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Roger Ascham
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English Works

The Tudor writer Roger Ascham (c.1514-1568) was royal tutor to Princess Elizabeth. Ascham is best known for his works *Toxophilus* (1545) and *The Scholemaster* (1570) which were edited, together with his *Report of the Affairs and State of Germany* (1570), by the renowned literary scholar William Aldis Wright (1831-1914) and published in 1904 as part of the Cambridge English Classics series. *Toxophilus*, a Ciceronian dialogue between Philologus (the lover of study) and Toxophilus (the lover of the bow), articulates the importance of physical training to a gentleman's education. *The Scholemaster*, which was published posthumously, consists of two books. The first describes the character and teaching methods of the ideal tutor and the second advocates teaching languages by double translation, a method Ascham had followed in his instruction of Princess Elizabeth. Ascham's English prose came to be seen as a model for how classical principles of form and organisation could be applied to the vernacular.

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English Works

Toxophilus.
Report of the affaires and state of Germany.
The Scholemaster

ROGER ASCHAM
EDITED BY WILLIAM ALDIS WRIGHT



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English Works
of
Roger Ascham

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ROGER ASCHAM

Born 1515

Died 1568

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ROGER ASCHAM

ENGLISH WORKS

TOXOPHILUS
REPORT OF THE AFFAIRES AND STATE OF GERMANY
THE SCHOLEMASTER

EDITED BY
WILLIAM ALDIS WRIGHT, M.A.,
VICE-MASTER OF TRINITY COLLEGE, CAMBRIDGE



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PREFACE.

OF the three English Works by Ascham printed in this volume, the *Toxophilus* is probably the only one which appeared in his lifetime. It was first published in 1545 by Edward Whitchurch. A second edition printed by Thomas Marshe appeared in 1571, and a third in 1589 printed by Abell Ieffes. As copies of the first edition vary slightly, it is as well to state that I have followed one in the Library of Jesus College, Cambridge, for which I have been indebted to the kindness of Mr Arthur Gray, with occasional reference to the Capell copy in Trinity Library. There are some readings in one of the copies in the British Museum (C. 31. c. 27) which I have found nowhere else. Mr Arber in his reprint appears to have followed this.

The Report and Discourse of the affairs and state of Germany was written in 1553, about the time of the death of Edward the Sixth (see p. 138), but it was apparently not printed till after Ascham's death by John Daye, without date but probably about 1570. In Bohn's edition of Lowndes's *Bibliographer's Manual* it is said that 'there are two other editions, one 1570, the other without date,' but I can find no other record of them. In the *Dictionary of National Biography* it is said to have been republished in 1572, but I do not know on what authority.

The *Scholemaster* first appeared in 1570, two years after Ascham's death, and was printed by John Daye. A second edition, also printed by Daye, was issued in 1571, and a third in 1589, printed by Abell Ieffes. Other editions in 1572, 1573, 1579, and 1583, 'according to the bibliographers,' are mentioned in the *Dictionary of National Biography*. I have not been able to discover any trace of them, except that in the edition of 1571, although 1571 is on the title-page, we find 1573 in the colophon.

In giving the list of Errata in the early copies, I have not thought it necessary to record any but those which are misleading, nor have I mentioned the many printer's errors in Greek which have been silently corrected. On pages 72 and

168 I have substituted 'leste' for 'lesse,' supposing it to be a misprint, but not feeling certain that it might not be a provincialism if not an archaism, I have allowed 'lesse' to stand on pages 215 and 258, though it is altered in the edition of 1571. In the curious Italian Pasquinade in the Report (p. 136) I have been assisted by the kindness of Count della Rocchetta, Mr Arthur Tilley, and Mr E. G. W. Braunholtz, to whom are due the corrections which have brought it to its present form. It originally stood as follows :

Interlocutori Pasquillo et Romano.

