooting which doth most good in warre. Therefore I suppose if men should vse to goe into the fieldes, and learne to shoote mightie strong shootes, and neuer care for any marke at all, they should doe much better. TOX. The troth is, that fashion much bled, would do much good, but this is to be feared, least that way could not prouoke men to vse much shooting, because there should be little pleasure in it. And that in shooting is best, that prouoketh a man to vse shooting most: for much vse maketh men shoote, both strong and well, which two things in shooting, euery man doth desyre. And the chiefe maintayner of vse in any thing, is comparison and honest contention. For when a man stryuech to be better than an other, he will gladly vse that thing, though it be neuer so painfull, wherein he would excell, which thing, Aristotle very pretely doth note, saying. Where is comparison, there is victorie: where is victorie, there is pleasure: And where is pleasure, no man careth what labour or paine he taketh, because of the prayse and pleasure that he shall haue, in doing better than other men.

*Aristo.
Rhet. ad
Theod.*

*Hesiod. in
Ops. &
dies.*

Agayne, you knowe Hesiodus writeth to his brother Perses, that all craftes men, by contending one honestly with an other, do encrease their cunning with their substance. And therefore in London, and other great Cities, men of one craft, most commonly, dwell together, because in honest stryuing together, who shall doo best, euery one may waite both cunninger and rycher. So likewise in shooting, to make mat-

ches to

The schoole of Shooting.

Folio. 31.

ches to assemble archers together, to contend who shall shoote best, and winne the game, encreasech the vse of shooting wonderfully amonges men. PHI. Of this you speake verp much Toxophile, but I am sure in all other matters, this can do nothing, without two other things be ioyned with it, one is a naturall Aptenesse to a thing, the other is a true way or knowledge, how to do the thing, to which two if this be ioyned, as third follow, of them three, proceedeth perfectnesse and excellency: If a man lacke the first two, Aptenesse and Cunning, he can do little good at all.

For he that would be an Oratour, and is nothing naturally fitte for it, that is to say: lacketh a good witte and memoire, lacketh a good voyce, countenance and bodye, and other such like, yea if he had all these, and knewe not what, how, where, when, nor to whome he should speake, surely the vse of speaking, would bring out none other fruite but plaine folly and badling, so that this is the last and the least necessary, of all three, yet nothing can be done excellently without them all three. And therefore Toxophile, I my selfe, because I neuer knewe whether I was apt for shooting or no, nor neuer knewe way, how I should learne to shoote, I haue not bled to shoote: and so I thinke five hundred more in Englande doo despyre me. And surely, if I knewe that I were apte, and that you would teache me how to shoote, I would become an Archer, and the rather because of the good communication, the which I haue had with you this day, of shooting.

TOX. Aptenesse, knowledge, and this, even as you saye, make all things perfecte. Aptenesse is the first and chiefest thing, without which the other two doo no good at all. Knowledge doth encrease all manner of Aptenesse, both lesse and more. This sayeth Cicero, is farre aboue all teaching. And thus they all three must be had, to do any thing very well, and if any one be away, what so euer is done, is done very mzanely. Aptenesse is the gift of nature, knowledge, is gotten by the helpe of other: this lyeth in our owne diligence and labour. So that Aptenesse and this be ours and within vs, through nature and labour: Knowledge not ours, but comynge by other: and that

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therefore most diligently, of all men to be sought for. Howe these three things stande with the Artilerie of Englande, a word or two I will saye.

All English men generally, be apt for shooting, and howe: Lyke as that ground is plentifull and fruitfull, which without any tilling, bringeth out corne, as for example, if a man should goe to the myll or market with corne, and happen to spill some in the way, yet it would take roote and growe, because the soyle is so good: so Englande may be thought very fruitfull and apt to bring out shooters, where chyldren euen from the cradell, loue it: and yong men without any teaching so diligently vse it. Againe, likewise as a good ground well tyled, and well husbanded, bringeth out great plenty of big eared corne, and good to the saule: so if the youth of Englande being apt of it selfe to shoote, were taught and learned howe to shoote, the Archers of Englande should not be only a great deale ranker, and mo then they be: but also a good deale bigger and stronger Archers then they be. This commoditie shoulde folowe also if the youth of England were taughte to shoote, that euen as plowing of a good grounde for wheate, doth not only make it meete for the seebe, but also ryueth and plucketh vp by the rootes, all thistles, brymbles and weeds which growe of their owne accorde, to the destruction of both corne and grounde: Euen so should the teaching of youth to shoote, not only make them shoote well, but also plucke awaye by the rootes all other desyre to naughtye pastimes, as dyling, carding and bouling, which without any teaching, are vsed euery where, to the great harme of all youth of this Realme. And lykewise as burning of thistles, and diligent weeding them out of the corne, doth not halfe so much ridde them, as when the grounde is sallowd and tilled for good graine, as I haue heard many a good husbandman say: euen so, neyther booe punishment, nor yet diligent searching out of such vngratitunesse by the officers, shall so thorowly weede these vngratitunous games out of the Realme, as occuppyng and bringing by yowth in shooting, and other honest pastime. Thirdly, as a ground which is apt for corne, and also well tilled for corne: yet

if

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if a man let it lye still, and doo not occuppe it three or foure yeare: but then will sowe it, if it be weate (sayth Columella, it will turne into rye: so, if a man be neuer so apt to shoote, nor neuer so well taught in his yowth to shoote, yet if he geue it ouer, and not vse to shoote, truly when he shall be eyther compelled in warre time for his countrey sake, or else prouoked at home for his pleasure sake, to saule to his bowe: he shall be come of a sayre archer, a sharke squyter and dytcher. Therefore in shooting, as in all other things, there can neither be many in number, nor excellent in deede: except these three things, Aptnesse, knowledge, and vfe goe together.

PHI. Heere we l sayd Toxophile, and I promise you, I agree to this iudgement of yours together, and therefore I can not litle marueile, why Englishmen bring no more helpe to shooting, then nature it selfe geueth them. For you see that euen chyldren be put to theyr owne wyses in shooting, hauing nothing taught them: but that they may chuse, and chaunce to shoote ill, rather then well, vnaptly sooner then fittly, vntowardly, more easely then well fauouredly, which thing causeth many neuer beginne to shoote: and moe to leaue it off when they haue begonne: and most of all to shoote both worse and weaker, then they might shoote, if they were taught.

But peradventure some men will say, that with vse of shooting a man shall learne to shoote, true it is he shall learne, but what shall he learne: maye to shoote naughtly. For all vfe, in all things, if it be not stayed by cunning, will very easely bring a man to do that thing, what soeuer he goeth about, with much vnsauourednes and desoyntitie.

Which thing, hold much harme it doth in learning, both Cressus excellencie doth proue in Tully, and I my selfe haue experience in my litle shooting. And therefore Toxophile, you must needs graunt me that eyther English men do ill, in not learning knowledge of shooting to vfe, or else there is no knowledge or cunning, which can be gathered of shooting.

TOX. Learning to shoote is litle regarded in Englande, for this consideration, because men be so apt by nature they haue a greata ready forwaridnes and will to vse it, although

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no man teache them, although no man hidde them, and so of their owne courage they runne headlong on it, and shoote they ill, shoote they well, great heere they take not. And in verie deepe Aptnesse with this may be somewhat without knowledge, but not the tenth part, if so be they were iarned with knowledge. Which three things be seperate as you see, not of their owne kinde, but through the negligence of men which couereth them not together. And where yee doubt whether there can be gathered any knowledge or arte in shooting or no, surely I thinke that a man being well exercised in it, and somewhat honestly learned withall, might soone with diligent obseruing and marking the whole nature of shooting, finde out as it were an Arte of it, as Artes in other matters haue bene founde out afore, seeing that shooting standeth by those things, which may both be thorowly perceued, and perfectly knowen, and such that neuer sayles, but be euer certaine, belonging to one most perfecte ende, as shooting straight and keeping of a length, bringes a man to hitte the marke, the chiefe ende in shooting: which two things a man may attaine vnto, by diligent vsing, and well handling those instruments, which belong vnto them. Therefore I cannot see, but there lyeth hidde in the nature of shooting, an Arte, which by nothing, and obseruing of him, that is exercised in it, if he be any thing learned at all, may be taught, to the great furtherance of Artillerie through out all this Realme. And truly I marueille greatly, that English men woulde neuer yet seeke for the Arte of shooting, seeing they be so apte vnto it, so paynted of theyr friends, so feared of their enemies, for it. Vegetius woulde haue masters appointed, which shoulde teache youth to shoote saye. Leo the Emperour of Rome, therewith the same custome, to haue bene alwayes amongst the olde Romanes: which custome of teaching youth to shoote (sayth he) after it was omitted, and litle heede taken of, brought the whole Emperre of Rome, to great ruine. *Schola Persica*, that is, the Schole of Persians, appointed to bring vp youth, whyles they were yt, yeaue olde onely in shooting, is as notable known in Histories as the Emperre of the Persians: which

Vegetius.

Leo, 6.5.

Strabo, 11.

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Folio, 33.

which schole, as doth appeare in Cornelius Tacitus, as soone as they gaue ouer, and fell to other idle pastimes, broughte both them and the Parthians vnder the subiection of the Romanes. Plato woulde haue common maisters and stipends for to teach youth to shoote, and for the same purpose he woulde haue a broad fielde neare euery Citie, made common for men to vse shooting in. Which saying, the more reasonably it is spoken of Plato, the more vnreasonable is their deepe, which woulde ditch by those fieldes priuately for their owne profite, which lyeth open generally for the common vse: men by such goodes be made richer, not honeste sayth Tullie. If men can be perswaded to haue shooting taught, this authoritie which followeth will perswade them, or else none, and that is as I haue once sayde before, of King David, whose fyrst arte and ordinaunce was after he was King that all Iudea shoulde learne to shoote. If shooting coulde speake, she woulde accuse England of unkindnesse and slouthfulnesse, of unkindnesse toward her because she being left to a little blind vse, lackes her best maintainer which is cunning: of slouthfulnesse toward her owne selfe, because they are content with that which aptnesse and vse doth graunt them in shooting, and will seeke for no knowledge as other noble common wealthes haue done: and the iustlier shooting might make this complaint, seeing that of fence and weapons there is made an Arte, a thyng in no wyse to be compared to shooting. For of fence all most in euery Towne, there is not onely Masters to teach it, with his Disciples, Alshers, Schelers, and other names of Arte, and Schole, but there hath not sayled also, which hath diligently and fauouredly wyrtten it, as is set out in print that euery man may reade it.

Cor. T. 2.

De leg. 7.

De Off. 2.

What discommodities doth come by the lacke of knowledge, in shooting, it were ouer long to rehearse. For many that haue bene apte, and loued shooting, because they knewe not which way to hould to come to shooting, haue cleane turned themselves from shooting. And I may tell you Philologe, the lacke of teaching to shoote in England, causeth very many men, to play with the things Artes, as a man did once cyther with the

C. j.

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Maye of London or Yorke, I cannot tell whether, which
 did commaunde by Proclamation, euery man in the City to
 haue a Lanterne with a Candell, afore his doze: which thing
 the man did, but he did not light it: And so many bye bowes,
 because of the Acte, but yet they shoote not: not of euill will,
 but because they knowe not how to shoote. But to conclude of
 this matter, in shooting, as in all other things, Aptnesse is the
 first, and chiefe thing, which if it be away, neyther Cunning
 nor vse, doth any good at all, as the Scottes and Frenchmen,
 with knowledge and vse of shooting, shall become good Ar-
 chers, when a cunning Shipwright shall make a strong Ship,
 of a Salome tree: or when a husbandman shall become riche,
 with sowing wheate on Newmarket heath. Cunning must
 be had, both to set out, and amende Nature, and also to over-
 see, and correct vse: which vse if it be not led, and gouerned
 with cunning, shall sooner go amisse, than straight. Vse ma-
 keth perfitnesse, in doing that thing, whereunto nature ma-
 keth a man apt, and knowledge maketh a man cunning before.
 So that it is not so doubtfull, which of them three hath most
 stroke in shooting as it is plaine and euident, that all three must
 be had in excellent shooting. P. H. I. For this communication
 Toxophile I am verpe glad, and that for myne owne sake, be-
 cause I trust now to become a shoter. And in deede I thought
 afore Englishmen most apt for shooting, and I sawe them day-
 ly vse shooting, but yet I neuer founde none, that would talke
 of any knowledge whereby a man might come to shooting.
 Therefore I trust that you, by the vse you haue had in sho-
 ting, haue so thorowly marked and noted the nature of it, that
 you can teache me as it were by a trade or way how to come to
 it. T. O. X. I graunt, I haue vied shooting meetely well, that
 I might haue marked it wel enough, if I had bene diligent.
 But my much shooting, hath caused me study little, so that
 thereby I lacke learning, which should set out the Art or way
 in any thing. And you knowe that I was neuer so well scene
 in the Posteriorum of Aristotle, as to inuent and search out
 generall Demonstrations for the setting forth of any newe
 Science. Yet by my trowth if you will, I will goe with you

Iptnesse.

Cunning.

into the fieldes at any time, and tell you as much as I can, or
 else you may stand sometime at the pickes, and looke on them
 which shoote best, and so learne. P. H. I. How little you haue
 looked of Aristotle, and how much learning you haue lost by
 shooting, I cannot tell, but this I would say and if I loued you
 neuer so ill, that you haue bene occupied in somewhat else be-
 syde shooting. But to our purpose, as I will not requyre a trade
 in shooting to be taught me after the succetype of Aristotle,
 euen so do I not agree with you in this point, that you would
 haue me learne to shote with looking on them which shote best,
 for so I knowe I should neuer come to shote meanly. For in
 shooting, as in all other things which be gotten by teaching,
 there must be shewed a way, and a path which shall leade a
 man to the best and chiefeest poynt which is in shooting, whiche
 you do marke your selfe well enough, and uttered it also in
 your communication, when you sayd there lay hid in the na-
 ture of shooting a certaine way, whiche well percepued and
 thorowly knowen, would bring a man without any wandering
 to the best ende in shooting, which you called hitting of the
 pickes. Therefore I would referre all my shooting so that ende
 which is best, and so should I come the sooner to some meane.
 That which is best hath no faulte, nor can be amended. So,
 shewe me best shooting, not the best shoter, which if he be neuer
 so good, yet hath he many a fault easely of any man to be re-
 pped. And therefore marueile not if I requyre to folowe that
 example which is without fault, rather then that which hath
 so many faultes. And this way euery wise man doth folow in
 teaching any manner of thing. As Aristotle when he teacheth a
 man to be good, he setteth not before him Socrates life, which
 was the best man, but chiefe goodnes it selfe, according to
 which he would haue a man directe his life.

