

Mulcaster's "Elementarie"

by
Richard Mulcaster

Table of Contents

- **THE FIRST PART OF THE ELEMENTARIE.**
 - Why I begin at the elementarie, and wherein it consisteth.
 - That this fiue branched Elementarie is warranted by generall autoritie of all the grauest writers, and all the best common weals.
 - The opinion of the best writers concerning the choice of wits fit for learning.
 - That this Elementarie and the profitablenesse thereof is confirmed by great reason, and most eident proufs.
 - That this Elementarie seasoneth the young mindes with the verie best, and swetest liquor.
 - That this Elementarie maketh the childe most capable of most commendable qualities.
 - That this Elementarie resembleth natur, both in number of abilities and in maner of proceeding.
 - That this Elementarie riddeth the course of the after learning from all difficultie and hardnesse.
 - That this Elementarie by auoiding of ignorance auoideth all misliking
 - That the entrie to language and the iudgement thereof by grammer is the end of the Elementarie.
 - The generall platform and method of the hole Elementarie.
 - The method which the learned tungs vsed in the finding out of their own right writing.
 - That the English tung hath in it self sufficient matter to work her own artificiall direction, for the right writing thereof.
 - An answer to som pretended imperfections in the writing of our tung.
 - What right in writing is, and of what force consent is in voluntarie inuentions.
 - The seuen means to find out, and ascertain the right writing of English.
 - Generall rule, wherein the natur, and force of euerie particular letter is examined.
 - Of proportion.
 - Of composition.
 - Of Deriuation.
 - Of Distinction.
 - Of Enfranchisement

- **Of Prerogatiue**
 - **The use of the generall table.**
 - **THE GENERALL TABLE.**
 - **A**
 - **B**
 - **C**
 - **D**
 - **E**
 - **F**
 - **G**
 - **H**
 - **I**
 - **K**
 - **L**
 - **M**
 - **N**
 - **O**
 - **P**
 - **Q**
 - **R**
 - **S**
 - **T**
 - **V**
 - **W**
 - **X**
 - **Y**
 - **Z**
 - **The conclusion of this treatis concerning the right writing of our English tung.**
 - **Of the natur of an Elementarie institution.**
 - **THE PERORATION**
 - *An aduertisement for the print*
-
-

**THE FIRST PART OF THE ELEMENTARIE WHICH ENTREATETH
CHIEFLIE OF THE right writing of our English tung,**
by
Richard Mulcaster

1582

THE FIRST PART OF THE ELEMENTARIE.

Why I begin at the elementarie, and wherein it consisteth.

Page 1

There be two causes, which moue me to the penning of this Elementarie, whereof the one is mine own promis, the other is the argument it self. The argument it self persuades me to the penning thereof, bycause it is so fit for the training vp of childern, as nothing can be fitter: and the stream of discourse in my former book, which I name Positions, did carie me on to promis it, and binds me to perform it. But for the better linking of this book to that, seing this is nothing else, but the performing of one pece, which I promised in that, I must needs shortlie run ouer the main branches of that, ear I enter into this. The matter of that book consisteth chefelie in two generall points, the one proper, the other proceeding. I call that argument proper, which is the naturall subiect of that same book, & being once handled there desires no further speche in any other treatis. I call that proceeding which being but named there as a thing most necessarie to som further end, requireth more handling, then it hath there, to be better fitted for so profitable an end. Of the first sort, which is the proper inhabitant of that same book, and to be enquired for there, all those discourses be, which concern the teacher,

Page 2

or the learners person, which concern the place to teach or learn in, which concern the time, both when to begin, & how long to continew, and such other circumstances, which being once entreated of, discharge my pen from dealing with them further, tho thei do not discharge the magistrates of my countrie, from heding of them better. Bycause theie be verie full of profit, tho somewhat hard of performance, thorough those naturall difficulties, which professe enimitie to all good things, and would shoulder them out, for taking anie place, either at their first planting, when theie ar to be receiued, or vpon default, when theie ar to be redressed. Good things grow on verie hardlie at their first planting, bycause that profit, which theie promis at their entrie, hath not yet bene proued, and therefor wanteth the commendation of triall, which is the verie best mean to enforce persuasion: and their pretence to be profitable, vpon som probabilitie in sequele, is a great inducement in dede, but to those peple, which can forese ear theie fele, but of small importance to them, which cannot se till theie fele. Good things finde hard footing, when theie ar to be reformed after a corruption in vse, bycause of that enormitie which is in possession, and vsurpeth on their place, which hauing strengthened it self by all circumstances, that can moue retaining, and with all difficulties, that can dissuade alteration, fighteth sore for it self, and hard against redresse, thorough the generall assistance of a preiudicate opinion in those mens heds, which might further the redresse. Which preiudice in opinion being grounded vpon contentment with the acquainted euill,

& loth to enter danger for a change of som truble, so bewitcheth the reason of the parties seduced, as drink doth that fellow, which will rather ly in a ditch all night & call for more clothes when he feleth more cold, and bid put out the candle, when he seith the moon shine, then he will either be persuaded, that he is drunk at all, or else be entreated to get vp & go home: Tho yet at the last som of his wise frinds forseing the danger of som sicknesse like to follow, if he ly there long, get him home perforce. Such a strength is error of being bakt with long ease, which brings ignorance aslepe: and with securitie in persuasion, which neuer brede but ill.

Page 3

Howbeit for that book, and those persuasions, I must praie my good cuntrimen, to think vpon them well, euen for their own sakes. It is the general good that hath enforced me to that particular wish. Neither do I repent my self for the wishing therof, tho the speding be far of: as I am also most redie with all pacience to digest all such difficulties, all such thwartings, all such tungstings, as that kinde of wish, being frutelesse for the time, vseth to bring with it, to chek and choke a writer. for I fear not in the end, but that the extremitie of som euill, tho not the excellencie of som good will enforce a reformation by them, which haue power and autoritie to redresse. At which time my labour shall find frute, tho my self be not found: and my wish shall take effect, tho my self be no partaker. The old man planteth with the one foot in his graue, whose honest labour, tho it yeild himself no frute, sauing the bare hope to profit his posteritie, yet God doth so prosper, as the effect followeth, tho he be not to vse it. And the natur of euills, not naturallie euill, which will neuer be better, but euill by abuse, which right vse will better, is so loth to be amended, and so long ear it harken to the voice of redresse, as the first attempt to haue som redresse, the partie attempter is more wondred at for the wish, then esteemed of as wise. *Homer* the great Greke poët deuiseth a monster, which he nameth Até, and giueth her for surname the Ladie of harm, with whom he ioyns in fellowship thre other staid matrones, which he calleth Litæ, and the Ladies of redresse, after harms be receiued. This Até, saith he, is so swift of wing, so strong of bodie, so stirring to do il, as she flyes far before, & harmeth where she lighteth. But the thre good Ladies, being halt & lame, old and crooked, not a step without a staf, cannot foot it so fast, as their fellow can fly, wherevpon it falleth out, that harms be soon caught, but healed at leisur, when the old creping Ladies come to present a plaster, as theie will com at last, tho it be verie long first. This hope haue we wishers, tho we waite long for it. And that good God who made all these things, which we so mar, as he promiseth a renewing, so is he able to perform it, whose pacience in our misses we must follow in our mends. Thus much concerning those arguments, which ar proper to my book, that I name

Page 4

Positions. The other kinde of matter, which is begon in that book, tho not ended there, is such as laieth open, what things ar to be followed in the course of learning, and what I my self do promis to do for the auancement thereof. Those things, which concern the course and training vp to learning, laie their first groundwork in the young infants. For whom it is there considered both how to frame their tender wits for the matter of their learning, and how to train their weak bodies for the maintenance of their health. For the preseruing of their helth, there be thre speciall things noted there, as most necessarie thereunto, small diet, thin apparell, much exercise. Of the which thre I recommend two, their apparell, and their diet, to the parents care, as most proper to their charge, bycause theie concern home most: the third, which is exercise, I handle there at full, both

bycause it is a seuerall branch from the manner of learning, and therefor requireth a seuerall treatise: and also bycause I would haue that book to haue somewhat worth the seking, euen for present necessitie, besides those discourses of the generall accidents, that belong to learning, which is the verie subiect of those Positions. For the matter of their learning, that is there deuided into two parts, the one whereof is knowledge, to encrease vnderstanding, the other is behauiour to enlarge vertew. As for behauiour the precept and teaching thereof is reserued to the matter, whose profession smels of iudgement, and giues abilitie to direct: but the chefe performance & practising there of is committed vnto parents, as of nearest care & most certain autoritie ouer their own children. For the moning childe hath verie manie waies to shift from his teacher, vpon verie many small and verie light occasions, God he knoweth: but he hath no mean at all to shake of his parents, without losse of his liuing. Wherfor as often change doth weaken autoritie in masters at will, so necessarie obedience doth strengthen autoritie in parents perforce, and thereby charge them with their childrens maners. And yet euen that tiklish obedience, which masters haue, which is roming still, and neuer but remouing dischargeth not them, so far furth, as their commandment will reach. As for knowledge, whereby to encrease the childes vnderstanding,

Page 5

that is assigned to the teacher alone, as proper to his office without participation of anie parent, tho a wise and a learned parent be the verie best part of the verie best teacher. Now both to help parents in their vertewous performance, and to assist teachers in their learned direction, that both deliuerie in the one maie procede with order, and receit in the other, maie profit with delite, I profered my seruice in generall to them all, but first of them all to the elementarie teacher and his tall scholer, as whose labour doth first call for aid, to whom I promised this Elementarie institution, wherein I entend to handle all those things which young children are to learn of right, and maie learn at ease, if their parents will be carefull, a litle more then ordinarie. The thinges be fiue in number, infinite in vse, principles in place, and these in name, *reading, writing, drawing, singing,* and *playing*. Why & wherfor these fiue be so profitable and so fit for this place, it shall appear hereafter, when their vse shall com in question. In the mean while this is most trew, that in the right course of best education to learning and knowledge, all these, & onelie these be Elementarie principles, and most necessarie to be delt with all. Whatsoeuer else besides these is required in that age, either to strengthen their bodies, or to quiken their wits, that is rather incident to exercise for helth, then to Elementarie for knowledge. Thus I haue shewed both why I begin at the Elementarie, and wherein it consisteth.

That this fiue branched Elementarie is warranted by generall autoritie of all the grauest writers, and all the best common weals.

IN persuading & admitting euen the verie best things, there be two other points, besides the pretended goodnesse in the thing, which theie haue still in eie, that ar to be persuaded. Whereof the one is, what countenance he carieth, which is the persuader, and what mean he vseth to work his persuasion. For both the thing, which is in question, must take shew of some good, ear it will be receiued: and the partie that

Page 6

persuadeth, must be of good credit, if he think to be beleued: and the mean whereby his persuasion must take place, must be stronglie appointed with the best kinde of proufs, both for autoritie in persons, and probabilitie in things. For who will allow, but where there is a why? or who will hear him, which is, he knoweth not who? or what force can that haue to procure it self place, which neither wise man praiseth, nor wise reason proueth? That this fiue branched Elementarie, which I seke to persuade, is verie profitable and good, there be manie priuat presumptions in our common experience, besides the generall proufs, which shal follow hereafter. First, bycause the most of these principles be in vse with vs already, tho not with all persons, yet sure in all places, where the liking of these things, and the abilitie to bear charge do concur in parents. Secondly, bycause euen those which haue them not, yet do wish theie had them, when theie fall in thinking of them, vpon som either pleasant or profitable object, which theie finde wrought by them: tho vpon so priuat respect either to sparing or to precise, some kinde of people either care not forgetting them at first, or for wishing them at last, least theie might seme to condemn their own selues, if theie did wish for that, which theie wold not once, as contemning that of passion, which theie allow of in iudgement. Besides these two, there be a number mo, which our dailie experience doth bring furth, whereby the goodnesse of this argument, is euidentlie confirmed. And maie it not seme likelie to anie resonable censur, that I my self wold not so force them on publiklie, if theie were not in dede excedinglie well warranted, with more then mine own autoritie? For who am I to persuade the liking of so full an Elementarie, not allowed of the most, neither tried of the best? A simple teacher. And yet that teaching name is not plane nothing, in a matter of school. A mean companion. That is a great somthing, where the persuaders countenance, is to carie awaie the thing. Nay a newfangle. That is very odious, where the old currant will not lightlie be changed, and the opinion of right hath both the countenance of the best, and contentment of the most, wherevpon to make staie. To me it maie be replied, you medle in this matter alone, you do but

Page 7

truble your self: you can not turn the course, which is ordinarie & old, and therefore verie strong for you to striue against: this thing which you commend is not euerie mans ware: it will not be compased: do you let it alone: if you will nedes write, turn your pen to other matters, which the state will better like of: which this time will soon allow: which you maie persuade with credit, if theie be new, and sutable: or confirm with prase, if theie be old, and nede the file. If these and such obiections were not allwaie ordinarie euen to euerie one, in all attempts of turning, either from the ill to good, or from the good to better, I wold answer them with care, but now I nede not, bycause to win a resolute good, he that wisheth to haue it must think to wrastle for it, both with words and writing, against corruption of time, against the alonenesse of attempt, against the preiudice of parties, against the difficulties of performance, & whatsoever else. Neither must he be discouraged with anie ordinarie thwarting, which is a thing well known to well trauelled students, and of least account where it is best known, how fearfull a thing soeuer it seme to weak fantasies, by crossing of corruption to striue against the stream. For both the stream will turn, when a stronger tide returns, and if there be no tide, yet an vntired trauell will still on against it, vntill he be aboue it. And more honorable it were for som one or som few to be hasard their own credit and estimation for the time in fauour of such a thing, as theie know to be of credit, tho not in account, then by to timorous a conceit, to sore afraid of a popular opinion, not alwaie the soundest, tho most of most swinge, to leaue excellent arguments either destitute of defence, if theie be pleaded against, or defeated of deliuerie, if theie fortun to be cald

for. For maie it not fall out, that such a thing, as this is, maie be cald for hereafter, tho presentlie not cared for thorough som other occasion, which hath the rudder in hand? I had therefor rather that it were redie then, to help when it were wisht for, then for fear of misliking at the first setting furth, to defraud the posteritie of a thing so passing good. And what if the want of conuenient books, appropriate to persons, applied to things, apt for each purpos, both hath bene, and be the hinderer of such helps,

Page 8

which would be ventered on, if men had such volums? And in good sooth, I know not anie book in this Elementarie kinde so thoroughlie fitted for such a purpos, as I hope this shall proue. What there be in other kindes I will then shew mine opinion, when I com to their placing. But for this present, bycause there maie be such counterbufs, as I haue said before, against my countenance in this persuasion, notwithstanding the good, which is more then half confessed to be in the thing, I haue therefor by waie of mean to work persuasion, fenced my hole choice in all these principles, with the best autoritie of most allowed writers, who commend the vse of them in one hole traine, and with the greatest weight of most apparent reasons, which maie persuade vs thoroughlie to entertain them so, as their desert is worthie, and as their worthinesse deserues. Which two proufs, I thinke maie verie well persuade anie reasonable man, both to beleue me, and to embrace them. But will ye hear the writers them selues speak? theie shall not nede to be many bycause the testimonie of a few is sufficient enough, where the truth of a thing is called in question, and those few in that kinde be held for most trew, the kinde it selfe being such as concerneth not religion, but onelie common policie, tho the policie be but simple, where the religion is but small. Besides this all such writers as saie the same with them afte their time, be but quilts of that cundit, whereof theie ar the head: or if theie were before them, theie are so confirmed by them, as the second confirmeres be of more estimation then the verie first founders, both for their owne valew, for the credit of their countries, and the euidence of their time. For when theie liued, there were so great broods of most learned men, as would not haue let them go vncontrolled, if theie had missed the cussion. Therefore I must nedes think, that theie did not misse, and so much the rather, bycause theie name all the principles, which argeweth aduise: & shew, for whom theie fit, which proueth a good forecast. Whereby theie direct vs also not onlie in the choice of matter to learn, but also in the choice of wits fit to learn. First of all Plato a man in these arguments verie well thought of among those that be learned examining of purpos what things be nedefull for the first education of young children, findeth out

