

THE BOKE NAMED THE GOVERNOUR

Devised by Sir Thomas Elyot, Knight

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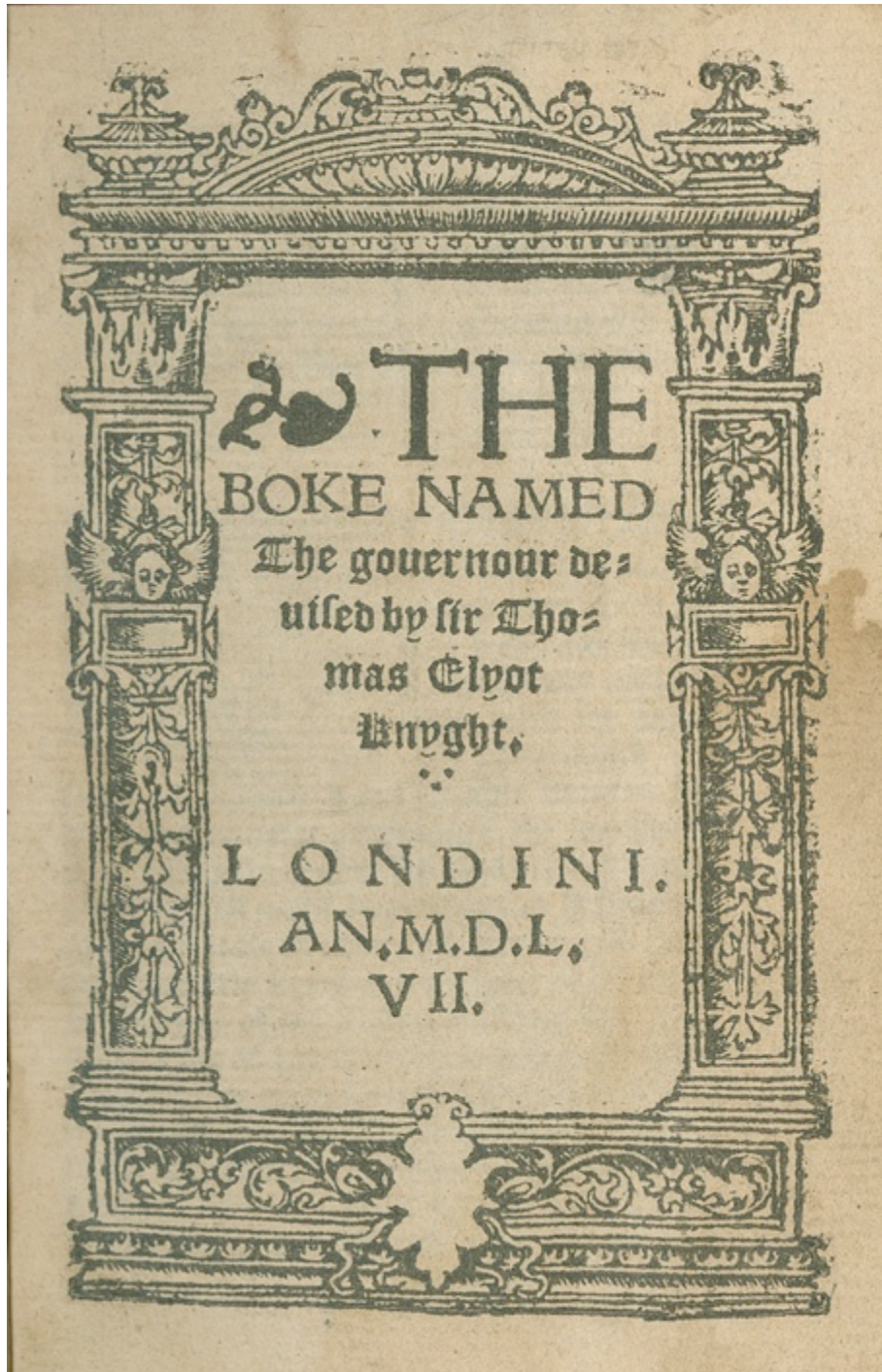


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THE TABLE OF THE FIRSTE BOKE OF THE GOVERNOUR.

- I. The significacion of a publike weale, and why it is called in latyne Respublica.
- II. That one souaraigne governour ought to be in a Publike weale, and what damage hath hapned by lackyng one soueraygne governour.
- III. That in a publyke weale oughte to be inferior governours called magistratis.
- IV. The education or fourme of bryngyng up the chylde of a gentilman, which is to haue auctorite in the publike weale.
- V. The ordre of lernyng before the child cometh to thage of vii yeres.
- VI. Whan a Tutour should be Prouided, and what shall appertaine to his office.
- VII. In what wyse musike may be to a noble man necessary.
- VIII. That it is commendable in a gentilman to paynte or carue exactly, if nature do therto induce hym.
- IX. What exact diligence shulde be in chosinge of maisters
- X. What order shulde be in lernyng and which autours shulde be first radde.
- XI. The mooste necessarie studies succedyng the lesson of Poetes.
- XII. Why gentyllmen in this present time be nat equall in doctrine to the auncient noble men.
- XIII. The seconde and thirde decaye of lernyng.
- XIV. Howe the studentes in the lawes of this realme may take excellent commoditie by the lessons of sondry doctrines.
- XV. The causes why in Englande be fewe perfecte schole maisters.
- XVI. Of sondrye fourmes of exercise necessarye for a gentilman.
- XVII. Exercises whereof cometh both recreation and Profite.
- XVIII. The auncient huntyng of Greekes Romanoe and Persianes.
- XIX. That all daunsyng is nat to be reprod.
- XX. The fyrst begynnyng of daunsyng and the olde estimation therof.
- XXI. Wherefore in the good ordre of daunsyng a man and a woman do daunse together.
- XXII. How daunsyng may be an introduction into the fyrst morall vertue, called Prudence.
- XXIII. Of Prouidence and industrie.
- XXIV. Of Circumspection.
- XXV. Of election, experience, and modestie
- XXVI. Of other exercyses whiche, moderately used, be to euery astate of man expedient.
- XXVII. That shotyng in a longe bowe is Principall of all other exercises.

XVI. Of sondry fourmes of exercise necessary for euery gentilman.



ALL thoughe I haue hitherto aduanced the commendation of lernyng, specially in gentil men, yet it is to be considered that continuall studie without some maner of exercise, shortly exhausteth the spirites vitall, and hyndereth naturall decoction and digestion, wherby mannes body is the soner corrupted and brought in to diuers sickenessis, and finallye the life is therby made shorter: where contrayrye wise by exercise, whiche is a vehement motion (as Galene prince of phisitions defineth) the helthe of man is preserued, and his strength increased: for as moche the membres by meuyng and mutuall touching, do waxe more harde, and naturall heate in all the body is therby augmented. More ouer it maketh the spirites of a man more stronge and valiant, so that, by the hardnesse of the membres, all labours be more tollerable; by naturall hete the appetite is the more quicke; the chaunge of the substance receiued is the more redy; the nourisshinge of all partes of the body is the more sufficient and sure . By valiaunt motion of the spirites all thinges superfluous be expelled, and the condutis of the body clenched. Wherefore this parte of phisike is nat to be contemned or neglected in the education of children, and specially from the age of xiiii yeres upwarde, in whiche tyme strength with courage increaseth. More ouer there be diuers maners of exercises wherof some onely prepareth and helpeth digestion; some augmenteth also strength and hardnesse of body; other serueth for agilitie and nymblenesse; some for celeritie or spedinesse. There be also whiche ought to be used for necessitie only. All these ought he that is a tutor to a noble man to haue in remembrance, and, as opportunitie serueth, to put them in experience. And specially them whiche with helth do ioyne commoditie (and as I moughte say) necessitie: consideryng that be he neuer so noble or valiant, some tyme he is subiecte to or (to speake it more pleasauntly) seruant to fortune. Touching suche exercises, as many be used within the house, or in the shadowe, (as is the olde maner of speking), as deambulations, laborynge with poyses made of leadde or other metall, called in latine Alteres, lifynge and throwyng the heuy stone or barre, playing at tenyse, and diuers semblable exercises, I will for this tyme passe ouer; exhortyng them which do understande latine, and do desire to knowe the commodities of sondrye exercises, to resorte to the boke of Galene, of the gouernance of helth, called in latine De Sanitate tuenda, where they shal be in that mater abundantly satisfied, and finde in the readynge moche delectation; whiche boke is translated in to latine, wonderfull eloquently by doctor Linacre, late mooste worthy phisition to our mooste noble soueraigne lorde kynge Henry the VIII.