T. O. X. This way which you requyre of me Philologe,
 is too hard for me, and too tye for a shoter to faulte on, and
 taken as I suppose out of the middest of Philosophie, to serche
 out the perfitte ende of any thing, the which perfitte ende to finde
 out, sayth Tullye, is the hardest thing in the world, the endy
 occasion and cause, why so many sectes of Philosophers hath bene

C. ii.

bene

TOXOPHILVS. A.

bene alwayes in learning. And although as Cicero sayth, a man may imagin & dreame in his minde of a perfite end in any thing, yet there is no experience nor vse of it, nor was neuer seene yet amonges men, as alwayes to heale the sicke, euer more to leade a shippe without daunger, at all times to hit the picke, shall no Philition, no shipmaster, no shooter euer do. And Aristotle sayth, that in all deedes there are two points to be marked, possibilitie, and excellencie, but chiefly a wise man must folowe, and lay hand on possibilitie for feare he seeke both. Therefore seeing that which is most perfect and best in shooting as alwayes to hit the picke, was neuer seene nor hard tell on yet amonges men, but onely imagined and thought vpon in a mans minde, me thinke this is the wyldest counsell, and best for vs to folowe rather that which a man may come to, than that which is impossible to be attained to, least wilsty that saying of the wise mayde Iphigene in Sophocles may be verified on vs.

Arist.
pol. 8.6.

Soph.
Anti.

A foole is he that takes in hand he can not ende.

PHI. Well, if the perfite ende of other matters, had bene as perfectly knowne, as the perfite ende of shooting is, there had neuer bene so many sectes of Philosophers as there be, for in shooting both man and boy is in one opinion, that alwayes to hit the picke is most perfect ende that can be imagined, so that we shall not neede greatly contend in this matter. But now fir, whereas you thinke that a man in learning to shoote, or any thing else, should rather wisely folow possibilitie, then vainly seeke for perfite excellencie, surely I will proue that euery wise man, that wisely would learne any thing, shall chiefly goe about that whereunto he knoweth well he shall neuer come. And you your selfe I suppose shall confesse the same to be the best way in teaching, if you will aunswere me to those things which I will aske of you. TOX. And that I will gladly, both because I thinke it is impossible for you to proue it, and also because I desyre to heare what you can say in it. PHI. The studie of a good Philition Toxophile, I trowe be to knowe all diseases and all meycines fit for them.

TOX.

The schoole of Shooting.

Folio. 35.

TOX. It is so in deebe. PHI. Because I suppose he would gladly at all times heale all diseases of all men, TOX. Per truepe. PHI. A good purpose surely, but was there euer Philition yet among so many which hath laboured in this studie, that at all times could heale all diseases? TOX. No truly: nor I thinke neuer shall be. PHI. Then Philitions by like, study for that, which none of them commeth vnto. But in learning of fence, I pray you what is that which men most labour for? TOX. That they may hit another I trowe, and neuer take blame their selfe. PHI. You say trothe, and I am sure euery one of them would sayne do so when soeuer he playeth. But was there euer any of them so cunning yet, which at one time or other hath not bene touched? TOX. The best of them all is glad sometime to escape with a blowe. PHI. Then in fence also, men are taught to go about that thing, which the best of them all knoweth he shall neuer attaine vnto. For tomer you that be shooters, I pray you, what meane you, when ye take so great heede, to keepe your standing, to shoote compasse, to looke on your marke so diligently, to cast by grasse diuers times and other things more, you knowe better than I. What would you do then I pray you? TOX. Hit the marke if we could. PHI. And both euery man go about to hit the marke at euery shoote? TOX. By my trothe I trowe so, and as for my selfe I am sure I do. PHI. But all men do not hit it at all times. TOX. No truly for that were a wonder. PHI. Can any man hit it at all times? TOX. No man berepe. PHI. Then by likely to hit the picke alwayes is impossible, for that is called impossible which is in no mans power to do. TOX. Impossible in deebe. PHI. But to shoote wide & farre of the marke is a thing possible. TOX. No man will denye that. PHI. But yet to hit the marke alwayes were an excellent thing. TOX. Excellent surely. PHI. Then I am sure those be wiser men which couet to shoote wide, than those which couet to hit the picke. TOX. Why so I pray you. PHI. Because to shoote wyde is a thing possible, & therefore as you say your selfe, of euery wyse man to be folowed. And as for hitting the picke, because it is impossible, it were a

C. iii.

vaine

haine thing to goe about it, but in good sadnesse Toxophile thus you see that a man might goe through all craftes and sciences, and proue that any man in his science coueteth that which he shall neuer get. TOX. By my trouth (as you say) I can not deny, but they do so: but why & wherefore they should do so, I can not learne. PHI. I will tell you, every craft and science standeth in two things: in knowing of his craft, and working of his craft: for perfit knowledge bringeth a man to perfit working: This knowe Painters, Caruers, Taplours, Shomakers, and all other craftes men, to be true. Now in every craft, there is a perfit excellencye, which may be better knowne in a mans minde, then folowed in a mans deede. This is perfitnes, because it is generally layed as a hynde wyde example afore all men, no one particuler man is able to compasse it: and as it is generall to all men, so it is perpetuall for all time, which proueth it a thing for man impossible: although not for the capacite of our thinking which is heavenly, yet surely for the habilitie of our working, which is worldly.

God geueth not full perfitnes to one man (sayth Tullye) least if one man had all in any one science, there should be nothing left for an other. Yet God suffereth vs to haue the perfit knowledge of it, that such a knowledge diligently folowed, might bring forth according as a man doth labour, perfitte working: And who is he, that in learning to wyte, would forsake an excellent example, and folow a worse? Therefore seeing perfitnes it selfe is an example for vs, let every man study how he may come nye it, which is a point of wysedome, not reason with God why he may not attaine vnto it, which is vaine curiosite. TOX. Surely this is gaily said Philologe, but yet this one thing I am afrayde of, least this perfitnes which you speake on will discourage men to take any thing in hand, because afore they begin, they knowe, they shall neuer come to an ende. And thus dysparye shall dysparch, euen as the first entering in, many a good man his purpose and intent. And I thinke both you your selfe, and all other men to, would count it meere follie for a man to tell him whome he teacheth, that he shall neuer optaine that, which he would saynest learne.

And

And therefore this same high and perfitte way of teaching let vs leane it to higher matters, and as for shoting it shalbe content with a meaner way well enough. PHI. Where as you say that this hye perfitnesse will discourage men, because they knowe, they shall neuer attaine vnto it, I am sure cleane contrarye there is nothing in the world shall encourage men more than it. And why? For where a man seeth, that though another man be neuer so excellent, yet it is possible for himselfe to be better, what payne or labour will that man refuse to take? If the game be once wonne, no man will set forth his foote to runne. And thus perfitnesse being so high a thing that men may loke at it, not come to it, and being so plentifull and indifferent to every body, that the plentifulnesse of it may prouoke all men to labour, because it hath enough for all men, the indifferencye of it shall encourage every one to take more payne than his fellowe, because every man is rewarded according to his nye comming, and yet which is most maruells of all, the more men take of it, the more they leaue behinde for other, as Socrates did in wysedome, and Cicero in eloquence, whereby other hath not lacked, but hath fared a great deale the better. And thus perfitnesse it selfe, because it is neuer obtayned, euen therefore only doth it cause so many men to be well seene and perfyte in many matters, as they be. But where as you thinke that it were fondnes to teach a man to shote, in looking at the most perfitnesse in it, but rather would haue a man goe some other way to worke, I trust no wise man will discommende that way, except he thinke himselfe wiser than Tully, which doth plainly say, that if he taught any maner of craft as he did Rhetorique, he would labour to bring a man to the knowledge of the most perfitnes of it, which knowledge should euermore leade and guide a man to do that thing well which he went about. Which way in all maner of learning to be best, Plato doth also declare in Euthydemus, of whome, Tully learned it as he did many other things mo. And thus you see Toxophile by what reasons and by whose authoritie I do requyre of you this way in teaching me to shote, which way, I pray you without any delay shewe me as far forth as you haue

E. iiii.

noted

De In-
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TOXOPHILVS. A.

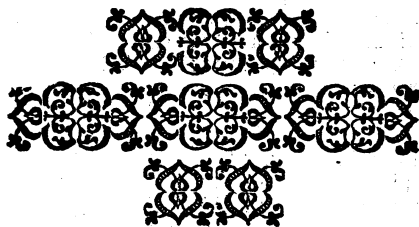
noted and marked. TOX. You call me to a thing Philologe which I am loth to do. And yet if I do it not being but a small matter as you thincke, you will lacke friendship in me, if I take it in hand and not bying it to passe as you would haue it, you might thincke great want of wisdome in me.

But aduise you, seeing you will needes haue it so, the blame shal be yours, as well as myne: yours for putting vpon me so instantly, myne in receyuing so fondly a greater burthen then I am able to beare. Therefore I, more willing to fulfill your minde, than hoping to accomplish that which you loke for, and shall speake of it, not as a master of shooting, but as one not altogether ignorant in shooting. And one thing I am glad of, the Summe wanting vsone so fast into the West, shall compell me to vntwaine apace to the ende of our matter, so that his darkenesse shall something cloke mine ignorance.

And because you knowe the ordering of a matter better then I: Aske me generally of it, and I shall particularly aunswere to it. PHI. Very gladlye

Toxophile: for so by order those things which I would knowe, you shall tell the better: and those thynges which you shal tell, I shal remember the better.

¶



TOXOPHILVS. B.

THE SECONDE BOOKE OF THE Schoole of Shooting.



PHI. What is the chiefe point in shooting, that every man labourerh to come to? TOX. To hit the marke. PHI. How many things are requyred to make a man euermore hit the marke? TOX. Two. PHI. Which two, TOX. Shooting straight, and keeping of a length. PHI. How should a man shote straight, and how should

a man keepe a length? TOX. In knowing and hauing things belonging to shooting: and when they be known and had, in well handling of them: whereof, some belong to shooting straight, some, to keeping of a length, some commonly to them both, as shall be tolde seuerally of them, in place conuenient.

PHI. Things belonging to shooting, which be they?

TOX. All things be outward, and some be instrumentes for every seuerall Archer to bying with him, proper for his owne vse: other things be generall to every man, as the place and time serueth. PHI. Which be instrumentes? TOX. Bacer, shooting gloue, string, bowe and shaft. PHI. Which be generall to all men? TOX. The weather and the marke, yet the marke is euer vnder the rule of the weather. PHI. Wherein standeth welthandling of things? TOX. All together within a man himselfe, some handling is proper to instrumentes, some to the wether, some to the marke, some is within a man himselfe. PHI. What handling is proper to the instrumentes,

ments. TOX. Standing, nocking, drawing, holding, loosing, whereby cometh sayre shooting, which neyther belong to winde nor weather, nor yet to the marke, for in a rayne and at no marke, a man may shoote a sayre shoote. PHI. Well sayd, what handling belongeth to the weather? TOX. Knowing of his winde, with him, against him, syde winde, full syde winde, syde wynde quarter with him, syde wynde quarter against him, and so forth. PHI. Well than go to, what handling belongeth to the marke? TOX. To marke his standing, to shoote compasse, to drawe euermore like, to loose euermore like, to consider the nature of the pycke, in hilles and dales, in straye plaines and winding places, and also to espy his marke. PHI. Wery well done. And what is onely within a man himselfe? TOX. Good heede geuing, and auoyding all affecti- ons: which things oftentimes do marre and make all. And these things spoken of me generally and briefly, if they be well knowen, had, and handled, shall bring a man to such shooting, as fewe or none euer yet came vnto, but surely if he misse in any one of them, he can neuer hit the marke, and in the more he doth misse, the farther he shotech from his marke. But as in all other matters, the first stepe or stape to be good, is to knowe a mans faulte, and then to amende it, and he that will not knowe his faulte, shall neuer amende it. PHI. You speake now Toxophile, euen as I would haue you to speake: But let vs retorne againe vnto our matter, and those things which you haue packed by in so short a roume, we will loose them forth, and take euerie piece as it were in our hande, and loke moze narrowly vpon it. TOX. I am content, but we will rydde them as fast as we can, because the Summe goeth so fast downe, and yet somewhat must needes be sayd of euery one of them. PHI. Well sayd, and I trowe we beganne with those things which be instruments, whereof the first, as I suppose, was the Bracer.

Bracer. TOX. Little is to be sayd of the Bracer. A Bracer ser- ueth for two causes, one, to saue his arme from the strype of the string, and his doublet from wearing, and the other is, that the string glyding sharply & quickly off the bracer, may make the

the sharper shoote. For if the string should light vpon the bare sleeue, the strength of the shoote should stoppe and dye there. But it is best by my iudgement, to geue the bowe so muche bent, that the string neede neuer touch a mans arme, and so should a man neede no Bracer, as I knowe many good Ar- chers, which occupie none. In a Bracer a man must take heed of three things, that it haue no naples in it, that it haue no buckles, that it be fast on with laces without agglets. For the naples will heere in sunder a mans string, before he be ware, and so put his bowe in teoperdye: Buckles and agglets at vn- wares, shall race his bowe, a thing both euill for the sight, and perillous for freating. And thus a Bracer, is onely had for this purpose, that the string may haue ready passage. PHI. In my Bracer I am cumming enough, but what saue you of the shooting gloue.

TOX. A shooting Gloue, is chiefly for to saue a mans fingers from hurting, that he may be able to beare the sharpe string to the uttermost of his strength. And when a man shoot- eth, the might of his shoote lyeth on the foremost finger, and on the Ringman, for the middle finger which is the longest, like a lubber starteth backe, and beareth no waight of the string in a manner at all, therefore the two other fingers, must haue thicker leather, and that must haue thickest of all, whercon a man lowleth most, and for sure lowling, the foremost finger is most apt, because it holbeth best, and for that purpose nature hath as a man would say, pocked it with the thymbre.

Leather, if it be next a mans skime, will sweate, ware hard and chafe, therefore scarlet for the softnes of it and thiknesse which is good to serue within a mans gloue. If that will not serue, but yet your finger hurteth, you must take a searing cloth made of fine Virgin ware, and Deres sewer, and put next your finger, and so on with your gloue. If yet you feele your finger pinched, leaue shooting, both because then you shall shoote naught, and againe by litle and litle, hurting your finger, yee shall make it long, and long to ere you shoote againe. A newe gloue pluckes many shootes, because the string pull- eth not freely off, and therefore the fingers must be cut out

trimmed with some ointment, that the string may glyde well away. Some with holding in the nocke of their shatte harde, rubbe the skynne off their fingers. For this there be two remedies, one, to haue a goose quill spinnetted and sewed against the nocking, betwixt the syning and the leather, which shall helpe the shoote much to: the other way, is to haue some roue of leather sewed betwixt his fingers, at the setting on of the fingers, which shall keepe his fingers so in lunder, that they shall not holde the nocke so fast as they did. The shooting gloue hath a purse, which shall serue to put fine linen clothe and waxe in, two necessarie things for a shooter. Some men vse gloues or other such like thing on their bowe hand for chaffing, because they should so hard. But that cometh commonly, when a bowe is not round, but somewhat square: fine waxe shall doo very well in such a case to lay where a man holdeth his bowe: and thus much as concerning your gloue.

And these things although they be trifles, yet because you be but a yong shooter, I would not leaue them out. P. H. I. And so you shall do me most pleasure: The string I knowe be the next. T O X. The next in deede. A thing, though it be little, yet not a litle to be regarded. But herein you must be content to put your trust in honest stringers. And surely stringers ought more diligently to be looked vpon by the officers, than eyther bowyer, or fletcher, because they may deceyue a simple man the more easely. An ill string breaketh many a good bowe, nor no other thing halfe so many. In warre, if a string breake, the man is lost, and is no man, for his weapon is gone, and although he haue two strings put one at once, yet he shall haue small leysure and lesse roome to bende his bowe, therefore God sende vs good stringers both for warre and peace. Now what a string ought to be made on, whether of good hempe as they do now a dayes, or of flaxe, or of silke, I leaue that to the iudgement of stringers, of whome, we must buy them on. Eustathius vpon this verse of Homer,

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

doth tell, that in olde time they made theyr bowe strings of bullox

bullox thermes, which they twyned together as they do ropes, and therefore they made a great twang. Bowe strings also hath bene made of the heare of an hoyle tayle called for the matter of them Hippas, as doth appeare in many good Authors of the Greeke tongue. Great strings, and little strings be for diuers purposes: the great string is more surer for the bowe, more stable to pricke withall, but slower for the cast.