Page 9

gymnastik for the bodie and Musik for the minde, where he constreweth Musik a great deall larger then we commonlie do, comprising vnder that name speche, and harmonie: and therewithall implicatiuelie he comprehendeth writing & reading for the benefit of speche, as singing and plaining for the vtterance of harmonie. A thing not gathered in him by me in natur of anie consequence, but vttered by himself, in the waie of his discourse. In the same place freing poetrie from fabulous and vnsemelie arguments, and pictur from wanton & lasciuious resemblances, which he fineth both he refuseth neither: but as by clensing poetrie he proueth grammer to be but an *Elementarie* principle, so by clearing picture, he proues drawing to be another. Whereunto he might be the sooner moued, bycause *Pamphilus* the Macedonian, master to the famous *Apelles* about the same time procured throughout al Grece, that drawing should be held for the first degre of liberall science in the training vp of children, and that no bondman should be

admitted to vse the pencill. Wherevpon *Plinie* saith, that he neuer red of, neither yet euer saw anie excellent pece of work painted by a bondman, tho manie by wemen. It should also seme that *Aristotles* plane speche concerning drawing did take hold of that act procured by *Pamphilus*, who examining, as *Plato* did, in what things childern were to be trained vp, setteth down all the fiue principles by name and allegeth great reasons, why the minde is to be fashioned by them for learning, as the bodie is by gymnastik for exercise. He spendeth also the most part of the eight of his politiks to clear *Musick* from blame, and to proue it nedefull euen for bettering of maners besides vndouted pleasur. *Quintilian* also a Rhetorik master among the Romanes, and of no lesse account in his cuntrie then he was of cunning, and so esteemed of among vs, in the framing of his best orator, first nameth *writing* and *reading*, and with som earnest chalenge taketh vpon him the protection of *Musik*, whose two arms *singing* and *plaing* be. And in the same place vsing the same fauour to *Arithmetik* and *Geometrie*, which perfit the pen and pencill in *Apelles* his opinion, as the pen and pencill be their principles in common sense, he could

Page 10

not but allow the one, admitting the other, as *Plato* did before him not refusing where he fined. I will rest content with the assured credit of these thre onelie, as principall among all, whether philosophers, or other, whereof there is none, but he doth allow of those principles, which these thre appoint, and I haue chosen. Neither is there anie other of either valew or account, which handleth this argument of childerns foretrain, whether in Greke or Latin, whether of purpos or by passage, whether Christian or prophane writer, but he ioyneth with them and me herein, tho in som after learning, and fear of som misuse, theie sometime dissent, and wish rather that the principles were wanting then the perills should take place, which unwise peple seme to be subiect vnto, by dealing to far with them, a false slander to good principles, tho a iust reproche to ill peple. The best appointed common wealls also, in the best & most flourishing times for all kinde of learning embraced the same train, a thing as easie to be proued, by all the best writers, in most plane terms, if I thought it nede full, as it is roundlie said in these few words. For it is not my resolution to vse manie names, tho I know the men, saue in those cases, where I must haue som companie of known note, to satisfie som humors, or else seme my self to be of either none, or but of verie small account. Neither is it anie discredit for a Christian writer in cases of learning and education, such as these be, where Christianity maie furnish the matter, tho prophanism yeild the form, to follow the president of prophane common wealls, & to cite the testimonie of old philosophers, from whence we set the most part of our learning. Neither can anie Christian state, or anie relligious consideration tho neuer so precise, but think verie well of these Elementarie principles, which the panims do, allow if theie be aduisedlie considered, and not hedilie renounced, by either raptnesse in conceit, or rashnesse in iudgement, before theie be well weied. For the same principles of learning, & the same faculties being learned, did arm the Christians to ouerthrow, which armd the infidels to assail, as the learned diuines know to be most trew, by both the old greke writers, as *Iustine* the martir *Eusebius* the storier, and who not of that race? & by the old latin autors to, as *Lactanius* and *Austen*, and who but of that

Page 11

crew? whose names I wold not spare, if that were best for spede. And why not *Agar* beloued in obedience to hir mistresse, as banished for hir stomak? seing it pleased *Philo* to make fre *Sara* the type of right religion, & bond *Agar* the type of other leaning. For the ills which ar pretended to come by them which be the chefe, naie the onelie causes

why som honest but to credulous naturis do mislike som of them: the common wealls which shall admit them & the parties which wil learn them for their profit sake, must take hede therevnto, least a more perillous harm do chance to crepe in vnder the colour of profit: seing the falts wherewith theie ar charged procede not from the things as naturallie euill, but from the persons, as naturall abusers, euen of what so is best. Which point in waie of their iustification shalbe laid verie plane in the particular discourses of euerie principle. Well then, thus do all writers, thus do al estates, thus do all relligions esteeme of these principles for the number, & goodnesse thereof, for where allowance of number is, the allowance of their good is granted before hand.

The opinion of the best writers concerning the choice of wits fit for learning.

I Said before that the best writers did not onelie agre vpon the number of principles, but also did appoint for what kinde of wits it were most agreable to be trained vp in them. Of the principles I haue spoken sufficientlie: now let vs se, what their opinion is concerning the choice of wits. Which choice is a thing to be verie much thought on at all times, & in all places, but in these our daies, and this our cuntrie vpon speciall causes to be narrowlie looked vnto, as I haue said more then once, & that in places mo then one. For the consideration is weightier to whom ye commit learning, when ye haue found what to learn, then to find what to learn, before ye commit it. Bycause the best instrument wold allwaie be handled by the fittest person, & not by euerie one, that hath a fansie to handle it. The want of this choice while priuat liking, & not publik order giues learning hir student, doth cause more mischiefe, then the ground

Page 12

whereof is yet not found, tho the smart thereof be felt. And to saie the truth why is it a question, what wits be fittest to be set to learning, if there be no choice made, when the question is decided. The old writers declare the necessitie of this choice to be exceding great, euen in that theie themselues be so curious care full to finde out such wits, as ar to be trained that waie. Which their carefullnesse doth seme as it were to saie, what can anie thing, be it neuer so good auail the estate, for the which it should serue, if it be not committed vnto such persons, as be fit to execute? Which commission taking hir beginning in the young childe, for matters of learning, ought not good choice to go before, where such an effect is to follow? In ane vniust man doth not the commission of iustice wrong a number of people? In a rash captain doth not the charge ouer soldiers bring a number to their end? And to Philosophie (which is a generall name to all learning among the old writers) can there possiblie be anie greater dishonor saith *Plato*, then to be committed to bastard wits, and not of hir own kinde? Naie can there be anie greater plage to anie common weall, then to haue that mean, which is naturallie hir best and of most profit, if the person, which shall vse it, be well appointed, to proue to be her worst, and hir greatest hinderer, by either the no choice, or else the verie ill choice of that same person? Wherefor in the choice of wits allyed naturallie to learning, theie first consider the end, wherefor theie ar to serue, when theie ar once learned, & then their qualities, whereby theie ar proued to be fit for learning. In the end theie consider, whether he, that is learned to liue priuatlie to him self, or publiklie for others. For as those, which serue in publik function do turn their learning to publik vse, which is the naturall vse of all learning: so such as liue to themselues either for pleasur in their studie, or to auoid foren truble do turn their learning to a priuate ease, which is the

priuat abuse of a publik good. For the common weall is the measur of euerie mans being, which if anie one respect not, he is not to liue in it. If he be able to serue and do not, his choice condemns him: if infirmitie let his choice his infirmitie is his pardon: if he studie tho priuatlie to a publik end, his end is his warrant, tho his mean be mistaken. Wherein *Tullies* opinion semeth to be sounder then *Platoes* for the not

Page 13

learuing of philosophers to their priuat studie, if theie were fit to serue in anie publik roum. But I do take it that *Plato* ment the higher publik seruices, such as the chefe magistrates & hed officers be, which places he still reserueth to his chefe filosofers, and in the Monarchie he saueth euen the verie croun and principaltie for them. Which so great a charge in anie estate the filosofers did seke allwaie to auoid, as being either to troublesom, or to much subiect to the peples furie, chefelie in a popular gouernment, such as that of Athens was, where the most filosofers were. In the choice of these wits for this priuat end, bycause theie could not gesse aforehand, what their end wold be, theie vsed the same mean for their first train, and sitting of their wit, which theie did vse for the best, and the most publik end. In those which learn to that end, that theie maie be profitable in publik, and proue so in the end, theie chefelie consider the *principall* and *subaltern* magistrates. I call those magistrates *principall*, which ar not subiect to account of their gouernment by anie common order, tho in conscience and religion both towards God and men theie be euerie one subiect, as stewards by commission, whether theie be Emperours, Kings, or whatsoever prince of absolut soueraintie, not vassall to anie higher. I call those *subaltern* which ruling other yet ar subiect to other, as in a Monarchie all the mean and inferiour magistrates, and generallie as in anie estate those officers be, which be accountant for their doings. These magistrates be theie, whom all their precepts tend vnto, as the principall springs of most good or euill in anie estate. Bycause theie be the life & soul of their lawes for reward and punishment: the onelie president in all doings, to the common subiect, whether themselues be in principall roum, or but in subaltern. The principall magistrate is a great president as most profitable in good, so most perillous in ill: bycause his vertew, is the generall allurement, to resemble the like by, as his vice is the generall couert, for impunitie to offenders. The *subaltern* magistrates make a state verie lothsom by euill execution, as theie make it verie lightsom, by the contrarie dealing. Their own obedience towards their superiors is more then a lure to reclame the peple, bycause their obsequiousnesse to those that ar aboue them enforceth their vnder ones officiouslie

Page 14

to obay, both the chefe souerain, & also them themselues. And therefor in the choice of their chefe, where the chefe is of choice, theie be meruellous vigilant, and chuse most what for time, and not for perpetuitie, for fear of ill successe in a verie good choice, where assurance of time bredes securitie in time, and securitie no good. Likewise in these *subaltern* magistrates theie be no lesse carefull, bycause their places and functions concern euerie particular sinew, euerie particular vein, euerie particular arterie, naie euerie small filet, and finest string or strip in the hole bodie of anie comon weall. Here lieth their choice of their learned wits, bycause theie take learning to be a leading qualitie, and therefor beseming the place, if it be fitted in person. These theie will haue fed and cherished with best matter, from the first time that theie be able to take anie pains either for bodilie exercise, or for trauell in learning, vntill theie be able to serue that publik turn, wherevnto theie ar destinate, & wherefor theie were so trained by publik foresight. In these theie consider the maintenance of the state, & therefor in their

choice their chefe regard is, what wit is most fit in euerie kinde of state, bycause the like as it loueth the like best, so bycause of that loue it preferreth it most. Thus much concerning the end wherefor the choice is made. In the qualities which bewraie fitnessse for learning, theie haue regard to both the bodie and the minde. In the bodie theie require, that it be able for strength, and health to abide exercise the preseruer of them both: that it be of good proportion and correspondent to the minde for trauell in studie, & if it maie be, to haue it personable withall, bycause personableness is an allurement to obedience, a gracious deliuerer of anie inward vertew, & sometime was esteemed a thing most worthie of the principall feat. Was not *Saul* noted in his election to be king, to haue bene taller and more personable, then the rest of the peple? Did not *Thalestris* the *Amason* Quene half contemn *Alexander* the great: when she saw his person to be of not great shew, whose name was so renoumed, as the report therof did cause hir com to se him? Doth not *Euripides* saie & *Porphyrie* vpon his word, that a bodie of presence is best worthie to rule? In the minde theie consider first the means to conceiue well, and to kepe fast, and then those

Page 15

qualities, which be fittest for performance, when the habit is had. In conceiuing well, first theie require a sharpnesse of wit to perceiue soon, without taint of dulnesse or difficultie by hard learning: bycause wits shrink and recoill sooner, at a thing hard to learn thorough their own dulnesse, then theie do at anie labor in the greatest exercise. For in learning the burden is the mindes alone, in exercise the bodie bears part with the minde. Secondlie theie seke for an inuincible & laborious courage to go thorough with al paines. For without such a courage & that naturallie had, what wit could awaie with so much trauell of bodie, so much toill of minde, so much tiring of both in meditation & studie? Theie regard also a desire to be asking, and demanding of others, which be better learned, and a delite to resemble the best, & therefore to be praised: neuer to be idle, but euer well occupied, tho it be in plaie, so it be worthie praise. In the retaining of that, which theie haue conceiued theie require a fast memorie to kepe well, and a good foresight to continew it well, and by the same means, whereby theie first learned, with all those exercises which confirm memorie, & make waie to further knowledge. In both these qualities, to conceiue soon, & to kepe fast, theie vse to consider certain other signes which be ordinarie companions to anie toward wit, as to be naturallie well giuen, to be curteous in behaiour, & such of that sort, as *Quintilian* bids giue him that boy, which wilbe quikned with praise, which wilbe aloft with honor, which will wepe at a foill. This boy saith he must be fed with braueries, him cherishing will encourage, in him I fear no loytering. In stede of that weping at a foil *Xenophon* in the person of *Cyprus*, whom he deuiseth so perfit, as the best boy for a patern to bring vp, & the best price for a president to princes, semeth rather to like of laughing himself at himself, thereby neither to take laughter in the lookers on for anie kinde of mok: neither to lease anie courage, but furthwith to amend the thing, wherein he missed. Whereas weping might bewraie a pusillanimitie, and a faint of stomak. But *Quintilian* no dout ment, as if that weping can of an inward grefe, not quenching but kindling the natural courage, to burst out to the better. So *Liuius* saith that the hanging of the head, & the looking down of the Romane soldiers, when theie returned homeward

Page 16

after their foill at *Caudium*, where the gallous was their gate, tho theie went vnder it like gese, was no argument of corage vanquished & oppressed by so shamefull a despite, but of a suppressed choler & a boiling grefe, which longed for occasion, wherby to work

revenge, & was thoroughlie ashamed, till theie had changed the shame with their enimie for honor, & had died their swords in the deceiuers blood, their foil comming not thorough their own default, but by folie of their leaders. As for *Quintilianes* coking boy stil perching, still aspiring: such a pert conceit maie be good for his oratour, bycause he limits him no place, but it is hard for a subiect, whose humilitie is his honor. For the aspiring wit, which wilbe still a mounting, giues som euident suspition of a restlesse head, in anie kinde of state, least fit for a Monarchie, & lesse profitable to it self. Bycause desiring stil to be the best, if he misse, he moills other, if he hit, he harms himself, by insolence of thought, not content with a mediocritie, as to far beneath him, nether able to get much, as not fit for his humor, where the state is to distribut, as it thinks of the person, and not the person to receiue as he thinks of himself. In the generall learner I like that disposition best, which *Terence* doth attribut to young *Pamphilus* in his comedie called *Andria*: in whom I obserue two seuerall properties, the one for learning, the other for behaiour. For his learning he was neither to excellent to be enuyed, neither to mean to be contemned, but as not aboue all in anie thing, so not beneath all in anie: that much allowed mediocritie being the rule of his learning. In behaiour towards other he had acquainted himself to bear with all companies in most varietie of behaiour, to yeild himself to them in honestie of delite, contrarying none, contemning none, neuer bragging of his birth, neuer vinting of his welth. For certainlie in wits this moderate kinde is most contrarie to the worst. If anie one be to singular od, he is fit either for vales aboue all to be sent vp to heauen, as to good for the earth; or for vice beneath all to be wisht somewhere else, as the earth to good for him, as *Plato* dalieth with the like speche in the like case. But those mens chefe consideration in their chusing of wits is, what affection to learning the childe hath by natur. Bycause it is hard to haill against the stream, as it is wonderous easie to row

down with it. Finallie theie knit vp all their choice with this no fansie, tho a fable of *Platoes* Protagoras, that *Iupiter* sent *Mercurie* down into the world, to distribut learning and vertew among those of the world. In which his distribution he gaue learning to peple, according as theie were inclined by natur: but he gaue them vertew, which he deuided into a remorse to do ill, and a desire to do right, according to necessitie, which was to haue few men learned, as as theie were inclined, but to haue all men vertewous, as theie ought to be inclined. Bycause one learned man, as one physician, will help a great number: but it is necessarie for all men to be ashamed to do ill, and to be redie to do good. And with all, there saith *Iupiter* to *Mercurie* make this proclamation thoroughout the hole world, that theie furthwith kil him, as a disease in a state, who so euer is not capable of shame to do wrong, and will to do right. Whereby theie do mean, that there wold not be to manie brought vp vnto learning, where both natur restrains being not fit in most, and our vse doth not nede them, where some few will serue all. Which two considerations natur in most, & nede in all, be the chefe grounds of this choice for learning. But vertew & goodnesse be required in all, as necessarie for all in this our generall nede, & corruption of natur, whereby most be euill, whereas all should be good. But I haue said much allredie concerning this choice in diuerse places of my former book, which I call *Positions*, and speciallie in that title, which handleth the stripping of, of too manie bookmen. In the qualities that declare a wit verie likelie to perform well afterward, when learning is obtained, theie commonlie consider the honest disposition, and the parties zeall towards morall vertew, and ciuill societie euen for honesties sake, without hope of anie profit. Then theie mark next the foresight of conceit, which must be neither easie to be deceiued, nor soon to be remoued from a right

opinion, by either passion in themselves, or persuasion of others. And generally whatsoever vertue is like to bewraie both a good man, and a good subject, that they call to council in making of their choice, to have their learner make shew, both of capability, & keeping, in matters of learning, and of towardness, and constancy, in matters of living. In all these wits they still respect liberty

Page 18

and not bondage, ability and not poverty, to have learning liberal, where learners be no slaves, and the execution uncorrupt, where need is not to fast. Yet they do not exclude need in excellent natural wits, but they provide for their ability, that they be not subject to need. And though slaves be sometimes learned, yet learning is not slavish: neither when the parties demeaner doth procure his freedom, is learning manumitted, which was never bond. Which two reasons, for liberty, and need, the old wisdom, whereof I intreat now, must needs confesse, if ye look but to *Æsop* among slaves, & *Plato* among writers: whereof *Æsop* sought still for freedom against servility, & *Plato* for nature against mutable fortune, measuring not even princes by their place, but by their property, by natural power, and not by casual event. The cause why they think so much of ability is the respect of the people, which will obey best, where they be overtopped most: as the cause why they think so much of freedom is, for that slaves have no voice nor part in the state, being held but for cattle, though reasonable withall: whereas learning hath best voice in any estate, and therefore requireth the help of such an utterer, as is part of the state, and capable of best state. Thus much for both the number of the Elementary principles, and the choice of wits most fit for learning, according to the judgement of the eldest, and best writers.

