

TOXOPHILVS, A,

The first boke of the schole of shoting.

Philologus.

Toxophilus.

PHILOLOGUS. You studie to sore Toxophile. TOX. I wil not hurt my self ouermoche I warraūt you. PHI. A Take hede you do not, for we Physicians saye, that it is nether good for the eyes in so cleare a Sunne, nor yet holsome for y^e bodie, so soone after meate, to looke vpon a mans boke. TOX. In eatinge and studyinge I will neuer folowe anye Physike, for yf I dyd, I am sure I shoulde haue small pleasure in the one, and lesse courage in the other. But what newes draue you hyther I praye you? PHI. Small newes trulie, but that as I came on walkynge, I fortunēd to come w^t thre or foure that went to shote at the pryckes: And when I sawe not you amonges them, but at the last espyed you lokynge on your booke here so sadlye, I thought to come and holde you with some communication, lest your boke shoulde runne awaye with you. For me thought by your waueryng pace & earnest lokyng, your boke led you, not you it. TOX. In dede as it chaunced, my mynde went faster then my feete, for I happened here to reade in *Phedro Platonis*, a place that entretes wonderfullie of the nature of soules, which place (whether it were *In Phedro.* for the passynge eloquence of Plato, and the Greke tongue, or for the hyghe and godlie description of the matter, kept my mynde so occupied, that it had no leisure to loke to my feete. For I was reding howe some soules being well fethered, flewe alwayes about heauē and heauenlie matters, other some hauinge their fethers mowted awaye, and droupinge, sanke downe into earthlie thinges. PHI. I remēbre the place verie wel, and it is wonderfullie sayd of Plato, & now I se it

was no maruell though your fete fayled you, seing your minde flewe so fast. TOX. I am gladde now that you letted me, for my head akes wt loking on it, and bycause you tell me so, I am verye sorie y^t I was not with those good feloes you spake vpon, for it is a verie faire day for a mā to shote in. PHI. And me thinke you were a great dele better occupied & in better cōpanie, for it is a very faire daye for a mā to go to his boke in. TOX. Al dayes and wethers wil serue for that purpose, and surelie this occasiō was ill lost. PHI. Yea but clere wether maketh clere mindes, and it is best as I suppose, to spend ye best time vpon the best thinges: And me thought you shot verie wel, and at that marke, at which euery good scoler shoulde moste busilie shote at. And I suppose it be a great dele more pleasure also, to se a soule flye in Plato, then a shafte flye at the prickes. I graunte you, shoting is not the worst thing in the world, yet if we shote, and time shote, we ar not like to be great winners at the length. And you know also we scholers haue more earnest & weightie matters in hand, nor we be not borne to pastime & pley, as you know wel ynough who sayth. TOX. Yet the same man in the same place *Philologe*, by your leue, doth admitte holsome, honest and manerlie pastimes to be as necessarie to be migled with sad matters of the minde, as eating & sleping is for the health of the body, and yet we be borne for neither of bothe. And Aristotle him selfe sayth, y^t although it were a fonde & a chyldish thing to be to earnest in pastime & play, yet doth he affirme by the authoritie of the oulde Poet *Epicharmus*, that a man may vse play for earnest matter sake. *Arist. de moribus. 10. 6.* And in an other place, y^t as rest is for labour, & medicines for helth, so is pastime at tymes for sad & weightie studie. PHI. How moche in this matter is to be giuen to ye auctoritie either of Aristotle or Tullie, I cā not tel, seing sad mē may wel ynough speke merily for a merie matter, this I am sure, whiche thing this faire wheat (god saue it) maketh me remēbre, y^t those husbādmen which rise erliest, and come latest home, and are content to haue their diner and other drinckings, broughte into the field to them, for feare of losing of time, haue fatter barnes in haruest, than they whiche will either slepe at none time of the daye, or els make merie