And I wyll nowe only speake of those exercises, apt to the furniture of a gentilmanes personage, adapting his body to hardnesse, strength, and agilitie, and to helpe therwith hym selfe in perile, whiche may happen in warres or other necessitie.

XVII. Exercises wherby shulde growe both recreation and profite.

WRASTLYNGE, is a very good exercise in the begynnyng of youthe, so that it be with one that is equall in strengthe, or some what under, and that the place be softe, that in fallinge theyr bodies be nat brused.

There be diuers maners of wrastlinges, but the beste, as well for helthe of body as for exercise of strengthe, is whan layeng mutually their handes one ouer a nothers necke, with the other hande they holde faste eche other by the arme, and claspyng theyr legges together, they inforce them selves with strengthe and agilitie to throwe downe eche. other, whiche is also praysed by Galene. And undoubtedly it shall be founde profitable in warres, in case that a capitayne shall be constrayned to cope with his aduersary hande to hande, hauyng his weapon broken or loste. Also it hath ben sene that the waiker persone, by the sleight of wrastlyng, hath ouerthrowen the strenger, almost or he coulde fasten on the other any violent stroke.

Also rennyng is bothe a good exercise and a laudable solace. It is written of Epaminondas the valiant capitayne of Thebanes, who as well in vertue and prowesse as in lerninge surmounted all noble men of his tyme, that daily he exercised him selfe in the mornyng with rennyng and leaping, in the euening in wrastling, to the intent that likewise in armure he mought the more strongly, embracinge his aduersary, put him in daunger. And also that in the chase, rennyng and leaping, he mought either ouertake his enemye, or beyng pursued, if extreme nede required, escape him. Semblably before him dyd the worthy Achilles, for whiles his shippes laye at rode, he suffred nat his people to slomber in ydlenesse, but daily exercised them and himselfe in rennyng, wherin he was most excellent and passed all other, and therfore Homere, throughout all his warke, calleth hym swifte foote Achilles.

The great Alexander beyng a childe, excelled all his companions in rennyng; wherfore on a tyne one demaunded of hym if he wolde renne at the great game of Olympus, wherto, out of all partes of Grece, came the moste actife and valiant persons to assay maistries; wherunto Alexander answered in this fourme, I wold very gladly renne ther, if I were sure to renne with kinges, for if I shulde contende with a priuate person, hauing respect to our bothe astates, our victories shulde nat be equall. Nedes muste rennyng be taken for a laudable exercise, sens one of the mooste noble capitaynes of all the Romanes toke his name of rennyng, and was called Papirius Cursor, which is in englisshe, Papirius the Renner. And also the valiant Marius the Romane, whan he had bene seuen tymes Consul, and was of the age of foure score yeres, exercised him selfe dayly amonge the yonge men of Rome, in suche wyse that there resorted people out of ferre partes to beholde the strength and agilitie of that olde Consul, wherin he compared with the yonge and lusty soudiours.

There is an exercise whiche is right profitable in exstreme daunger of warres, but by cause there semeth to be some perile in the lernynge therof, and also it hath nat bene of longe tyme moche used, specially amonge noble men, perchance some reders wyll litle esteme it, I meane swymmynge. But nat withstandyng, if they reuolue the imbecilitie of our nature, the hasardes and daungers of batayle, with the examples which shall herafter be showed, they wyll, (I doubt nat) thinke it as necessary to a capitayne or man of armes, as any that I haue yet rehersed. The Romanes, who aboute all thinges had moste in estimation martiall prowesse, they had a large and spaciose felde without the cite of Rome, whiche was called Marces felde, in latine Campus Martiu, wherin the youth of the cite was exercised. This felde adioyned to the ryuer of Tyber, to the intent that as well men as children shulde washe and refresshe them in the water after their labours, as also lerne to swymme. And nat men and children only, but also the horses, that by suche usaige they shulde more aptely and boldly passe ouer great riuers, and be more able to resist or cutte the waues, and nat be aferde of pirries or great stormes. For it hath ben often tymes sene that, by the good swimmyng of horses, many men haue ben saued, and contrary wise, by a timorouse royle where the water hath uneth come to his bely, his legges hath foltred, wherby many a good and propre man hath perished. What benefite receiued the hole cite of Rome by the swymmyng of Oratius Cocles, whiche is a noble historie and worthy to be remembred. After the Romanes had expelled Tarquine their kynge, as I haue before remembred, he desired ayde of Porsena, kynge of Thuscanes, a noble and valiant prince, to recouer eftsones his realme and dignitie; who with a great and puissant hoste besieged the cite of Rome, and so sodaynely and sharpely assaulted it, that it lacked but litle that he ne had entred into the cite with his host ouer the bridge called Sublicius; where encountred with hym this Oratius with a fewe Romanes. And whiles this noble capitayne, beinge alone, with an incredible strengthe resisted all the hoste of Porcena that were on the bridge, he commaunded the bridge to be broken behynde hym, where with all the Thuscanes theron standyng fell in to the great riuier of Tiber, but Oratius all armed lepte in to the water and swamme to his company, al be it that he was striken with many arowes and dartes, and also greuously wounded. Nat withstandyng by his noble courage and feate of swymmyng he saued the cite of Rome from perpetuall seruitude, whiche was likely to haue ensued by the returne of the proude Tarquine.

Howe moche profited the feate in swymmyng to the valiant Julius Cesar, who at the bataile of Alexandri, on a bridge beinge abandoned of his people for the multitude of his enemyes, whiche oppressed them, whan he moughte no lenger sustaine the shotte of dartes and arowes, he boldly lepte in to the see, and, diuyng under the water, escaped the shotte and swamme the space of CC pasis to one of his shyppes, drawyng his cote armure with his teethe after hym, that his enemies shulde nat attayne it. And also that it moughte some what defende hym from theyr arowes. And that more maruaile was, holdyng in his hande aboute the water certayne lettres, whiche a litle before he had receyued from the Senate.

Before hym Sertorius, who of the spanyardes was named the second Anniball for his prowesse, in the bataile that Scipio faughte agayne the Cimbres, whiche inuaded Fraunce. Sertorius, when, by negligence of his people, his enemyes preuailed and put his hoste to the warse, he beinge sore wounded, and his horse beinge lost, armed as he was in a gesseron, holdyng in his handes a tergate, and his sworde, he lepte in to the ryuer of Rone, whiche is wonderfull swyfte, and, swymmyng agayne the streame, came to his company, nat without greate wondryng of all his enemies, whiche stode and behelde hym.

The great kynge Alexander lamented that he had nat lerned to swimme. For in Inde whan he wente agayne the puissaunt kynge Porus, he was constrayned, in folowyng his entreprise, to conuay his hoste ouer a ryuer of wonderfull greatnesse; than caused he his horse men to gage the water, whereby he firste perceiued that it came to the brestis of the horsis, and, in the muddle of the streame, the horsis wente in water to the necke, wherwith the fotemen beinge aferde, none of them durst auenture to passe ouer the ryuer. That perceiuyng Alexander with a dolorouse maner in this wyse lanented. O howe moste unhappy am I of all other that haue nat or this tyme lerned to swymme? And therwith he pulled a tergate from one of his souldiours, and castyng it in to the water, standyng on it, with his spere conuaied hym selfe with the streame, and gouernyng the tergate wysely, broughte hym selfe unto the other side of the water; wherof his people beinge abashed, some assayed to swymme, holdyng faste by the horses, other by speares and other lyke weapons, many upon fardels and trusses, gate ouer the ryuer; in so moche as nothyng was perished sauue a litle bagage, and of that no great quantitie lost.

What utilitie was shewed to be in swymmyng at the firste warres whiche the Remanes had agayne the Carthaginensis? It happened a bataile to be on the see betwene them, where they of Carthage beinge vainquished, wolde haue sette up their sailes to haue fledde, but that perceiuyng diuers yonge Romanes, they threwe them selves in to the see, and swymmyng unto the shippes, they enforced theyr ennemies to stryke on lande, and there assaulted them so asprely, that the capitaine of the omanes, called Luctatius, mought easily take them.