That this Elementary and the profitableness thereof is confirmed by great reason, and most evident proofs.

AS for the reasons, which confirm the choice of the Elementary principles, I find them to be both many, and well appointed, & such, as move me to think, both that these five, and that not fewer than these five, neither any other than these five do make a perfect Elementary, and that a perfect Elementary is a most excellent thing, and so most excellent, as without the which, if it be not either any at all, or not such as this is, there will great defects ensue in yeares, which might be prevented in youth. For as the wise *Cato* being demanded what was the chiefe point, that did belong to husbandry, answered

Page 19

to feed well, & doubled the point. And the eloquent *Demosthenes* being demanded, what was the chiefe point that did belong to an orator, answered to gesture well, & doubled the point: so my self, though neither a *Cato* for wisdom, nor a *Demosthenes* for eloquence, yet am so resolved in this matter, as if I were demanded what I thought to be of chiefe force in the whole course, and matter of learning, I durst boldly answer a good Elementary, and double the point. *Cato* answered in that argument, wherewith he was acquainted, being a great husband, *Demosthenes* in that, wherefor he was esteemed, being a great orator. And why not I in that, which methinks I know being a long teacher? That *Cato* answered wisely, what better reason can you require, then the effect thereof in the cattle themselves, and the catlelike creatures, which being the husbandmans charge, and starving without stouer, defeat the ill feeder of his conceived stock. That *Demosthenes* his action was the soule of his orations, and assured the truth of his iudicial answer,

who is better witness than even *Æschines* his enemy? Who being banished his country, by the onely mean of *Demosthenes* his tongue, did confesse in his exile, that he was sore wounded with the force of his action, which gave life to his words, then with the strength of his words, that found work for his action. That this my opinion concerning the infinite commodity of a good and perfect Elementarie, is as true in the train to learning, as either *Cato* was in husbandrie, or *Demosthenes* his in oratorie, there be six speciall and principall causes, which by the greatnesse of their own good effects, do vnfallicly conclude, the excellent benefit thereof, even because each of the principles is so excellent good. All which concurring, & meeting in the generall end of the hole Elementarie, must needs import a meruellous treasure, to be in the hole, where euerie particular, which maketh vp that hole, doth proue to be so profitable. The six reasons which by their own priuate goodnesse confirm a generall profit in the main Elementarie be these. If the Elementarie do season the greene vessell with the sweetest liquor, and the vntrained minde with the holisomest humor, is the goodnesse thereof doubtfull, where the substance is so precious? If it make the childe most capable of most commendable qualities, which without it he

Page 20

could not aspire vnto, deserueth it not embracing, which makes so plain a waie to so excellent a thing? If it resemble nature in the multitude of hir abilities, and proceede so in teaching, as she doth in twarding, can the currant be but good, which followeth such a guide? If in place of hardnesse, it plant facilitie, doth it not help students to saile with a forewind, without fear of shipwrack, where all rocks be removed, that theie neede not to be feared, or so laid in sight, as theie maie easilie be auoided? If where there is now verie great misliking of manie good things, by mean of ignorance, which cannot conceiue them, it do cause allowance by the mean of knowledge, which of iudgement will allow them, is not learning much bound to it, for clearing hir from blemish? Naie, if within the Elementarie compass it comprehend also the entrie to language, and the grammer trauelell, which is the keie to all cunning, maie it not then well be said to be perfect in all points, which belong to ane Elementarie? seing in course of studie, where language doth end, there learning doth begin? and all that goeth before that, as in order it is a principle, so in nature it is Elementarie? Now that it is of such efficacie, for seasoning with the best, for conceiuing of the most, for resemblance of nature, for exile to hardnesse, for maim to misliking, for entrie to speche, it shalbe proued verie plainlie, and withall so, as no other Elementarie can possiblie compare with it. For as I am thoroughlie persuaded, that the first Elementarie, being well perfited is the onely furtherer to all kindes of learning: so am I likewise resolued, that this Elementarie, not deuised by me, tho reuiued by me, is the perfection of the Elementarie, and so consequentlie the chefe promoter of the after learning, which the effect will shew in prouf, as the reasons will in prouing. Which I therefor set down, as diligentlie as I can, that my good readers perceiuing thereby the profit of the thing, maie the sooner procure the effecting thereof, by subscribing to that, which theie see so well warranted.

That this Elementarie seasoneth the young mindes with the verie best, and sweetest liquor.

Page 21

OF those six reasons, whereby I take the great vse of this Elementarie to be vnfallicly confirmed, the first is, because it doth season the tender, & untrained minde with the

best & swetest liquor. Which that it doth, who will deny, when he shal euidently se, nothing to be propounded therein, but that, which is most pure & picked? *Plato Aristotle & Quintilian* tho not theie alone, in those places of their fortrain, where theie wish a childe, that is to be brought vp well, neither to hear, nor to read, nor to se anie thing at all in his teaching kinde, & of set purpos, but onelie that which is most agreable in opinion with truth, in behaiour with vertew: by that their so saing declare vnto vs the qualitie of those things, which ar best for childern to deall withall at first. And our own relligion, which best knoweth of what importance it is, to haue youth embrewed with the best at the first, is meruellous carefull, both to win them to it by precept, and to work it in them by practis. For the necessitie of beginning at the best, in euerie argument, which hath a beginning, and is to procede by order, I shall not nede to saie much either for the good which it bringeth, or for the ill which it blemisheth. One *Theodorus* a plaier of Tragedies, belike such a one, as *Roscius* was at Rome both excellent men in that kinde of action, wold neuer let anie mean or vnskillfull actor enter the stage before him, as *Aristotle* reporteth, bycause he himself wold work the first delite, euen with the verie best, for that he knew the force of the first impression, which being laid with pleasur in the beholders minde wold cause them procede on with continewance in like pleasur, wheras so vnswetenesse at the first might cause harshnes thoroughout. Wherein I note also (tho the first planting of best sciences be our gardning here) that by his so doing, he either enforced his fellow-plaiers to be like to him, & so partakers of the praise: or else he alone bare awaie all the praise, as deseruing it alone. Could one *Theodorus* a Tragedie plaier espy that in the stage, which was sometime allowed as tolerable, outlawed sometime, as vnlawfull, & maie not a scholer spy the like in the course of learning, which is still vpon the stage, as most profitable still? When the childe shall haue the matter of his *Reading*, which is his first principle so well proined and so pikked, as it shall catechise him in relligion

Page 22

trewlie, frame him in opinion rightlie, fashion him in behaiour ciuillie, and withall contain in som few leaues the greatest varieties of most syllabs, the chefe difference of most words, the sundrie pronouncing of all parts, and branches of euerie period, doth not *Reading* then which is the first principle seme to season verie sure? enriching the minde with so precious matter, and furnishing the tung with so perfit and vtterance? When the argument of the childs *Copie*, and the direction of his hand, whereby he learns to write shalbe answerable to his reading, for chocie of good matter, and reuerence to young yeares, neither shall offer anie thing to the eie, but that maie beawtifie the minde, and will deserue memorie, will not *writing* season well, which so vseth the hand, as it helpeth to all good? When the *pen* and *pencill* shalbe restrained to those draughts, which serue for present semelnesse, and more cunning to com on, for the verie necessarie vses of all our hole life, doth not that same liquor, wherewith theie draw so, deserue verie good liking, which will not draw at all but where vertew bids draw? When *Musik* shall teach nothing, but honest for delite, and pleasant for note, comlie for the place, and semelie for the person, sutable to the thing, and seruiceable to circumstance, can that humor corrupt, which bredeth such delite, being so eueriewhere armd against iust challenge, of either blame or misliking? For the principle of *Grammer*, I will not tuch it here, bycause I entend not to deall with it here, but wheresoeuer I shall tuch it, I will tuch it so, as it shall answer to the rest in all kinds of good. In the mean time till the grammer principle do com to light, that *Reading* shalbe so relligious, *Writing* so warie, *Drawing* so dangerlesse, *Singing* so semelie, *plaing* so praiseworthy, the euent shall giue euidence, and the relice it self shall set furth the seasoning. But by the waie, as the

Elementarie professeth it self in the course of learning, and in trade of school to be the first & best seasoner of the vntrained minde: so ought parent, also for their own part both before & during all the Elementarie time, to prouide so at home, as there be no ill liquor inconsideratlie powred into the grene cask, which maie so corrupt it, as it will either quite refuse the good Elementarie humor, or vnwillinglie receiue it, and not to such a good, as it

Page 23

vseth for to work, where the cask is not corrupt. For if the young eies be acquainted at home with vnsemelie sights: if the tender ears be more then half trained to vncomlie hearings, if the pliable minde be vnwiselie writhen to a disfigured shape, if the hole conceit be vnadusedlie stained with a contrarie dy, how can that countenance be liked on in school, whose contrarie fauor is most honored at home? Those parents therefor which wil look for the best liquor in schools, must not in anie case vse corrupt humor at home. For that is most trew, which is vttered by manie, but most oraclelike by *Plato*, concerning the strength of that iuyce, which the young wits ar first seasoned withall. I will set down *Platoes* words first in Greke, where theie be most pithie, and then in English, where theie shalbe as plane. (*Note: Greek passage*) Which is to saie in English, that the beginning of euerie thing is of most moment, chefelie to him, that is young and tender, bycause the stamp is then best fashioned, and entreth deapest, wherewith ye mean to mark him, and the sequele will be such, as the foretrain shall lead, whether soeuer you march, bycause naturalie the like still draweth on the like. These words, as theie ar wiselie vttered by the graue philosopher, so ought theie to engraf both in parents and masters a depe impression to obserue them as carefullie, as theie be spoken trewlie. This concordance betwene the parent at home, and the teacher in school for the vertewous training vp of their litle young ones, is in verie dede, to bring them vnto *Christ*, as we be bid in scriptur. For what else is it, I prairie you, for a childe to com to *Christ*? or of what other force is it to be a Christian childe? Sure not to be baptised onelie in the name of *Christ*, but both for truth in religion, and matters of knowledge, both for vertew in demeanor, and matters of liuing, to be brought vp so, as he maie trewlie resemble him, whose name he beareth, & faithfullie serue him, whose conusance he carieth. Hereby it semeth to me to be verie plane, that a good elementarie thus appointed, as it seasoneth first, and continueth longest, so it doth both best.

That this Elementarie maketh the childe most capable of most commendable qualities.

THose means make one capable of som further qualitie, by whose helpe that partie, which is to com by such a qualitie, both conceiue it quiker, retaineth it faster, and executeth it better. Now those means be in vs either naturallie ingenerate, or artificiallie emplanted, and that so, as theie shew themselues, both in our bodies, and mindes. Concerning the naturall helps, which by the verie inclination bewraie a minde made naturallie fit, either to conceiue, or to retain, or to execute anie learned qualitie well and therefor the better, bycause the more naturallie, I haue spoken enough in the question of choice, where I wish by the autoritie of the best writers, that such wits onelie were set to learning, as naturallie bear som fauor that waie. Concerning such naturall properties, as will discry a bodie fit for anie exercise, either to kepe the bodie it self in helth in one, that is not student: or to assist the minde in all hir executions, in one that is a student, I haue said enough in my book of Positions, where I handle exercise. Neither is the question at this time of anie naturall inclination, but of artificiall helps, and those not for

the bodie, which point is for Gymnastik and exercise of the bodie, but onelie for the minde, tho wrought by the bodie, which is for these principles, and the Elementarie learning: I saie therefor that these fiue principles, *reading, writing, drawing, singing,* and *playing*, which make this hole Elementarie, besides exercise, which is Elementarie to, tho handled elsewhere, be the onelie artificiall means to make a minde capable of all the best qualities, which ar to be engrafted in the minde, tho to be executed by the bodie: which best qualities be two, vertew for behaiour, and knowledge for cunning. Vnder the name of behaiour I comprise all those qualities, whose honor is in action, as vnder the name of knowledge I imply all those, whose soueraintie is in skill, tho either of them both both (*Note: sic*) know ear theie do, & do as theie know. For vertew and the planting thereof, it hath no cause to complain of this Elementarie, which giueth precepts vnto children how to learn

Page 25

to do well, and so preserueth vertew, as much as direction can. What furtherance else is to be had therevnto by practising that in dede, which is commanded in word, that is reserued also, & most earnestlie recommended euen by this Elementarie to all parents and teachers, according vnto the distinction of that autoritie, which theie haue ouer childern. Doth not this Elementarie then make childern most capable of vertew in elder years, for whose growing it is so carefull in their tender age, both by precept and performance? As for *knowledge* which tendeth directlie vnto cunning these fiue principles serue directlie therevnto. For by them the minde is prepared and made fit to receiue and vnderstand all things, which either natur doth bequeath vs, or labor prouides for vs: By *reading* we receiue what antiquitie hath left vs, by writing we deliuer what posteritie causes of vs: By resembling with pencill what aspectable thing is there, and subject to the eie, either brought furth by natur, or set furth by art, whose knowledge and vse we attain not vnto? By the principle of musik besides the purchase of a noble science, so certainlie platted by Arithmetically precept, as no one better, so necessarie a step to further knowledge, as no one more, such a glasse wherein to behold both the beawtie of concord, an the blots of dissension euen in a politik bodie, as no one surer: how manie helps and how great ease receiueth our naturall infirmitie either in care for comfort, or in hope for courage. Not here to tuch the skilfull handling of the rude voice, nor the fine nimbling of the raw finger, things not to be refused where theie maie be well had, and naturallie required, where imperfection is to be perfited by them. Againe doth not all our learning conceiued by the eie, and vttered by the tung confesse the great benefit which it receiueth by *reading*? Doth not all our deliuerie brought furth by the minde, and set furth by the pen acknowledge a dewtie to the principle of *writing*? Doth not all our descriptions, which figur in the thought, and pictur to the sense both preach & praise the pencill, which causeth them to be sene? Doth not all our delite in times not bisied (as all our labour is for rest, all our trauell for ease, all our care to auoide care) protest in plane termes, that it is wonderfullie

Page 26

endotted to either part of Musik, both by instrument and voice? the naturall sweter of our sour life in anie mans iudgement, that is not to sour? Now what learned qualitie is there of anie commendation, but it falleth within this number, and is furthered by these principles, whether it be chefe profession of greater note, or meaner facultie of lesse account, or necessarie trade of vnforbearable vse? And not to leaue exercise quite vntouched, seing it is mere Elementarie, & alwaie to ioyn with ech ascent in learning, as

the bodie growing in strength or in years requireth more or lesse stirring: by the artificiall benefit thereof the fete excell in swiftnesse, if natur be according, the arms in strength, the hole bodie in ech part, for all gifts in ech part, which either concern helth or cause actiuitie. And as so manie principles appointed for the minde being cunninglie applied thereunto, do make it most able both to conceiue with the soonest, and to deliuer with the fairest: euen so the one principle of exercise being skilfullie applied according to right circunstance maketh the bodie most actiue in all parts, to execute all functions both of necessitie and praise with a meruellous nimblenesse. All qualities therefor whether belonging to the bodie, bycause their execution is by it, or partaining to the minde, bycause their seat is in it, must nedes confesse themselues to be so auanced by this Elementarie, as in dede theie were nothing, if it were not. Take exercise awaie, what then is the bodie, but an vnweildie lump? what vse of it hath either cuntrie in defence, or it self in delite? Remoue precept and practis, and where then is vertew, which neither knoweth, what to do, if it be not directed, neither doth when it knoweth, if it faill of practis? Set these fiue principles apart, what can the vnlearned eie iudge of? the vntrained hand deall with? the vnframed voice please with? If all the principles want, then all the qualities faill, if som certain want, then so manie faill, as procede from them that want. If all the principles be had, then all the qualities will follow. Wherefor I conclude, that if all commendable qualities do fall within this compas, if these principles auance them all, if want in the one cause defect in the other, that then this Elementarie must nedes cause the childe being so well trained, to be most capable of most commendable qualities, and that the defect in these

Page 27

must of mere necessitie cause defect in those. Whereof theie can best iudge, which when theie grow in years, then perceiue their own lak, which commeth for want of such a foretraine. At which time one of these things streight waie enseweth. Either theie condemn that, which theie know not, thorough ignorance: or theie contemn that, which theie dispare of, thorough insolence: or theie mone that, which theie misse of, thorough negligence, most comonlie of frinds, which regarding litle else, but the wait to welth, desire rather a compendious path to compas that, then a longer circuit to com by a better, tho in the end theie perceiue, that at the first theie might well haue obtained both, with verie small ado. Wherefor the Elementarie being so absolut, and yeilding so great a capableness to further qualities, it were to great an ouersight in those parents, which haue oportunitie at will, to neglect it in their childern, & in stede of knowledge in all, to leaue them ignorant in som, and cause them in years to mislike, where theie cannot iudge, contemn where theie cannot compas, bewaill where theie fele want, chefelie considering, that as it will make childern capable of the most, so it self is compassable, well nigh by the meanest.