The litle string is cleane contrarie, not so sure, therefore to be taken heede of, least with long tarping on, it breake your bowe, more fitte to shoote farre, than apte to pricke neere, therefore when you knowe the nature of both bigge and litle, you must fitte your bowe, according to the occasion of your shooting. In stringing of your bowe (though this place belong rather to the handling, than to the thing it selfe, yet because the thing, and the handling of the thing, be so ioyned together, I must needs sometime couple the one with the other,) you must marke the fitte length of your bowe. For if the string be too shorte, the bending will gene, and at the last flyp, and so put the bowe in teoperdye. If it be long, the bending must needs be in the small of the string, which being soe twyned, must needs knap in lunder, to the destruction of many good bowes. Moreover, you must looke that your bowe be well nocked, for feare the sharpenes of the horne there aslunder the string. And that chaunceth oft when in bending, the string hath but one way to strenght it withall. You must marke also to set your string streight on, or else the one ende shall wyckly contrarie to the other, and so breake your bowe. When the string begimeth neuer so litle to weare, trust it not, but alway with it, for it is an yll saued halypeny, that costes a man a crowne. Thus you see how many teoperdyes hangeth ouer the sely poore bowe, by reason only of the string. As when the string is short, when it is long, when eyther of the nockes be naught, when it hath but one way, and when it tarpeth ouer long on. P. H. I. I see well it is no marueile, though so many bowes be broken. T O X. Bowes be broken twyle as many wayes be soe these. But againe in stringing your bowe, you must loke for much bende or litle bende, for they be cleane contrarie.

The

String.

Eustathius.
Iliad. 4.

TOXOPHILVS. B.

The litle bende hath but one commoditie, which is in shooting faster, and farther shote, and the cause thereof is, because the string hath so farre a passage, ere it part with the shafte.

The great bende hath many commodities: for it maketh easier shooting the bowe being halfe drawn afoze. It needeth no Bracer, for the string stoppeth before it come at the arme. It wil not so sone hit a mans fleue or other geare, by the same reason: It hurteth not the shaft fether, as the lowe bend doth. It suffereth a man better to espie his marke. Therefore let your bowe haue good bigge bende, a shattment and two fingers at the least, for these which I haue spoken of. P H I. The bracer, gloue, and string, be done, now you must come to the bowe, the chiefe instrument of all. T O X. Dyuers countreyes and times haue vsed alwaies diuers bowes, and of diuers fashions.

Howe bowes are vsed in some places now, and were vsed also in Homerus dayes, for Pandarus bowe, the best shoter among all the Troyans, was made of two Goate boyes ioynted together, the length whereof sayth Homer, was xvi. hand-bredes, not farre differing from the length of our bowes.

Scripture maketh mention of halfe bowes, Iron bowes, and stele bowes, haue bene of long time, and also now are vsed among the Turkes, but yet they must needes be vnprofitable. For if halfe, yron or stele haue their owne strength and picke in them, they be farre aboue mans strength: if they be made meete for mans strength, they picke is nothing worth to shote any shote withall. The Ethiopians had bowes of Palme tree, which seemed to be very strong, but we haue none experience of them. The length of them was foure cubites. The men of Iade had they bowes made of a rede, which was of a greate strength. And no marueile though bowe and shafte were made thereof, for the rebes be so great in Inde, as Herodotus sayth, that of euery ioynt of a rede, a man may make a fishers bote. These bowes, sayth Arrianus in Alexanders life, gaue so great a stroke, that no harness or buckler though it were neuer so strong, coulde withstande it. The length of such a bowe, was euen with the length of him, that vsed it.

The Lycians vsed bowes made of a tree, called in Latine

Cornus

The schoole of Shooting.

Folio. 40.

Cornus (as concerning the name of it in Englishe, I can sone proue that other men call it false, than I can tell the right name of it my selfe) this wodde is as hard as honye, and very fitte for shafte, as shall be tolde after.

Ouid sheweth, that Syringa the Nymphe, and one of the maydens of Diana, had a bowe of this wodde, whereby the Poete meaneth, that it was very excellent to make bowes of. As for Bialle, Elme, Mitche, and Ashe, experience doth proue them to be but meane for bowes, and so to conlude, Ewe of all other things, is that, whereof perfecte shooting would haue a bowe made. This wodde as it is now generall and common amonges Englishmen, so hath it continued from long time, and had in most price for bowes amonges the Romaines, as doth appeare in this halfe Verse of Virgil.

Taxi torquentur in arcus.

Virgilius.

I.

Ewe fit for a bowe to be made on.

Now as I say, a bowe of Ewe must be made for perfecte shooting at the pyches, which marke, because it is certaine, and most certaine rules may be geuen of it, shall serue for our communication, at this time. A good bowe is knowen, much what as good counsaile is knowen, by the ende and prooffe of it, yet both a bowe and good counsaile, may be made both better and worse, by well or ill handling of them as oftentimes chaunceth. And as a man both must, and will take counsell, of a wyle and honest man, though he see not the end of it: so must a shoter of necessity, trust an honest and good bowyer for a bowe, afoze he knowe the proff of it. And as a wyle man will take plenty of counsaile afoze hand whatsoeuer rebe, so a shoter should haue alwaies thre or foure bowes in store, whatsoeuer chaunce. P H I. But if I trust bowyers alwaies, sometime I am like to be deceyued. T O X. Therefore shall I tell you some tokens in a bowe, that you shall be the seldomer deceyued. If you come into a shoyze, and find a bowe

that is small, long, beaue and strong, lying straighte, not winding, not marred with knotte gamle, winde shake, worme-eat or pinche, buy that bowe of my warrant. The best colour of a bowe that I finde, is when the backe and the belly in working, be much what after one maner, for such often times in wearing, do proue like virgin ware or golde, hauing a fine long graine, euen from the one ende of the bowe, to the other: the short graine, although such proue well sometime, are for the most part very brittle. Of the making of the bowe, I will not greatly meddle, least I should seeme to enter into an other mans occupation, which I cannot skill of. Yet I would desire all Bowyers to season theyr stauers well, to wyke them and synke them well, to geue them heetes conuenient, and tpylerings plentye. For thereby they should both gette themselves a good name, (and a good name entreaileth a mans profite muche) and also do great commoditie to the whole Realme. If any man do offende in this point, I am asrayde they be those iourneymen which labour more speedely to make many bowes for their money sake, than they wyke diligently to make good bowes, for the common weale sake, not laying before their eyes, this wise prouerbe.

Soone enough, if well enough.

Wherewith euery honest handy craftes man should measure, as it were with a rule, his wyke withall. He that is a iourney man, and rydeth vpon an other mans houle, if he ryde an honest pace, no man will disallowe him: But if he make possie haste, both he that oweth the horse, and he peraduenture also that afterward shall buy the horse, may chaunce to curse him. Such hastinesse I am asrayde, may also be found amonges some of them, which through out the Realme in diuers places wyke the Kings Artillerie for warre, thinking if they get a bow or a sheafe of arrowes to some fashion, they be good enough for bearing gere. And thus that weapon which is the chiefe defence of the Realme, very oft doth little seruice to him that should vse it, because it is so negligently wrought of him that should make it, when truly I suppose that neither the

bowe

bowe can be too good and chiefe woode, nor yet too well seasoned or truly made, with hetings and tillerings, neither that shalt too good woode or too thowghly wrought, with the beste pinion fethers that can be gotten, wherewith a man shall serue his Prince, defende his countrey, and saue himselfe from his enemye. And I trust no man will be angry with me for speaking thus, but those which finde themselves touched therein: which ought rather to be angry with themselves for doing so, than to be discontent with me for saying so. And in no case they ought to be displeased with me, seeing this is spoken also after that sort, not for the noting of any person severally, but for the amending of euery one generally. But turne we againe to knowe a good shooting bowe for our purpose.

Euery bowe is made epyther of a bough, of a plante, or of the boole of the tree. The bough commonly is very knottye, and full of pinnes, weake, of small pythe, and soone will solowe the string, and seldome weareth to any saye colour, yet for chyldren and yong begynners it may serue well enough. The plant proueth many tymes well, if it be of a good and cleane groweth, and for the pyth of it is quicke enough of cast, it wyll plye and bowe farre before it breake, as all other yong things doo. The boole of the tree is cleane without knot or pin, hauing a fast and hard woode by reason of his full groweth, strong and myghtye of caste, and best for a bowe, if the stauers be euen clouen, and be afterward wrought, not ouerthwart the woode, but as the graine and straight groweth of the woode leadeh a man, or else by all reason it must soone breake, and that in many shiers. This must be considered in the rough woode, and when the bowstauers be ouerwrought and fashioned. For in dressing and pyking it by for a bowe, it is too late to loke for it.

But yet in these pointes, as I sayd before, you must trust an honest bowyer, to put a good bowe in your hande, somewhat loking your selfe to those tokens I shewed you. And you must not sticke for a grate or xii. pence more than another man would geue if it be a good bowe. For a good bowe twise payde for, is better than an ill bowe once broken.

F. J.

Thus

Thus a shooter must begin not at the making of his bowe like a bowyer, but at the bying of his bowe like an Archer. And when his bowe is bought and brought home, afore he trust much vpon it, let him trye and trimme it after this sorte.

Take your bowe into the fildes, shoote in him, sinke him with dead heauye shaftes, looke where he cometh most, prouide for that place betimes, least it pinche and so create: when you haue thus shotte in him, and perceyued good shooting woode in him, you must haue him againe to a good cunning, and trusty workeman, which shall cutte him shorter, and pike him and dresse him fitter, make him come rounde compasse euery where, and whipping at the endes, but with discretion, least he whippy in lunder, or else freete, sooner then he is ware of: He must also lay him streight, if he be cast or otherwise neede requyre, and if he be flatte made, gather him rounde, and so shall he both shoote the faster, for farre shooting, and also be surer for neare pricking.

P H I. What if I come into a shoppe, and spye out a bowe, which shall both then please me very well when I bye him, and be also very fit and meete for me when I shoote in him: so that he be both weake enough for easy shooting, also quick and speedy enough for farre casting, then I would thinke I shall neede no more busines with him, but be content with him, and vse him wel enough, and so by that meanes, auoyde both great trouble, and also some cost which you cunning archers very often put your selues vnto, being very Englishmen, neuer ceasing piddling about their bowes and shaftes, when they be well, but either with shorting and pyking your bowes, or else with newe feathering, peering, and heading your shaftes, can neuer haue done, vntill they be starke naught.

T O X. Well Philologe, surely if I haue any iudgement at all in shooting, it is no very great good token in a bowe, whereof nothing when it is new and fresh, neede be cut away, euen as Cicero sayeth of a yong mans witte and spyl, which you knowe better than I. For euery newe thing must alwayes haue more than it needeth, or else it will not ware better and better, but euer decaye, and be waste and waste. Now ale, it

it runne not ouer the barrell when it is new tunned, will sone leafe his pitche and his head, afore he be long draken on.

And likewise as that colte which at the first taking vp, needeth little breaking and handling, but is fitte and gentle enough for the saddle, seldome or neuer proueth well: Euen so that bowe which at the first bying, without any more prooffe and trimming, is fitte and easie to shoote in, shall neither be profitable to last long, nor yet pleasant to shoote well. And therefore as a yong horse full of courage, with handling and breaking, is brought vnto a sure pace and going, so shall a newe bowe fresh and quicke of caste, by sinke and cutting, be brought to a stedfast shooting. And an easie and gentle bowe when it is newe, is not much vnlike a soft spirited horse when he is yong. But yet as of an vnruly horse with right handling, proueth oftenest of all a well ordered man: so of an vnfit and stastish bowe with good trimming, must needes follow alwayes a stedfast shooting bowe.

And such a perfect bowe which neuer will deceiue a man, except a man deceiue it, must be had for that perfect ende, which you loke for in shooting. P H I. Well Toxophile, I see well you be cunninger in this gere than I: but ynt case that I haue thre or foure such good bowes, pyked and dyelled as you now speake of, yet I do remember that many learned men do say, that it is easier to get a good thing, than to saue and keepe a good thing, therefore if thou can teache me as concerning that point, you haue satisfi'd me plentifully, as concerning a bowe. T O X. Truly it was the next thing that I woulde haue come vnto, for so the matter laye.

When you haue brought your bowe to such a point, as I spake of, then you must haue a harden or wullen cloth ware, wherewith euery day you must rubbe and chafe your bowe, till it shyne and glitter withall. Which thing, shall cause it both to be cleane, wellsaueured, goodly of colour, and shall also bying as it were a crust, ouer it, that is to saue, shall make it euery where on the out syde, so slippery and harde, that neyther any weete or weather can enter to hurt it, nor yet anye create or pinche, be able to byte vpon it: but that you

F. ii.

shall

shall do it great wrong before you breake it. This must be done oftentimes, but specially when you come from shooting.

Beware also when you shoothe, of your shafte heades, dagger, knyues or agglettes, least they rase your bowe, a thing as I sayd before, both vniuersally to looke on, and also daungerous for freates. Take heede also of mistye and dankish dayes, which shall hurt a bowe, more than any rayne. For then you must eyther alway rubbe it, or else leaue shooting.

Bowcase.

Your bowcase (this I did not promise to speake of, because it is without nature of shooting, or else I should trouble me with other things infinite more: yet seeing it is a safeguard for the bowe, some thing I will say of it) your bowcase I say, if you ryde forth, must neyther be too wyde for your bowes, for so shall one clappe vppon an other, and hurt them, nor yet so strait that scarce they can be thrust in, for that would laye them on syde and wynde them. A bowcase of leather is not the best, for that is oft times moyst, which hurteth the bowes very much.

Therefore I haue seene good shooters which would haue for euery bowe, a seuerall case made of wollen clothe, & then you may put three or foure of them so cased, into a leather case if you will. This wollen case shall both keepe them in linder, and also will keepe a bowe in his full strength, that it neuer gene for any weather.

At home these woode cases be very good for bowes to stand in. But take heede that your bowe stand not too neere a stone wall, for that will make him moyst and weake, nor yet too neere any syer, for that will make him sharte and brittle. And thus much as concerning the sauing and keeping of our bowe: now you shall heare what things ye must auoyde, for feare of breaking your bowe.

A shooter chaunceth to breake his bowe commonly foure wayes, by the string, by the shaft, by drawing too farre, and by freates: By the string as I sayd afore, when the string is either too short, too long, not surely put on, with one wappe, or put croked on, or shorne in sunder with an euill nocke, or suffered to tarp ouer long on.