Nowe beholde what excellent commoditie is in the feate of swymmyng; sens no kyng, be he neuer so puissaunt or perfecte in the experience of warres, may assure hym selfe from the necessities whiche fortune sowethe amonge men that be mortall. And sells on the helth and saulfe garde of a noble capityne, often tymes dependeth the weale of a realme, nothing shulde be kepte from his knowlege, wherby his persone may be in euery ieoperdie preserued.

Amonge these exercises it shall be conuenient to lerne to handle sondrye waipons, specially the sworde and the batayle axe, whiche be for a noble man moste conuenient. But the most honorable exercise, in myne opinion, and that besemeth the astate of euery noble persone, is to ryde suerly and clene on a great horse and a roughe, whiche

undoubtedly nat onely importeth a maiestie and drede to inferiour persones, beholding him aboute the common course of other men, dauntyng a fierce and cruell beaste, but also is no litle socour, as well in pursuete of enemies and confoundyng them, as in escapyng imminent daunger, whan wisdom therto exhorteth. Also a stronge and hardy horse dothe some tyme more damage under his maister than he with al his waipon: and also settethe forward the stroke, and causethe it to lighte with more violence.

Bucephal, the horse of great kynge Alexander, who suffred none on his backe saulfe onely his maister, at the bataile of Thebes beinge sore wounded, wolde nat suffre the kinge to departe from hym to another horse, but persistyng in his furieuse courage, wonderfully continued out the bataile, with his fete and tethe betyng downe and destroyenge many enemies. And many semblable maruailes of his strength he shewed. Wherefore Alexander, after the horse was slayne, made in remembrance of hym a citie in the countray of India and called it Bucephal, in perpetual memorie of so worthy a horse, whiche in his lyfe had so well serued hym.

What wonderfull enterprises dyd Julius Cesar achieue by the helpe of his horse? Whiche nat onely dyd excell all other horsis in fiercenesse and swyfte rennyng, but also was in some parte discrepant in figure from other horsis, hauing his fore hoeyes like to the feete of a man. And in that figure Plinius writeth that he sawe hym kerued before the temple of Venus.

Other remembrance there is of diuers horsis by whose monstrous power men dyd exploite incredible affaires: but by cause the reporte of them contayneth thinges impossible, and is nat writen by any approued autour: I will nat in this place reherce them: sauynge that it is yet supposed that the castell of Arundell in Sussex was made by one Beauuize, erle of South hamton, for a monument of his horse called Arundell, whiche in ferre countrayes had saued his maister from many periles. Nowe considerynge the utilitie in rydyng greatte horses, hit shall be necessary (as I haue sayd), that a gentelman do lerne to ride a great and fierce horse whiles he is tender and the brawnes and sinewes of his thighes nat fully consolidate. There is also a ryght good exercise which is also expedient to lerne, whiche is named the vauntyng of a horse: that is to lepe on him at euery side without stiroppe or other helpe, specially whiles the horse is goynge. And beinge therin experte, than armed at all poyntes to assay the same; the commoditie wherof is so manifest that I nede no further to declare it.

XVIII. The auncient huntynge of Greekes and romanes.

BUT nowe wyll I procede to write of exercises whiche be nat utterly reproued of noble auctours, if they be used with oportunitie and in measure, I meane huntynge, hauking, and daunsyng. In huntynge may be an imitacion of batayle, if it be suche as was used amonge them of Persia, wherof Xenophon, the noble and moste eloquent philosopher, maketh a directable mention in his booke called the doctrine of Cirus: and also maketh

another speciall boke, contayning the hole discipline of the auncient huntyng of the Grekes: and in that fourme beyng used, it is a laudable exercise, of the whiche I wyll nowe somewhat write.

Cirus and other auncient kynges of Persia (as Xenophon writeth) used this maner in all their huntyng. First, where as it semeth, there was in the realme of Persia but one citie, whiche as I suppose, was called Persepolis, there were the children of the Persians, from their infancie unto the age of seuentene yeres, brought up in the lernyng of iustice and temperance, and also to obserue continence in meate and drinke: in so moche that, whyder so euer they went, they toke with them for their sustenance but onely breed and herbes, called Kersis, in latine Nasturtium, and for their drinke, a disshe to take water out of the ryuers as they passed. Also they lerned to shote and to caste the darte or iauelyn. Whan they came to the age of xvii yeres, they were lodged in the palaises that were there ordayne for the kyng and his nobles, whiche was as well for the sauegarde of the citie, as for the example of temperance that they dayly had at their eyes gyuen to them by the nobles, whiche also mought be called Peeres, by the signification of the greeke worde, wherin they were called, Omotimi. More ouer they were accustomed to ryse alway in the first spring of the day, and patiently to sustayne alway bothe colde and heate. And the kyng dyd se them exercised in goyng and also in rennyng. And whan he intended in his owne persone to hunte, whiche he dyd comenly eury monethe, he toke with him the one halfe of the company of yonge men, that were in the palaises. Than toke eury man with him his bowe and queuer with arowes, his sworde or hache of steele, a lytell tergate, and two dartes. The bowe and arowes serued to pursue beestes that were swyfte, and the dartes to assaile them and all other beestes. And whan their courage was chaufed, or that by fiersnesse of the beest they were in daunger, than force constrayned them to stryke with the sworde, or hache, and to haue good eye at the violent assaulte of the beest, and to defende them if nede were with their tergates, wherin they accounted to be the truest and moste certayne meditation of warres. And to this huntyng the kyng dyd conducte them, and he him selfe first hunted suche beestes as he hapned to encounter. And whan he had taken his pleasure, he than with moste diligence dyd sette other forwarde, beholdyng who hunted valiauntly, and refourmyng them whom he sawe negligent or slouthfull. But er they went forthe to this huntyng, they dyned competently, and duryng their huntyng they dyned no more: for if, for any occasion, their huntyng continued aboute one daye, they toke the sayd dyner for their souper, and the next daye, if they kylled no game, they hunted untyll souper tyme, accountyng those two dayes but for one. And if they toke any thyng, they ete it at their souper with ioye and pleasure. If nothyng were killed, they ete onely breed and Kersis, as I byfore rehersed, and dranke therto water. And if any man wil dispraise this diete, lette him thinke what pleasure there is in breed, to him that is hungry, and what dilectation is in drinkyng water, to him that is thirsty. Surely this maner of huntyng maye be called a necessary solace and pastyme, for therin is the very imitation of batayle, for nat onely it dothe shewe the courage and strength as well of the horse as of him that rydeth, trauersyng ouer mountaynes and valeys, encountring

and ouerthrowyng great and mighty beestes, but also it increaseth in them bothe agilitie and quicknesse, also sleight and policie to fynde suche passages and straytes, where they may preuent or intrappe their enemies. Also by continuance therin they shall easily sustayne trauaile in warres, hunger and thirst, cold and heate. Hytherto be the wordes of Xenophon, althoughe I haue nat set them in lyke order as he wrate them.

The chiefe hunting of the valiaunt Grekes was at the lyon, the lybarde, the tigre, the wild swyne, and the beare, and somtyme the wolfe and the harte. Theseus, whiche was companion to Hercules, attayned the greatest parte of his renome for fightyng with the great bore, whiche the Grekes called Phera, that wasted and consumed the felde of a great countray.

Meleager likewise for sleyng of the great bore in Calidonia, whiche in greatnesse and fiercenesse excede d all other bores, and had slayne many noble and valiaunt, persones.

The great Alexander, in tymes vacaunt from bataile, delyted in that maner huntynge. On a tyme he faughte alone with a lyon wonderfull greatte and fierce, beinge present amonge other straungers, the ambassadour of Lacedemonia, and, after longe trauaile, with incredible might he ouerthrew the lyon, and slewe him; wherat the said ambassadour wondring meruaylously sayde to the king, I wolde to god (noble prince) ye shulde fight with a lyon for some great empire. By whiche wordes it semed that he nothing approued the valiauntnesse of a prince by fighting with a wylde beest, wherin mochp more was aduentured than mought be by the victorie gotten.