That this Elementarie resembleth natur, both in number of abilities and in maner of proceding.

THE third prouf of a good Elementarie was to resemble natur in multitude of abilities, and to procede so in teaching, as she doth in towarding. For as she is vnfrindlie, wheresoeuer she is forced, so is she the best gide, that anie man can follow, wheresoeuer she fauoreth. Wherefor if natur make a childe most fit to excell in manie singularities, so theie be furthered and auanced by Elementarie train in the younger yeares, is not that education much to be blamed, by whom the salt coms, and the infant is defeated of that same excellencie, which natur voweth, and negligence voideth?

Again, when there is nothing ment vs by natur, but train will help it forward, is not train it self to be thought most perfit, and the mean of the train to be held most absolut, which sprede

Page 28

with natur, where she splaieth most, as manifold in prefering, as she is in profering.

When I vse the name of natur, I mean that power, which God hath emplantid in these his creaturs both to continew their own kinde, that it do not decaie, & to answer that end, wherefor theie were made. The continewance of their kinde is the prouf of their being, but the answering of their end, is the frute of their being. This latter part is that point, wherevnto education hath a speciall eie (tho it contemn not the other) that the young fry maie be brought vp so, as theie maie proue good in the end, and serue well in that place, wherevnto theie shalbe loted, for the benefit of the countrie, when theie com to years, and full state of prouf. For the performance whereof that theie maie proue such in dede, I take it, that this Elementarie in his kinde is most sufficient, as being the best mean to perfit all those abilities, which natur endoweth our kinde withall, by those same principles, which art and consideration appointeth it withall: and by vsing such pollicie in the waie & passage to artificiall perfection, as natur hir self doth vie in hir ascending to hir naturall height. Bycause the end of education, and train is to help natur vnto hir perfection, which is, when all hir abilities be perfited in their habit, wherevnto right Elements be right great helps.

This is that resemblance of natur, which I do mean, not to counterfeat hir in som other work, as fondlie comparing, or frowardlie bragging with the effects of natur, like som *Apelles* in purtrait, or som *Archimedes* in motion, but when consideration & iudgement wiselie marking, whereunto natur is either euidentiall giuen, or secretlie affectionat, doth frame an education consonant therevnto, to bring all those things to perfection by art, which natur wisheth perfit, by franknesse of hir offer. If natur do offer a towardnesse to write, and no impediment let, but it maie be well applied, is not consideration vntoward, if that abilitie want forwarding? If with som small help a childe voice maie be made swete, tunable and cunning, is not education lame, if it continew harsh, vnpleasant, and rude? If by benefit of natur, we be made fit for mo qualities, then ordinarie education doth help vs vnto, do we not blame them, who hauing gouernment ouer vs, leaue vs ignorant in that, which in ripenesse

Page 29

of years we want in our selues, and wonder at in others? whose traine being better then ours, tho perhaps neither wit quikker, nor bodie nimbler, doth serue for a prouf, that curteous natur is oftentimes verie frank, where vnkinde fortun sheweth verie small frindship: naie that either negligence or folie inconsideratlie cutteth of, that naturall abilitie, most liberallie bestowed. Whereupon I ground my argument that this must nedes be a verie good Elementarie, bycause it preferreth all things which natur offereth to a commendable end, and sheweth it self as considerat a teacher, as natur doth hir self an excellent towardder.

But for the better vnderstanding of my conclusion, and this great concordance, which I note to be betwene natur in framing, and art in training, both for number of abilities, and

for maner of proceding, I will first examin the naturall abilities, which ar to be perfited, & how natur hirself doth forward the perfection: then I will shew, how those principles, which art hath deuised for the furtherance of natur, do answer vnto those abilities of natur, both for sufficiencie in number, and fitnessse to perfection. For where there be verie manie effects, which ar to be wrought, there must nedes be manie means, to being the effect about. Where natur hir self offereth verie good hold, there art must be at hand and redie to take it: where natur is frutefull, and plaieth the good mother, there art must be carefull and proue a good nurse. For it is most trew, that most excellent gifts, and endowments of natur, be verie oftines spoiled by the onelie mean of negligent nurtur.

I call those naturall abilities, which natur planteth in our mindes and bodies, prepared by hir self for vs to vse, but to be perfited by our selues, to our own best vse, whereunto that power of our minde, or that part of our bodie doth speciallie serue, in which that abilitie is naturallie placed: As for example, natur planteth in the hand an abilitie to catch and hold, which that it maie do to the best effect, and to that vse for the which we haue our hand, our own pollicie and practis must be our best mean. Natur planteth in our minde an abilitie to forese such things, as be to com, which that it maie do to our greatest profit, our own wisdom, & our own consideration, must be our

Page 30

best mean. Whereby it will fall out, that we our own selues do cause our own want, if we do not our endeour, to further those helps, which the goodnesse of natur, naie, which the goodnesse of God, the Lord and prince of natur, of his own mere gift doth so bestow vpon vs, as we maie frelie haue them, if we list to apply them. If the case were such, as we our selues were willing to vse them, if we had them, and had them not, the complaint might tuch natur, for not answering our will, but now that we haue them, if we do not vse them, the blame will tuch our selues, for not answering hir goodnesse.

I call those Artificiall principles, which mans wisdom hauing considered the entendment of natur doth deuise for himself, so manie in number, and so fit in qualitie, as theie maie take sure hold of all naturall inclinations and abilities, & bring them to perfection by the like mean, and the like ascent, in training them to that end, which pollicie doth shout at, as natur sheweth hir self to be verie well willing to follow the hand of anie such a trainer, by such a mean as is deuised, to such an end, as she desireth: As in the former examples of the hand to hold sure, & the minde to forese, which be naturall abilities, artificiall principle is to vse such exercises, and so considerate experiments, and with such precisenesse in the vse of them both, as the hand maie hold best, and surest with all, the minde forese most, and furthest withall. Where natur grounded onelie bare holding, and simple foresight, direction entended the best in them both, as natur did not seme to be verie froward in either, whose perfection lyes in both.

By these descriptions it appeareth, that of these naturall qualities som concern the bodie and som the soull, and that both theie help either to our mere being onelie, or to our well being withall: and also that the mean both to work our being in the one kinde best, and our welbeing in the other kinde as well, must be so applied, as natur hir self shall seme to be most pliant, which pliablenesse of natur will shew it self, both by case in the working, and by vse in the work.

But forsumuch as the handling of all these qualities, first of the bodie, and then of the minde, next of our being, and then of our well being, whether imperfit in nature, or perfit in

Page 31

train, wilbe somewhat tedious to deal withall seuerallie, and the things themselues maie be wel enough vnderstood being handled together, seing in all our executions both the bodie & minde do alwaie concur, tho either more or lesse, as the thing that is don, procedeth in proportion from either of their parts: I will therefor handle them ioyntlie in one treatis, as theie themselues do ioyn allwaie in one practis, & that chefelie in respect of our being, first mere, and then well. Whereof the first, which concern our mere being, be altogether naturall, tho principles to the last, by mean of education : the latter which conern our well being, be mere artificiall but bilding vpon natur by waie of foundation, and proue so much the finer, where theie haue hir fauor, as either nothing at all, or but of small account, where she semeth to frown.

Those abilities therefore belong to mens being, without the which theie could not once so much as liue, or bear the name of men in the naturall sense of their first humanitie: Those belong to their well being, without the which tho theie maie liue and continew men, yet ar theie extreme rude, and in dede no bodie, in the principall sense of their best humanitie. Without the abilitie to receiue sustenance, & to haue it tendered, when natur doth command it, a man cannot liue. Wherefor that abilitie & such other like, concern his mere being, tho by his so being he be but half a beast, which fedes, as wel as he doth, tho not with like change. Whithout the abilitie to conceiue and vnderstand, what is most semelie in everie circumsance, and to haue it fined, to the most ciuill vse, a man maie liue tho exceding rude, and therefor that abilitie, and such other like ocnern his well being, whereby he is likest him, of whom he hath his being, and most sociable with them among whom his being is.

Now as I finde in natur both by the effects, which these abilities work, and by the places, wherein theie ar bestowed, that she means us verie much, and verie manifold good: so for the auancing of euerie of them to the same effects, which natur entendeth, I find also in this Elementarie, that it hath seuerall branches, wherewith to supply their seuerall turns, as it shalbe proued first in the abilities of our mere being, and then in those, which concern our best being. Whereby it shall also appear,

Page 32

that neither natur, nor we haue anie cause to complain: Natur, that she is but sklenderlie furthered, where she meaneth great matters: we, as missing of that by insufficiencie of train, which natur ment vs by varietie of gifts. And that therefor this Elementarie being so well appointed by so wise men, as the first deuisers thereof were, deserueth the embracing, which so answereth natures liberalitie in endoument, by sufficient varietie in artificiall principle.

For the being of man, to maintain and encrease his bodie in euerie part and parcell thereof, and so afterward to sprede the like to it self, in euerie kinde thoroughout, natur hath planted in our bodies, which is hir first subiect, a *liuer*, the first and formost part of hir frame, and our main, which *liuer* receiuing an eager humor from the *milt*, wherewith

our appetite to meat is stirred, fetcheth the same meat down from the mouth thorough the throte into the stomak, wherein it retaineth it, vntill thorough heat and humor, it be well digested, and perfitlie distributed by the veins thoroughout the hole bodie, the superfluitie thereof being expelled, and the purest being reserued, to fede the bodie for fainting, to enlarge it for encrease: to make matter for succession and continuance of the kinde.

Again besides the preseruing of our bodies by that norishing mean we haue also a perceiuing by outward sense to fele, to hear, to se, to smell, to tast all sensible things, which qualities of the outward, being receiued in by the *common sense*, and examined by *fantsie*, ar deliuered to *remembrance* and afterward proue our great and onelie grounds vnto further knowledge. Moreouer we haue also a certaine force to moue and stir either by commandment of passion, or by enticement of desire, either by the waie of prosecuting for the vse of life, by pulse and breathing, or by waie of proceeding to do somewhat else, by going, running, leaping and suchlike actions. To serue the turn of these two both *sense* and *motion*, natur hath planted in our bodie a *brain* the prince of all our parts, which by spreding sinews of all sorts, thoroughout all our parts, doth work all those effects, which either *sense* is sene in, or *mouing*perceiued by.

Furthermore our soull hath in it a desire to obtain that, which

Page 33

it holdeth for good, & to avoid that, which it estemeth for euill: which desire worketh, either by quiet alluring, or by insolent inflaming, and when the first motion thereof is once set on foot, either by calm persuasion, or by vehement heat, it hath a further stirring to attain vnto that in effect, which it conceiueth in desire. To satisfy this vse, natur hath placed in our bodie, as a liuer to tikle desire, so an hart to kindle heat: and as the sense is moued by the qualitie of his obiect, & that motion serued by mean of sinewes: so appetite being stirred by his good or ill obiect, hath both his prosecuting & refusing supplied by sinewes.

Last of all our soull hath in it an imperiall prerogatiue of vnderstanding beyond sense, of iudging by reason, or directing by both, for deutie towards God for societie towards men, for conquest in affection, for purchase in knowledge, and such other things, whereby it furnisheth out all maner of vses in this our mortall life, and bewraieith in it self a more excellent being, then to continew still in this roming pilgrimage. To serue this so honorable a turn of vnderstanding, and reason, natur tho she haue no place worthie enough within this our base and simple bodie, wherein to bestow so great & so statelie gests with their hole retinew, yet she doth what she can, & being herbinge herself assigneth them for lodging hir principall chamber, the verie closet of the brain, wherein she bestoweth euerie one of reasons vnderstanding friends, serueralie ech one according vnto their seuerall degrees, and singular dignities. All those abilities in their first naturall kinde concern but the being of a rude man, but when theie ar fashioned to their best by good education, theie procure the being of a perfit and an excellent man. For, to liue, to fede, to multiplie, to haue sense, to desire, to haue the vse of naturall and vnrefined reason. What great thing is it, tho it be somewhat more then brute beasts haue, if the other diuine qualities, which bild vpon these be not diligentlie followed? Which as theie rise out of these at the first, so theie honor them in the end, as much as the best

frute can honor his first blossom, or as the cunningest work can grace that first ground, whereupon it is wrought.

Besides that, theie shew themselues to be those most excellent ends, which natur ment first, tho she hirsself made but a

Page 34

weak shew, and yet verie pliable for mans industrie to work on for his own commoditie. He that liueth not at all, cannot liue well, he that fedeth not at all, cannot fede moderatelie, he that multiplieth not, cannot multiply continentlie: he that hath no sense, cannot vse it soberlie: he that desireth not, cannot desire consideratlie: he that vseth no reason, cannot vse it aduisedlie. But he that liueth, fedeth, multiplieth, hath sense, hath desire, hath reason, he hath withall, all those abilities, which natur can afford him, to vse them all well, food with moderation, encrease with continence, sense with sobernesse, desire with consideration, reason with aduise, and so will he vse them, if iudgement maie rule the last, to haue them well, as necessitie will the first, simple to haue them. For as the first abilities work their naturall feats by commandment of necessitie, so the latter abilities work their laudable feats by direction of reason, which reason as it is our difference in comparison with beasts, tho we vse it but meanlie, so is it our excellence in comparison with men, if we vse it to the best.

The abilities therefor of that reasonable and vnderstanding part in man being handled workmanlike, and applyed to their best by such deuises and means, as ar thought fittest to work such an effect, do order and direct the diet for foot, & the delite for encrease, to the health of those parts which ar appointed for them, and the help of the hole bodie, which is compound of those parts. Theie fine the sense, and the instruments thereof to their best perfection, & their longest endurance. Theie restrain desire to the rule of reason, and the aduise of foresight. Theie so enrich the minde and the soull it self, as theie laie vp in the treasure of remembrance, all arts, all forecast, all knowledge, all wisdom, all vnderstanding, whereby either God is to be honored, or the world to be serued in honest & wise sort, which so heauenlie a benefit is begon by education, confirmed by vse, perfited with continewance, which crouneth the hole work.

Now all these abilities, whether of the first, and in most of most naturall sort for our being onelie, or of the second and in most of most iudiciall sort, for our being well, I thinke to be perfitlie furthered by this same Elementarie, in the natur of inducement to further encrease: and that for euerie abilitie in

Page 35

natur to haue vs to be such, there is som principle in this elementarie to make vs to be such.

For those points, which most concern the bodie, & the helth thereof, whether motiuelie in managing it: or morallie in manering it, what is ouerlept either in exercise, for practis: or in precept, for behaiour? Whereby whatsoever abilitie there is in the bodie, it is stirred and quikned to the verie best vse.

As for the minde and the abilities thereof, which ar afterward to be brought to som perfection of habit, there is none so blind, but he planelie seith the ground to be laid and powers of the soull to be made most fit for most exquisit perfection, when those principles be obtained, which this Elementarie doth set down, the things themselues tending to the auancement of cunning, and the matter of cunning to the furtherance of vertew.

But who shall iudge of this, that this Elementarie laieth hold vpon all those naturall abilities? he shall be able to saie exceding much to it, which being but brought vp well in the ordinarie train shall but consider this book aduisedlie in euerie branch thereof. But he shall iudge best of it, who hath bene brought vp by it, and by his own sufficiencie shall both be able to pronounce himself, and to cause others pronounce, by seing him so sufficient, that there is no point for either actiuitie in bodie, or capacitie in minde, whereto natur makes him toward, but that nurtur sets him foreward.

Is the bodie made by natur nimble to run, to ride, to swim, to sense, to do anie thing else, which beareth praise in that kinde for either profit or pleasur? And doth not the Elementarie help them all forward by precept and train? The hand, the ear, the eie be the greatest instruments, whereby the receiuing and deliuerie of our learning, is chefelie executed. And doth not this Elementarie instruct the hand, to write, to draw, to plaie? The eie to read by letters, to discern by line, to iudge by both. The ear to call for voice, & sound with proporcion for pleasur, with reason for wit? and generallie whatsoever gift natur hath bestowed vpon the bodie, to be brought furth or bettered by the mean of train, for anie profitable vse in our hole life, doth not this Elementarie both find it, and forese it? As for the qualities

Page 36

of the minde, whether theie tuch vertewousnesse in liuing, or skilfulnesse in learning, as arts, sciences, professions, or whatsoever else, by whatsoever term or title else, do theie not euerie one most apparentlie procede from reading and writing, as from their naturall principles, the one for deliuerie, the other for receipt? whether theie trauell in language for it self, wherein *grammer*, *rhetorik*, *logik*, and their deriuatiues clame interest, or shew knowledge by language in anie other facultie. Where vnder be contained in generall terms, all the parts of *philosophie* both morall and naturall, the thre professions *diuinitie*, *law*, *physik*, all the branches of them all, all the offsprings of ech, whose instruments speche is. If the mathematiks be the end, or anie particular else, which clameth kinred of them, whose naturall end is to direct manuarie science, tho their translate vse be to whet a learned minde, can theie lak anie footing, where number, figur, motion and sound be practised in principle? where the mathematiks & their frinds be thus induced, whose necessarie reason doth force their own place, can anie other facultie, whose but probable apparence doth entreat for a roum, but find how to enter? Whatsoever else concerneth either delite to comfort our weaknesse, or delitefull vse to serue our necessarie, with cunning of praise, or handling of art, all that is foresene either by drawing of the eie, or by musik for the ear. So that in my opinion, the fathers and founders of this Elementarie, whereof I am but collector, tho as fauourable a collector, as so good a thing deserueth, haue vsed great foresight to laie such foundations therein, as maie both nusle vp all naturall abilities, while theie ar sprouting in train, and perfit them at full, when theie ar ripe for the reaping.