- Pasq. **H** Anno vn bel gioco il Re, et l'Imperatore
 per terzo el Papà, e giocano à Primera.
 Rom. *che v' e d' in vito?* Pasq. *Italia tutta intera.*
 Rom. *Chi vi l' ha messa?* Pasq. *il coglion del pastore.*
 Rom. *Che tien in mano il Re?* Pasq. *Ponto magiere*
el Papa hacinquant' vno, e se despera.
 Rom. *Cæsar che Ponto sa?* Pasq. *lui sta a Primera*
 Rom. *che gli manca?* Pasq. *danari a far sauore*
Il Papa dice à voi, e voll Partito :
Cæsar Pensoso sta Sopra di questo,
teme à Scopir di trouar moneta
Il Re dico, no, no, Scoprite Presto,
che io tengo Ponto, a guadagnar l' in vito
l' ho li danari, et Cæsar se gli aspeta.

¶ *Tutti stanno a vedetta.*

Chi di tor dui guadagni. Rom. *il Papa?* Pas. *e fuora*
vinca chi vol, lui Perda, in sua mal' hora.

¶ *Le Imperatore anchora.*

Teme, ètien stretto, è Scopre Piau le carte,
e qui, la sorte gioca, pin che l' Arte.

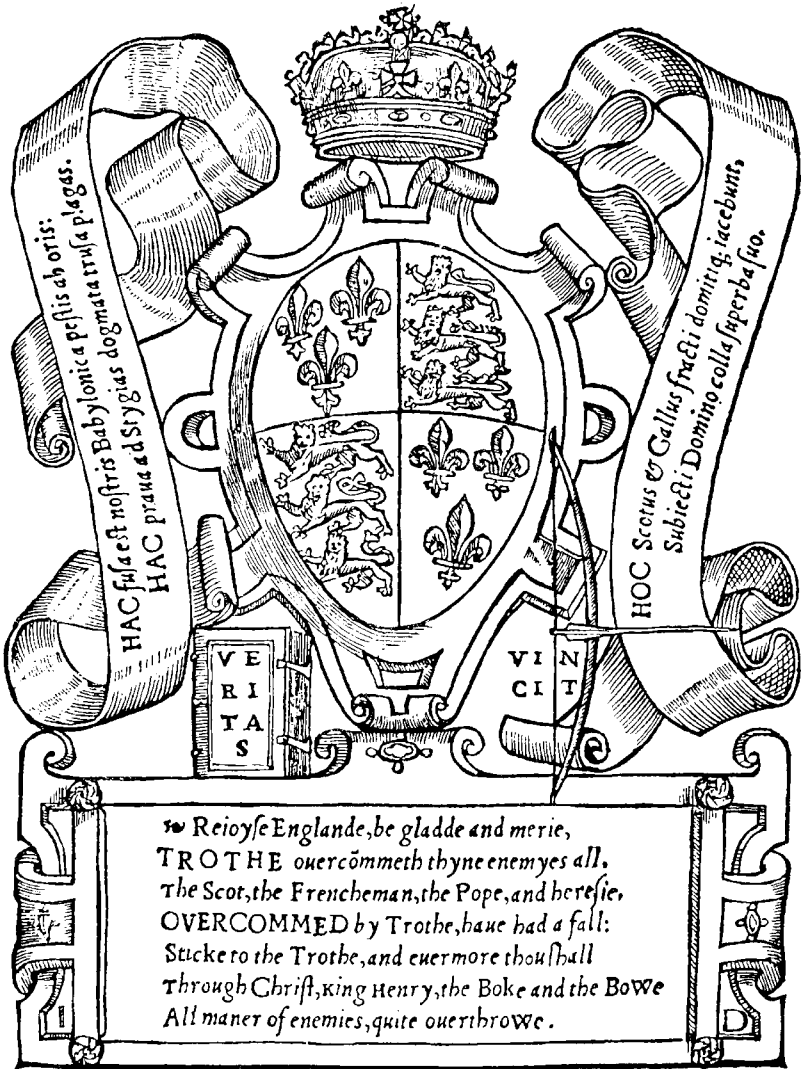
¶ *Metra questi indisparte.*

Stabilito e nel Ciel quelle, che esserdè,
ne giona al nostro dic, questo Sara questo è.