Al be it Pompei, Sertorius, and diuers other noble Romanes, whan they were in Numidia, Libia, and suche other countrayes, which now be called Barbary and Morisco, in the vacation season from warres, they hunted lions, liberdes, and suche other bestis, fierce and sauage, to then tent therby to exercise them selves and their souldiours. But all myghty god be thanked, in this realme be no suche cruel bestie to be pursued. Not withstandyng in the huntynge of redde dere and falowe, mought be a great parte of semblable exercise used by noble men, specially in forestis which be spaciouse, if they wold use but a few nombre of houndes, onely to harborowe, or rouse, the game, and by their yorning to gyue knowlege whiche way it fleeth; the remenant of the disporte to be in pursuyng with iauelyns and other waipons, in maner of warre. And to them whiche, in this hunting, do shewe moste prowesse and actyuytie, a garlande or some other lyke token to be gyuen, in signe of victorie, and with a ioyfull maner to be broughte in the presence of him that is chiefe in the company; there to receiue condigne, prayse for their good endeuour. I dispraise nat the huntynge of the foxe with rennyng houndes, but it is nat to be compared to the other hunting in commoditie of exercise. Therefore it wolde be used in the deepe wynter, whan the other game is unseasonable.

Huntynge of the hare with grehoundes is a righte good solace for men that be studiouse, of them to whom nature hath nat gyuen personage or courage apte for the warres. And also

for gentilwomen, whiche fere neither sonne nor wynde for appairing their beautie. And peraventure they shall be there at lasse idell, than they shulde be at home in their chambres.

Kylling of dere with bowes or grehundes serueth well for the potte, (as is the commune sayng) and therefore it muste of necessite be some time used. But it contayneth therin no commendable solace or exercise, in comparison to the other fourme of hunting, if it be diligently perceiued.

As for haukyng, I can finde no notable remembrance that it was used of auncient tyme amonge noble princes. I call auncient tyme before a thousande yeres passed, sens whiche tyme vertue and noblesse hath rather decayed than increased. Nor I coude neuer knowe who founde firste that disporte.

Plinius makethe mention, in his viii boke of the historie of nature, that in the partes of grece, called Thracia, men and haukes, as it were by a confederacie, toke byrdes to gether in this wyse. The men sprange the birdes out of the busshes, and the haukes, sorynge ouer them, bete them downe, so that the men mought easily take them. And than dyd the men departe equally the praye with the faukons, whiche be inge well serued, eftsones, and of a custome, repayed to suche places, where, beinge a lofte, they perceued men to that purpose assembled. By which rehersall of Plinius we may coniecte, that from Thracia came this disporte of hauking. And I doubt nat but many other, as wel as I, haue sene a semblable experience of wilde hobbies, whiche, in some countrayes that be champaine, wyll sore and lie a lofte, houeringe ouer larkes and quailles, and kepe them downe on the grounde, whiles they whiche awayte on the praye do take them. But in what wise, or where so euer, the beginninge of hauking was, suerly it is a right delectable solace, thoughe therof commeth nat so moche utilitie, (concerning exercise) as there dothe of huntinge. But I wolde our faukons mought be satisfied with the diuision of their pray, as the faukons of Thracia were; that they neded nat to deuour and consume the hennes of this realme in suche nombre, that unneth it be shortly considred, and that faukons be brought to a more homely diete, it is right likely that, within a shorte space of yeres, our familiar pultrie shall be as scarce, as be nowe partriche and fesaunt. I speake nat this in dispraise of the faukons, but of them whiche kepeth them like coknays. The meane gentilmen and honest housholders, whiche care for the gentill entertainment of their frendes, do finde in their disshe that I saye trouthe, and noble men shall right shortly espie it, whan they come sodainly to their frendes house, unpuruaied for lacke of longe warning.

But nowe to retourne to my purpose: undoubtedly haukyng, measurably used, and for a passetyme, gyueth to a man good appetite to his souper. And at the leest waye withdraweth hym from other daliance, or disportis dishonest, and to body and soule perchance pernicious.

Nowe I purpose to declare somthyng concerning daunsing, wherin is merite of prayse and dispraise, as I shall expresse it in suche forme, as I trust the reder shal finde therein a rare and singuler pleasure, with also good lerning in thinges nat yet comunely knowen in our vulgare. Which if it be radde of hym that hath good opportunitie and quiete silence. I doubt nat, but he shall take therby suche commoditie, as he loked nat to haue founden in that exercise, whiche of the more parte of sadde men is so litle esteemed.

XIX. That all daunsinge is nat to be reprod.

I Am nat of that opinion that all daunsinge generallye is repugnant unto vertue: although some persones excellently lerned, specially diuines, so do affirme it, whiche alwaye haue in theyr mouthes (whan they come in to the pulpet) the sayeng of the noble doctor saincte Augustine, That better it were to delue or to go to ploughe on the sonday than to daunse: whiche moughte be spoken of that kynde of daunsinge whiche was used in the tyme of saincte Augustine, whan euery thing with the empire of Rome declined from their perfection, and the olde maner of daunsinge was forgotten, and none remayned but that whiche was lasciuouse, and corrupted the myndes of them that daunsed, and prouoked sinne, as semblably some do at this day. Also at that tyme Idolatry was nat clerely extincte, but diuers fragmentes therof remained in euery region. And perchance solempne daunsis, whiche were celebrate unto the paynyms false goddes, were yet continued; for as moche as the pure religion of Christe was nat in all places consolidate, and the pastors and curates dyd wynke at suche recreations, fearyng that if they shulde hastily haue remeued it, and induced sodaynely the seueritie of goddis lawes, they shulde stere the people therby to a generall sedition; to the imminent daunger and subuertion of Christis hole religion, late sowen amonge them, and nat yet sufficiently rooted. But the wyse and discrete doctor saincte Augustine, usinge the arte of an oratour, wherin he was right excellent, omitting all rigorous menace or terrour, dissuaded them by the moste easie way from that maner ceremony belonging to idolatrie; preferring before it bodily occupation; therby aggrauatyng the offence to god that was in that ceremonie, sens occupation, which is necessary for mannes sustinance, and in due tymes vertuous, is nat withstanding prohibited to be used on the sondayes. And yet in these wordes of this noble doctor is nat so generall dispraise to all daunsinge as some men do suppose. And that for two causis. Firste in his comparison he preferreth nat before daunsing or ioyneth therto any viciouse exercise, but annecteth it with tillynge and diggyng of the erthe, whiche be labours incident to mannes luyng, and in them is contained nothyng that is vicious. Wherefore the preeminence therof aboue daunsing qualifieng the offence, they beinge done out of due tyme, that is to say, in an holy day, concludeth nat daunsinge to be at all tymes and in euery maner unlauffull or vicious, consideryng that in certaine casis of exstreme necessitie menne mought bothe ploughe and delue without doinge to gode any offence. Also it shall seme to them that seriously do examine the said wordes that therein saincte Augustine doth nat prohibite daunsinge so generally as it is taken, but onely suche daunsis whiche (as I late saide) were superstitious and contained in them a

spice of idolatrie, or els dyd with unclene motions of countinances irritate the myndes of the dauncers to venereall iustes, wherby fornication and auoutrie were daily increased. Also in those daunces were enterlased dities of wanton loue or ribaudry, with frequent remembrance of the moste vile idolis Venus and Bacchus, as it were that the daunce were to their honour and memorie, whiche most of all abhorred from Christes religion, sauerynge the auncient errour of paganysme. I wolde to god those names were nat at this day used in balades and ditties in the courtes of princes and noble men, where many good, wittes be corrupted with semblable fantasies, which e in better wise employed mought haue bene more necessarye to the publike weale and their princes honour. But nowe wyll I leue this seriouse mater to diuines to persuade or dissuade herein accordinge to their offices. And sens in myn opinion saincte Augustine that blessed clerke reproueth nat so generally all daunsinge, but that I may lafully reherce some kynde therof whiche may be necessary and also commendable, takyng it for an exercise, I shall nowe procede to speake of the firste begynnyng therof, and in howe great estimation it was had in diuers regions.