For the multitude & varietie of those principles, which I appoint the young scholers to deall with, that is confirmed euen by natur himself, which making hir own abilities to be so manie, requireth as manie principles to bring them to perfection, euerie one helping forward his cosen and frind. And those wise men also, which did both devise them, and execute them in such a number, and of such varietie, bycaus theie wold not haue young wits to be ouerburdened with multitude vnwisely applyed, did help them in train thorough distinction in time: as the learned

Page 37

Quintilian doth shew in a particular discourse, where he examineth this question, whether young childern be to learn diuerse things at one time or no. Where he concludeth that theie maie, as a thing of no truble, if it be well deided, bycause the younger the wits be, the better theie be fed with varietie: & if theie be trubled sometime, or fail in somthing, yet it is with their mindes, as it is with their bodies, soon down and soon vp again, & lightlie without harm, if their nurses and trainers be redie at their hand. For the childern, which when theie be from their ouerseers must deall of themselues, ar by litle and litle to be committed to themselues to learn to do that betimes, which theie must deall with euer after, yet while theie ar young, & hollie vnder charge, their falts com rather by negligence of such, as haue charge ouer them, then of their own selues, which cannot rule themselues.

If natur in som childern be not so pregnant, as theie maie take the full benefit of this hole train, yet by applying it wiselie, there maie be som good don, euen in the heaviest wits, & most vnapt bodies, tho nothing so much as in the verie quikest. If anie parent again finding the naturall defect in his childe do forbear his pains, & spare his purse, where he hopes for smal profit, he hath natur to warrant him, which semeth euen as it were directlie to warn him, not to lose his labor, where she lift not to fauor.

Again if anie one wanting oportunitie cannot compas all, or hauing oportunitie will not medle withall, which education & natur seme ioyntlie to promis, he hath no cause to blame either of them, whereof the one offered that, which he wold not vse, the other that, which he wold not take. But to knit vp this argument, methink it is plane, that seing natur offreth varietie of gifts, industrie ought to vse both hir hands to take that, which is offered. Which diligence in taking seing this Elementarie professeth, as it letteth nothing fall, which natur holdeth vp: so I take it therefor to be most absolut, in that it doth answer so frindlie a mother as natur is, and ioyns with hir in working.

That this Elementarie riddeth the course of the after learning from all difficultie and hardnesse.

Page 38

THE fourth prouf of a good Elementarie was, in place of hardnesse to plant facilitie, and to lighten the course of studie by making of it plane. For what thing is it but hardnesse alone which most appalleth young mens courages, and abateth their diligence, in a maner fraing them to go anie further, when theie are verie well minded, towards the obtaining of sound, and substanciall knowledge? And what but hardnesse is the chefe and originall cause, why so manie rest content with simple and superficial skill, being

vnwilling to toill themselues with the difficulties of studie, and that ear theie com to fele, that small learning will serue well enough to com by a great liuing? which might haue bene alledged for a verie great impediment to greater learning, if it had gone before the feling of hardnesse: but the course is this. Young men desire to get learing to liue by, and while theie are in place of learning, as in vniuersities, bycause there theie se learning in best credit, theie ar in dede desirous to be noted for learning, which when theie cannot com by, being chekt thorough hardnesse, in the matter of studie, as theie think, but in dede thorough weaknesse in their first train, as I know, then theie deuise, how to turn that litle, which theie haue, to the best commoditie that theie can, and so in seking of perferment, theie ioyn great practises with som simple learning, as their best mean to obtain greater liuing. Whereas in verie dede if difficultie had not crossed them, theie wold haue ioyned worthinesse in themselues, with admiration in others, and so haue bene called by others, and not haue craued themselues. This hardnesse certainlie commeth bycause such students haue not bene brought vp in the knowledge of these Elements, which being well laid while childern ar yet vnder the rod, and learn as it were more by rote then by reason, without feeling themselues, either much pains or anie profit, will cause an easie and a pleasant course in the further learning, when theie can iudge what theie do, tho theie did it not in doing.

For childern as theie be still in doing, so theie know not what theie do, much lesse wherefor theie do, till reason do grow vnto som ripenesse in them. And therefor the matter of their train is such, as theie profit more by practis, then by knowing

Page 39

why, till theie fele the vse of reason, which teacheth them to know considerations and causes. The foresight for their well doing in the mean time remains in their parents, teachers, and frinds, who prouide so for them in youth, as theie maie praise them again, and praie for them in age. But when theie themselues do grow to iudgement, hauing bene so brought vp, then theie do find what a great deall of good theie haue allredie don, and how beneficiall their frinds haue bene vnto them, for helping them so much. Then theie se, where other not so trained do proue stark blind. Then make theie no bones, where euerie litle let, is a verie great log to anie of the other: then march theie one at pleasur, like soldiers of courage, whose waie is made plane by pioners sent before, where the other, which ar not so well prouided for, will rather cast awaie their armor, then wrastle with the difficulties of vnknown and vneasie passages.

I cannot compare the foredeall by which childern ar at, their first education to anie thing better, then to the pictur of *Timotheus* son to *Conon* the Athenian captain, and his victories, as from his ill willers did cause them, and him to be painted out, as *Plutarch* reporteth. For theie made *Timotheus* himself lying fast a slepe, and fortun bringing cuntries, towns, and victories vnto him in a net, meaning thereby, that he became such a conqueror, more by hap then by cunning, more by his enemies want, then by his own wit. Childern which be well trained in their youth be like to sleping *Timotheus*, preferred by their frinds, ear themselues can perceiue it: and their frinds like to fortun, which furnish them so well, ear themselues can discern, what good is don vnto them. But when theie com to years, and ar once awaked, then with open eies theie behold, their frinds care, their own conquest, and fortun fishing for them, naie Gods prouidence verie carefull for them, by the ministerie of parents, masters, and frinds, while theie were fast a slepe, and could not themselues, either help themselues, or iudge right of

their helpers. If this Elementarie then be the great benefit of foreseeing friends, the great conquest of frindlie fortun, naie the great munificence of a louing God, who wold haue his litle ones go thorough stitch where ignorance makes hirs stik, is the

Page 40

thing of small regard, which hath so great patrons? is it of small importance, which foileth such a fo, as ignorance is?

But to go more particularlie, is the compassing of tungs hard? sure so it is, to one of no foretrain, that neuer learned grammer, that neuer red writer, that neuer proued his stile, that neuer vsed the tung. Be the mathematiks hard? sure so theie be to one not prepared, that neuer did number, that neuer drew line, that neuer knew note, that neuer markt motion. Be the abilities of the bodie laborious and hard? sure that theie be, where it is painfull to proue, what the bodie can do, being neuer put to it. But where foretrain is, there ease will follow, where the bodie is prepared, the purgation worketh: where exercise leadeth, actiuitie will follow, both in those and the rest. Theie that haue these helps well grounded in their youth, as I said before, maie go forward with ease, and stand verie fast, where other must nedes stumble, which haue no such help. Which stumblers, tho by their own exceding great, and therefor exceding commendable trauell, theie oftines in the end excell those, which were better brought vp then theie were, yet the train was well appointed, whatsoever negligence disappointed the effect in those, which hauing wings to fly vouchsafed scant to flutter: and the blame resteth in them, which might haue don well and wold not, the praise in them, which did so well, tho theie wrastled sore for it.

Therefor the tender minde of the young infant being first embrewed with these principles as the best, for the first liquor: and then furnished with their store, as the most, for all help, facilitie must nedes follow in all that doth succede.

The opinion mentioned in *Platoes Phædon*, that all our learning is but a calling to remembrance of foreacquainted skill, the soull hauing in it naturallie, and from hir first being all maner of learning, tho neuer vttering it, but when it is moued by foren occasion, confirmeth this opinion of facilitie in learning, after these principles be once laid. For if the generall conceit in natur by waie of principle do make all knowledge to seme of old acquaintance, and the things thimselues to be no sooner named, then streight waie perceiued, as of no new familiaritie,

Page 41

no sooner hard but streight cald to remembrance, as the known inhabitants of naturall memorie (which kinde of perceiuing *Aristotle* calleth a knowledge within vs a forehand, which knowledge, leadeth the strongest and the best demonstration) sure when difficultie is past in the first planting, which is rightlie termed the better hald of the hole, facilitie must nedes follow in all the residew, which seme to the principles, as of their acquaintance, theie follow so frindlie. So sharp an eie hath he to se further, whose sight is made steddie by such a preparatiue. He that in his Elementarie train can read and write well, he that handling the pen or pencill can vse them both wel by number, and with line: and dealing with musik can iudge well of sounds, & handle instruments right, what can he think hard in his after studie, if studie be his choice? Naie what shall he

find hard, tho handicraft be his end? for he maie well haue all these principles, yea and the *mathematiks* to, and yet aspire no higher, then the plane workman: bycause those helps be peculiar to such peple, tho for som quiknesse to wil, and constantnesse in prouf, theie be vsed for book learning. Now if he be entred into language, so far as grammer goeth, which is the tip of the Elementarie, will there be question of difficultie? Then all hardnesse being remoued in the Elementarie, before the learner can discern, what a foredeall he is at, and facilitie being won, where the student might haue stumbled, if his waie had not bene planed, what a pleasant feild hath studie to range in, where nothing can hinder, if loytring do no harm? Which loytring and negligence is allwaie excepted, as a thing that thwarteth euen the best deuises, & commonlie cuts of all good successe, in euen the fairest attempts, tho it fre the thing from blame, whose furtherance it stoppeth, and cast the falt on him, whose hinderance it helpeth. For the thing remaineth one, tho the partie haue it not, the partie is the worse, bycause he hath not the thing, and so much the worse, bycause he is worse then him self, thorough his own negligence, which might haue passed himself, thorough his own diligence.

I do oftimes se, and as oftimes pitie a great number of verie good students, which be more then half discouraged from their further proceding, when either theie find their own want, not

Page 42

hauing this foretrain: or being desirous to go forward ar enforced to trauell in these Elementarie minuts, somtimes with effect tho extreme painefull, oftimes with dispare and losse of all their labor. And tho theie do learn them, yet that their learning is nothing so sound, as vnder a teacher, bycause no one mans labor, in anie argument whatsoever, much lesse in these Elementarie principles, is comparable to the help that coms by a teacher, or a cunning reader. For is it not an incredible benefit, to haue the verie flour and pith of another mans studie, naie of all the best writers, concerning that matter wherein your trauell lyeth, to be vttered vnto you in order, by one that hath digested it in time, beside his painfulnesse in studie, to gather it from the best, and most allowed writers? I will dwell no longer vpon this point, bycause I haue handled it in my book of Positions, where I shew what benefit an vniuersitie receiueth by excellent readers. To my present purpose therefor. While either tediousnesse by the waie doth terrifie good students, or vnskillfulnesse in the end giueth idlenesse a fair color, to contemn where it knoweth not, the most of our best learning which we ought to haue (tho som fresh heads do think themselues to know enough and enough, when theie can said more then enough, how small enough so euer theie haue) is either suppressed by difficultie or oppressed by ignorance. I do not here tuch the want of reward, as being a foren tho a forcible let, to the furtherance of learning, but onelie such stops, as be within the parties, & students themselues, which were in good waie to proue excellentlie sufficient, if such lets were remoued, and themselues in loue with learning euen for learnings sake, tho theie lookt for no dowrie. Now difficultie is a fair pretence to diuert one from knowledge, whom either much trauell will toill sore, or verie litle will soon tire: and ignorance wilbe bold to set light by such things, as it doth not se, bycause it is stark blind.

Wherefor I must nedes commend this Elementarie, as most profitable for redinesse without difficultie in the rest of our studies, & the onelie mean to make a pleasant

passage, where such students, as be not acquainted therewith, ar either miserable tormented ear that theie can passe at all, or quite discomfited

Page 43

without hope to passe.

For the triall hereof I do appeal to the iudgement of two sorts of men, whereof either hath good feling in this matter. The one is such, as haue bene verie wel and perfitlie brought vp in either all, or in most of all those things which I do require: Of whom I ask whether theie find not in themselues a comfortable encouragment to go forward in learning, thorough the help of their foretrain, and whether theie be not able, if theie will vse their abilitie, to go forward with great ease? The other sort is such, as haue bene brought vp either in none of these, or not in all, or but verie vnperfitlie in whatsoeuer, and be themselues verie willing to learn: Of whom I ask whether theie find not themselues either quite discouraged in their honest desire, if theie haue had no train at all: or not more then half lame, if theie haue had it but by halues: or not both lame and discouraged to, being vnperfitlie, and therefor ill trained: and whether theie do not striue miserable against the stream, when theie seke to go forward without these helps.

Dionysius the Siracusan tyran being at Lacedamon and exercising himself by the riuier of Eurotas, as other peple did, found his appetite still exceeding good, and the relice of his meat exceding pleasant. Whereupon when he was to return to Syracusæ imputing the goodnesse of his stomak and the sauorinesse of his meat, to a wrong cause, as if theie had com of his cooks handling, & not of his own stirring, he took with him a Lacedemonian, cook as liking of their diet, and allowing of their cookrie. But when he came home he took himself to ease, and vsed no more exercise, whereupon finding neither in his stomak such an appetite, nor in his meat such a relice, as he did at Lacedemon, he fell out with his cook, as if the salt had bene in him, not dressing the meat so, as he did at Lacedemon, neither bathing himself, as he did in Eurotas, could not haue that stomak which he had doing both. So must I saie by the difficultie in learning, that it will seme verie harsh and verie vnsauerie, to procede in depe studie, where this Elementarie help is not at all had, but exceding easie and

Page 44

verie delitefull, wheresoeuer it is. And tho som peple think that there is no such nede of anie such train, bycause all roums be serued sufficientlie without it: I must confese the seruice, tho I cannot the sufficiencie, which is but sufficient, in comparison of the lesse but mere infirmitie, where it might be full, & perfitlie performed, ear the pains can be felt by train in young years. Thus much concerning the facilitie which this Elementarie promiseth to the course of studie, and therewithall increaseth commendation to it self.

That this Elementarie by auoiding of ignorance auoideth all misliking

THE fift praise of this Elementarie was, bycause it is the best mean to avoid generall ignorance, the mother to misliking, and to com by generall knowledge, which is the cause of knowledge, which is the cause of allowance. A circumstance of great moment in the prouince of learning, as it is generallie also in all other dealings. For that which is misliked, is still vnder foot, and that which is allowed is allwaie aloft. Now all misliking

commeth either vpon desert, when the thing is such, as for verie naughtinesse it is to be misliked, or vpon opinion, when error in the partie misliketh that thing, which is of it self well worthie the liking.

Opinion falls in error either thorough mere ignorance, when he that misliketh, knoweth not what the thing is, which he doth dislike, or else thorough preiudice, when he that misliketh doth know the thing well, but is so wedded vnto, naie rather so bewitched with his own fantsie, which it self is seduced by som foren allurement, as he will rather dislike against knowledge, then withstand against fantsie.

As for the matter of learning, wherein our studie consisteth, and whereunto these principles make a redie entrance, our necessarie vse both bred it at the first, and contineweth it still, in verie good credit. And what man is so simple, but he knoweth it to be such, as deserueth good liking: both for the seruice that it doth vs, which is the naturall end of it, and for the proprietie in handling, which is an artificiall mean to it? Wherefore if with out cause it be otherwise charged by anie color of blame either

Page 45

in all or in part, opinion is the charger, which opinion in so doing is either blinded by ignorance, or corrupted by fantsie, the verie worst branch of anie kinde of error, not minding to amend and still waxing worse, as both the two be verie great enemies to all right iudgement. If anie kinde of writer for vaunt, not for want of wit, or vpon som particular cause else, do practis his pen or whet his tung against the good in learning, as *Lucian* doth in most places of hole works, as *Agrippa* doth in his vane book of vanities in science, theie cannot wound learning, tho theie strike at the wants, which be in som professors. Bycause tho the two qualities, one of good note, and to be well vsed, as learning and knowledge, the other of ill note, and neuer but naught, as vice and misdemeanor, be in one & the same partie, yet as the good qualitie cannot transubstantiate the euill, so can not the euill change the others substance, tho it foullie disfigur the form thereof, which is so much the worse, bycause of such a companion, whom the qualified partie, as subiect vnto both hath matched so together, being in natur most different, tho vnited in the person, as a common harbour to two great enemies, whereof the one seketh the subuersion of the other.