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w^t their neighbours at the ale. And so a scholer y^t purposeth to be a good husband, and desireth to reape and enioy much fruite, of learninge, muste tulle and sowe thereafter. Our beste seede tyme, whiche be scholers, as it is verie tymelye, and whan we be yonge : so it endureth not ouerlonge, and therefore it maye not be let slippe one houre, oure grounde is verie harde, and full of wedes, our horse wherw^t we be drawn very wyld as Plato sayth. And infinite other mo lettes whiche wil make a thriftie scholer take hede how he spēdeth his tyme in sporte and pleye. *In Phedro.* TOX. That Aristotle and Tullie spake earnestlie, and as they thought, the earnest matter which they entreate vpon, doth plainlye proue. And as for your husbandrie, it was more probablie tolde with apt wordes propre to ye thing, then thoroughly proued with reasons belongynge to our matter. For contrariwise I herd my selfe a good husbände at his boke ones saye, that to omit studie somtime of the daye, and sometime of the yere, made asmoche for the encrease of learning, as to let the lād lye sometime falloe, maketh for the better encrease of corne. This we se, yf the lande be plowed euerye yere, the corne commeth thinne vp: the eare is short, the grayne is small, and when it is brought into the barne and threshed, gyueth very euill faul. So those which neuer leaue poring on their bokes, haue oftētimes as thinne inuention, as other poore mē haue, and as smal wit and weight in it as in other mens. And thus youre husbandrie me thinke, is more like the life of a couetouse snudge that oft very euill preues, then the labour of a good husbād that knoweth wel what he doth. And surelie the best wittes to lerning must nedes haue moche recreation and ceasing from their boke, or els they marre them selues, whē base and dompysshe wittes can neuer be hurte with continuall studie, as ye se in luting, that a treble minikin string must alwayes be let down, but at suche time as when a man must nedes playe : when ye base and dull stryng nedeth neuer to be moued out of his place. The same reason I finde true in two bowes that I haue, wherof the one is quicke of cast, tricke, and trīme both for pleasure and profyte : the other is a luggē slowe of cast, folowing the string, more sure for to last, then pleasaunt for to vse. Now sir it chaūced this other night, one in my chābre wolde nedes bende them to proue their strength, but I can not tel how,

they were both left bente tyll the nexte daye at after dyner : and when I came to them, purposing to haue gone on shoting, I found my good bowe clene cast on the one side, and as weake as water, that surelie (if I were a riche man) I had rather haue spent a crowne: and as for my lugge, it was not one whyt the worse: but shotte by and by as wel and as farre as euer it dyd. And euen so I am sure that good wittes, except they be let downe like a treble string, and vnent like a good casting bowe, they wil neuer last and be able to cōtinue in studie. And I know where I speake this *Philologe*, for I wolde not saye thus moche afore yong men, for they wil take soone occasion to studie litle ynough. But I saye it therefore bicause I knowe, as litle studie getteth litle learninge or none at all, so the moost studie getteth not y^e moost learning of all. For a mans witte sore occupied in earnest studie, must be as wel recreated with some honest pastime, as the body sore laboured, must be refreshed with slepe and quietnesse, or els it can not endure very longe, as the noble poete sayeth.

Ouid. What thīg wātsf quiet & meri rest endures but a smal while.

And I promise you shoting by my iudgement, is y^e moost honest pastime of al, & suche one I am sure, of all other, that hindereth learning litle or nothing at all, whatsoever you & some other saye, whiche are a gret dele sorer against it alwaies thā you nede to be. PHI. Hindereth learninge litle or nothinge at all? that were a meruayle to me truelie, and I am sure seing you saye so, you haue some reason wherewith you can defende shooting w^tall, and as for wyl (for the loue that you beare towarde shotinge) I thinke there shall lacke none in you. Therefore seinge we haue so good leysure bothe, and no bodie by to trouble vs: and you so willinge & able to defende it, and I so redy and glad to heare what may be sayde of it I suppose we canne not passe the tyme better ouer, neyther you for y^e honestie of your shoting, nor I for myne owne mindsake, than to se what can be sayed with it, or agaynste it, and speciallie in these dayes, whan so many doeth vse it, and euerie man in a maner doeth common of it. TOX. To speake of shootinge *Philologe*, trulye I woulde I were so able, either as I my selfe am willing or yet as the matter deserueth, but seing with wisshing we can not haue one nowe worthie, whiche