XX. Of the firsts begynnyng of daunsing and the old estimation therof.

THERE be sondry opinions of the originall begynnyng of daunsing. The poetes do faine that whan Saturne, whiche deuoured diuers his children, and semblably wolde haue done with Jupiter, Rhea the mother of Jupiter deuised that Curetes (whiche were men of armes in that countray) shuld daunse in armour, plaigne with their swordes and sheldes, in suche fourme as by that newe and pleasant deuise they shulde assuage the melancoly of Saturne, and in the meane tyme Jupiter was conuaied in to Phrigia, where Saturne also pursuyng hym, Rhea semblably taught the people there called Coribantes, to daunse in a nother fourme, wherwith Saturne was eftsones demulced and appysed, whiche fable hath a resemblaunce to the historie of the bible in the first boke of kyngs, where it is remembred that Saule (whom god chase from a keper of asses to be kyng of iewes, who in stature excelled and was aboue all other men by the heed), declining from the lawes and preceptes of god, was possessed of an iuell spirite whiche often tymes turmented and vexed him, and other remedie founde he none but that Dauid, whiche after hym was kyng, beinge at that tyme a propre childe and playinge swetelye on a harpe, with his pleasant and perfect harmonie reduced his minde in to his pristinate estate, and duryng the tyme that he played the spirite cessed to vexe him, which I suppose hapned nat only of the efficacie of musike (all be it therin is moche power, as well in repressing as exciting naturall affectes), but also of the vertue ingenerate in the childe Dauid that played, whom god also had predestinate to be a great kyng, and a great prophete. And for the soueraigne gyftes of grace and of nature, that he was endowed with, All mightye god sayde of him that he had founde a man after his harte and pleasure. But nowe to retourne to speake of daunsinge.

Some interpretours of poets do imagine that Proteus, who is supposed to haue turned him selfe in to sondry figures, as some tyme to shewe him selfe like a serpent, some tyme like a lyon, other whiles like water, a nother time like the flame of fire, signifieth to be none other, but a deliuer and crafty daunser, which in his daunse coulde imagine the inflexions of the serpents, the soft and delectable flowynge of the water, the swiftnes and mounting of the fire, the fierce rage of the lyon, the violence and furie of the libarde; which exposition is nat to be dispraised, sens it discordeth nat from reason. But one opinion there is whiche I wyll reherce, more for the mery fantasie that therin is contained, than for any faithe or credite that is to be giuen therto.

Ouer Syracusis (a great and auncient citie in Sicile) there raigned a cruel tirant called Hiero, whiche by horrible tyrannies and oppressions brought him selfe in to the indignation and hated of all his people, whiche he perceiuing, lest by mutuall communication they shulde conspire agayne hym any rebellion, he prohibited all men under terrible menacis, that no man or woman shulde speke unto a nother, but in stede of wordes, they shulde use in their necessarye affaires, countenances, tokens, and mouinges with their feete. handes, and eien, whiche for necessite firste used, at the laste grewe to a perfecte and delectable daunsinge. And Hiero, nat withstanding his folisshe curiositie, at the laste was slayne of his people moste miserably. But all though this historie were true, yet was nat daunsing at this time first begon, for Orpheus and Museus, the most auncient of poetes, and also Homere, whiche were longe afore Hiero, do make mention of daunsinge. And in Delus, whiche was the moste auncient temple of Apollo, no solemnitie was done without daunsinge.

Also in Inde, where the people honoureth the sonne, they assemble to gether, and whan the sonne first appereth, ioyned all in a daunse they salute him, supposinge that for as moche as he moueth without sensible noyse, it pleseth him best to be like wise saluted, that is to say with a pleasant motion and silence. The interpretours of Plato do thinks that the wonderfull and incomprehensible ordre of the celestial bodies, I meane sterres and planettes, and their motions harmonicall, gaue to them that intenty, and by the deepe serche of raison beholde their coursis, in the sondrye diuersities of nombre and tyme, a fourme of imitation of a semblable motion, whiche they called daunsinge or saltation; wherfore the more nere they approached to that temperance and subtile modulation of the saide superiour bodies, the more perfecte and commendable is their daunsinge, whiche is moste like to the trouthe of any opinion that I haue hitherto founden.

Other fables there be whiche I omitte for this present time. And nowe I will expresse in what estimation daunsing was had in the auncient time. And also sondry fourmes of daunsinge, nat all, but suche as had in them a semblance of vertue or kunnyng.

Whan the arke of god (wherin was put the tables of the commaundementes, the yerde wherwith Moisis deuided the redde see, and dyd the miracles in the presence of Pharao,

kyng of Egypte, also a parte of manna, wherwith the children of Israel were fedde fourtie yeres in deserte), was recouered of the Philisties, and brought unto the cite of Gaba, the holy kyng Dauid, wearing on him a linen surplesse, daunsed before the saide arke, folowing him a great nombre of instrumentes of musike. Wherat his wife Micol, the daughter of kyng Saule, disdained and scorned him, wherwith (as holy scripture saith) all mighty god was moche displeased. And Dauid, not cessinge, daunsed ioyously through the cite, in that maner honouringe that solemne feaste, whiche amonge the iewes was one af the chiefe and principall, wherwith god was more pleased than with all the other obseruances that than were done unto hym at that tyme.

I wyll nat trouble the reders with the innumerable ceremonies of the gentiles, whiche were comprehended in daunsinges, sens they ought to be noumbred amonge superstitions. But I wyll declare howe wise men and valiant capitaines imbraced daunsinge for a soueraigne and profitable exercise.

Licurgus, that gaue first lawes to the Lacedemones (a people in Grece), ordayned that the children there shulde be taught as diligently to daunse in armure, as to fight. And that in time of warres, they shulde meue them in bataile againe their enemies in fourme and maner of daunsinge.

Semblably the olde inhabitantes of Ethiopia, at the ioyninge of their batailes, and whan the trumpettes; and other instrumentes soune, they daunse; and in stede of a queuer, they haue their dartes set about their heddes, like to rayes or bemes of the sonne, wherwith they beleue that they put their enemies in feare. Also it was nat lefull for any of them to cast any darte at his enemy but daunsing. And nat only this rude people estemed so moche daunsing, but also the moste noble of the grekes, whiche for their excellencie in prowesse and wisdom were called halfe goddes. As Achilles, and his sonne Pirrhus, and diuers other. Wherfore Homere, amonge the highe benefites that god gyueth to man, he reciteth daunsinge. For he saithe in the firste boke of Iliados:

'God graunteth to some man prowesse martiall,
To a nother daunsinge, with songe armonicall.'

Suppose ye that the Romanes, whiche in grautie of maners passed the Grekes, had nat great pleasure in daunsinge? Did nat Romulus, the firste kinge of Romanes, and builder of the cite of Rome, ordaine certaine prestes and ministers to the god Mars (whome he aduaunted to be his father)? Which prests, for as moche as certaine times they daunsed about the cite with tergates, that they imagined to falle from heuen, were called in latine Salii, which in to englisse may be translated daunsers, who continued so longe time in reuerence amonge the Romanes, that unto the tyme that they were christned, the noble men and princes children there, usinge moche diligence and sute, couayted to be of the college of the saide daunsers.

More suer the emperours that were moste, noble, delited in daunsyng, perceyuing therin to be a perfecte measure, whiche maye be called modulation, wherin some dausers of olde tyme so wonderfully excelled, that they wolde plainly expresse in daunsynge, without any wordes or dittie, histories, uith the hole circumstance of affaires in them containyd, wherof I shall reherce two maruailouse experiences. At Rome, in the tyme of Nero, there was a philosopher called Demetrius, whiche was of that secte, that for as moche as they abandoned all shamfistnes in their wordes and actes, they were called Cinici, in englisse doggische. This Demetrius, often reprouing daunsing, wolde saye that there was nothing therin of any importaunce, and that it was none other but a counterfayting with the feete and handes of the armonie that was shewed before in the rebecke, shalme, or other instrument, and that the motiones were but vaine and seperate from all understanding, and of no purpose or efficacie. Wherof herynge a famouse dauser, and one, as it semed, that was nat without good lernyng, and had in remembraunce many histories, he came to Demetrius and saide unto him, Sire, I humbly desire you refuse nat to do me that honestie with your presence, in beholding me daunce, whiche ye shall se me do without sounne of any instrument. And than if it shall seme to you worthy, dispraise, utterly banisse and confounde my science. Wherunto Demetrius graunted. The yonge man daused the aduoutry of Mars and Venus, and therin expressed howe Vulcane, husbonde of Venus, therof beyng aduertised by the sonne, layde snares for his wife and Mars; also howe they were wouden and tyed in Vulcanes nette; more ouer howe all the goddes came to the spectacle; finally howe Venus, all ashamed and blusshing, ferefully desired her louer Mars to delyuer her from that perill, and the residue containyd in the fable; whiche he dyd with so subtile and crafty gesture. with such perspicuitie and declaration of euery acte in the mater (whiche of all thing is moste difficile) with suche a grace and beautie, also with a witte so wonderfull and pleasaunt, that Demetrius, as it semed, therat reioysing and deliting, cried with a loude voice, O man, I do nat only se, but also here, what thou doest, and it semeth also to me that with thy handes thou spekest. Whiche sayinge was confirmed by all them that were at that tyme present.