W. A. W.

20 October 1904.

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*Gualterus Haddonus
 Cantabrigien.*

*Mittere qui celeres summa uelit arte sagittas,
 Ars erit ex isto summa profecta libro.
 Quicquid habent arcus rigidi, neruiq̄, rotundi,
 Sumere si libet, hoc sumere fonte licet.
 Aschamus est author, magnū quē fecit Apollo
 Arte sua, magnum Pallas ꝓ arte sua.
 Docta man^{us} dedit hūc, dedit hūc mēs docta libellū :
 Quæ uidet Ars Vsus uisa, parata facit.
 Optimus hæc author quia tradidit optima scripta,
 Conuenit hec uobis optima uelle sequi.*

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

WHAT tyme as, moste gracious Prince, your highnes this last year past, tooke that your moost honorable and victorious iourney into Fraunce, accompanied vvith such a porte of the Nobilitie and yeomanrie of Englande, as neyther hath bene lyke knovven by experience, nor yet red of in Historie: accompanied also vvith the daylie prayers, good hartes, and vvilles of all and euery one your graces subiectes, lefte behinde you here at home in Englande: the same tyme, I beinge at my booke in Cambrige, sorie that my litle habilitie could stretche out no better, to helpe forvvard so noble an enterpryce, yet with my good vvylle, prayer, and harte, nothinge behynde hym that vvas formoste of all, conceyued a vvonderful desire, bi the praier, vvishing, talking, & communicatiō that vvas in euery mā's mouth, for your Graces moost victorouse retourne, to offer vp sumthinge, at your home cumming to your Highnesse, vvich shuld both be a token of mi loue and deutie tovvard your

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Maiestie, & also a signe of my good minde and zeale towarde mi countrie.

This occasion geuen to me at that time, caused me to take in hand againe, this litle purpose of shoting, begon of me before, yet not ended thā, for other studies more mete for that trade of liuinge, vvhiche God and mi frendes had set me vnto. But vvhē your Graces moste ioifull & happie victorie preuēted mi dailie and spedie diligencie to performe this matter, I vvas compelled to vvaite an other time to prepare & offer vp this litle boke vnto your Maiestie. And vvhān it hath pleased youre Highnesse of your infinit goodnesse, & also your most honorable Counsel to knovv and pervse ouer the contentes, & some parte of this boke, and so to alovv it, that other mē might rede it, throughe the furderaunce and setting forthe of the right worshipfull and mi Singuler good Master sir Vvilliam Pagette Knight, moost vvorthie Secretarie to your highnes, & most open & redie succoure to al poore honest learned mēs sutes, I moost humblie beseche your Grace to take in good vvorthē this litle treatise purposed, begō, and ended of me onelie for this intent, that Labour, Honest pastime & Vertu, might recouer againe that place and right, that Idlenesse, Vnthrifitie gamming and Vice hath put them fro.

And althoughē to haue vvritten this boke either in latin or Greke (vvhich thing I vvōld be verie glad yet to do, if I might surelie knovv your Graces pleasure there in) had bene more easier & fit for mi trade in study, yet neuerthelesse, I supposinge it no point of honestie, that mi commodite should stop & hinder ani parte either of the pleasure or profite of manie, haue vvritten this Englishe matter in the Englishe tongue, for Englishe men: vvhere in this I trust that your Grace (if it shall please your Highnesse to rede it) shal perceave it to be a thinge Honeste for me to vvrite, pleasaunt for some to rede, and profitable for manie to folovv, contēning a pastime, honest for the minde, holsome for the body, fit for eueri man, vile for no man, vsing the day & opē place for Honestie to rule it, not lurking in corners for misorder to abuse it. Therefore I trust it shal apere, to be bothe a sure token of my zeele to set forvvarde shootinge, and some signe of my minde, tovvardes honestie and learninge.