When

When the string sayles, the bowe must needes breake, and specially in the middes: because both the endes haue nothing to stop them: but whippes so farre backe, that the belly must needes violently ryle vp, the which you shall well perceiue in bending of a bowe backwarde. Therefore a bowe that followeth the string is least hurt with breaking of strings. By the shafte a bowe is broken either when it is too short, and so you set it in your bowe, or when the nocke breakes for lytleness, or when the string slips without the nocke for wydenesse, then you pull it to your eare and lettes it goe, whiche must needes breake the shaft at the least, and put string and bowe and all in ieopardye, because the strength of the bowe hath nothing in it to stoppe the violence of it.

This kinde of breaking is most perillous for the standers by, for in such a case you shall see sometime the ende of a bowe flye a whole score from a man, and that most commonly, as I haue marked oft the upper ende of the bowe. The bowe is drawn too farre two wayes. Eyther when you take a longer shaft then your owne, or else when you shift your hand too lowe or too hye for shooting farre. This way pulleth the backe in sunder, and then the bowe fleeth in many peeces.

So when you see a bowe broken, hauing the belly risen vppon both wayes or tone, the string brake it. When it is broken in two peeces in a maner euen off, and specially in the upper ende, the shaft nocke brake it.

When the backe is pulled asunder in many peeces, too farre drawing, brake it.

These tokens eyther alwayes be true, or else very selborne misse. The fourth thing that breaketh a bowe is freates, freates, which make a bowe redye and apt to breake by any of the three wayes aforesayde. Freates be in a shaft as well as in a bowe, and they be much like a Canker, creeping and encreasing in those places in a bowe, whiche be weaker then other. And for this purpose must your bowe be well trimmed and pyked of a cunning man, that it may come rounde in compasse euery where. For freates you must beware, if your bowe haue a knot in the backe, least the places which be next it, be not also

f. 43.

ued

be so strong enough to beare with the knot, or else the strong knot shall create the weak places next it. Creates be first little pinches, the which when you perceave, pike the places about the pinches, to make them somewhat weaker, and as wel coming as where it pinched, and so the pinches shall dye, and neuer encrease farther into creates.

Creates begin many times in a pime, for there the good woode is corrupted, that it must needes be weak, and because it is weak, therefore it creates. Good bowyers therefore doe raple euery pyn, and allowe it more woode for feare of creating.

Againe, bowes most commonly create under the hande, not so much as some men suppose for the moistnesse of the hande, as for the heate of the hande. The nature of the heate sayth Aristotle is to loose, and not to knitte fast, and the more looser, the more weaker, the weaker, the readier to create.

A bowe is not well made, which hath not woode plenty in the hande. For if the endes of the bowe be stafflike, or a mans hand any thing boate, the belly must needes soone create. Remedye for creates to any purpose, I neuer heard tell of anye, but only to make the created place as strong or stronger then any other. To fill vp the create with little sheuers of a quill and glewe (as some saye will do well) by reason must be starke naught. For, put case the create did cease then, yet the cause which made it create afore (and that is weakenesse of the place) because it is not take away, must needes make it create againe. As for cutting out of creates with all maner of peering of bowes, I will cleane exclude from perfite shooting. For peered bowes be much like ouls hosen, which be more chargeable to repaire, then commodious to dwell in. And againe, to swable a bowe much about with bandes, herpe seldeome doeth any good, except it be to keepe bowe a spell in the backe, or otherwise bandes either neede not when the bowe is any thing worthe, or else boote not when it is marde and past best. And although I knowe meane and poore shooters, will be peered and banded bowes sometime, because they are not able to get better when they would, yet I am sure if they consider it well, they shall finde it, both lesse charge, and more pleasure to be

bowe

stowe at any time a couple of shyllings of a newe bowe, than to bestowe ten pence of peering an olde bowe. For better is cost vpon somewhat worth, than spence vpon nothing worth. And this I speake also, because you would haue me referre all to perfittnesse in shooting.

Howeouer, there is another thing, which will soone cause a bowe to be broken by one of the three wayes which be firste spoken of, and that is shooting in Winter, when there is anye froste. Frost is wheresoeuer is any waterish humour, as is in woodes, eyther more or lesse, and you knowe that all things frozen and fise, will rather breake than bende. Yet if a man must needes shoote at any such time, let him take his bowe, and bring it to the fier, and there by little and little rubbe and chafe it with a wared clothe, which shall bring it to that poynt, that he may shoote safely enough in it. This rubbing with ware, as I sayde before, is a great succour against all wet and moistnesse.

In the fieldes also in going betwixt the pickes eyther with your hand, or else with a cloth you must keepe your bowe in such a temper. And thus much as concerning your bowe, how first to knowe what woode is best for a bowe, then to chose a bowe, after to trimme a bowe, againe to keepe it in goodnesse, last of all, how to saue it from all harme and euillnesse.

And although many men can say more of a bowe, yet I trust these things be true, and almost sufficient for the knowledge of a perfect bowe. P H I. Surely I beleue so, and yet I could haue heard you talke longer on it: although I cannot see, what may be sayd more of it. Therefore except you will pause a while, you may go forward to a shaft.

T O X. That shaftes were made of, in ould time, authoys Shastes, do not so manifestly shewe, as of bowes. Herodotus doth tel, Herodo. that in the floude of Nilus, there was a beaste, called a water Entep. horse, of whose skinne after it was dyed, the Egiptians made shaftes and dartes on. The tree called Cornus was so com- Sene. mon to make shaftes of, that in good authoys of the Latine Hipp. tongue, Cornus is taken for a shaste, as in Seneca and that place of Virgill:

F. lili.

Volat

TOXOPHILVS. B.

Virgil.
Encl. 9.

Volat Italia Cornus.

In Polym.

Arrian. 8.

Q. Curt. 8.

Plin. 16. 36.

Yet of all things that euer I marked of olde authors, ept
ther Greke or Latine, for shaftes to be made of, there is no-
thing so common as reedes. Herodorus in describing the
mightye host of Xerxes, doth tell, that thre great countreys
vled shaftes made of a rebe, the Ethiopians, the Lycians,
(whose shaftes lacked fethers, whereat I marueile most of all)
and the men of Inde. The shafts of Inde were very long, a
parde and an halfe, as Arrianus doth say, or at the least a
yard, as Q. Curtius doth say, and therefore they gaue the
greater strypp, but yet because they were so long, they were
the more vnhandsome, and lesse profitable to the men of Inde, as
Curtius doth tell. In Crete and Italy, they vled to haue
they shafts of reede also. The best reede for shaftes grew in
Inde, and in Rhenus a floud of Italye. But because such
shaftes be neyther easie for Englishmen to get, and if they
were gotten, scarce profitable for them to vse, I will let them
passe, and speake of those shaftes which Englishmen at thys
day most commonly do approue, and allow. A shaft hath thre
principall partes, the stele, the feathers, and the head: where-
of euery one must be seuerally spoken of.

Steles be made of diuers woodes: as,

Wrasell.
Turkie woode.
Fullicke.
Sugercheste.
Hardbeame.
Pyche.
Althe.
Oake.
Seruis tree.
Hulver.
Blackthorne.
Beche.
Elder.
Aspe.
Salowe.

These

The schoole of Shooting.

Folio. 45.

These woodes, as they be most commonly vled, so they be
most fit to be vled: yet some one fitter then an other for diuers
mms shooting, as shall be tolde afterward. And in this point
as in a bowe you must trust an honest fletcher. Neuerthelesse,
although I cannot teache you to make a bowe or a shaft, which
belongeth to a bowyer and a fletcher to come to they lyuing,
yet will I shewe you some tokens to know a bowe and a shaft,
which pertaineth to an Archer to come to good shooting.

A stele must be well seasoned for casting, and it must be
made as the graine lyeth and as it groweth or else it will neuer
flye cleane, as clothe cut ouerthwart and against the wull, can
neuer hooe a man cleane. A knotty stele may be suffered in a
bigge shaft, but for a litle shaft it is nothing fit, both because it
will neuer flye farre, and besides that it is euer in danger of
breaking, it flyeth not farre, because the strength of the shoote
is hindered and stopped at the knot, euen as a stone cast into a
plaine euen still water, will make the water moue a great
space, yet if there be any whirling plat in the water, the mouing
ceaseth when it cometh at the whirling plat, which is not
much vnlke a knot in a shaft if it be considered well. So euery
thing as it is plaine and streight of his owne nature, so it is fit-
test for farre mouing. Therefore a stele which is hard to stand
in a bowe without knot, and streight (I meane not artificiallye
streight as the fletcher doth make it, but naturally streight as
it groweth in the woode) is best to make a shaft of, ept her to
go cleane, flye farre, or stand surely in any weather.

Now how bigge, how smail, how heauye, how light, how
long, how short, a shaft should be particularly for euery man,
(seeing we must taulke of the generall nature of shooting) can
not be tould no more than you Rhetoricians can appoint any
one kinde of wordes, of sentences, of figures fit for euery mat-
ter, but euen as the man and the matter requyeth, so the fit-
test to be vled. Therefore as concerning those contraries in
a shaft, euery man must auoyde them, and drabe to the meane
of them, which meane is best in all things. Yet if a man hap-
pen to offend in any of the extremes, it is better to offende in
want & scantynesse, than in too much and outrageous exceding.

As

And it is better to haue a shaft a litle too short, than ouer long, somewhat too light, than ouer lumpish, a litle too small, than a great deale too bigge, whiche thing is not only truly sayde in shooting, but in all other things that euer man goeth about, as in eating, taulking, and all other things like, which matter was once excellently disputed vpon in the Scholes you knowe when.

And to offende, in these contraries commeth much if men take not heede, through the kinde of woode, whereof the shaft is made: For some woode belongs to the exceeding part, some to the scant part, some to the meane, as Brazell, Turkie wood, Fusticke, Sugar chestle, and such like, make dead, heauy, lumpish, hobbling shaftes. Againe, Hulder, blacke thorne, Serues tree, Birche, Elber, Aspe and Salowe, eyther for theyr weakenes or lightnesse, make holow, starting, studding, gad-ding shaftes. But Birche, Hardberme, some Wake, and some Ashe, being both strong enough to stand in a bowe, and also light enough to flye farre, are best for a meane, which is to be sought out in euery thing. And although I knowe that some men shoote so strong, that the deade woode be light enough for them, and other some so weake, that the louse woode be lykewyse for them bigge enough, yet generally for the most part of men, the meane is the best. And so to conclude, that is alwayes best for a man, which is meetest for him. Thus no wood of his owne nature, is eyther too light or too heauy, but as the shooter is himselfe which doth vse it. For that shaft which one yeare for a man is too light and scudding, for the selfe same the next yeare may chaunce to be heauy and hobbling. Therefore cannot I expresse, except generally, what is best woode for a shaft, but let euery man when he knoweth his owne strength, and the nature of euery woode, prouide and fit himselfe thereafter. Yet as concerning sheaffe arrowes for warre (as I suppose) it were better to make them of good Ashe, and not of Aspe, as they be nowe a dayes. For of all other woods that euer I proued, Ashe being bigge, is swiftest, and againe, hea- uie to geue a great stripe with all, which Aspe shall not doe. What heauinesse doth in a stripe euery man by experience can tell,

tell, therefore Ashe, being both swifter and heuier, is more fit for sheaffe Arrowes then Aspe, and thus muche for the best woode for shaftes.

Againe likewise as no one wood can be greatly meete for all kinde of shaftes, no more can one fashion of the Steele be fit for euery shooter. For those that be litle brested and bigge to- wards the heade, called by their likenesse taper fashion, rethe growne, and of some mery fellows bobtayles, be fit for them which shoote vnder hand, because they shoote with a soft louse, and strelles not a shaft much in the brest where the weight of the bowe lyeth, as you may perceiue by the wearing of euery shaft. Againe, the bigge brested shaft is fitte for him whiche shoteth right afore him, or else the brest being weake, should neuer withstande that strong pitchy kinde of shooting, thus the vnderhand must haue a small brest to go cleane away out of the bowe, the forehand must haue a bigge brest to beare the great might of the bowe. The shaft must be made rounde, nothing flat, without gall or weimne, for this purpose. For because roundnesse (whether you take example in heauen or in earth) is fittestt shap and forme both for fast mouing, and also for some percing of any thing. And therefore Aristotle sayth, that nature hath made the rayne to be rounde, because it shoulde the easelyer enter through the ayre.

The nocke of the shaft is diuersely made, for some be great and full, some hanfome and litle, some wyde, some narrowe, some deepe, some shallowe, some round, some long, some with one nocke, some with double nocke, wherof euery one hath his proper tye. The great and full nocke, may be well felt, and many wayes they saue a shaft from breaking. The hanfome and litle nocke wyl goe cleane awaye from the hande, the wyde nocke is naught, both for breaking of the shafte, and also for sodaine slipping out of the string, when the narrowe nocke doth auoyde both those harmes. The deepe and long nocke is good in warre for sure keeping in of the string. The shallowe, and round nocke is best for our purpose in picking for cleane deliuerance of a shoote. And double nocking is used for double suertye of the shafte. And thus farre as concerning a good stele,

stele. Peering of a shaft with Brasell and Holle, or other bea-
uie woodes, is to make the ende compasse beaue with the
feathers in flying, for the stedfaster shooting. For if the ende
were plump beaue with leade, and the wood next it light, the
head ende would euer be downewards, and neuer flye straight.
Two pointes in peering be enough, least the moistnes of the
earth enter too much into the peering, and so leuse the glue.
Therefore many pointes be more pleasaunt to the eye, than
profitable for the vse. Some vse to peere theyr shaftes in the
nocke with Brasell or Holle, to counterwey, with the beade,
and I haue seene some for the same purpose, bore an hole a litle
beneath the nocke, and put leade in it. But yet none of these
wayes be any thing needefull at all, for the nature of a feather
in flying, if a man marke it well, is able to beare by a wonder-
full weight: and I thinke such peering came vp first, thus:
when a good Archer hath broken a good shaft, in the fethers,
and for the fantasie he hath had to it, he is loth to leese it, and
therefore doth he peere it. And then by and by other either be-
cause it is gape, or else because they will haue a shaft like a
good Archer, cutteth theyr whole shaftes, and peere them
again: A thing by my iudgement, more costly than neede-
full. And thus haue you heard what woode, what fashon, what
nocking, what peering a stele must haue: Now followeth the
feathering.

P H I. I would neuer haue thought you could haue sayde
halfe so much of a stele, and I thinke as concerning the litle
feather and the playne beade, there is but litle to say.

T O X. Little, yes truly: for there is no one thing in all sho-
ting, so much to be looked on as the feather. For first, a question
may be asked: whether any other thing besyde a feather, be fit
for a shaft or no: if a feather only be fit, whether a goole fea-
ther only or no: if a goole feather be best, then whether there
be any difference, as concerning the feather of an olde goole,
and a yong goole: a gander, or a goole: a fenny goole, or an
bylandt goole. Again, which is best feather in any goole, the
righe wing, or the left wing, the pinton fether, or any other fea-
ther: a whiche, blacke, or grey fether: Thirdly, in setting on your
feather,

feather whether it is pared or drawn with a thicke ribbe, or a
thinne rybbe (the rybbe is the hard quill which deuoth the
feather) a long feather better or a short, set on neere the nocke,
or farre from the nocke, set on straight, or somewhat bowing:
and whether one or two feathers runne on the bowe. Fourth-
ly in couling or sheering, whether high or lowe, whether some-
what swyne backed (I must vse shoosters words) or saddle bac-
ked, whether round or square thome: And whether a shaft at
any time ought to be plucked, and how to be plucked.