Syphax the king of Barbarie, as *Liuius* reporteth, lodged both *Scipio* & *Hasdrubal* in one palace, being two mortall enemies, and euen at that time in most cruell war, *Scipio* for Rome, *Dasdrubal* for Carthage. But what came of it? the king being persuaded by *Scipios* presence, & his graue speche, began to falter in his amitie with his own frinds, the peple of Carthage, & proceeding so forward in that his mutabilitie, at the last chused the worst. For being the first mouer to haue the Romanes armie passe ouer into *Afrik*, he wrought the ouerthrow to Carthage & reuolting again from the Romanes frindship to the peple of Carthage he ouerthrew himself, & lost kingdom & all. Such a thing it is to harbor two enemies, & to geue ear to both, where the infirmitie of our natur, either cannot well iudge of them, or if it can, yet is lightlie conquered by the worst of the two, howsoeuer it promis the more honorable gest, to ioyn with the better. If learning and vice do lodge in one room, the allurement of vice will lightlie preuail against the allegation of learning, and enforce the learned to do against his knowledge,

& yet learning is still good, tho the professor go awrie, and tho cauilling wits do translate crimes from the offender to the innocent. But such fellowes bewraie their own folie, euen in ieast to turn their heles against their own helps, and by their fond doing to stir som fond heads, to mislike that in earnest, which theie ment but in ieast. This doing of both *Lucian* and *Agrippa*, and anie such else, which ieast so with good things, to the shaking of their credit, so much as lyeth in them, maie be iustlie comrised vnder error in opinion nor erroneuslie but wantonlie seduced. But what if that wanton seduction be the worst of all other, and worthie to be punished? whereas of the other two, the one is moned in ignorance, the other but blamed in error.

But to return to my former argument, what greater enemies hath learning euen in natur, then preiudice & ignorance? whence is there more open shew of implacable hostilitie to knowledge, then from preiudice and ignorance? Ignorance knoweth nothing, and therefore is no friend to ane vnknown good: preiudice knoweth and will not, and therefor is a great fo to a not fauored good. Ignorance yet in part deserueth som excuse for all hir disfrindship, bycause infirmitie is hir falt, not bolstered with ill will, and the worst is hir own, ane ordinarie case, where euen enimitie pityeth. But preiudice is a poison to anie comon weall, so far as it stretcheth, which being at the first infected with the incurable disease of a cankred and a corrupt opinion gathered by confluence of sundrie ill humors will neither it self yeild to a right iudgement, nor will suffer anie other, where hir persuasion can take place. For by yeilding hir self she feareth the emparing of hir misconceiued estimation, and by suffring other to yeild, she feareth the encrease of knowledges frinds, whereby hir self shall com in danger to be oppressed, both with truth of matter, and number of patrons. Wherefor she opposeth hir self, she bendeth all hir eloquence, she mureth vp all passages, so much as she maie, both by persuasion and entreatie, that none shall iudge right, which will hear hir speak, & regard hir autoritie, but shall take that musik to sound the swetest, which commeth from hir, tho she be but a mear-maid, which by offering of delite endeuoreth to destroie.

Ignorance is violent and like vnto a lion, when it encountreth with knowledge, still in furie without feling, in rage without reason, and riseth of two causes, either infirmitie in natur, or negligence in labor. Whereof the one could not, the other wold not conceiue at the first, when knowledge was in dealing. Both enemies to knowledge, but negligence the greater, which either fearing disdain for hir first refusall, or enuying him which loueth where she left, will not seme to fauor, where she once forsook, and stomaketh him, which embraceth hir leauings, awraking hir malice in shew vpon knowledge, in dede vpon folie. Which folie being lodged within hir own breast, beside that negligent ignorance, vseth to call in a dangerous opinion, the contempt of that good, which she ought to commend, rather then she will by change of opinion and altring hir hew, bewraie her own error, which all men se sauing she that should: being at defiance with knowledge, not by simplicitie of natur, which offered, but by naughtinesse of choice, which refused the attaining thereof.

Now naturall infirmitie the other and more gentle mean of ignorance wold perhaps, naie wold in dede change hir blind opinion, if she could once change hir ingenerate heauinesse: she wold reuerence learning, if she might se hir beawtie, where with to be rauished, being enemie vnto hir, not of malice but of weaknesse.

That which I speake of infirmitie in natur, and nelgigence in choice is to be entended by such of both sorts, as continew in their worst without remorse of euill, or recourse to good. For if anie man whether naturallie dull or negligentlie rude in riper years vpon better aduise do change his currant: the naturall weak to loue that in others, which he hath not himself: the negligentlie rude to wish that in himself, which he seith to be in others, he then becoms frind to iudgement, and will rather continew in suspense, then pronounce rashlie, till he be thoroughlie enforced.

But that same peruerse preiudice is a sutle fo to knowledge like a manieheaded *hydra*, and as the venim of his autoritie is gathered of diuerse grounds, so the sting of his poison infecteth diuerse waies. The person himself which is thus caried a waie

Page 48

by a peuish opinion is commonlie no heauie head, but either superficialle learned, and yet loth to seme so: or enuiousslie affected and still carping at his better: or ambitiouslie giuen and presumeth vpon countenance: or he measureth knowledge by gain, and setteth naught by anie more, that himself shall nede, to compas that he coueteth, where a litle cunning will compas much more then reason thinks enough in corruption of mindes. All which four causes mean learning glad to make great shew, enuious affection glancing at good things: vane presumption plaign the peicok: couetous desire carelesse of great cunning, as theie corrupt the iudgement, so theie maintain preiudice, while the partie so corrupted will seeke by all means to continew his credit: so much the more a deadlie enemie to knowledge, bycause preiudice must giue place, if knowledge com in place, and therefor that it maie not com, he emploieith all his forces, by all cunning, and all well colored shifts to shoulder it out: a professed fo, and so much the shrewder, bycause he supplanteth knowledge vnder the opinion of knowledge.

Now considering these so firie and so furious enemies to knowledge, ignorance and preiudice with their hole families be the causes why, that the best things & matters of most cunning be oftimes misliked, where theie be vnknown, either simplie or shrewddie, doth not this Elementarie a great pleasur to knowledge, by planting skill in all, to auoid misliking in anie? that euerie part of knowledge maie be so esteemed of, as it iustlie deserues? and ech of these mislikers maie be so entreated, as to becom frinds of foes?

Misliking was said to com either of deseruing ill, whereof learning is clear, bycause it deserues well, or else by error, from which kinde of misliking anie sound knowledge will verie hardlie scape. For ignorance supported by infirmitie in natur, and negligence in labor, and preiudice maintained by four craftie companions, superficialle learning, enuious affection, vainglorious conceit, and couetous desire will still haue a fling at hir. Howbeit if naturall infirmitie be helpt by diligent education, it will either proue a frind or not bitter fo, for that good which it hath goten. If negligence it self be so entreated in the training, as it will be content to take pains to learn, it will fauour

Page 49

at the last, tho it frown at the first. If preiudice in generall maie compas and kepe that credit, with sound and substantiall knowlege, which it aspireth vnto by superficialle shew and sinister means, were not he worse then mad, that wold hang vpon the shadow, where he might haue the bodie, being still in danger to haue his vnskilfulnesse

discovered at euerie encounter with a learned man? at euerie dealing with anie such matter, as will bewraie a smatterer? By help of this elementarie will this substance be gotten, that the shew shall not nede. For this kinde of training vp in youth doth crepe on to knowlege, ear the feling of labor can take anie place, and encrocheth so sore vpon blind ignorance, as it cannot be painfull, no not to negligent heads, being so well set forward, to passe quite thorough without either difficultie or danger, if he set not man to work but good will alone. Which being don will not misliking be banished, and liking be cald home? will not ignorance stowp when knowledge is in state? when the end is well wrought, and by right means, which was sought for before by a verie wrong waie? I shall not nede to repeat here again, to what kinde of knowlege euerie principle helpeth. For in that theie expell ignorance eueriewhere, that serues for this purpos, as, that theie help knowledge euerie where, it is a thing proued all redie. Both which, the help to knowledge, and exile to ignorance, found much to the praise of these fiue principles, wherewith theie procure liking to learning, and valur to vertew.

That the entrie to language and the iudgement thereof by grammer is the end of the Elementarie.

The sixt and last prouf of perfittesse in this elementarie was, bycause the entrance of language, and the iudgement thereof, which is wrought by grammer, is the conclusion and height thereof. Which how profitable a thing it is, the effects themselues will euidentialie declare. For by course of natur and vse of antiquitie, grammer trauelleth first to haue the naturall tung of ech cuntrie fined to that best, and most certain direction, which the ordinarie custom of that cuntrie

Page 50

which vseth the tung, can lead hir vnto: As how to reduce our English tung to som certain rule, for writing and reading, for words and speaking, for sentence and ornament, that men maie know, when theie write or speak right. Which direction was both the first, and the most ancient vse of the originall grammer. Whose professors bycause of their iudgement were called *Critici*, as *Aristarchus* among the grekes, *Palamon* among the Romanes. Secondlie grammer, as it hath bene vsed sence, seketh to help vs to the knowledge of foren language, as the *Latin*, the *Italian*, and such other tungs, which at this daie is the principall vse thereof. Where it serueth in the natur of an anatomie, for the resoluing of the writen speche: in the natur of an artificer, for making vp the habit of a foren tung in the studious learner, by writing and speaking. Now in either of these kindes, whether to fine our own tung, or to learn a foren, we ar much bound to grammer, euen for it self alone, but a great deall more in respect of hir professor, which must perform the three things, that I named before of his own abilitie. For grammer of it self is but the bare fule, and a verie naked thing, but the professour must haue somewhat more then his rule.

And (not to medle here at this time with anie foren tung, for either the one or the other part of grammer) doth it not I prairie you, shew vs Englishmen a verie great pleasur, if it help to the fining of our own English tung, & thereby to make it to be of such account, as other tungs be, which be therefor of best account, bycause theie be so fined? whereby we our selues also shall seme not to be barbarous, euen by mean of our tung, seing fair speche is som parcell of praise, and a great argument of a well ciuilled peple. But it pleasureth vs a great deall more, as the curse of our studie now lyeth, for helping of vs

to foren language, by such good helps, as it ioyneth to it self, bysides the bare Anatomie of a plane rule. For a mere grammarian is but a poor mean to do anie thing well, euen where he professeth most: as *Quintilian* saw verie well, which for the latin tung, and the grammarian therein said, that it is was (*Note: sic*) one thing to speak like a gramarian, and another thing to speak like a latinist, as if grammer latin were but latin by dispensation: & onelie hit the right in

Page 51

euerie tung, which could both waie the rules, and pease the force of speche according to that grace, which euerie tung hath. But forasmuch as grammer is vsed for one degre in help to foren language, it furthereth vs verie much that waie, bycause all our learning being set from the foren, as registred in their tungs, if we want the knowledge of the one, we want the hope of the other.

When learning, and knowledge came first to light, those men, which were the autors thereof, vttered their mindes in that same speche, which theie then vsed, when theie bred the things. And as theie neded no foren tung for the matter bred at home, so had theie no other vse of anie grammer, but onelie that, which endeouored to fine their naturall speche at home. But after that the same their deuises, being first set out in their own tungs, were afterward sought for by foren students, to encrease their learning, and to enrich their cuntrie with foren wares, the foren students were then driuen to vse the assistance of grammer in the second kinde, bycause theie could not vnderstand those things, which were writen in a foren tung, without the knowledge of the tung it self.

In the primitiue grammer children being framed so, as I require now, went straight waie from the Elementarie to matter of learning, and the mathematicall sciences, which ar so termed, bycause in dede the whole scholers learning (which scholers in greke ar called *mahytai*) consisted in them, as in the first degree of right studie. For whatsoever goeth before them in right studie, is nothing else at all, but mere Elementarie: and whatsoever goeth before them in wrong studie, as it is wrested in natur, so it worketh no great wonder. But in the second vse of grammer, we are enforced of necessitie, after the Elementarie howsoever hudled vp, and how simple soeuer, to deall with the tungs, ear we passe to anie matter, which help of tungs, tho it be most necessarie for the thing, as our studie is now platted, yet it hindreth vs in a time a thing of great price, naie it hindreth vs in knowledge a thing of more price. For by the lingring about language, we are remoued and kept bak one degre further from sound knowledge, which is so great a degre, being in our best learning time, while we be vnder masters and

Page 52

readers, of whom we maie learn far better, then of our selues, if that regard be had to them in choice, which elsewhere I haue wished were carefullie had. But I will not deall anie further with grammer in this place, considering that hole argument will follow this Elementarie, and hath so manie branches, as we dealt with tungs: neither yet will I procede with this discourse, which offereth it self here concerning the let of studie, by the studie of tungs, which tungs seme to be the onelie mean to all our studie, as we vse it at this daie, bycause I haue handled that argument already in the preface to my learned and curteous reader, besides that I haue tuched it in my book of Positions. For this time this maie suffice, that this our Elementarie is verie beneficiall vnto vs, by the

mean of gramer also, which is the honor and perfection of the Elementarie in both hir natur, but chiefe in the course of our learning now, whereby we are entred into language, and withall into knowledge, while our own tung remaineth but poor, and is kept verie low thorough som reasonable superstition, not to haue learning in it.

But here to conclude the generall vse of this present Elementarie, which hath bene thus far my particular argument, I must needs continew my first opinion, which was and is this, that in the matter of learning, a good Elementarie is more then the half, bycause it is the first: & that in the first it is mere the best, bycause the wisest men, the greatest reasons, the best gouerned common wealls did so pronounce of it, the one by their pen, the other by their practis.

The generall platform and method of the hole Elementarie.

I Will set down the purtrait of the hole Elementarie, and how I purpos to deall therein, before I medle with anie particular principle, that my reader seing my hole plat in so small a form, and no parcell thereof but within his compas, maie the sooner perceiue the drift of my labor, and accordingle frame his hope of the thing, and the good like to com by it, & staie his memorie the better, by the method & order which I promis to kepe in it. I deuide the consideration of the hole Elementarie

Page 53

into two parts, whereof the first concerneth the matter and substance thereof, and how I intend to deall therein: the second concerneth the maner and form of teaching it, and how I wish that euerie circumstance were handled, that both the teacher maie deliuer planelie with order, and the learner receiue quiklie with profit. Wherefor the first part of this my generall plat shall shew the matter of the Elementarie, and the handling thereof: the second shall shew the maner of teaching, and the circumstances therein.

The matter of the hole Elementarie consisting in fiue points: *reading, writing, drawing, singing, & playing*, I will so handle them in rew, as, I marshall them in order, and begin first at *reading*.

But bycause I take vpon me in this Elementarie, besides som frindship to secretaries for the pen, and to correctors for the print, to direct such peple, as teach childern to read and write English, and the *reading* must needs be such, as the writing leads vnto, therefor, befor I medle with anie particular precept, to direct the Reader, I will thoroughlie rip vp the hole certaintie of our English writing, so far furth and with such assurance, as probabilitie can make me, bycause it is a thing both proper to my argument, and profitable to my cuntrie. For our naturall tung being as beneficiall vnto vs for our nedefull deliuerie, as anie other is to the peple which vse it: & hauing as pretie, and as fair obseruations in it, as anie other hath: and being as readie to yeild to anie rule of Art, as anie other is: why should I not take som pains, to find out the right writing of ours, as other cuntrimen haue don, to find the like in theirs? & so much the rather, bycause it is pretended, that the writing thereof is meruellous vncertain, and scant to be recouered from extreme confusion, without som change of as great extremitie? I mean therefor so to deall in it, as I maie wipe awaie that opinion of either vncertaintie for confusion, or impossibilitie for direction, that both the naturall English maie haue wherein to test, & the desirous stranger maie haue whereby to learn. For the performance whereof, and

mine own better direction, I will first examin those means, whereby other tungs of most sacred antiquitie haue bene brought to Art and form of discipline for their right writing, to the end that by following their waie, I maie hit vpon

Page 54

their right, and at the least by their president devise the like to theirs, where the vse of our tung, & the propertie of our dialect will not yeild flat to theirs. That don I will set all the varietie of our now writing, & the vncertaine force of all our letters in as much certaintie, as anie writing can be, by these seuen precepts, *Generall rule*, which concerneth the propertie and vse of ech letter: *Proportion*, which reduceth all words of one sound to the same writing. *Composition*, which teacheth how to write one word made of mo: *Deriuation*, which examineth the ofspring of euerie originall: *Distinction* which bewraieith the difference of sound, and force in letters by som written figure or accent: *Enfranchisement*, which directeth the right writing of all incorporat form foren words: *Prerogatiue*, which declareth a reseruatiue, wherein common vse will continew hir precedence in our English writing, as she hath don euerie where else, both for the form of the letter, in som places, which likes the pen better: and for the difference in writing, where som particular caueat will chek a common rule. In all these seuen I will so examin the particularities of our tung, as either nothing shall seme strange at all, or if anie thing do seme, yet it shall not seme so strange, but that either the self same, or the verie like vnto it, or the more strange then it is shal appear to be in those things, which ar more familiar vnto vs for extraordinarie learning, then required of vs for our ordinarie vse. And forasmuch as the eie will help manie to write right by a sene president, which either cannot vnderstand, or cannot entend to vnderstand the reason of a rule, therefor in the end of this treatis for right writing, I purpos to set down a generall table of most English words, by waie of president, to help such plane peple, as cannot entend the vnderstanding of a rule, which requireth both time and conceit in perceiuing, but can easilie run to a generall table, which is readier to their hand. By the which table I shall also confirm the right of my rules, that theie hold thoroughout, & by multitude of examples help som maim in precepts. Thus much for the right writing of our English tung, which maie seme for a preface to the principle of *Reading*, as the matter of the one is the maker of the other.