The same yonge man songe and daused on a time before the emperour Nero, whan there was also present a straunge kynge, whiche understode none other langage but of his owne countray: yet nat with standing the man daused so aptely and playnely, as his custome was, that the straunge kynge, all thoughe he perceiued nat what he said, yet he understode euery dele of the mater. And whan he had taken his leue of the emperour to departe, the emperour offered to gyue to hym any thyng that he thoughte mought be to his commoditie. Ye may (sayd the kynge) bounteously rewarde me, if ye lende me the yonge man that daused before your maiestie. Nero wondring and requiring of him why he so importunately desired the dauser, or what commodite the dauser mought be unto him, Sir, said the king, I haue diuers confins and neighbours that be of sondry languages and maners, wherfore I haue often tymes nede of many interpretours. Wherfore if I had this man with me, and shulde haue anything to do with my neighbours, he wolde so with his facion and gesture expresse euery thinge to me, and

teche them to do the same, that from hensforth I shulde nat haue nede of any interpretour, Also the auncient philosophers commended daunsing; in so moche as Socrates, the wysest of all the grekes in his time, and from whom all the sectes of philosophers, as from a fountaine, were deriuied, was nat ashamed to account daunsinge amonge the seriouse disciplines, for the commendable beautie, for the apte and proportionate meuinge, and for the craftie disposition and facionyng of the body. It is to be considered that in the saide auncient tyme there were diuers maners of daunsing, whiche varied in the names, lyke wyse as they dyd in tunes of the instrument, as semblably we haue at this daye. But those names, some were generall, some were speciall; the generall names were gyuen of the uniuersall fourme of daunsinge, wherby was represented the qualities or conditions of sondry astates; as the maiestie of princes was shewed in that daunse whiche was named Eumelia, and belonged to tragedies; dissolute motions and wanton countenaunces in that whiche was called Cordax, and pertained to comedies, wherin men of base hauiour only daused. Also the fourme of bataile and fightyng in armure was expressed in those daunsis which were called Enopliae. Also there was a kynde of daunsinge called Hormus, of all the other moste lyke to that whiche is at this time used; wherin daused yonge men and maidens, the man expressinge in his motion and countenance fortitude and magnanimitie apt for the warres, the maiden moderation and shamefastnes, which represented a pleasant connexion of fortitude and temperance. In stede of these we haue nowe base daunsis, bargettes, pauions, turgions, and roundes. And as for the speciall names, they were taken as they be nowe, either of the names of the firste inuentors, or of the measure and nombre that they do containe, or of the firste wordes of the dittie, whiche the songe comprehendeth wherof the daunse was made. In euery of the said daunsis, there was a concinnitie of meuing the foote and body, expressing some pleasaunt or profitable affectes or motions of the mynde. Here a man may beholde what artifice and crafte there was in thauncient tyme in daunsinge, whiche at this day no man can imagine or coniecte. But if men wolde nowe applie the firste parte of their youthe, that is to say from seuen yeres to twentie, effectually in the sciences liberall, and knowlege of histories, they shulde reuiue the auncient fourme as well of daunsing, as of other exercises, wherof they mought take nat only pleasure, but also profite and commoditie.

IT is diligently to be noted that the associatinge of man and woman in daunsing, they bothe obseruinge one nombre and tyme in their meuynges, was nat begonne without a speciall consideration, as well for the necessarye conjunction of those two persones, as for the intimation of sondry vertues, whiche be by them represented. And for as moche as by the association of a man and a woman in daunsinge may be signified matrimonie, I coulede in declarynge the dignitie and commoditie of that sacrament make intiere volumes, if it were nat so comunely knowen to all men, that almoste euery frere lymittour carieth it writen in his bosome. Wherefore, lest in repetyng a thinge so frequent and commune my boke shulde be as fastidious or fulsome to the reders as suche marchaunt preachours be nowe to their custumers, I wyll reuerently take my leue of

diuines. And for my parte I wyll endeuour my selfe to assemble, out of the boke of auncient poets and philosophers, mater as well apte to my purpose as also newe or at the lest waies infrequent, or seldome herde of them that haue nat radde very many autours in greke and latine.

But nowe to my purpose. In euery daunse, of a moste auncient custome, there daunseth to gether a man and a woman, holding eche other, by the hande or the arme, whiche betokeneth concorde. Nowe it behouethe the dausers and also the beholders of them to knowe all qualities incident to a man, and also, all qualities to a woman lyke wyse appertaynyng.

A man in his naturall perfection is fiers, hardy, stronge in opinion, couaitous of glorie, desirous of knowlege, appetiting by generation to brynge forthe his semblable. The good nature of a woman is to be milde, timerouse, tractable, benigne, of sure remembrance, and shamfast. Diuers other qualities of eche of them mought be founde, out, but these be moste apparaunt, and for this time sufficient.

Wherfore, whan we beholde a man and a woman daunsinge to gether, let us suppose there to be a concorde of all the saide dualities, beinge ioyned to gether, as I haue set them in ordre. And the meuing of the man wolde be more vehement, of the woman more delicate, and with lasse aduauncing of the body, signifienge the courage and strenthe that oughte to be in a man, and the pleasant sobrenesse that shulde be in a woman. And in this wise fiersenesse ioyned with mildnesse maketh Seueritie; audacitie with timerositie maketh Magnanimitie; wilfull opinion and tractabilitie (which is to be shortly persuaded and meued) makethe Constance a vertue; Couaitise of Glorie adourned with benignitie causeth honour; desire of knowlege with sure remembrance procureth Sapienee; Shamfastnes ioyned to appetite of generation maketh Continence, whiche is a meane betwene Chastilie and inordinate luste. These qualities, in this wise beinge knitte to gether, and signified in the personages of man and woman daunsinge, do expresse or sette out the figure of very nobilitie; whiche in the higher astate it is contained, the more excellent is the vertue in estimation.

XXII. Howe daunsing may be an introduction unto the firste morall vertue, called prudence.

As I haue all redye affirmed, the principall cause of this my litle enterprise is to declare an induction or meane, howe children of gentill nature or disposition may be trayned in to the way of vertue with a pleasant facilitie. And for as moche as it is very expedient that there be mixte with studie some honest and moderate disporte, or at the lest way recreation, to recomforte and quicken the vitall spirites, leste they longe trauaillyng, or beinge moche occupied in contemplation or remembrance of thinges graue and seriouse, moughte happen to be fatigate, or perchance oppressed. And therefore Tulli, who uneth founde euer any tyme vacaunt from studie, permitteth in his firste boke of offices that

men maye use play and disporte, yet nat withstandinge in suche wyse as they do use slepe and other maner of quiete, whan they haue sufficiently disposed ernest maters and of waighty importaunce.

Nowe by cause there is no passe tyme to be compared to that, wherin may be founden both recreation and meditation of vertue, I haue amonge all honest passe times, wherin is exercise of the body, noted daunsinge to be of an excellent utilitie, comprehendinge in it wonderfull figures, or, as the grekes do calle them, Ideae, of vertues and noble qualities, and specially of the commodiouse vertue called prudence, whom Tulli defineth to be the knowlege of thinges whiche oughte to be desired and folowed, and also of them whiche ought to be fledde from or exchewed. And it is named of Aristotel the mother of vertues; of other philosophers it is called the capitayne or maistres of vertues; of some the house wyfe, for as moche as by her diligence she doth inuestigate and prepare places apt and conuenient, where other vertues shall execute their powers or offices. Wherefore, as Salomon saithe, like as in water be shewed the visages of them that beholde it, so unto men that be prudent the secretes of mennes hartes be openly discouered. This vertue beinge so commodiouse to man, and, as it were, the porche of the noble palaice of mannes reason, wherby all other vertues shall entre, it semeth to me right expedient, that as sone as oportunitie may be founden, a childe or yonge man be therto induced. And by cause that the studie of vertue is tediousse for the more parte to them that do florisse in yonge yeres, I haue deuised howe in the fourme of daunsinge, nowe late used in this realme amonge gentlemen, the hole description of this vertue prudence maybe founden out and well perceyued, as well by the dausers as by them whiche standinge by, wyl be diligent beholders and markers, hauyng first myne instruction suerly grauen in the table of their remembrance. Wherefore all they that haue their courage stered towarde very honour or perfecte nobilitie, let them approche to this passe tyme, and either them selves prepare them to daunse, or els at the leste way beholde with watching eien other that can daunce truely, kepyng iuste measure and tyme. But to the understanding of this instruction, they must marke well the sondry motions and measures, which in true fourme of daunsing is to be specially obserued.