P H I. Surely Toxophile, I thinke many fletchers (al-
though) dayly they haue these things in vze if they were asked
suddenly, what they could say of a feather, they could not say so
much. But I pray you let me heare you more at large, ex-
presse those things in a feather, the which you packed vp in so
narrow a rourne. And first, whether any other thing may be
vled for a feather or not. T O X. That was the first point in
deede, and because there foloweth many after, I will hye apace
ouer them, as one that had many a myle to ryde.

Shaftes to haue had alwayes feathers, Plinius in Latine, *Plin. 16. 36.*
and Iulius Pollux in Greke, do plainly shewe, yet only the *Iu. Pol. 1.*
Lycians I reade in Herodotus to haue vled shaftes without
feathers. Onely a feather is fit for a shaft for two causes, first, *Hiro.*
because it is leath weake to geue place to the bowe, then, be-
cause it is of that nature, that it will start vp after the bowe.
Polim.
So, plate, woode or honye can not serue, because they will not
geue place. Again, clothe, paper or parchment can not serue,
because they will not ryse after the bowe, therefore a feather is
only meete, because it only will do both. Now to loke on the
feathers of all maner of byrdes, you shall see some so lowe
weeke and short, some so course, stoue and hard, and the ribbe
so bryckle, thinne and narrowe, that it can neither be drawn,
pared, nor yet well set on, that except it be a swanne for a head
hafte (as I knowe some good archers haue vled) or a turke
for a flight which lastes but one shoote, there is no feather but
only of a goole that hath all commodities in it. And truly at a
short butte, which some man doth vse, the Peruche feather doth
seldome kepe vp the shaft eyther right or leuell, it is so rough
and

and heauy, so that many men which haue taken them by for gaynest, hath layde them downe againe for profite, thus for our purpose, the Goose is best feather, for the best shooter.

PHI. But that is not so, for the best shooter that euer was, vsed other feathers. TOX. Yea, are you so cunning in shooting, I pray you who was that. PHI. Hercules, which had his shaftes feathered with Egles feathers as Hesiodus doth say. TOX. Well, as for Hercules, seeing neither water nor lande, heauen nor hell, could scarce content him to abide in, it was no maruile though sely poore goose feather coulde not please him to shoote withall, and againe as for Egles they flye so hye, and build so farre off, that they be very hard to come by. Yet welfare the gentle goose which byingeth to a man euen to his doze so many creding commodities. For the goose is mans comfort in warrre, and in peace, sleeping, and waking. What prayse soeuer is giuen to shooting, the goose may challenge the best part in it. How well doth she make a man fare at his table? How easily doth she make a man lye in his bed? How fitte euen as her feathers be only for shooting, so be her quilles fit only for wyting. PHI. In deepe Toxophile that is the best prayse you gaue to a goose yet, and surely I would haue sayd you had bene too blame if you had ouer skipte it. TOX. The Romaynes I trowe Philologe not so much because a goose with crying saued theyr Capitolum and heauensure with their golden Iupiter as Propertius doth say very pretely in this Verse.

Anseris & intum voce fuisse Iouem.

Id est.

Chreues on a night had skolne Iupiter, had a goose not heked.

Did make a golden goose, and set her in the toppes of the Capitolum, and appointed also the Censores to allow out of the common butche yearely stipendes for the finding of certayne Geese, the Romaynes did not I say geue all this honour to a goose for that good deepe only, but for other infinit mo which come daily to a man by Geese, and surely if I should declame in the prayse of any maner of best lyeing, I would choose a goose,

goose. But the goose hath made vs sice too farre from our matter. Now sit ye haue heard how a feather must be had, and that a goose feather only. It followeth of a yong goose and an olde, and the residue belonging to a feather: which thing I will shortly course ouer, whereof, when you knowe the properties, you may fitte your shaftes according to your shooting, which rule you must obserue in all other things to, because no one fashion or quantitie can be fit for euery man, no more then a shoos or a cote can be. The olde goose feather is stiffe and strong, good for a wynde, and fittest for a dead shaft: the yong goose feather is weake and fyne, best for a swift shafte, and it must be couled at the first sheering, somewhat hye, for with shooting it will sattle and faule very much. The same thing, (although not so much) is to be considered in a goose and a gander. A fanny goose, euen as her fleshe is blacker, steeper, unhallowner, so is her feather for the same cause couler, deeper, and rougher, and therefore I haue heard very good fethers say, that the second feather in some place is better then the pinnion in other some. Betwixt the wings is litle difference, but that you must haue diuers shaftes of one flight, feathered with diuers wings, for diuers winde: for if the wind and the feather go both one way, the shafte will be carped too much. The pinnion feathers as it hath the best place in the wing, so it hath the best place in good feathering. You may know it afore it be pared, by a bought which is in it, and againe when it is colde, by the thinnesse about, and the thicknesse at the ground, and also by the stiffness and flexile which will carry a shaft better, faster, and further, euen as a fine sayle cloth doth a shippe.

The coloure of the feather is least to be regarded, yet somewhat to be looked on: for a good whiter you haue sometime an ill greye. But surely it standeth with good reason to haue the cocke feather blacke or grey, as it were to giue a man warning to nocke right. The cocke feather is called that which standeth aboue in right nocking, which if you do not obserue, the other feathers must needs runne on the back, & so marre your shot. And thus farre of the goodnesse & chaunce of your feather: now followeth the setting on. Wherein you must keke that your feathers

*Hesiodus
in Scuto.
Hec.*

A Goose.

Propertius.

*Linus. 1.
Dec. 5.*

fethers be not drawn for hastines, but pared even and streight with diligence. The fletcher draweth a feather when it hath but one swappe at it with his knife, and then playneth it a litle, with rubbing it ouer his knife. He pareth it when he taketh kepsure and heede to make every part of the rybbe apt to stand streight, and euen on vpon the skele. This thing if a man take not heede on, he may chaunce haue cause to say so of his fletcher, as in dwelling of meate is commonly sayd of Cookes: and that is, that God sendeth vs good fethers, but the deuill naughtie fletchers. If any fletchers heard me say thus, they would not be angry with me, except they were ill fletchers: and yet by reason, those fletchers too, ought rather to amende themselves for doing ill, then be angry with me for saying truth. The ribbe in a kisse feather may be thinner, for so it will stande cleaner on: but in a weake feather you must leaue a chicker ribbe, or else if the ribbe which is the foundation and ground, wherein nature hath set every cleft of the feather, be taken too neere the feather, it must needes follow, that the feather shall faule, and droue downe, euen as any herbe doth which hath his roote too neere taken on with a spade. The length and shortnesse of the feather, serueth for diuers shaftes, as a long feather for a long heauy, or big shafte, the short feather for the contrarie. Againe, the short may stand farther, the long neerer the nocke. Your feather must stand almost streight on, but yet after that sort, that it may turne round in flying.

And heere I consider the wonderfull nature of shooting, which standeth altogether by that fashion, which is most apt for quicke moving, and that is by roundnesse. For first the bow must be gathered rounde, in drawing it must come rounde compasse, the string must be rounde, the skele round, the best nocke rounde, the feather shorne somewhat rounde, the shafte in flying, must turne rounde, and if it flye far, it flyeth a rounde compasse. For eyther aboue or beneth a round compasse, vndereth the flying. Moreover, both the fletcher in making your shafte, and you in nocking your shafte, must take heede that two fethers equally runne on the bow. For if one feather runne alone on the bowe, it shall quickly be woyme, and shall not be able

able to match with the other fethers, and againe at the losse, if the shaft be light, it will start, if it be heuie, it will hobble. And thus as concerning setting on of your feather. Nowe of couling.

So there a shaft high or lowe, must be as the shaft is, heauy or light, great or litle, long or short the swayne backed fashion, maketh the shaft deader, for it gathereth more ayre than saddle backed, and therefore the saddle backe is surer for daunger of weather, and fitter for smother flying. Againe to there a shaft round, as they were wont sometime to do, or after the tryangle fashion, which is much vsed now a dayes, both be good. For roundnesse is apt for flying of his owne nature, and all maner of triangle fashion, (the sharpe point going before) is also naturally apt for quicke entering, and therefore sayth Cicero, that Cranes taught by nature, obserue in flying a *De nat.* triangle fashion alwayes, because it is so apt to pierce and goe thorow the ayre withall. Last of all, plucking of fethers is nought, for there is no suretye in it, therefore let euery Archer haue such shaftes, that he may both knowe them and trust them at every chaunge of weather. Yet if they must nedes be plucked, plucke them as litle as can be, for so shall they be the lesse vnconstant. And thus I haue knit vp in as short a reume as I could, the best fethers fethering and couling of a shafte. P H I. I thinke surely you haue so taken by the matter with you, that you haue left nothing behinde you. Now you haue brought a shaft to the head, which if it were on, we had done as concerning all instruments belonging to shooting.

T O X. Necessitee the inuenter of all goodnesse (as all authoys in a maner do say) amonget all other things inuented a shaft head, first to saue the ende from breaking, then it made it sharpe to sticke better, after it made it of strong matter, to last better: Last of all, experience and wisdomme of men hath brought it to such a perficnesse, that there is no one thing so profitable, belonging to artillarie, either to strike a mans enemye sozer in warre, or to shote nerer the marke at home, then is a fitte head for both purposes. For if a shaft lacke a head, it is worth nothing for nyether vse.

G. J.

There:

TOXOPHILVS. B.

Therefore seeing heads be so necessarye, they must of necessitye be well looked vpon. Heads for warre, of long time hath bene made, not only of diuers matters, but also of diuers fashions. The Troyans had heads of yron, as this Verse spoken of Pandarus, sheweth:

Iliados. 4. Up to the papper his string did he pull, his shaft to the hard yron.

The Grecians had heads of brasse, as Vlysses shaftes were heaved, when he slew Antinous, and the other towmers of Penelope.

Odyffe. 21. Quite through a doze, slew a shaft with a brasse head.

It is playne in Homer where Menelaus was wounded of Pandarus shafts, that the heads were not glewed on, but tye on with a string, as the Commentaries in Greke plainly tell. And therefore shooters at that time vsed to cary their shaftes without heads, untill they occupied them, and then set on an head, as it appeareth in Homer the xxi. Booke Odyssi, where Penelope brought Vlysses bow downe amonges the gentlemen which came on wooing to her, that he which was able to bend it and drawe it, might enioy her: and after her folowen a mayde sayth Homer, caryng a bagge full of heads, both of yron and brasse.

Odyffe. 21.

The men of Scythia vsed heads of brasse. The men of Inde vsed heads of yron. The Ethiopians vsed heads of hard sharp stone, as both Herodotus and Pollux doth tell. The Germanes, as Cornelius Tacitus doth say, had their shaftes heaved with bone, and many countreyes both of olde time and nowe, vse heads of horne, but of all other, yron and Steele must needes be the fittest for heads. Iulius Pollux calleth otherwyse than we do, where the fethers be the head, and that which we call the head, he calleth the point.

Hero. Clio Polym.
Iu. Pol. 1. 10
Fashion of heads is diuers and that of olde time: two manner of arrowes heades sayeth Pollux, was vsed in old time. The one, he calleth *ῥαυρὸν*, describing it thus, hauing two pointes of barbes, loking backward to the stele and the feathers,

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Folio. 50.

thers, which surely we call in English a hode arrowe head, or a swalow taylor. The other he calleth *ῥαυρὸν*, hauing two pointes stretching forward, and this Englishmen do call a forke head: both these two kindes of heads were vsed in Homers dayes, for Teucer vsed forked heads, saying thus to Agamemnon.

Eight good shafts haue I shot sith I came, ech one is a fork head. *Iliad. 8.*

Pandarus heads and Vlysses heads were hode arrowe heads, as a man may learne in Homer that would be curious in knowing that matter. Hercules vsed forked heads, but yet *Plutar-* they had three pointes of forkes, when other mens had but *thus in* two. The Parthians at that great battaile where they slue *Cras-* riche Crassus and his sonne, vsed hode Arrowe heads, which *Crasso.* make so soe, that the Romaynes could not pull them out againe. Commodus the Emperour vsed forked heads, whose fashion, Herodian doth lively and naturally describe, saying, *Herodia. 5.* that they were like the shape of a new spoone, wherewith he would finite the head of a bird and neuer misse, other fashion of heads haue not I redde on. Our English heads be better in warre, then eyther forked heads, or hode arrow heads. For first the end being lighter, they flee a great deale the faster, and by the same reason geueth a farre longer stripe. Wea and I suppose if the same little barbes which they haue, were cleue put away, they should be farre better. For this euery man doth graunt, that a shaft as long as it flyeth, turnes, and when it leaueth turning, it leaueth going any farther. And euery thing that enters by a turning & boying fashion, the more flatter it is, the worse it enters, as a knife, though it be sharpe, yet because of the edges, will not boze so well as a bodkin, for euery rounde thing enters best, and therefore nature, sayth Aristotle, made the raine drops round for quicke percing the ayre. Thus, eyther shaftes turne not in flying, or else our flat arrowe heads stop the shaft in entring. P H I. But yet Toxophile to hold your communication a lile, I suppose the flat head is better, both because it maketh a greater hole, and also because it sticks faster in. T O X. These two reasons, as they be both true, so

G. ii. they

TOXOPHILVS. B.

they be both nought. For first the lesse hole, if it be deepe, is the worse to heale againe: when a man shoteth at his enemy, he despyeth rather that it should enter farre, then sticke fast. For what remedy is it I pray you for him that is smitten with a deepe wounde to pull out the shaft quickly, except it be to haue his death speedely: thus heads which make a little hole and deepe, be better in warre, than those which make a great hole and sticke fast in. Iulius Pollux maketh mention of certayne kindes of heads for warre which beare fyre in them, and scripture also speaketh somewhat of the same. Herodorus doth tell a wonderfull pollicy to be done by Xerxes, what time he besieged the great Tower in Athens: He made his Archers binde theyr shaft heads about with tow, and than set it on fyre and shoate them, which thing done by many Archers, set all the places on fyre, which were of matter to burne: and besides that dashed the men within, so that they knewe not whither to turne them. But to make an ende of all heads for warre, I would wylly that the head makers of England should make theise these arrow heads more harder pointed then they be: for I my selfe haue seene of late such heads set vpon these Arrows, as the officers if they had seene them would not haue bene content withall.