In *reading* I will kepe this order, bycause the treatis of right

Page 55

writing doth pretend som help to the right in *reading*, I will first giue certain rules, to be obserued in *reading* and spelling, according to those precepts, which I gaue in writing. And forsomuch as the goodnesse and vertew of matter is most fit for the young childe in the first seasoning of his tender minde: and the matter it self is spred into two branches, consonant vnto the main distinction of the ten commandements, either for religion towards God, and right opinion in faith: or for ciuilitie towards men, and right iudgement in behaiour: I will therefor cast the matter of *reading* so, as it shall answer at full both to religion in faith, and to ciuilitie in frindship. Wherefor to laie the first ground of learning, which is to learn to read, in religion towards God, and in religion it self to obserue the law and ordinances of my cuntrie, I will after the A b c, set down the ordinarie catechism set furth by my prince, and the state of my cuntrie, with all such appendants for graces, and other praiers, as shall seme most pertinent to the Elementarie

training of a christian child. Therevnto I will ioyn som other pretie short treatis concerning the same religious argument being of good importance for those years to vnderstand: and as warilie appointed, as God shall appoint me. Then will I set down som other well pikt discourse, which shall concern morall behaior, and right opinions that waie. In all which I will haue both a speciall, & a continuall regard to these four points in the child, his *memorie*, his *desire*, his *capacitie*, and his *forwarding*.

For his *memorie* I will forese, that as he must practis it euen from the first, so he maie also practis it euen vpon the best, both for pleasur in learning, and for profit after learning.

For his *delite*, which is no mean allurement to his learning well, I will be as carefull that the matter which he shall read, maie be so fit for his years, & so plane to his wit, as when he is at school, he maie desire to go forward in so comfortable an argument, and when he commeth home, he maie take great pleaur to be telling of his parents, what pretie petie things he doth find in his book, and that the parents also maie haue no lesse delite to hear their litle one speak. In so much as either of them shall rather seke to preuent the other, the childe to be telling

Page 56

somwhat, and the parent to be asking somewhat, then to be so slow, as to tarie for the mouing.

For his *capacitie* I will so prouide, that the matter which he shall learn, maie to be so easie to vnderstand, and the phrase which I will vse, so eident to perceiue, as both the one and the other shall cause nothing but courage.

For his *forwarding* I mean to be somewhat curious, that there be such consideration and choice for syllabs words and sentences, and for all their accidentarie notes, as there shall want nothing, which maie seme worth the wishing, for the full help of either spelling trew, or reading sure: that what childe soeuer can read them well, maie read anie thing else well, if the reading master will kepe that order in his teaching, which I intend to giue him in my precept, and do his infant no harm by hasting him on to fast, & by measuring his forwardnesse not by his own knowlege, but by fantsie of his frinds. If opportunitie serue me & cause require that labor, I will pen the same things in the latin tung also, to satisfie som peple, which wilbe best pleased so, as in verie dede sauing for the ortografie, which is proper to our tung, there is nothing in the Elementarie, but it maie well be communicated with anie foren nation, which must likewise prouide for their peculiar ortografie, as I do for ours, if theie mean to vse the like Elementarie to this.

The treatis of *reading* being thus ended, then will I on to the principle of *writing*, wherein I shall nede neither to be curious, ne yet long, bycause the hole ortografie, which concerneth the right writing of our tung, will both help the writing master, & ease my labor in that behalf. Howbeit whatsoeuer shal be nedefull to that end besides the rules, which ar giuen in the ortografie (as there be manie pretie notes, for the writers profession, both to frame the childes hand right, to form & ioyn letters well, & to fit those instruments, which he must nedes vse in the managing, thereof all that I will set furth most planelie, and as shortlie, for both the English and the latin letter. I ioyn the

latin letter with the English, bycause the time to learn the latin tung is next in order after the Elementarie, and the childe hand is then to be acquainted with the latin charact, which is nothing so combersom as the English charact is, if it be not far more easie.

Page 57

And tho we vse to learn som other tungs afterward, as well as latin, which haue the peculiar characts, as the *greke* and *hebrew*, yet he that can write English and latin well, will learn those hands both soon, and of himself. So that the Elementarie wrting shall not nede to truble it self anie further in the Elementarie time of learning, then with those two tungs, the *English* and the *latin*. If other ordinarie trades do require mo hands, as for the vse of som court, and such other like, the writing master maie help him self, with the particular form of the hand, that is sought for, as I will help him with rules in anie writing at all, of whatsoever form, tho I make choice but of two onelie. But here methink I find honest mens diligence verie sore mismatched, with an intricate waie and most wearisom to themselues. For theie spend their hole time about setting of copies, whereas fewer copies, and more loking to his hand wold help the childe more, as the number of copie occupying the hole time, is mere enemie to amendment, an direction of the hand. I will therefor, bycause I like that best, set down two tables of the *English* & the *latin* tung, with the letters, ioynings, & what so else shalbe necessarie for one perpetuall copie. The argument whereof shalbe such for choice, as it shall deserue the remembring, which the oft writing will easilie procure, & the warinesse shalbe such for certaintie of letter, for varietie of form, for all kindes of ioyning, as he, that can write & resemble those two copies well, shal think nothing strange, that doth concern writing. So much diligence shalbe vsed in the choice of a few lines, which must plant an habit. Further because it shalbe good for the writing master, to haue tables in store, tho he occupie them not allwaie, I will set him down two other tables, of the like choice for the *greke* and *hebrew*. And if I shall think it conuenient to translate my English reading arguments into latin, I will also help the Elementarie latin master, with all such notes, as maie teach to read latin, that in great ignorance of the tung, yet he shall not lightlie fail, either in tuning or timing euen of vnknown words. Why I do like these tables better, then the multitude of copies, I will shew more at large in the particular handling of the writing principle, bycause in that point I am somewhat contrarie to manie of those, which teach children to write, whose commoditie

Page 58

I hinder not, tho I help their scholers more, whose labor I lessen not, tho I releace it from copies. This don I must teach how to *draw*. Which *drawing* bycause it is not so euidentialie profitable, nor so generallie receiued, as *writing & reading* be, I will therefor proue in a pretie short discourse both how profitable it is, & how it deserueth the learning, euen for profit sake, besides manie petie plesurs. Then bycause *drawing* vseth both number & figur, wherewithall to work, I will cull out so much number & figur, wherewithall to work, I will cull out so much numbring from out of *Arithmetik*, the mistresse of numbers, & so much figuring out of *Geometrie* the ladie of figures, as shall serue fit for an Elementarie principle to the childe drawing, without either hardnesse to fraie him, or length to tire him. Whatsoever shall belong to coloring, to shadowing, & such more workmanlie points, bycause theie ar nearer to the painter, then to the drawing learner, I will reserue them to the after habit, & to the students choice, when he is to diuert, & to betake himself to som one trade of life. At which time, if he chauce to chuse the pen & pencil to liue by, this introduction then will proue his great frind, as he

himself shall find, when he feles it in prouf. Last of all forsomuch as *drawing* is a thing, whose thorough help manie good workmen do vse, which liue honestlie thereby, & in good degre of estimation & welth, as *architectur, pictur, embroderie, engrauiing, statuarie* all *modeling* all *platforming*, & manie the like: besides the learned vse thereof, for *Astronomie, Geometrie, Chorographie, Topographie* and som other such, I will therefor pik out som certain figures proper to so manie of the foresaid faculties, as shall seme most fit to teach a child to *draw*, & withall I will shew how theie be to be delt with euen from their first point, to their last perfection, seing it is out of all controuersie, that, if drawing be thought nedefull, as it shall be proued to be, it is now to be delt with, while the finger is tender, & the writing yet in hand, that both the pen & pencill, both the rule & compas, maie go forward together.

As for *Musik*, which I haue deuided into voice and instrument, I will kepe this currant. The training vp in *musik* as in all other faculties, hath a specialle eie to these thre points: The childe himself, that is to learn: the matter it self, which he is to learn: and the instrument it self, whereon he is to learn. Wherein I will deall so for the first and last, that is for the childe and

Page 59

the instrument, as neither of them shall lak, whatsoever is nedefull, either for framing of the childes voice, or for the righting of his finger, or for the prikking of his lessons, or for the tuning of his instrument. For in the voice there is a right pitch, that it be neither ouer nor vnder strained, but delicatelie brought to hir best ground, both to kepe out long, & to rise or fall within dew compas, and so to becom tunable, with regard to helth, and pleasant to hear. And in the fingering also, there is a regard to be had, both that the childe strike so, as he do not shuffle, neither spoill anie sound, and that his finger run so both sure and sightlie, as it cumber not it self with entangled deliuerie. Where of the first commonlie falleth out by to much hast, in the young learner, who is euer longing vntill be a leauing: the second falt coms of the master himself, who doth not consider the naturall dexteritie, and sequele in the ioynts, which being vsed right, & in a naturall consequence, procureth the finger a nimblenesse with ease, and helpeth the deliuerie to readinesse without pain, as the vntoward fingring must nedes bring in corruption, tho corrupt vse do not vse to complain. For the matter of *musik*, which the childe is to learn, I will set it down how, and by what degres & in what lessons, a boy that is to be brought vp to sing, maie & ought to procede by ordinarie ascent, from the first term of Art, & the first note in sound, vntill he shalbe able without anie often or anie great missing, to sing his part in prik song, either himself alone, which is his first in rudenesse, or with som companie, which is his best in practis. For I take so much to be enough for an Elementarie institution, which saluteth but the facultie, tho it perfit the principle, & I refer the residew for setting & discant to encrease of cunning, which dailie will grow on, & to further years, when the hole bodie of *musik* wil com, & craue place. And yet bycause the childe must still mount somewhat that waie, I will set him down som rules of setting & discant, which will make him better able to iudge of fingring being a setter himself, as in the tung, he that vseth to write, shal best iudge of a writer. Concerning the *virginalls* & the *lute*, which two instruments, I haue therfor chosen, bycause of the full *musik* which is vttered by them & the varietie of fingring, which is shewed vpon them, I will also set down so manie chosen lessons for either of them, as shall bring the young learner

to plaie reasonable well on them both, tho not at the first sight, whether by the ear, or by the book, allwaie prouided that priksong go before plaing. All which lessons both for instrument & voice, I wil not onelie name, and set the learner ouer to get them, where he can, in the written song books set furth by *musik* masters, but I will cause them all to be prikt and printed in the same principle of *musik*, that both the reader maie iudge of them, and the scholer learn by them. Which thing as well as all the rest, that I haue vndertaken to perform in this Elementarie, I hope by Gods help to bring to such effect thorough conference, with the best practitioners in our time, and the counsell of the best learned writers in anie time, in euerie of the principles, besides mine own trauell, and som not negligent experience, as I shall discharge my promis, and content my good cuntrimen. What thing soeuer else besides this that I haue named, shall seme to be nedefull for the better opening of anie particular point, I will se to it there, tho I saie nothing of it here. This is the som of my Elementarie platform for the matter thereof.

For the maner of teaching and consideration of circumstance in executing thereof, which was the second party of my generall plat in my first diuision, & hath the same place, if not a greater in the particular performance of anie execution (for what auailleth precept, if it be not performed? or what performance is it, that procedeth not in order?) I entend to do thus. Bycause all these things tho neuer so good of themselues, tho neuer so commended by writers, tho neuer so well liked of parents, yet maie miscarie in the handling, if theie be not well followed with all dew circumstances, I will therefor set down a particular direction for euerie principle, when to begin, and in what degre of ripenesse to ioyn with another, and that so as neither to soon mar, nor to much confound: how to handle the young with: how to ioyn exercise of the bodie with these principles for the mind: what method in teaching them maie seme to be best: what pretie deuises must be vsed to cause the childe of himself shew what he can do, and what metle there is in him, with all such considerations as be naturallie incident to such an execution, that the young learner maie both thank me for his helth, and think well of me for his learning, as a willing instrument

to do him som good, if it shall please God, the giuer of good, to blesse mine endeour. Thus much for my generall plat. In the performance whereof, tho I do sometimes enterlace discourses, that be not for children, either to conceiue or cun, yet theie be not impertinent to the matter, neither improper to me, sometime to open some further point necessarie to my purpos: sometime to enstruct the masters, which might either misconceiue me, or disorder the teaching: sometimes euen to se how our English tung will plaie with these arguments, which ar thought so vncouth, and not expressible in our tung. But what so euer shal be necessarie for the childes trauell alone, I will so appoint that, as it shall stand alone, and maie be printed alone, the larger discourses seruing for more years, and such as will vse them. For that I take to be the best method in penning anie thing, wherof the student is to commit part to memorie, & to studie the other part, to make the remembring part, pithie, short, and apart, and in the other to handle the rest at large, & yet no more then nedefull. Which two points of largenesse, without to much for more years, & shortnesse without to litle for lesse years, ar in this Elementarie to be speciallie considered. Bycause the Elementarie master is not commonlie the cunningest, and the Elementarie scholer is vnder twelue years. For a childe thus trained, shall learn

the tung sooner, and do more betwene twelue and six: ene, then from seuen to seuentene if he begin without this traine. But the ortografie calls for me.

The method which the learned tungs vsed in the finding out of their own right writing.

I Begin the Elementarie at the argument of right writing, because reading, which is the first Elementarie principle, must be directed both in precept and practis, thereafter as the thing, which is to be red, is writen or printed. And considering the right writing of our tung is yet in question: som, but those to forward, esteming it quite vnproper: som, but those to bakward, thinking it perfit enough: som, & those the soundest iudging it to be in most well appointed, tho in particulars to be

Page 62

helpt: is it not a verie necessarie labor to set the writing certain, that the reading maie be sure? Now in examining the right of our writing, I begin at that method, which the learned tungs vsed, to find out the like right in their own writing, when it was in like question, that ours now is, for these two reasons. First by following their president, and marking that course, which was vsed in them, I shall both haue good warrant against anie such, as shall mislike of my currant, and dream of new deuises: and withall, I shall be abler to work the like in English, by vsing the like precept, in the like obseruation. For all tungs kepe one, and the same rule for their man, tho euerie one haue his propertie in part, which particular propertie, as it is noted in the best tungs, (which ar so termed, bycause they are so esteemed, for the prerogatiue of that vse, which we find to be in them) so it is warranted in ours, euen by president from them. So that hereby I shall not seme, I hope, to anie aduised reader, but to haue vsed a verie good mean, for the finding out of that, which is to be decided in the right of our writing: and if anie other, either of peuishnesse, or of ignorance, shall mislike my proceding, the honor of my president, being rightlie followed, (which I hope to perform) will both defend me, and condemn them, if it cannot content them. The second cause, that moued me to begin at this method, is thereby to answeere all those obiections, which charge our writing with either insufficiencie, or confusion: and also to examin by it, as by a sure tuchstone, all the other supplements, which haue bene deuised heretofore, to help our writing, by either altering of the old characts, or deuising of som new, or encreasing of their number. For if the other so esteemed tungs, when they were subiect to, and charged with these same supposed wants, wherewith our writing is now burdened, did deliuer them selues by other means, then either by altering, or by innouating, or by encreasing their characts, and made the stuf of their own custom, to be steare of their direction, as this method will shew, why should we desire to seke foren means, and impertinent to our tung, by deuise of new forge, hauing such a pattern to perfit our writing, by a so well warranted president? That the finest tung, was once in filth, the verie course of natur proceding

Page 63

from weaknesse, to strength from imperfection to perfitnesse, from a mean degre, to a main dignitie, doth giue vs to behold, yea tho neither *Marcus Varro*, not yet *Quintilian*, nor anie such as *Priscian* did shew the like in the Latin, and by example in that one, confirmed the like in all: which I will not rip vp, as a thing of moe vaunt for reading,

then of help to writing, where one generall reason, proued by one aprticular, of perpetuall sequele, like a geometricall demonstration, will serue well enough.

Well then, what means did those languages vse, which haue won the opinion, that theie be right write, to com by that right, which wrought that opinion? There be two considerations in speche, concerning the waie, which hath bene vsed in the fining thereof. For if we look into the first degre of fining, before which, no tung at all had anie beawtie in the pen, we ar to consider, how the verie first tung did procede from hir first rudenesse, to hir best perfection: Again if we look into the next degre, wherein the like finenesse enseed in other tungs, by following the like course to that which the first refiners took, then we ar to consider, how other secundarie languages haue proued and pikt them selues, by following that method, which the primitiue did vse.