The first meuing in euery daunse is called honour, whiche is a reuerent inclination or curtaisie, with a longe deliberation or pause, and is but one motion, comprehendinge the tyme of thre other motions, or setting forth of the foote. By that may be signified that at the begynning of all our actes, we shulde do due honour to god, whiche is the roote of prudence; whiche honour is compacte of these thre thinges, feare, loue, and reuerence. And that in the begynnynge of al thinges we shulde aduysedly, with some tracte of tyme, beholde and foresee the successe of our entrepryse.

By the seconde motion, whiche is two in nombre, may be signified celeritie and slownesse: whiche two, all be it they seme to discorde in their effectes and naturall proprietes: and therefore they may be well resembled to the braule in daunsynge (for in

our englyshe tonge we say men do braule, whan betwene them is altercation in wordis), yet of them two springeth an excellent vertue where unto we lacke a name in englyshe.

Wherefore I am constrained to usurpe a latine worde, callyng it Maturitie: whiche worde, though it be strange and darke, yet by declaring the vertue in a few mo wordes, the name ones brought in custome, shall be facile to understande as other wordes late comen out of Italy and Fraunce, and made denyzens amonge us.

Maturitie is a mean betwene two extremities, wherin nothyng lacketh or excedeth, and is in such astate that it may neyther encrease nor minyssh without losinge the denomination of Maturitie. The grekes in a prouerbe do expresse it proprely in two wordes, whiche I can none other wyse interprete in englysh, but spede the slowly.

Also of this worde Maturitie, sprange a noble and precieuse sentence, recyted by Salust in the battayle agayn Cataline, whiche is in this maner or lyke, Consulte before thou enterprise any thinge, and after thou hast taken counsayle, it is expedient to do it maturely.

Maturum in latyn maye be enterpretid ripe or redy, as fruite whan it is ripe, it is at the very poynte to be gathered and eaten. And euery other thyng, whan it is redye, it is at the instante after to be occupied. Therefore that worde maturitie, is translated to the actis of man, that whan they be done with suche moderation, that nothing in the doinge may be sene superfluous or indigent, we may saye, that they be maturely doone: reseruyng the wordes rype and redy to frute and other thinges separte from affaires, as we haue nowe in usage. And this do I nowe remembre for the necessary .augmentation of our langage.

In the excellent and most noble emperour Octauias Augustus, in whom reygned all nobilitie, nothyng is more commended than that he had frequently in his mouthe this worde Matura, do maturerly. As he shulde haue saide, do neyther to moche ne to litle, to soone ne to late, to swyftely nor slowly, but in due tyme and measure.

Nowe I trust I haue sufficiently expounde the vertue called Maturitie, whiche is the meane or mediocritie betwene slouth and celeritie, comunely called spedinesse; and so haue I declared what utilitie may be taken of a braule in daunsinge.

XXVI. Of other exercises, whiche if they be moderately used, be to euery astate of man expedient.

I HAUE showed howe huntyng and daunsing may be in the nombre of commendable exercises, and passe tymes, nat repugnant to vertue. And undoubted it were moche better to be occupied in honest recreation than to do nothyng. For it is saide of a noble autour, In doinge nothyng men lerne to do iuel; and Ouidius the poete saith

If thou flee idleness Cupide bath no myghte;
His bowe lyeth broken, his fire hath no lyghte.

It is nat onely called idlennes, wherin the body or minde cesseth from labour, but specially idlennes is an omission of al honest exercise. The other may be better called a vacacion from seriouse businesse, whiche was some tyme embraced of wise men and vertuous, It is writen to the praise of Xerxes kynge of Persia, that in tyme vacaunt from the affaires of his realme, he with his owne handes hadde planted innumerable trees, whiche longe or he died brought fourth abundance of frute; and for the craftie and dilectable ordre in the setting of them, it was to al men beholding the princes industrie, exceding maruailous.

But who abhorreth nat the historie of Serdanapalus, kynge of the same realme? whiche hauynge in detestation all princely affaires, and leuyng all company of men, enclosed hym selfe in chambers with a great multitude of concubynes. And for that he wolde seme to be some time occupied, or els that wanton pleasures and quietnesse became to hym tedious, he was founde by one of his lordes in a womans atyre, spynnyng in a distafe amonge persones defamed; whiche knowen abrode, was to the people so odious, that finally by them he was burned, with all the place wherto he fledde for his refuge. And I suppose there is nat a more playne figure of idlennesse than playnge at dise. For besides that, that therin is no maner of exercise of the body or mynde, they whiche do playe therat must seme to haue no portion of witte or kunnyng, if they will be called faire plaiars, or in some company auoide the stabbe of a dagger, if they be taken with any crafty conueiaunce. And by cause alwaye wisdomme is therin suspected, there is seldome any playnge at dise, but therat is vehement chidyng and braulyng, horrible othes, cruell, and some tyme mortall, men acis. I omitte strokes, whiche nowe and than do happen often tymes betwene bretherne and most dere frendes, if fortune brynge alwaye to one man iuell chaunces, whiche maketh the playe of the other suspected. O why shulde that be called a playe, whiche is compacte of malice and robry? Undoubtedly they that write of the firste inuentions of thinges, haue good cause to suppose Lucifer, prince of deuilles, to be the first inuentour of dise playnge, and helle the place where it was founden, although some do write that it was first inuented by Attalus. For what better allectiue coulde Lucifer devise to allure or bringe men pleasauntly in to damnable seruitude, than to purpose to them in fourme of a playe, his principall tresory; wherin the more parte of synne is contained, and all goodnesse and vertue confounded? The firste occasion to playe is tediousnes of vertuou occupation. Immediately succedeth couaiting of an other mans goodes, whiche they calle playnge; therto. is annexed auarice and strait kepyng, whiche they call wynnynge; sone after cometh sweryng in rentyng the membres of god, whiche they name noblenesse, (for they wyll say he that swereth depe, swereth like a lorde); than folowethe furye or rage, whiche they calle courage; amonge them cometh inordinate watche, whiche they name paynfulnesse; he bringethe in glotonie, and that is good fellowshippe; and after cometh slepe superfluous, called amonge them naturall reste; and he some tyme bringeth in lechery, whiche is nowe named daliance. The name of this Tresorie is verily idlennesse, the dore wherof is lefte wyde open to dise plaiars; but if

they happe to bringe in their company, lerninge, vertuose busines, liberalitie, pacience, charitie, temperance, good diete, or shamefastnes, they muste leue them without the gates. For Euill custome. which is the porter, will nat suffre them to entre.

Alas what pitie is it that any christen man shulde by wanton company be trayned, I will no more saye in to this Treasorie, but in to this lothesome dungeon where he shal lye fetored in giues of ignorance, and bounden with the stronge chayne of obstinacie, harde to be losed but by grace? The most noble emperour Octavius Augustus, who hath amonge writers in diuers of his actes an honorable remembraunce, only for playing at dise and that but seldome, sustaineth note of reproche. The lacedemones sent an ambassade to the citie of Corinthe, to haue with them aliaunce; but whan the ambassadours founde the princes and counsailours playeng at dyse, they departed without employtinge their message, sayeng that they wolde nat maculate the honour of their people with suche a reproche, to be sayde that they had made aliaunce with disars.

Also to Demetrius the kynge of Parthians sent golden dise in the rebuke of his litenesse.