Now as concerning heads for pricking, which is our purpose, there be diuers kindes, some be blunt heads, some sharpe, some both blunty and sharpe. The blunty heads men vse because they perceiue them to be good, to keepe a length withall, they keepe a good length, because a man pulleth them no further at one time than at another. For in feeling the plompe ende alwayes equally he may loose them. Yet in a wynde, and against the wynde the weather hath so much power on the blunty ende, that no man can keepe no sure length, with such a head. Therefore a blunt head in a calme or downe a wynde is very good, otherwise none worse. Sharp heads at ynd with out any shoulders (I call y the shoulder in a head which a mans finger shal feele afore it come to the point) will perche quickely through a wynde, but yet it hath two discommodities, the one, that it will keepe no length, it kepeth no length, because no

man

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man can pull it certainly as farre one time as at another: it is not drawen certainly so far one time as at another, because it lacketh shouldring, wherewith as with a sure token a man might be warned when to loose, and also because men are afraid of the sharp point for setting it in the bowe. The second incommody is when it is lighted on the ground, the small point shall not every time be in iesperdie of hurting, which thing of all other will sonest make the shaft lese the length. Now when blunt heads be good to keepe a length withall, yet nought for a wynd, sharp heads good to perche the weather withall, yet nought for a length, certayne head makers dwelling in London, perceiuing the commoditie of both kinde of heads ioyned with a discommodity, inuented newe fles and other instruments wherewith they brought heads for pricking to such a perfittnesse, that all the commodities of the two other heads should be put in one head without any discommodity at all. They made a certayne kind of heads which men call hye rigged, creased, or shouldred heads, or siluer spone heads, for a certayne likenesse that such heads haue with the knob ende of some siluer spones. These heads be good both to keepe a length withall, and also to perche a wynd withall. To keepe a length withall because a man may certainly pull it to the shouldring euery shoote and no farther, to perche a wynd withall because the point from the shoulder forward, breaketh the weather as all other sharp things do. So the blunt shoulder serueth for a sure length keeping, the point also is euery fit, for a rough and great weather perching. And thus much as shortly as I could as concerning heads both for warre and peace.

PHI. But is there no cunning as concerning setting on of the head.

TOX. Well remembered. But that poynt belongeth to fletchers, yet you may desire him to set your head full on, and close on. Full on is when the woode is bet hard by to the ende or stopping of the head, close on, is when there is left woode on euery side the shaft, enough to fill the head withall, or when it is neyther too litle nor yet too great. If there be any fault in any of these points, the head when it lighteth on an hard stone

Q. 19.

Q.

of ground will be in jeopardy, eyther of breaking, or else otherwise hurting. Stoppping of heads eyther with leade, or any thing else, shall not neede now, because every silver spone, or shouldered head is stopped of it selfe. Short heads be better than long: for first the long head is worse for the maker to give straight compassse every way: againe, it is worse for the fletcher to set straight on: thirdly, it is alwayes in more jeopardy of breaking, when it is on. And now I resolve Philologe, we haue done as concerning all Instruments belonging to shooting, which every severall archer ought to provide for himselfe. And there remaineth two things behinde, which be generall or common to every man, the Weather, and the Darke, but because they be so knit with shooting freight, or keeping of a length, I will referre them to that place, and now we will come (God willing) to handle our instruments, the thing that every man despyeth to do well. P H I. If you teach me so well to handle the instruments as you haue described them, I suppose I shall be an Archer good enough. T O X. To learne any thing (as you knowe better than I Philologe) and specially to do a thing with a mans hands, must be done if a man would be excellent in his yowth. Young trees in Gardens, which lacke all senses, and beastes without reason, when they be young, may with handling and teaching, be brought to wonderful things.

And this is not only true in naturall things, but in artificiall things to, as the Potter most cunningly doth cast his pottes when his claye is soft and workable, and ware taketh print when it is warme, and leathie weke, not when claye and ware be hard and olde: and even so, every man in his yowth, both with wit and body is most apt and pliable to receyue any cunning that should be taught him.

This communication of teaching yowth, maketh me to remember the right worshipfull and my singular good maister, Syr Humfrey Wingfelde, to whome, next God, I ought to referre for his manifold benefites bestowed on me, the poore talent of learning, which God hath lent me: and for his sake do I owe my service to all other of the name and noble house

of the Wingfeldes, both in word and dede. This worshipfull man hath ever loved and used, to haue many children brought up in learning in his house, amonges whome, I my selfe was one. For whome at terme times he would bring downe from London both bowe and shaftes. And when they should playe he would go with them himselfe into the felds, and see them shoote, and he that shotte farest, should haue the best bowe and shaftes, and he that shotte ill fauouredly, should be mocked of his fellowes, till he shotte better.

Would to God all England had used or would use to laye the foundation, after the example of this worshipfull man in bringing up children in the Booke and the Bowe: by which two things, the whole common wealth both in peace & warre, is chiefly ruled and defended withall.

But to our purpose, he that must come to this high perfectnes in shooting which we speake of, must needes begin to learne it in his yowth, the omitting of which thing in England, both maketh fewer shoters, and also every man that is a shoter, shotte worse than he might, if he were taught.

P H I. Euen as I knowe this is true which you say, euen so Toxophile, you haue quight discouraged me, and taken my minde cleane from shooting, seeing by this reason no man that hath not used it in his yowth can be excellent in it. And I suppose the same reason would discourage many other mo, if they heard you talke after this sort. T O X. This thing Philologe, shall discourage no man that is wyse. For I will proue that wysedome may worke the same thing in a man, that nature doth in a childe.

A childe by three things is brought to excellencye. By Aptnesse, Desyre and Feare: Aptnesse maketh him pliable like ware to be formed and fashioned, euen as a man would haue him. Desyre to be as good or better than his selues: and Feare of them whome he is vnder, will cause him take great labour and paine with diligent heede, in learning any thing, whereof proceedeth at the last excellency and perfectnesse.

A man may by wysedome in learning of any thing, and specially to shoote, haue three like commodities also, where-

by he may, as it were become young againe, and so attayne to excellency. For as a child is apt by naturall youth, so a man by vntire at the first weake bowes, farre vnderneath his strength, shall be as pliable and ready to be taught saye shooting, as any child: and dayly vse of the same, shall both keepe him in saye shooting, and also at the last bring him to strong shooting.

And in steede of the feruent desyre, which prouoketh a child to be better than his felowe, let a man be as much stirred by wish shameshaftnes to be worse than all other. And the same place that feare hath in a child, to compell him to take paine, the same hath loue of shooting in a man, to cause him forsake no labour, without which no man nor child can be excellent. And thus what soeuer a child may be taught by Aptnesse, Desyre and Feare, the same thing in shooting, may a man be taught by weake bowes, Shameshaftnesse and Loue. And hereby you may see that this is true which Cicero sayth, that a man by vse, may be brought to a newe nature. And this I dare be bold to say, that any man which will wisely begin, and constantly perseuer in his trade of learning to shoote, shall attayne to perfectnesse therein.

PHI. This communication Toxophile, doth please me very well, and now I perceiue that most generally & chiefly youth must be taught to shoote, and secondarily no man is debarred therefrom, except it be more through his owne negligence for because he will not learne, than any disability, because he can not learne. Therefore seeing I will be glad to follow your counsell in chosing my bowe and other instruments, and also am ashamed that I can shoote no better than I can, moreouer hauing such a loue toward shooting by your good reasons to day, that I will forsake no labour in the exercise of the same, I beseeche you imagine that we haue both bowe and shaftes here, and teach me how I should handle them, and one thing I desyre you, make me as saye an Archer as you can.

For this I am sure in learning all other matters, nothing is brought to the most profitable vse, which is not handled after the most cumly fashion. As matters of fence haue no stroke

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fit eyther to hit an other, or else to defend himselfe, which is not ioynd with a wonderfull cumlinesse. A Cooke cannot choppe his herbes neyther quickly nor handsomly, except he keepe such a measure with his chopping knyues, as would delight a man both to see him and heare him.

Euery handye crafte man that works best for his owne profite, workes most semely to other mens sight. Againe, in building a house, in making a shippe, euery part the more handsomely they be ioynd for profite and last, the more cumly they be fashioned to euery mans sight and eye. Nature it selfe taught men to ioyne alwayes wellfaourednes with profitablenes. As in man, that ioynt of peere which is by any chaunce deprived of his cumlinesse, the same is also debarred of his vse and profitablenesse.

And he that is gogle eyed, and lokes a squint, hath both his countenance clene marred, and his sight sore blemished, and so in all other members like. Moreouer, what time of the yere bringeth most profite with it for mans vse, the same also couereth and decketh both earth and trees with most cumlinesse for mans pleasure. And that time which taketh away the pleasure of the ground, carpeeth with him also the profite of the ground, as euery man by experience knoweth in harde and rough winters. Some things there be which hath no other ende, but only cumlynesse, as Daynting, and Daunting. And vertue it selfe is nothing else but cumlynesse, as all Philosophers do agree in opinion, therefore seeing that which is best done in any matters, is alwayes most cumly done, as both Plato and Cicero in many places do proue, dayly experience doth teach in other things, I pray you as I said before teach me to shoote as saye, wellfaouredly as you can ymagen.

TOX. Truly Philologe as you proue very well in other matters, the best shooting, is alwayes the most cumly shooting, but this you knowe as well as I that Crassus sheweth in Cicero, that as cumlinesse is the chiefe point, and most to be sought for in all things, so cumlynesse only, can neuer be taught by any Arte or craft. But may be perceiued well when it is done, not described well how it should be done.

Pet

TOXOPHILVS. B.

Yet neuertheless to come to it there may be many wayes which wise men hath assayed in other matters, as if a man would followe in learning to shoote fayre, the noble Paynter Zeuxes in paynting Helena, which to make his Image bewtiful, did choole out fine of the fayrest maydes in all the countrey about, and in beholding them conceived and drew out such an Image, that it farre exceeded all other, because the cunynesse of them all was brought into one most perfitt cunynesse: So likewise in shooting, if a man would set before his eyes fine or fine of the fairest Archers that ever he sawe shoote, and of one learne to stand, of another to drawe, of an other to loose, and so take of every man, what every man could do best, I dare say he should come to such a cunynesse as neuer man came to yet.

PHI. This is very well truly, but I pray you teache me somewhat of shooting fayre your selfe. TOX. I can teache you to shoote fayre, even as Socrates taught a man once to knowe God, for when he asked him what was God: nay sayth he I can tell you better what God is not, as God is not ill, God is unspeakeable, unsearcheable, and so forth: Even likewise can I say of fayre shooting, it hath not this discommoditie with it, nor that discommoditie, and at last a man may so shifte all the discommodities from shooting, that there shall be left nothing behinde but fayre shooting. And to do this the better, you must remember how that I told you when I described generally the whole nature of shooting that fayre shooting came of these things, of standing, nocking, drawing, holding, and losing, the which I will go over as shortly as I can, describing the discommodities that men commonly vse in all partes of their bodies, that you if you fault in any such, may knowe it, and so go about to amende it. Faultes in Archers do exceede the number of Archers, which come with vse of shooting without teaching. Use and custome seperated from knowledge and learning, doth not only hurt shooting, but the most weighty things in the worlde besyde: And therefore I marvaile much at those people which be the maintainers of uses without knowledge, having no other word in theyr

mouche

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mouche but this, vse, vse, custome, custome. Such men more willfull than wyse, besyde other discommodities, take all place and occasion from all amendement. And this I speake generally of vse and custome.

Which thing if a learned man had it in hand that would applye it to any one matter, he might handle it wonderfully.

But as for shooting, vse is the only cause of all faultes in it and therefore chyldren more easely and soner may be taught to shoote excellently then men, because chyldren may be taught to shoote well at the first, men have more paine to vntearne their ill uses, than they have labour afterwarde to come to good shooting.

All the discommodities which ill custome hath grafted in Archers, can neyther be quickly pulled out, nor yet sone reckened of me, there be so many. Some shooteth his head forward as though he would byte the marke: an other stareteth with his eyes, as though they should flye out: An other winketh with one eye, and looketh with the other: Some make a face with wrynging theyr mouth and countenance so, as though they were doing you wot what: An other blereth out his tongue: An other byteth his lippes: An other holdeth his necke atwyl. In drawing some set such a compasse, as though they would turne about, and blesse all the fielde: Other heave theyr hand now up now downe, that a man can not decerne whereat they would shoote, an other waggeth the upper ende of his bowe one way, the nether ende an other way. An other will stand paynting his shaft at the marke a good while, and by and by he will geve him a whyppe, and away as a man wit. An other maketh such a wessling with! gere, as though he were able to shote no more as long as he lived. An other draweth softly to the middes, and by and by it is gone, you can not knowe howe.

An other draweth his shaft lowe at the breast, as though he would shote at a rouing marke, and by and by he lifteeth his arme by picke heyghe. An other maketh a winching with his backe, as though a man pinched him behinde. An other counteth downe, and sayeth out his buttockes, as though he

should

shoulde shoote at crowses. An other setteth forwarde his left legge, and draweth backe with head and shoulvers, as though he pulled at a rope, or else were afraid of the marke. An other draweth his shaft well, vntill within two fingers of the head, and then he stayeth a litle, to loke at his marke, and that done, pulleth it vp to the head and lowseth: which way although some excellent shootes do vse, yet surely it is a fault, and good mens faultes are not to be folowed.

Some drawe too farre, some too short, some too slowly, some too quickly, some holde ouer long, some let go ouer sone. Some set their shaft on the ground, and fetcheth him vpward. An other pointeth vp toward the skye, and so bringeth him downewards.

Once I sawe a man which vsed a Bracer on his cheke, or else he had scratched all the skinne off the one side of his face, with his drawing hande. An other I sawe, whiche at euery shoote, after the loose, lifted vp his right legge so farre, that he was euer in ieopardye of faulding.

Some stampe forward, and some leape backward. All these faultes be eyther in the drawing, or at the loose: with manye other mo which you may easely perceyue, and so go about to auoyde them.

Now afterwarde when the shaft is gone, men haue manye faultes, which euill custome hath brought them to, and specially in crying after the shaft, and speaking wordes scarce honest for such an honest pastime.

Such wordes be very tokens of an ill minde, and manifest signes of a man that is subiecte to immeasurable affections. Good mens eares do abhorre them, and an honest man therefore will auoyde them. And besides those which must needs haue the tongue thus walking, other men vse other faultes, as some will take their bowe, and wythe and wynde it, to pull in his shaft, when it flyeth wyde, as if he draue a cart. Some will geue two or three strides forward, dauncing and hopping after his shaft, as long as it flyeth, as though he were a madde man. Some which feare to be too farre gone, runne backward as it were to pull his shaft backe.

Another

Another runneth forward, when he feareth to be short, heaving after his armes, as though he would help his shaft to flye. An other wyndeth or runneth aside, to pull in his shaft straight. One listeth vp his heele, and so holdeth his foote still, as long as his shaft flyeth. An other casteth his arme backward after the loose. And an other swyngs his bowe about him, as it were a man with a staffe to make rourne in a game place. And many other faultes there be, which now come to my remembrance. Thus as you haue heard, many Archers with marraing their face and countenance, with other parts of their bodye, as it were men that should daunce antiques, be farre from the comely port in shooting, which he that would be excellent, must looke for.

Of these faultes I haue very many my selfe, but I talke not of my shooting, but of the generall nature of shooting. Now imagine an Archer that is cleane without all these faultes, & I am sure euery man would be delited to see him shote.

And although such a perfecte cunydnesse can not be expressed with any precept of teaching, as Cicero and other learned men do say, yet I will speake (according to my litle knowledge) that thing in it, which if you folowe, although you shall not be without fault, yet your fault shall neyther quickly be perceyued, nor yet greatly rebuked of them that stand by. Standing, nocking, drawing, holding, lowling, done as they should be done, make fayre shooting.

The first point is when a man should shoote, to take such footing and standing as shall be both cunly to the eye, and profitable to his vse, setting his countenance and all the other partes of his body after such a behaviour and port, that both all his strength may be employed to his owne most advantage, and his shoote made and handled to other mens pleasure and delyte. A man must not go too hastily to it, for that is rashnesse, nor yet make too much to do about it, for that is circumspecte, the one foote must not stand too farre from the other, least he stumpe too much which is basely, nor yet too neere together, least he stand too straight vp, for so a man shall neyther vse his strength well, nor yet stand steadfastly.