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so worthie a thinge can worthilie praise, and although I had rather haue anie other to do it than my selfe, yet my selfe rather then no other. I wil not fail to saye in it what I can wherin if I saye litle, laye that of my litle habilitie, not of the matter it selfe whiche deserueth no lyttle thinge to be sayde of it. PHI. If it deserue no litle thinge to be sayde of it Toxophile, I maruell howe it chaunceth than, that no man hitherto, hath written any thinge of it: wherin you must graunte me, that eyther the matter is noughte, vnworthy, and barren to be written vpon, or els some men are to blame, whiche both loue it and vse it, and yet could neuer finde in theyr heart, to saye one good woorde of it, seinge that very triflinge matters hath not lacked great learned men to sette them out, as gnattes and nuttes, & many other mo like thinges, wherfore eyther you may honestlie laye verie great faut vpon men bycause they neuer yet praysed it, or els I may iustlie take awaye no litle thinge from shooting, bycause it neuer yet deserued it. TOX. Trulye herein Philologe, you take not so muche from it, as you giue to it. For great and commodious thynges are neuer greatlie praysed, not bycause they be not worthie, but bycause their excellencie nedeth no man hys prayse, hauinge all theyr comendation of them selfe not borrowed of other men his lippes, which rather prayse them selfe, in spekyng much of a litle thyng than that matter whiche they entreat vpon. Great & good thinges be not praysed. For who euer praysed Hercules (sayeth the Greke prouerbe) And that no man hitherto hath written any booke of shoting the fault is not to be layed in the thyng whiche was worthie to be written vpon, but of men which were negligent in doying it, and this was the cause therof as I suppose. Menne that vsed shootyng moste and knewe it best, were not learned: men that were lerned, vsed litle shooting, and were ignorant in the nature of the thyng, and so fewe menne hath bene that hitherto were able to wryte vpon it. Yet howe longe shotyng hath continued, what common wealthes hath moste vsed it, howe honeste a thyng it is for all men, what kynde of liuing so euer they folow, what pleasure and profit cometh of it, both in peace and warre, all maner of tongues & writers, Hebrue, Greke and Latine, hath so plentifully spoken of it, as of fewe other thinges like. So what shooting is howe many kindes there is of it,

what goodnesse is ioyned with it, is tolde : onelye howe it is to be learned and brought to a perfectnesse amonges men, is not toulde. PHI. Than *Toxophile*, if it be so as you do saye, let vs go forwarde and examin howe plentifulle this is done that you speke, and firste of the inuention of it, than what honestie & profit is in the vse of it, bothe for warre & peace, more than in other pastimes, laste of all howe it ought to be learned amonges men for the encrease of it, whiche thinge if you do, not onelye I nowe for youre cōmunication but many other mo, when they shall knowe of it, for your labour, & shotyng it selfe also (if it coulde speke) for your kyndnesse, wyll can you very moche thanke. TOXOPH. What good thynges mē speake of shoting & what good thinges shooting bringes to men as my wit & knowlege will serue me, gladly shall I say my mind. But how the thing is to be learned I will surely leue to some other which bothe for greater experience in it, & also for their lerninge, can set it out better than I. PHI. Well as for that I knowe both what you can do in shooting by experience, & y^t you cā also speke well ynough of shooting, for youre learning, but go on with the first part. And I do not doubt, but what my desyre, what your loue toward it, the honestie of shoting, the profite that may come therby to many other, shall get the seconde parte out of you at the last.