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Thus I vvil trouble your Grace no longer, but
vvith my daylie praier, I vvil beseche God to
preserue your Grace, in al health and felicity:
to the feare and ouerthrowve
of all your ennemies: to the
pleasure, ioyfulnesse and
succour of al your subiectes:
to the vtter destruction
of papi-
strie and heresie: to the continuall
setting forth of
Goddes vvorde
and his glorye.

Your Graces most
bounden Scholer,

Roger Ascham.

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► TO ALL GENTLE MEN AND YOMEN OF
 ENGLANDE.



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

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

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

For this purpose I, partelye prouoked by the counsell of some gentlemen, partly moued by the loue whiche I haue alwayes borne towarde shotyng, haue wrytten this lytle treatise, wherin if I haue not satisfyed any man, I trust he wyll the rather be content w^t my doying, bycause I am (I suppose) the firste, whiche hath sayde any thyng in this matter (and fewe begynnynge be perfect, sayth wyse men) And also bycause yf I haue sayed a misse, I am content that any man amende it, or yf I haue sayd to lytle, any man that wyl to adde what hym pleaseth to it.

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

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

If any man woulde blame me, eyther for takyng such a matter in hande, or els for writing it in the Englyshe tongue, this answere I maye make hym, that whan the beste of the

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

Englysh writers by diuersitie of tyme, haue taken diuerse matters in hande. In our fathers tyme nothing was red, but bookes of fayned cheualrie, wherin a man by redinge, shuld be led to none other ende, but onely to manslaughter and baudrye.

Yf any man suppose they were good ynough to passe the time with al, he is deceyued. For surelye vayne woordes doo worrke no smal thinge in vayne, ignoraunt, and younge mindes, specially yf they be gyuen any thyng thervnto of theyr owne nature. These bokes (as I haue heard say) were made the moste parte in Abbayes, and Monasteries, a very lickely and fit fruite of suche an ydle and blynde kinde of lyuyng.

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

And I also amonges all other, in writinge this lytle treatise, haue folowed sūme yonge shooters, whiche bothe wyll begyn to shoote, for a lytle moneye, and also wyll vse to shote ones or twice about the marke for nought, afore they beginne a good. And therefore did I take this little matter in hande, to assaye my selfe, and hereafter by the grace of God, if the iudgement of wyse men, that looke on, thinke that I can do any good, I maye perchaunce caste my shafte amonge other, for better game.

Yet in writing this booke, some man wyll maruayle perchaunce, why that I beyng an vnperfyte shoter, shoulde take in hande to write of makyng a perfyte archer: the same man peradventure wyll maruayle, howe a whettestone whiche is blunte, can make the edge of a knife sharpe: I woulde ye same man shulde consider also, that in goyng about anye matter, there be .iiii. thinges to be considered, doyng, saying, thinking and

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perfectnesse: Firste there is no man that doth so wel, but he can saye better, or elles summe men, whiche be now starke nought, shuld be to good: Agayne no man can vtter wyth his tong, so wel as he is able to imagin with his minde, & yet perfectnesse it selfe is farre aboue all thinking. Than seing that saying is one steppe nerer perfectnesse than doying, let euery man leue maruaylyng why my woorde shall rather expresse, than my dede shall perfourme perfecte shootinge.