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The meane betwixt both must be kept, a thing meze pleasant to behold when it is done, than easie to be taught how it should be done.

Shooting. To nocke well is the easiest point of all, and therein is no running, but only diligent heede geuing, to set his shaft neyther too hye, nor too lowe, but euen straight ouerwhart his bowe. Constant nocking maketh a man leese his lengthe. And besides that, if the shaft hand be hye, and the bowe hand lowe, or contrarie, both the bowe is in ieperdye of breaking, and the shaft, if it be litle, will start: if it be great it will hobble. Make the cocke feather upwarde alwayes as I coulde you when I described the feather. And be sure alwayes that your string slip not out of the nocke, for then all is in ieperdye of breaking.

Drawing. Drawing well is the best part of shooting. Men in oulde time vsed no other maner of drawing than we do. They vsed to drawe lowe at the brest, to the right pappe and no further, and this to be true is plain in Homer, where he describeth Pandarus shooting.

Ilad. 4. Up to the pap his string did he pull, his shaft to the hard head.

The noble women of Scythia vsed the same fashion of shooting lowe at the brest, and because they left pappe hindered they shooting at the lowe they cut it off whē they were yong, and therefore they be called in lacking theyr pap Amazones. Now a dayes contrary wyse we drawe to the right eare, and not to the pappe. Whether the olde waye in drawing lowe to the pappe, or the new way to drawe aloft to the eare be better, an excellent wyter in Greke called Procopius, doth saie his minde, shewing that the olde fashion in drawing to the pappe, was nought of no pith, and therefore sayth Procopius: is Artillerie displayed in Homer whiche calleth it *Archery*.

Procopius Hist. Pers. I. Meake and able to do no good. Drawing to the eare hee prayseth greatly, whereby men shoote both stronger and longer: drawing therefore to the eare, is better than to drawe at the brest. And one thing cometh into my remembraunce now Philologe, when I speake of drawing, that I neuer

redde of

redde of other kinde of shooting, than drawing with a mans hand epyther to the breste or eare: This thing haue I sought for in Homer, Herodotus, and Plutarch, and therefore I maruaile how Crotobolus came first up, of the which I am sure a man shal finde litle mention made on any good Authour. Leo the Emperour would haue his souldiers drawe quickly in warre, for that maketh a shaft flye apace. In shooting at the prickes, hasty and quicke drawing is neyther sure, nor yet cunlike. Therefore to drawe easely and vniiformely, that is for to say, not wagging our hande, now upwarde, now downward, but alwayes after one fashion, untill you come to the rigge or shoultring of the head, is best both for profite and seemlynesse. Holding must not be long, for it both putteth a bowe in ieperdye, and also marreth a mans shoote, it must be so litle that it may be percepued better in a mans minde when it is done, than seene with a mans eyes when it is in doing. Lowling must be much like. So quicke and hard, that it be without all giues, so soft and gentle, that the shaft flye not as it were sent out of a bowecase. The meane betwixt both, which is perfite lowling, is not so hard to be folowed in shooting, as it is to be described in teaching. For cleane lowling you must take heede of hitting any thing about you. And for the same purpose, Leo the Emperour would haue all Archers in warre to haue both theyr heades pouked, and theyr beards shauen, least the hayre of theyr heads should stoppe the sight of the eye, the hayre of theyr beards hinder the course of the string. And these preceptes I am sure Philologe if you folowe in standing, nocking, drawing, holding, and lowling, shall bring you at the last to excellent fayre shooting.

PHI. All these thyngs Toxophile although I both nowe percepuē them thorowly, and also wyll remember them diligently: yet to morowe, or some other day when you haue leasure, we wyll goe to the prickes, and put them by lytle and lytle in experience. For teaching not folowed, doeth euen as muche good as Bookes neuer looked vpon. But nowe seeing you haue taught mee to shoote fayre, I pray you tell mee somewhat howe I shoulde shoote neare, least that prouerbe might

might be sayde inlype of me sometime. He shootes like a Gentleman sayre and farre off. TOX. He that can shoote sayre, lacketh nothing but shooting streight, and keeping of a length, whereof cometh hitting of the marke, the ende both of shooting and also of this our communication. The handling of the wether and the marke, because they belong to shooting streight, and keeping of a length, I will ioyne them together, shewing what things belong to keeping of a length, and what to shooting streight.

At wynde
e wether.

The greatestt enemy of shooting is the wynde and the wether, whereby true keeping a length is chiefly hindered. If this thing were not, men by teaching might be brought to wonderfull neere shooting. It is no marueile if the litle poore shaft being sent alone, so high in the ayre, into a great rage of wether, one wynde tolling it that way, another this way, it is no marueile I say though it leese the length, and misse that place where the shooter had thought to haue found it. Greater matters than shooting are vnder the rule and will of the wether, as in sayling on the sea.

And likewise as in sayling, the chiefe point of a good Painter, is to knowe the tokens of chaunge of wether, the course of the wyndes, that thereby he may the better come to the Hauen: euen so the best propertie of a good shooter, is to knowe the nature of the wyndes, with him and against him, and thereby he may the nerer shoote at his marke. Wyle mapsters when they cannot winne the best Hauen, they are glad of the next: Good shooters also, that cannot when they would hit the marke, will labour to come as nigh as they can. All things in this world be vnpertite and vncoustant, therefore let euery man acknowledge his owne weakenesse, in all matters great and small, weightie and merie, and glorifie him, in whome only pertitenesse is. But now sit, he that will at all aduentures vse the Seas, knowing no more what is to be done in a tempest than in a caulme, shall soone become a marchaunt of Celestines: So that shooter which putteth no difference, but shooteth in all alike, in rough wether and sayre, shall alwayes put his winnings in his eyes.

Little

Little boates and thynne boordes, cannot endure the rage of a tempest. Make bowes, and light shaftes cannot stande in a rough wynde. And likewise as a blinde man which shoulde go to a place where he had neuer bene afore, that hath but one straight way to it, and of eyther syde hooles and pittes to faule into, now fauleth into this hoole and then into that hoole, and neuer cometh to his iourney ende, but wandereth alwayes heare and there, further and farther off: So that Archer which ignorantly shooteth, considering neyther sayre nor foule, standing nor nocking, feather nor head, drawing nor lowling, nor any compasse, shall alwayes shoote thorte and gone, wyde and farre off, and neuer come neare, except perchance he stumble sometime on the marke. For ignorance is nothing else but meere blindnesse.

A maister of a shippe first learneth to knowe the running of a tempest, the nature of it, and how to behaue himselfe in it, eyther with chaunging his course, or pulling downe his hye toppes and hyde sayles, being glad to eschue as much of the wether as he can: Euen so a good Archer will first with diligent vse and marking the wether, learne to knowe the nature of the wynde, and with wisdom, will measure in his minde, how much it will alter his shoote, eyther in length keeping, or else in streight shooting, and so with chaunging his standing, or taking an other shaft, the which he knoweth perfectly to be fitter for his purpose, eyther because it is lower feathered, or else because it is of a better wyng, will so handle with discretion his shoote, that he shall seeme rather to haue the wether vnder his rule, by good heede geuing, than the wether to rule his shaft by any sodaine chaunging.

Therefore in shooting there is as much difference betwixt an Archer that is a good wether man, and an other that knoweth and marketh nothing, as is betwixt a blinde man, and he that can see.

Thus as concerning the wether, a pertite Archer must first learne to knowe the sure flighte of his shaftes, that hee may be doubt alwayes to trust them: then must he learne by daily experience all maner of kindes of wether, the tokens of

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it, when it will come, the nature of it when it is come, the diuerſity and altering of it, when it chaungeth, the decrease and diminishing of it, when it cealeth. Thirdly, theſe things known, and euery ſhoote diligently marked, then muſt a man compare alwayes the weather and his footing together, and with diſcretion meaſure them ſo, that whatſoeuer the weather ſhall take away from his ſhoote, the ſame ſhall inſt footing reſtore againe to his ſhoote. This thing well known, and diſcretely handled in ſhooting, bringeth more profit and commendation and prayſe to an Archer, then any other thing beſides. He that would knowe perfectly the tyme and weather, muſt put diſcrences betwixt times. For diuerſity of time cauſeth diuerſity of weather, as in the whole yeare, Spring time, Sommer, ſcaule of the leafe, and Winter: Likewiſe in one day, Morning, Noone tyme, After noone, and Euen tyme, both alter the weather, and chaunge a mans bow with the ſtrength of man alſo. And to know that this is ſo, is enough for a ſhoote and artillerie, and not to ſerche the cauſe, why it ſhould be ſo: which belongeth to a learned man and Philoſophie.

In conſidering the time of the yeare, a wiſe Archer will ſoloma a good ſhipman. In Winter and rough wether, ſmall boates and little pinkes forſake the ſea: And at one time of the yeare, no Gallies come abroad: So likewiſe weake Archers, vſing ſmall and holowe ſhaftes, with bowes of litle pitch, muſt be content to giue place for a time. And this I do not ſay, eyther to diſcourage any weake ſhoote: For likewiſe, as there is no ſhippe better than Gallies be, in a ſoft and a calme ſea, ſo no man ſhooteth cundlier or neter his marke, then ſome weake Archers do, in a ſayre and cleare day.

Thus euery Archer muſt know, not only what bowe and ſhaft is fitteſt for him to ſhoote withall, but alſo what time and ſeaſon is beſt for him to ſhoote in. And ſurely, in all other matters to, among all degrees of men, there is no man which doth any thing eyther more diſcretely for his commendation, or yet more profitable for his aduantage, than he which will knowe perfectly for what matter and for what tyme he is moſt apt and fitteſt.

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If men would go about matters which they ſhould do and be fit for, not ſuch things which wiſfully they deſyre and yet be vnfit for, verely greater matters in the common wealtie than ſhooting ſhould be in better caſe than they be.

This ignorance in men, which knowe not for what time, and to what thing they be fitte, cauſeth ſome to be riche, for whom it were better a great deale to be poore: other to be meddling in euery mans matter, for whom it were more honeſty to be quiet and ſill. Some to deſire to be in the Court, which be bozne and be fitter rather for the Cart. Some to be maſters and rule other, which neuer yet began to rule themſelues: ſome alwayes iangle and tauke, which rather ſhould heare and keepe ſilence. Some to teach, which rather ſhould learne. Some to be piſteſes, which were fitter to be clearkes. And this peruerſe iudgement of the world, when men meaſure themſelues amiſſe, bringeth much miſorder and great vniſermitie to the whole bodie of the common wealtie, as if a man ſhould weare his hooſe vpon his head, or a woman go with a ſwozte and a buckeler, euery man would take it as a greates vniſermitie althoughe it be but a triſle in reſpect of the other. This peruerſe iudgement of men hindereth nothing ſo much as learning, becauſe commonly thoſe that be unfittet for learning, be chiefly ſet to learning.

As if a man now a dayes haue two ſonnes, the one, impotent, weake, ſicklye, liſping, ſtutting, and ſtammering, or hauing any miſſhape in his body: what doth the father of ſuche one commonly ſaye: This boie is fitte for nothing elſe, but to ſet to learning, and make a ſcholler of, as who would ſaye, the outcaſtes of the world, hauing neyther countenance, tongue, nor witte (for of a peruerſe bodie cometh commonly a peruerſe minde) be good enough to make thoſe men of, which ſhalbe appointed to preache Gods holy worde, and miniſter his bleſſed Sacraments, beſides other moſt weightie matters in the common wealtie put off times, and wortheleſſe to learned menneſ diſcretion and charge: when rather ſuche an office ſo highe in dignitie, ſo godlye in adminiſtration, ſhould be committed to no man, which ſhould not haue a countenance

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TOXOPHILVS. B.

tenance full of cunlinesse to adure good men, a body full of manly authoritie to feare ill men, & witte apt for all learning with tongue and voyce, able to perswade all men. And although fewe such men as these can be founde in a common wealthe, yet surely a goodly disposed man, will both in his minde thincke fitte, and with all his studie labour to get such men as I speake of or rather better, if better can be gotten for such an hie administration, which is most properly appointed to Gods owne matters and busineses.

This peruerse iudgement of fathers as concerning the fitnessse & vnfitnessse of their children, causeth the common wealthe haue many vnfit mynisters: And seeing that mynisters be, as a man woulde saye, instrumentes, wherewith the common wealthe doth worke all her matters withall, I maruile how it chaunceth that a poore shoemaker hath so much witte, that he will prepare no instrument for his science, neyther knyfe nor aule, nor nothing else which is not very fit for him: The common wealthe can be content to take at a sonde fathers hande, the ruffe of the worlde, to make those instrumentes of, wherewithall he should worke the best matters vnder heauen. And surely an aule of leade is not so vnprofitable in a shoemakers shoppe, as an vnfit minister, made of grosse metell, is vnseemely in the common wealthe. Fathers in olde tyme among the noble Persians, might not do with their children as they thought good, but as the iudgement of the common wealthe alwayes thought best. This faulte 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 hand theyr glasses, to see if any thing be amisse, and so will amende it, yet the common wealthe hauing the glasse of knowledge in euery mans hand, doth see such vncunlines in it: and yet winketh at it. This fault, and many such lyke, might be soone wyped away, if fathers would bestowe theyr children on that thing alwayes, wherunto nature hath ordayned them most apte and fitte. For if youth be grafted streighte, and not awry, the whole common wealthe will floure the thereafter. When this is done, then must euery man

The schoole of Shooting.

Folio. 59.

man begin to be more ready to amend himselfe, than to checke an other, measuring theyr matters with that wyle prouerbe of Apollo, Knowe thy selfe: that is to say, learne to knowe what thou art able, fitte, and apt vnto, and folowe that. This thing should be both cunly to the common wealthe, and most profitable for euery one, as doth appeare very well in all wyle mens deedes, and specially to turne to our communication agayne in shooting, where wise Archers haue alwayes theyr instrumentes fitte for theyr strength, and wayte euer more such tyme and weather, as is most agreeable to theyr gere. Therefore if the weather be too soye, and vnfitte for your shooting, leaue off for that day, and wayte a better season. For he is a foole that will not goe, whome necessity dyueth.

PHI. This communication of yours pleased me so well Toxophile, that surely I was not hasty to call you, to describe forth the weather, but with all my heart would haue suffered you yet to haue stand longer in this matter. For these things touched of you by chaunce, and by the way, be farre aboue the matter it selfe, by whose occasion the other were brought in.

TOX. Weighty matters they be in deede, and fitte both in an other place to be spoken: and of an other man then I am, to be handled. And because meane men must meddle with meane matters, I will goe forward in describing the weather as concerning shooting: and as I told you before, In the whole yere, Spring tyme, Sommer, Faule of the lease, and Winter: and in one day, Morning, Noone time, After noone, and Euen tyme, altereth the course of the weather, the pyth of the boie, the strength of the man. And in euery one of these tymes the weather altereth, as sometime windy, sometime calme, sometime cloudye, sometime cleare, sometime hote, sometime cold, the wynd sometime moiste and thicke, sometime drye and thinne, A litle wynde in a moiste day, stoppeth a shalte more than a good whilkyng wynde in a cleare daye. Yea, and I haue seene when there hath bene no wynde at all, the ayre so mistye and thicke, that both the markes haue bene wonderfull great. And once, when the plague was in Cambrige, the downe wynd twelue score marke for the space

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of three weekes, was xiii. scope and an halfe, and into the wynde being not very great, a great deale about xiiii. scope.