Euerything is to be estemed after his value. But who hering a man, whom he knoweth nat, to be called a disar, anone supposeth him nat to be of light credence, dissolute, vayne, and remisse? Who almoste trusteth his brother, whom he knoweth a dise player? Ye among themselves they laugh, whan they perceyue or here any doctrine or vertuose worde procede from any of their companyons, thynking that it becommeth nat his persone, moche more whan he dothe any thing with deuotion or wisdom. Howe many gentilmen, howe many marchauntes, haue in this damnable passe tyme consumed their substaunce, as well by their owne labours as by their parentes, with great studie and painfull trauaille in a longe tyme acquired, and fynished their lyfes in dette and penurie? Howe many goodly and bolde yemen hath it brought unto thefte, wherby they haue presented the course of nature, and dyed by the ordre of lawes miserably? These be the frutes and reuenues of that diuyllyshe marchandise, besyde, the fynall rewarde, whiche is more terrible; the reporte wherof I leaue to diuines, suche as fere nat to showe their lerninges, or fille nat their mouthes so full with swete meates, or benefices that their tonges be nat let to speake trouthe; for that is their duetie and office, excepte I with many other be moche disceyued.

Playing at cardes and tables is some what more tollerable, only for is moche as therin wytte is more used, and lasse truste is in fortune, all be hit therin is neither laudable study nor exercise. But yet men delitinge in vertue mought with cardes and tables deuyse games, where in moughte be moche solace, and also study commodiouse; as deuising a bataile, or contention betwene vertue and vice, or other like pleasaunt and honest inuention.

The chesse, of all games wherin is no bodily exercise, is mooste to be commended; for therin is right subtile engine, wherby the wytte is made more sharpe and remembrance quickened. And it is the more commendable and also commodiouse if the players haue

radde the moralization of the chesse, and whan they playe do thinke upon hit; whiche boke be in englisshe. But they be very scarce, by cause fewe men do seeke in plaies for vertue or wisdom.

XXVII. That shotyng in a longe bowe is Principall of all other exercises.

TULLI saithe in his firste boke of Officis, we be nat to that intent brought uppe by Nature, that we shuld seme to be made to playe and disporte, but rather to grauitie, and studies of more estimation. Wherefore it is writen of Alexander, emperour of Rome, for his grauitie called Seuerus, that in his chyldehode, and before he was taught the letters of greke or latine, he neuer exercised any other play or game, but only one, where in was a similitude of iustice, and therefore it was called in latine, Ad Iudices, whiche is in englisshe to the iuges. But the forme therof is nat expressed by the sayde autor, nor none other that I haue yet radde; wherefore I wyll repaire againe to the residue of honest exercise.

And for as moche as Galene, in his seconde boke of the preseruacion of helth, declareth to be in them these qualities or diuersities, that is to say, that some be done with extendyng of myght, and as hit were violently, and that is called valiaunt exercise; some with swyfte or hasty motion, other with strength and celerite, and that maye be called vehement. The particular kyndes of euery of them he describeth, whiche were to longe here to be rehersed.

But in as moche as he also saithe, that he that is of good astate in his body, ought to knowe the power and effecte of euery exercise, but he nedethe nat to practise any other but that whiche is moderate and meane betwene euery extremite; I wil now brefely declare in what exercise nowe in custome amonge us, maye be mooste founde of that mediocritie, and maye be augmented or mynysshed at the pleasure of hym that dothe exercise, without therby appairinge any part of dilectation or commodite therof.

And in myn oppinion none may be compared with shootyng in the longe bowe, and that for so ndry utilities that come therof, wherin it incomparably excelleth all other exercise. For in drawyng of a bowe, easie and congruent to his strength, he that shoteth dothe moderately exercise his armes, and the ouer parte of his body; and if his bowe be bygger, he must adde to more strength; wherin is no lasse valiaunt exercise than in any other wherof Galene writeth.

In shootyng at buttes, or brode arowe markes, is a mediocritie of exercise of the lower partes of the body and legges, by goyng a litle distaunce a mesurable pase.

At rouers or prickes, it is at his pleasure that shoteth, howe faste or softly he listeth to go. And yet is the praise of the shooter neither more ne lasse, for as farre or nighe the marke is his arowe, whan he goethe softly, as whan he runneth. Tenese, seldome used, and for a litle space, is a good exercise for yonge men, but it is more violent than shoting, by

reason that two men do play. Wherefore neither of them is at his owne libertie to measure the exercise. For if the one stryke the balle harde, the other that intendeth to receyue him, is than constrained to use semblable violence, if he wyll retourne the balle from whens it came to him. If it trille fast on the grounde, and he entendeth to stoppe, or if it rebounde a great distaunce from hym, and he wolde eftesones retourne it, he can nat than kepe any measure in swiftnesse of mocion.

Some men wolde say, that in mediocritie, whiche I haue so moche praised in shootyng, why shulde nat boulyng, claishe, pynnes, and koytyng be as moche commended? Verily as for two the laste, be to be utterly abiected of al noble men, in like wise foote balle, wherin is nothings but beastly furie and exstreme violence; wherof procedeth hurte, and consequently rancour and malice do remaine with them that be wounded; wherfore it is to be put in perpetuall silence. In clashe is employed to litle strength; in boulyng often times to moche; wherby the sinewes be to moche strayned, and the vaines to moche chafed. Wherof often tymes is sene to ensue ache, or the decreas of strength or agilitie in the armes: where, in shotyng, if the shooter use the strength of his bowe within his owne tiller, he shal neuer be therwith griued or made more feble.

Also in shootyng is a double utilitie, wherin it excelleth all other exercises and games incomparably. The one is that it is, and alway hath ben, the moste excellent artillerie for warres, wherby this realme of Englande hath bene nat only best defended from outwarde hostilitie, but also in other regions a fewe englisse archers haue ben seene to preuayle agayne. people innumerable, also wonne inpreignable cities and stronge holdes, and kepte them in the myddes of the strength of their enemies. This is the feate, wherby englisse men haue ben moste dradde and had in estimation with outwarde princes, as well enemies as alies. And the commoditie therof hath bene approued as ferre as Hierusalem; as it shall appiere in the liues of Richarde the firste, and Edwarde the firste, kynges of englande, who made seuerall iournayes to recouer that holy citie of Hierusalem in to the possession of christen men, and achieued them honorablye, the rather by the powar of this feate of shootyng.

The premisses considered, O what cause of reproche shall the decaye of archers be to us nowe liuyng? Ye what irrecuperable damage either to us or them in whose time nede of semblable defence shall happen? Whiche decaye, though we all redy perceiue, feare, and lament, and for the restauryng therof cesse nat to make ordinances, good lawes, and statutes, yet who effectually puttethe his hande to continual execution of the same lawes and prouisions? or beholdyng them dayly broken, wynketh nat at the offendours? O mercifull god, howe longe shall we be mockers of our selves? Howe longe shall we skorne at our one calamitie? whiche, bothe with the eien of our mynde, and also our bodily eien, we se dayly imminent, by neglectyng our publike weale, and contemnyng the due execution of lawes and ordinaunces. But I shall herof more speake in an other place; and retourne nowe to the seconde utilitie founde in shotyng in the longe bowe, whiche is

killyng of deere, wilde foule, and other game, wherin is bothe profite and pleasure aboute any other artillery.

And verily I suppose that before crosse bowes and hand gunnes were brought into this realme, by the sleighte of our enemies, to thentent to destroye the noble defence of archery, continuell use of shotynge in the longe bowe made the feate so perfecte and exacte amonge englishe men, that they than as surely and soone killed suche game, whiche they listed to haue, as they now can do with the crosse bowe or gunne, and more expeditely, and with lasse labour they dyd it. For beinge therin industrious, they kylled their game further from them (if they shott a great strength) than they can with a crossebowe, excepte it be of suche waighte, that the arme shall repente the bearyng therof twentie yeres after. More ouer in the longe bowe may be shotte mo arowes, and in lasse time, ne by the breakynge therof ensueth so moche harme as by the breakynge of the crossebowe. Besides that all tymes in bendynge, the crossebowe is in perile of breakyng.

But this suffiseth for the declaration of shootyng, wherby it is sufficiently proued that it incomparably excelleth all other exercise, passetyme, or solace. And hereat I conclude to write of exercise, whiche appertaineth as well to princis and noble men, as to all other by their example, whiche determine to passe furth their liues in vertue and honestie. And hereafter, with the assistance of god, unto whom I rendre this myn account (for the talent I haue of hym receiued), I purpose to write of the principall and (as I mought say) the particuler studie and affaires of him, that by the prouidence of god, is called to the mooste difficulte cure of a publike weale.