- C TOXOPH. Of the first finders out of shoting, diuers men diuerslye doo wryte. Claudiane the poete sayth that nature gaue example of shotyng first, by the Porpentine, whiche doth shote his prickes, and will hitte any thinge that fightes with it: whereby men learned afterwarde to immitate the same in findyng out both bowe and shaftes. Plinie referreth it to Schythes the sonne of Iupiter. Better and more noble wryters bringe shoting from a more noble inuentour: as Plato, Calimachus, and Galene from Apollo. Yet longe afore those dayes do we reade in the bible of shotinge expreslye. And also if we shall beleue Nicholas de Lyra, Lamech killed Cain with a shafte. So this great continuance of shoting doth not a litle praise shotinge: nor that neither doth not a litle set it oute, that it is referred to thinuention of Apollo, for the which poynt shoting is highlye praised of

*Claudianus
in histri.*

Plin. 7. 56.

In sympo.

In hym.

Apoll.

Gen. 21.

Nic. de lyra.

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Galene: where he sayth, y^t mean craftes be first found out by men or beastes, as weauing by a spider, and suche other: but high and comendable sciences by goddes, as shotinge and musicke by Apollo. And thus shotynge for the necessitie of it vsed in Adams dayes, for the noblenesse of it referred to Apollo, hath not ben onelie comended in all tunges and writers, but also had in greate price, both in the best comune wealthes in warre tyme for the defece of their countrie, and of all degrees of men in peace tyme, bothe for the honestie that is ioyned with it, and the profyete that foloweth of it. PHILOL. Well, as concerning the fyndinge oute of it, litle prayse is gotten to shotinge therby, seinge good wittes maye mooste easelye of all fynde oute a trifelynge matter. But where as you saye that mooste comune wealthes haue vsed it in warre tyme, and all degrees of men maye verye honestlye vse it in peace tyme: I thynke you can neither shewe by authoritie, nor yet proue by reason. TOXOPHI. The vse of it in warre tyme, I wyll declare hereafter. And firste howe all kindes and sortes of men (what degree soeuer they be) hath at all tymes afore, and nowe maye honestlye vse it: the example of mooste noble men verye well doeth proue.

Galen in exhor. ad bonas artes.

Cyaxares the kynge of the Medees, and greate graunde-father to Cyrus, kepte a sorte of Sythians with him onely for this purpose, to teache his sonne Astyages to shote. Cyr^o being a childe was brought vp in shoting, which thinge Xenophon wolde neuer haue made mention on, except it had ben fitte for all princes to haue vsed: seinge that Xenophō wrote Cyrus lyfe (as Tullie sayth) not to shewe what Cyrus did, but what all maner of princes both in pastimes and earnest matters ought to do.

Herod. i. clio.

Xen. in insti. Cyri. i.

Ad. Quint. Fra. i. i.

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

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

Strabo. 15.

Agayne, Domitian the Emperour was so cūning in shoting that he coulde shote betwixte a mans

Tranq. suet.

fingers standing afarre of, and neuer hurt him. Comodus also was so excellent, and had so sure a hande in it, that there was nothing within his retche & shote, but he wolde hit it in what place he wolde: as beastes runninge, either in the heed, or in the herte, and neuer mysse, as Herodiane sayeth he sawe him selfe, or els he coulde neuer haue beleued it. PHI. In dede you praise shoting very wel, in yt you shewe that Domitian and Commodus loue shotinge, suche an vngracious couple I am sure as a man shall not fynde agayne, if he raked all hell for them. TOXOPH. Wel euen as I wyll not commende their ilnesse, so ought not you to dispraise their goodnesse, and in dede, the iudgement of Herodian vpon Commodus is true of them bothe, and that was this: that beside strength of bodie and good shotinge, they hadde no princelie thing in them, which saying me thinke commendes shoting wonderfullie, callinge it a princelie thinge.

Furthermore howe commendable shotinge is for princes: Themistius the noble philosopher sheweth in a certayne oration made to Theodosius themperoure, wherein he doeth commende him for .iii. thinges, that he used of a childe. For shotinge, for rydinge of an horse well, and for feates of armes.