The wynde is sometime plaine by and downe, which is commonly most certaine, and requirerh least knowledge, wherein a meane shooter with meane geare, if he can shooe home, may make best thift. A syde wynde tryeth an Archer and good gere very much. Sometime it bloweth aloft, sometime hard by the ground: Sometime it bloweth by blastes, and sometime it continueth all in one: Sometime full syde wynde, sometime quarter with him and more, and likewise against him, as a man with casting by light grasse, or else if he take good heed, shall sensibly learne by experience. To see the wynde with a mans eyes, it is impossible, the nature of it is so fine and subtil, yet this experience of the wynde had I once my life, and that was in the great snow that fell four yeres ago: I rode in the hye way betwixt Topcliffe vpon Swale, and Borow bridge, the way being somewhat troden afoze, by way tarryng men. The feltes on both sides were plaine, and lay almost pearde deepe with snowe, the night before had bene a litle frost, so that the snowe was hard and crufted aboue. That morning the Sunne shone bright and cleare, the wynde was whistling aloft, and sharp according to the time of the yere. The snow in the hye way lay lowe and troden with hoyle feet: so as the wynde blew, it tooke the lowe snow with it, and made it so slide vpon the snow in the field which was hard and crufted by reason of the frost ouer night, that thereby I might see very well, the whole nature of the wynde as it blew that day. And I had a great desyre and pleasure to marke it, which maketh me now farre better to remember it. Sometime the wynde would be not past two yeades bysad, and so it would carpe the snow as far as I could see. An other time the snowe would blow ouer halfe the field at once. Sometime the snowe would comble softly, by and by it would flye wonderfull fast. And this I perceiued also that the wynde goeth by streames, and not whole together. For I should see one streame within a scope on me, and then the space of two scope no snowe would flye, but after so much quantity of ground, an other streame

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of snowe at the same very time should be carped likewise, but not equally. For the one would stand still when the other flew a pace, and so continue sometime swifter, sometime slower, sometime broader, sometime narrower, as farre as I coulde see. For it flew not streight, but sometime it crooked this way, sometime that way, and sometime it ran round about in a compasse. And sometime the snowe would be lyft cleane from the ground by to the ayre, and by and by it would be all clapt to the ground as though there had bene no wynde at all, streight way it would ryle and flye againe. And that whiche was the most marueile of all, at one time two dyffers of snowe flew, the one, out of the West into the East, the other, out of the North into the East: And I sawe two wyndes by reason of the snowe the one crosse ouer the other, as it had bene two hye wayes. And againe, I should heare the wynde blowe in the ayre when nothing was styred at the ground. And when all was still where I rode, not very farre from me the snowe should be lyfted wonderfully. This experience made me more marueile at the nature of the wynde, than it made me cunning in the knowledge of the wynde: but yet thereby I learned perfectly that it is no marueyle at all though men in wynde leaue theyr length in shooting, seeing so many wayes the wynde is so variable in blowing.

But seeing that a maister of a shyppe, be he neuer so cunning, by the vncertainty of the wynde, leese many tymes both life and goodes, surely it is no wonder, though a right good Archer, by the selfe same wynde so variable in his owne nature, so vn sensible to our nature, leese many a shoot & game. The more vncertaine and deceyuable the wynde is, the more heede must a wise Archer geue to knowe the gyles of it. For that doth mistrust is seldeome begyled. For although thereby he shall not attaine to that which is best, yet by these meanes he shall at last auoide that which is worst. Beside all these kindes of wyndes, you must take heede if you see any cloude appeare & gather by litle and litle against you, or else if a holme of rayne be like to come vpon you: for then both by diuining of the weather, and the thicking of the ayre increaseth

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the marke, when after the shoute all things are contrary cleare and caulme, and the marke for the most part new to begin againe. You must take heede also if euer you shoote where one of the markes or both stands a lytle short of a hye wall, for there you may be easly begyled. If you take grasse and caste it by to see how the wynde stands, many tymes you shall suppose to shoote downe the wynde, when you shoote cleane against the wynde. And a good reason why. For the wynde which cometh in deede against you, redoundeth backe againe at the waile, and whyleth backe to the pycke and a litle farther, and then turneth againe, euen as a beherment water doth against a rocke or any hye hays, which example of water as it is moze sensible to a mans eyes, so it is neuer a whit the truer than this of the wynde. So that the grasse caste by, shall flee that way which in deede is the longer marke and deceyue quicky a shooter that is not ware of it.

This experience had I once my selfe at Norwyche in the Chapell field within the wailes. And this way I used in shooting at those markes. When I was in the mynde way betwixt the markes which was an open place, there I toke a fether or a lytle light grasse, and so as well as I could, learned how the wynde stood, that done, I went to the pycke as fast as I could, and according as I had found the wynde when I was in the mynde way, so I was fayne then to be content to make the best of my shoote that I could. Euen such an other experience had I in a maner at Yorke; at the pyckes, lying betwixt the Castell and Ouse ryde. And although you simple Philologe, to heare me tell myne owne fondnes: yet seeing you will needes haue me teach you somewhat in shooting, I must needes sometime tell you of myne owne experience, and the better I may do so, because Hippocrates in teaching Physicke, bleth very much the same way. Take heede also when you shoote neare the sea coast, although you be two or three myles from the sea, for there diligent marking shall espye in the most cleare day wonderfull chaunging. The same is to be considered lykewyse by a ryuer ryde specially if it ebbe and flowe, where he that taketh diligent heede of the tyde and

weather,

weather, shall rightly take away all that he shooteth for. And thus of the nature of wyndes and weather according to my marking you haue heard Philologe: and hereafter you shall marke farre mo your selfe, if you take heede. And the weather thus marked as I told you afoze, you must take heede of your standing, that thereby you may winne as much as you shall loose by the wether. P H I. I see well it is no maruelle though a man misse many tymes in shooting, seeing the wether is so vncoustant in blowing, but yet there is one thing which many archers vse, that shall cause a man haue lesse neede to marke the weather, and that is Aine geuing. T O X. Of geuing Aine, I cannot tell well, what I should say. For in a straunge place it taketh away all occasion of foule game, which is the onely prayse of it, yet by my iudgement, it hindzeth the knowledge of shooting, and maketh men moze negligent: the which is a dispraye. Though Aine be geuen, yet take heede, for at an other mans shoote you can not well take Aine, nor at your owne neither, because the wether will alter, euen in a minit, and at the one marks, and not at the other, and trouble your shaft in the ayre, when you shall perceyue no wynde at the grounde, as I my selfe haue seene shaftes tumble aloft, in a very fayne dape. There may be a fault also, in drawing or lousing, and many things mo, which altogether, are required to keepe a iust length. But to go forward, the next point after the marking of your weather, is the taking of your standing. And in a lyde wynde you must stand somewhat crosse into the wynde, for so shall you shoote the surer. When you haue taken good footing, then must you loke at your shaft, that no earth, nor werte be left vpon it, for so should it keele the length. You must loke at the head also, least it haue had any strype, at the last shoote. A stripe vpon a stone, many tymes will both marre the head, crooke the shaft, and hurt the feather, whereof the least of them all, will cause a man leese his length. For such things which chaunce every shoote, many Archers vse to haue some place made in their coate, fit for a litle tyle, a stone, a Runnyshkin, and a cloth to dresse the shaft fit againe at all needes. This must a man looke to euer when he taketh up his shaft. And

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Hippo. De morb. vn.

the head may be made too smooth, which will cause it flye too farre: when your shaft is sette, than must you take your bowe even in the middes, or else you shall both leese your length, and put your bowe in leaperdie of breaking. Mocking iust is next, which is much of the same nature. Than drawe equally, lowse equally, with houlding your hand ever of one height to keepe true compasse. To looke at your shaft head at the lowse, is the greatestt help to keepe a length that can be, which thing yett hindyeth excellent shooting, because a man can not shoote straight perfectly except he looke at his marke: if I should shoote at a line and not at the marke, I would alwayes loke at my shaft ende, but of this thing somewhat afterwarre. Now if you marke the wether diligently, kepe your standing iustly, hould and nock truly, drawe and lowse equally, and keepe your compasse certaine, you shall neuer misse of your length. P H I. Then there is nothing behinde to make me hit the marke but onlie shooting straight.

T O X. No truly. And first I will tell you what shifts Archers have found to shoote straight, than what is the best way to shoote straight. As the wether belongeth speciallie to keepe a length (yet a side wind belongeth also to shoote straight) even so the nature of the pick is to shoote straight. The length or shortnesse of the marke is alwaies under the rule of the wether, yett somewhat there is in the marke, worthy to be marked of an Archer. If the pickes stand of a straight plaine ground they be the best to shoote at. If the marke stand on a hill side or the ground be unequall with pittes and turning waies betwixt the marks, a mans eye shall thincke that to be straight which is crooked: The experience of this thing is seene in painting, the cause of it is knowen by learning. And it is enough for an Archer to marke it and take heede of it.

The chiefe cause why men can not shoote straight, is, because they loke at their shaft: and this fault commeth because a man is not taught to shoote when he is young. If he learne to shoote by himselfe he is afraid to pull the shaft through the bowe, and therefore looketh awaies at his shaft: all vñe confirmeth this fault as it doth many mo. And men continue the longer

longer in this fault because it is so good to keepe a length withall, and yet to shoote straight, they haue inuented some wayes to espie a tree or a hill beyond the marke, or else to haue some notable thing betwixt the markes: and once I sawe a good Archer which did cast off his gere, and layed his quiver with it, even in the midway betwixt the pickes. Some thought he did so for sauegard of his gere: I suppose he did it to shoote straight withall. Other men vse to espie some marke almost a bowe wide of the pick, and than go about to keepe himselfe on the hand that the pick is on, which thing how much good it doth, a man will not beleue that doth not proue it. Other, and if oñe verie good Archers, in drawing, looke at the marke untill they come almost to the head, than they looke at their shaft, but at the very lowse, with a second sight they find their marke againe. This waie and all other aske of me rehearsed, are but shifts and not to be folowed in shooting straight. For hauing a mans eye alwaies on his marke, is the only way to shoote straight, yea and I suppose so readye and easie a way if it be learned in youth and confirmed with vñe, that a man shall neuer misse therein. Men doubt yett in looking at the marke what way is best whether betwixt the bowe and the string, aboue or beneth his hand, and many waies mo: yett it maketh no great matter which waie a man looke at his marke if it be toynd with cunly shooting. The diuersitie of mens standing and drawing causeth diuers men loke at their marke diuers wayes: yett they all leade a mans hand to shoote straight if nothing else stoppe. So that cunlynesse is the only iudge of best looking at the marke. Some men wonder why in casting a mans eye at the marke, the hand should go straight: Surely if he considered the nature of a mans eye, he would not wonder at it: for this I am certayne of, that no seruant to his maister, no child to his father is so obedient, as euerye ioynt and pece of the body is to do what so euer the eye bids. The eye is the guide, the ruler and the succourer of all the other parts. The hand, the foot, and other members, dare do nothing without the eye, as doth appere on the night and darcke corners.

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The eye is the very tongue wherewith wit and reason doth speake to every part of the bodye, and the witte doth not so soone signifie a thing by the eye, as every part is ready to followe, or rather preuent the bidding of the eye. This is plaine in many things, but most euident in fence and feighting, as I haue heard men say. There every part standing in feare to haue a blowe, runnes to the eye for helpe, as yong children do to the mother: the foote, the hand, and all wapecth vpon the eye. If the eye bid the hand eyther beare off or smite, or the foote eyther go forward, or backward, it doth so: And that which is most wonder of all the one man looking stedfastlye at the other mans eye and not at his hand, will, euen as it were, rede in his eye where he purpoeth to smite next, for the eye is nothing else but a certaine windowe for wit to shoote out her head at.

This wonderfull worke of God in making all the members so obedient to the eye, is a pleasant thing to remember and loke vpon: therefore an Archer may be sure in learning to loke at his marke when he is yong, alwayes to shoote straight. The thinges that hinder a man which looketh at his marke, to shoote straight, be these: A side winde, a bowe eyther too strong, or else too weake, an ill arme, when a feather runneth on the bowe too much, a bigge brested shafte, for him that shooteth vnder hand, because it will hobble: a litle brested shafte for him that shooteth aboue the hande, because it will starte: a payre of winding pickes, and many other thinges mo, which you shall marke your selfe, and as ye knowe them, so learne to amende them. If a man would leaue to loke at his shafte, and learne to loke at his marke, he may vse this waye, which a good shooter tolde me once that he did. Let him take his bowe on the night, and shoote at two lightes, and there he shall be compelled to looke alwayes at his marke, and neuer at his shafte: This thing once or twice vfed, will cause him forsake looking at his shafte. Yet let him take heede of setting his shafte in the bowe.

Thus Philologe to shoote straight is the least maisterpe of all, if a man order himselfe thereafter in his poutche. And as for

for keeping a length, I am sure the rules which I gaue you, will neuer desceyue you, so that there shall lacke nothing, eyther of hitting the marke alwayes, or else very neare shooting, except the faulte be only in your owne selfe, which may come two wayes, eyther in hauing a faint hart or courage, or else in suffering your selfe ouermuch to be ledde with affection: if a mans minde fayle him, the body which is ruled by the minde, can neuer do his duty, if lacke of courage were not, men might do mo maistries than they do, as doth appeare in leaping and vaulting.

All affections, and specially anger, hurteth both minde and body. The minde is blinde thereby: and if the minde be blinde, it can not rule the body aright. The body both licude and bone, as they saye, is brought out of his right course by anger: Whereby a man lacketh his right strength, and therefore can not shoote well. If these things be auoyded (whereof I will speake no more, both because they belong not properly to shooting, and also you can teach me better in them, than I you) and all the precepts which I haue geuen you, diligently marked, no doubt ye shall shoote as well as euer man did yet, by the grace of God.

This communication handled of me Philologe, as I know well not perfectly, yet as I suppose truly, you must take in good woorth, wherein, if diuers things do not altogether please you, thancke your selfe, which would haue me rather faulte in meere folly, to take that thing in hande, whiche I was not able for to persourne, than by any honest shamefastnesse withsay your request and minde, which I knowe well I haue not satisfied. But yet I will thinke this labour of mine the better bestowed, if to morrowe, or some other day when you haue leysure, you will spende as much time with mee heere in this same place, in entreating the question *De origine animæ*, and the ioyning of it with the body, that I may knowe howe farre Plato, Aristotle, and the Stoycians, haue waded in it.

P H I. How you haue handled this matter Toxophile, I maye

TOXOPHILVS. B.

maye not well tell you my selfe now, but for your gentlenesse
and gods will towarde learning and shooting, I will be
content to shewe you any pleasure whensoever you will:
and now the Summe is done, therefore if it please
you, we will go home and dyanke in my chamber,
and there I will tell you plainly what I thinke
of this communication, and also, what day
we will appoynt at your request for
the other matter to meete
here againe.

FINIS.

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