I truste no man will be offended with this litle booke excepte it be sūme fletchers and bowiers, thinking hereby that manye that loue shootyng shall be taughte to refuse suche noughtie wares as they woulde vtter. Honest fletchers and bowyers do not so, and they that be vn honest, oughte rather to amende them selues for doinge ill, than be angrie with me for sayinge wel. A fletcher hath euen as good a quarell to be angry w^t an archer that refuseth an ill shaft, as a bladesmith hath to a fletcher y^t forsaketh to bye of him a noughtie knyfe: For as an archer must be content that a fletcher know a good shafte in euery poynte for the perfecter makyng of it, So an honeste fletcher will also be content that a shooter knowe a good shafte in euery poynt for the perfiter vsing of it: bicause the one knoweth like a fletcher how to make it, the other knoweth lyke an archer howe to vse it. And seyng the knowlege is one in them bothe, yet the ende diuerse, surely that fletcher is an enemye to archers and artillery, whiche can not be content that an archer knowe a shafte as well for his vse in shotyng; as he hym selfe shoulde knowe a shafte, for hys aduantage in sellyng. And the rather bycause shaftes be not made so muche to be solde, but chefely to be vsed. And seyng that vse and occupyng is the ende why a shafte is made, the making as it were a meane for occupying, surely the knowlege in euery poynte of a good shafte, is more to be required in a shooter than a fletcher.

Yet as I sayde before no honest fletcher wil be angry with me, seinge I do not teache howe to make a shafte whiche belongeth onely to a good fletcher, but to knowe and handle a shafte, which belongeth to an archer. And this lytle booke I truste, shall please and profite both partes: For good bowes and shaftes shall be better knowen to the cōmoditie of al shoters,

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and good shotyng may perchauce be the more occupied to
the profite of all bowyers and fletchers. And thus I praye
God that all fletchers getting theyr lyuyng trully, and al
archers vsynge shootyng honestly, and all maner of men
that fauour artillery, maye lyue continuallye in
 healthe and merinesse, obeying theyr
 prince as they shulde, and louing
 God as they ought, to whom
 for al thinges be al ho-
 nour and glorye for
 euer. Amen



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TOXOPHILVS,

The schole of shootinge
 conteyned in tvvo
 bookes.

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

The contentes of the first booke.

☞ Earnest businesse ought to be refreshed wyth honeste pastyme.	Fol. 1.	[p. 1.]
Shootyng moost honest pastyme.	3.	[4.]
The inuention of shootinge.	5.	[6.]
Shootyng fit for princes and greate men.	5.	[7.]
Shootyng, fit for Scholers and studentes.	8.	[10.]
Shootyng fitter for studentes than any musike or Instrumentes.	9.	[12.]
Youthe ought to learne to singe.	11.	[14.]

No maner of man doth or can vse to muche shootyng.	14.	[p. 18.]
Agaynste vnlawfull gammes and namelye cardes and dise.	16.	[21.]
Shootyng in war.	24.	[32.]
Obedience the best propertie of a Souldyar.	25.	[33.]
Reasons and authorites agaynste shootyng in war with the confutacion of the same.	26.	[35.]
God is pleased with stronge wepons and valy-aunt feates of war.	28.	[39.]
The commoditie of Shootyng in war throughe the Histories Greke and Latin, & all nations Christen and Hethen.	29.	[41.]
Vse of shootyng at home causethe strongeshootyng in warre.	41.	[55.]
Vse of shootyng at home, except men be apte by nature, and connyng by teachyng, doth litle good at all.	43.	[58.]
Lacke of learnyng to shoote causethe Englande lacke many a good archer.	46.	[62.]
In learnyng any thyng, a man must couete to be best, or els he shal neuer attayne to be meane.	47.	[63.]

A Table conteyning
 the seconde booke.

	By knowing things belō- ging to shoo- tyng.	{	Proper for euerye sere mānes vse.	{	Braser Shotingloue Strynge Bowe Shaftes
		{	General to all men.	{	Wether Marke.
Hittynge the marke, by	{	Shotynge streyght.	Bothe comme partly.	}	
	{	Kepynge a length.			
	By hande- linge thyn- ges belōging to shotynge.	{	without a man.	{	Standinge Nockynge Drawynge Holdynge Lowsynge.
		{	within a man.	{	Bolde corage. Auoydynge all affection.