Moreover, not onely kinges and emperours haue ben brought vp in shoting, but also the best cōmune wealthes that euer were, haue made goodlie actes & lawes for it, as the Persians which vnder Cyrus cōquered in a maner all the worlde, had a lawe that their children shulde learne thre thinges onelic, from v. yeare oulde vnto .xx. to ryde an horse well, to shote well, to speake truthe alwayes & neuer lye. The Romaines (as Leo themperour in his boke of sleightes of warre telleth) had a lawe that euery man shoulde vse shoting in peace tyme, while he was .xl. yere olde and that euerye house shoulde haue a bowe, and .xl. shaftes ready for all nedes, the omittinge of whiche lawe (sayth Leo) amonges the youthe, hath ben the onely occasion why the Romaynes lost a great dele of their empire. But more of this I wil speake whē I come to the profite of shoting in warre. If I shuld rehearse the statutes made of noble princes of Englande in parlamentes for the settinge forwarde of shoting, through this realme, and specially that acte made for shoting

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the thyrde yere of the reygne of our moost drad soueraygne lorde king Henry the .viii. I could be very long. But these fewe exāples specially of so great men & noble cōmon wealthes, shall stand in stede of many. PHI. That suche princes and suche cōmune welthes haue moche regarded shoting, you haue well declared. But why shotinge ought so of it selfe to be regarded, you haue scarcelye yet proued. TOX. Examples I graunt out of histories do shew a thing to be so, not proue a thing why it shuld be so. Yet this I suppose, y^t neither great mens qualities being cōmēdable be without great authoritie, for other men honestly to folow them: nor yet those great learned men that wrote suche thinges, lacke good reasō iustly at al tymes for any other to approue thē. Princes beinge children oughte to be brought vp in shoting: both bycause it is an exercise moost holsom, and also a pastyme moost honest: wherin labour prepareth the body to hardnesse, the minde to couragiousnesse, sufferyng neither the one to be marde with tendernesse, nor yet the other to be hurte with ydlennesse: as we reade how Sardanapalus and suche other were, bycause they were not brought vp w^t outwarde honest payneful pastymes to be men: but cockerde vp with inwarde noughtie ydle wantonnesse to be women. For how fit labour is for al youth, Iupiter or else Minos amonges them of Grece, and Lycurgus amonges the Lacedemonians, do shewe by their lawes, which neuer ordeyned any thing for y^e bringyng vp of youth that was not ioyned with labour. And the labour which is in shoting of al other is best, both bycause it increaseth strength, and preserueth health moost, beinge not vehement, but moderate, not ouerlaying any one part with werysomnesse, but softly exercisyng euey parte with equalnesse, as the armes and breastes with drawinge, the other parties with going, being not so paynfull for the labour as pleasaunt for the pastyme, which exercise by the iudgement of the best physicions, is most allowable. By shoting also is the mynde honestly exercised where a mā alwaias desireth to be best (which is a worde of honestie) and that by the same waye, that vertue it selfe doeth, couetyng to come nighest a moost perfite ende or meane standing betwixte .ii. extremes, eschewing shorte, or gone, or eithersyde wide, for the which causes

*Cic. 2. Tus.
Qu.*

*Gal. 2. de
san. tuend.*

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

Arist. 1. de morib.

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

Iso. in nic.

Wherefore, shoting is fitte for great mens children, both bycause it strengthneth the body with holsome labour, and pleaseth the mynde with honest pastime and also encourageth all other youth earnestlye to folowe the same. And these reasons (as I suppose) stirred vp both great men to bring vp their chyldren in shotinge, and also noble commune wealthes so straytelye to commaunde shoting. Therefore seinge Princes moued by honest occasions, hath in al commune wealthes vsed shotynge, I suppose there is none other degree of men, neither lowe nor hye, learned nor leude, yonge nor oulde. PHIL. You shal nede wade no further in this matter *Toxophile*, but if you can proue me that scholers and men gyuen to learning maye honestlie vse shoting, I wyll soone graūt you that all other sortes of men maye not onelye lefullie, but ought of dutie to vse it. But I thinke you can not proue but that all