But bycause I desire to be warranted by them both, that is, both following the first finers, & the second presidentiaries, in this my course, (which no man hath yet kept in this argument, as I can perceice, tho diuerse write ortografies,) and my opinion is, that it best besemes a scholer, to procede by Art in anie recouerie, from the clawes if ignorance: Therefor I wil rip vp, euen from the verie root, how and by what degrees, the verie first tung, doth seme to com by that her perfection in writing, & what order was taken to continew that perfection, euer sence the time that anie tung is perfited. Allwaies reseruing so much to his consideration, which entendeth the fining of anie speche, as concerneth the propertie of anie particular tung, which particularitie will not be comprised vnder generall precept with anie other tung, but must be directed by priuat obseruation, and particular exception

Page 64

against the common rule. And yet euen this so particular a circumstance is not omitted in the generall method of the first fining, and thereby it is commended vnto vs by waie of translation, which com in the third degre, and fine after the first, by following of the midle. Now in this long waie from the first soilth of extreme rudenesse, to the last neatnesse of most cunning, I will apoint thre rests, euerie one naturallie succeding the other, where the readers conceit maie light & go on foot, if it be wearied with riding, I do not saie with reading. The first is, while the sound alone bare the swaie in writing. The second is, while consent in vse did transport the autoritie, from sound alone, to *reason*, *custom*, and *sound* ioyntlie. The third, which presentlie raigneth, is, while that *reason & custom*, do assure their own ioynt government with *sound*, by the mean of Art. For *sound* like a restrained not banished *Tarquinius* desiring to be restored to his first and sole monarchie, and finding som, but no more then sounding fauorers, did seke to make a tumult in the scriueners prouince, euer after that, *reason* and *custom* were ioyned with him in commission.

I will therefor first deal with that regiment in writing, which was vnder sound, when euerie thing was written according to the sound, tho that kind of government be long ago worn out.

I should begin to high in seking out the ground of right writing, (as he that fetcht the batle of *Troie* from *Ledæ*s two eggs, or as she that was angrie with felling the first tre, bycause she took vnkindnesse with him that came by ship, to that place where she did dwell). If I should make enquirie either who deuised letters first, or who wrote first, a

thing as vncertain to be known, as fruteles if it were known. For *Herodotus* in his *Muses*, *Diodorus*, in his librarie, *Eusebius* in his preparatiue, *Plinie* in his historie, *Flaiius Iosephus* in his antiquities of *Rome*, *Coelius Rhodiginus*, in his antiquitie of reading, *Polydorus Virgilius* in his inuentors of things, and manie seuerall writers mo, seking to learn out either the first founder of the generall charact, or the first deuisor of the particular, for particular nations, ar as new to seke, when they haue sought all, as theie were at first, before theie sought anie. For what certaintie

Page 65

can there be had of so old a thing? or what profit can rise by som one mans name, if one were the founder, as it cannot be. Who tho he be honored for the frute of his inuention, yet doth his autoritie small good, wher the matter in question is to be confirmed, not by the inuentors credit, who dwells we known not where, but by the vsers profit, which euerie one feles. And therefor as theie, whosoeuer deuised the thing first (for it was no one mans inuention, nor of anie one age) did a maruellous good turn to all their posteritie: so we, which be their posteritie, ar to think well of the inuentors, and to iudge thus of their inuentions: that verie necessitie was the foundresse of letters, and of all writing, as it hath bene onelie the generall breder of all such things, as our life is better by, when nede and want enforced mens wits, to seke for such helps. For the tung conueying speche no further then to those, which were within hearing, and the necessitie of conueiance oftymes falling out betwene som persons that were further of: a deuice was made to serue the eie a far of, by the mean of letters, as natur did satisfie the ear at hand by benefit of speche. For the deliuerie of learning by the pen to posteritie, was not the first cause that found out letters, but an excellent vse perceiued to be in them to serue for perpetuitie, a great while after theie had bene found by necessitie. The letter being thus found out, to serue a nedefull turn took the force of expressing euerie distance *sound* in voice, not by them selues or anie vertew in their form (for what likenesse or what affinitie hath the form of anie letter in his own natur, to answer the force or sound in mans voice?) but onelie by consent of those men, which first inuented them, and the pretie vse therof perceaued by those, which first did receiue them. Whereby the peple that vsed them first, agreed with those, that found them first, such a sound in the voice should be resembled by such a signe to the eie: and that such a signe in the eie should be so returned to the ear, as the aspectable figur of such an audible *sound*: whereunto theie subscribed their names, and set to their seals the daie and year, when their consent past.

Herevpon in the first writing, the *sound* alone did lead the pen, and euerie word was writen with those letters, which the

Page 66

sound did commaund, bycause the letters were inuented, to expresse sounds. Then for the right in writing, who was souerain and iudge, and but *sound* alone? who gaue sentence of pen, ink, and paper, but *sound* alone? then what was found in the setting down, but that which was awarded by *sound* alone? Then euerie one of the peple, then euerie one tho most vnskilfull, was partaker in autoritie, & *sound* should rule alone, & all those haue a stroke, in the gouernment of *sound*, whosoeuer were able but euen to make a sound. You deuised all this to expresse me, why should not I then iudge, when I were expressed, seing, you your self told me, that such a litle note in sight, was to

resemble such a thing in *sound*? In those daies, all those arguments, which cleave so sore vnto the prerogatiue of *sound*, & plead so for his interest, in setting down of letters, were most esteemed of, as most agreeable to the time, & most officious to the state. But afterward when *sound* vpon great cause, was deposed from his monarchie, as no fit person to rule the pen alone, and had others ioyned with him in the same commission, of as good countenance as he, tho not to deall without him, then their credit was nothing so absolut, tho reasonable good still, as anie of *sounds* aduised fauorers, maie both well perceiue, and be well content with, if he will but mark the restraine of *sounds* autoritie, & the causes why, & withall consider, that all opinions which concern his sole autoritie, & tend to that end, as theie were of most account, while he was in that ruf, ar now but verie weak, when he is in the wain, & ar to be qualified, according to that state, where *sound* is now ranged. For great inconueniences following, and the writing it self, prouing more false then trew, while the pen set down that form, which the ear did assure, to answer such a sound, & the *sound* it self being to imperious, without anie either mercie or pitie, but death for disobedience, no pardon, no forgiueneesse, no misericordia, what equitie soeuer the contrarie side had: men of good wit, & great vnderstanding, who perceaued & misliked this imperiousnesse of *sound*, which yet was maintained, with great vncertaintie, naie rather with confusion, then anie assurance of right, assembled them selues together to common vpon so common a good, and in the end after resolut and

Page 67

ripe deliberation theie presented them selues before *sound*, vsing these, rather persuasions, then compulsions, to qualify his humor.

That is wold please him, to take their speche in good part, considering it tuched not their priuat, but the generall good of the hole prouince of writing. That he wold call those reasons to his remembrance, which moued them at the first, to giue him alone the autoritie ouer the pen, as one whom theie then thought, to be most fit for such a gouernment, naie onelie most fit to gouern alone. That theie now perceiued, not anie defect in him, who vsed that like a prince, which was his peculiar, by their own commission: but an ouersight in them selues, who vnaduisedlie ouercharged him, with such an estate, as he could not weild alone, without his great dishonor, whereof theie were as tender, as of their own soules. That their request therefor vnto him, was, to praie & beseche him, not to esteme more of his own priuat honor, then of the hole prouinces good. That theie might with his good leaue, amend their own error, which tho it concerned his person, yet should it not tuch his credit, the falt being their in their first choice.

Theie paused a litle while, before theie vttered the verie main cause of this their motion, for that theie spyed *sound* to begin to change color, and half readie to swond. For the fellow is passionat, in autoritie tyrannous, in aw timorous.

Howbeit seing the common good did vrge them to speche, theie went on, & told him in plane terms, that he must be content to refer himself to order, and so much the rather, bycause their meaning was not to seke either his depriuation, or his resignation, but that it wold please him to qualify his gouernment, and to vse the assistence of a further councill, which theie ment to ioyn with him, a thing of great frute, & of good example in manie such cases, where euen great potentates, and considerat princes, for the generall weall of their naturall states, (his being but voluntarie, and of their election)

were verie well content, vpon humble sute made to them, to admit such a councell, and to vse them in affaires. That the reasons which moued them to make this sute, and might also moue him, to admit the same were of great importance: That bycause letters were first

Page 68

found onelie to expresse him, therefor theie had giuen him onelie and alone, the whole gouernment therein, and were well contented therewith, vntill such time, as theie had espied, not his misgouernment, but their own mischoice: that the bare & primitiue inuentions, being but rude, and accordinglie rules, and experience now in time, growing to more finesse, why should theie not yeild to that in finesse, vpon better cause, wherevnto theie did yeild in rudenesse vpon mere nede? That no man hauing anie sense in the right of writing, which experience had commended, wold yeild the direction to sound alone, which altereth still, and is neuer like to it self, as either the partie pronouncer is of ignorance or knowledg: or the parties that pronounce, be of clear or stop deliuerie: or as the ear it self is of iudgement to discern. That considering these defects, which praie for reformance, and the letter it self, which desireth som assurance of her own vse, it might stand with his good pleasur, to admit to his counsell, two graue and great personages, which theie had long thought on, thorough whose assistance he might the better gouern the pen prouince.

Bycause theie praised the parties so much, he desired their names. Theie answered *Reason*, to consider what wilbe most agreable vpon cause, and *Custom* to confirm that by experience and prouf, which reason should like best, and yet neither to do anie thing, without conference with sound.

The personages pleased him for their own worthinesse, but the self same thing, which recommended them to him for their own valur, did fraie him to like them, for his own danger. For is not either *reason* or *custom*, if it please them to aspire, more like to rule the pen, then sound, said he to him self? Howbeit after that theie had charged his conscience, with all those reasons in one throng, which theie had vsed particularlie before, that it were no dishonor to yeild a litle vnto them, which had giuen him his hole rule: that it were no reason, but theie might haue leaue, to amend their own error, in ouercharging him, being their falt and his ease: That tho theie semed to empare his estate, yet theie did not seke to defraud him of his own: That the wrongs don to writing, which theie presented vnto him were matters worth redresse: That the counsellors,

Page 69

which theie appointed were honorable, and honest: that the common benefit of the hole writing prouince did earnestlie sew for it, wherevnto theie wer everie well assured, that so good a father, as he was, to that poor estate, wold neuer be vnwilling but rather voluntarilie condescend, without anie request, as being half dishonored, in that he taried the request, but that he knew not of the greiues. After that theie had pressed him so near, tho he were verie loth, being once a sole monarch, to becom half priuate by admitting of controullers, as he thought, rather then counsellors, as theie ment, yet perceiuing that their power was such, as theie might enforce him to that, which theie praied him to graunt, if he should stand in terms with them, he was content to yeild, tho with som

shew of discontentment in his verie countenance, and to allow of *Reason* and *Custom* as his fellow gouerners in the right of writing.

For in verie dede concerning the autoritie of these mouers, wise and learned peple, what so euer theie lend ignorance to plaie with for a time, theie reserue to themselues both iudgement and autoritie, wherewith to controull, when theie se want of skill plaie the fooll to much, as in this same quarel for the alternation of sounds to presumptuous rule, theie had verie great reason. For as in faces, tho euerie man naturallie haue two eies, two ears, one nose, one mouth, and so furth, yet there is allwaie such diuersitie in countenances, as anie two men maie easilie be discerned, tho theie be as like as the *Lacedæmonian* princes, and brethern were, of whom *Tullie* speaketh: so likewise in the voice, tho in euerie one it passe thorough, by one mouth, one throte, one tung, one sense of tethe, and so furth, yet is it as different in euerie one, euen for giuing the sound, by reason of som diuersitie in the vocall instruments, as the faces be different in resembling like form, by som eident distinction, in the naturall purtrait. Which diuersitie tho it hinder not the deliuerie of euerie mans minde, yet is it to vncertain to rule euerie mans pen in setting down of letters.

And again, what reason had it to follow euerie mans ear, as a master scriuener, and to leaue euerie mans pen to his own sound, where such difference was, as theie could not agre, when

Page 70

where the right was, euerie one clame to it? & why not my ear best? Again why should ignorance in anie respect be taken for a gide in a case of knowledge? bycause of their voices? that were to popular, where the argument is singular. Bycause of their wills? that were to willfull, where wisdom should warrant. And therefor if anie multitude, tho of neuer so few, deserue to be followed, theie onelie were, which could both speak best, and giue best reason why. But that kinde of peple were to few at the first, to find anie place against a popular gouernment, where the ear led the ear, and why shall *sound* giue ouer his interest, seing letters were deuised to expresse sound in euerie one of vs, and not the conceit of these, and those few goodlie wise fellowes? And yet when corn was once in prouf, acorns grew out of place, tho a iollie mastie meat in a hoggish world. For naturallie the first serues the turn, till the finer and better do com in presence. And as somthing gat place worthilie of nothing, so must that somthing again, giue place to his better: As *sound* did somthing to expell rudenesse, tho it maie not bend it self, to kepe out finesse.

Hereupon wise men wold standno longer to that diuersitie in writing, which necessarilie did follow, when euerie one did spell so, as the instruments of his voice did fashion his sound, or as his cunning gaue him, or as his ear could discern. All which means be full of varietie, and neuer one in all, as it doth appear by hole nations, which cannot sound som letters, that som other can, as the *Ephramite* in scriptur, which could not sound the first letter in *Shibboleth* being in hebrew the same chract with the first in *Sibboleth* : or as the witnesse in *Tullie* , which by propertie of his cuntrie, could not sound the first letter in *Fundanius* , against whom he cam.

Vpon these discontentments, and by consent of those, which could iudge, and vtter best, theie grew to a certian, and a reasonable *custom*, or else to saie truth, to a

customarie *reason*, which theie held for a law, not vnadusedle hit on, by error and time, but adusedlie resolued on, by iudgement and skill. Neither yet, (which had ben contrarie to their promis) deprived theie *sound* of all his rialtie, which was dictatorlike, before, but theie ioyned *reason* with him, & *custom* to, to begin then in

Page 71

right, and not in corruption after, as a *Cæsar* and a *Pompeie*, to be his colleges in a triumvirate. From that time forward *sound* could do much, but nothing so much, as he could do before, being verie manie times, verie iustlie ouerruled by his considerat companions, and fellowes in office. Thus ended the monarchie of *sound* alone.

We ar now com to that regiment in writing, which was vnder *sound*, *reason* and *custom* ioyntlie together, and proceded in this sort. *Reason* as he is in reason the principall director, of all best doings, and not writing alone, so he began to plaie the master, but wiselie withall, and with great modestie. For considering the disposition of his two companions, first of *sound*, which the letters were to expresse of dewtie, as therfor deuised: then of *custom*, which was to confirm, and make the waie to generall allowance, he established this for a generall law in the prouince of writing. That as the first founders, and deuisers of the letters, vsed their own libertie, in the assigning of such a charact in the eie, to such a sound in the voice, which assignation was mere voluntarie, & of the founders choice: so it should be lawful for the said founders, and their posteritie, according as the necessitie of their vse, & the dispatch in their pen did seme to require it, either to encrease the number of letters, if the insufficiencie in them did seme not to answer the varietie in *sound*, or to apply one and the same letter to diuerse vses, if it might be don with som pretie distinction, to auoid multitude of characts, as we apply words which be within number, to things which be without: & generallie like naturall and chefe lord in a tenancie at mere will, to make their own nede the leuell of all letters, of all writing, of all speaking, to chop, to change, to alter, to transport, to enlarge, to lessen, to make, to mar, to begin, to end, to giue autoritie to this, to take it from that, as themselues should think good. This decre being penned by *reason*, both *sound* and *custom* did presentlie allow: *sound* bycause there was no remedie, tho his hart longed still for his former Monarchie, which was now in th'Eclipse: *Custom*, bycause that did serue his turn best. For if necessarie vse, and dispatch in the pen, might haue autoritie, which was giuen them in law, by consent of those men, which were successors to them, who

Page 72

first founded the letter, which men were of the learneddest and wisest sort, then were *Custom* in dede, hauing *reason* to frind, & *sound* no fo, a verie great prince in the hole prouince of both writing and speaking. And good reason why. For *Custom* is not that which men do or speak commonlie or most, vpon whatsoever occasion, but onelie that, which is grounded at the first, vpon the best and fittest reason, and is therefor to be vsed, bycause it is the fittest. Which if it take place according to the first appointment, then is *custom* in his right, if not, then abuse in dede doth seme to vsurp vpon *custom* in name. For in Lordships and maners is that custom, which the tenants do vse vpon their own surmise, or but that onelie, which the first Lord granted, vpon som speciall cause, and his posteritie confirms, vpon the like respect, either to their auncetor or to the thing? So that I take *custom* to bild vpon the cause, and not to make the cause.

After that *reason* had brought both *sound* to this order, and *custom* to this autoritie, then was there nothing admitted in writing, but that onelie, which was subsigned by all their three hands. If the *sound* alone did serue, yet *reason* and *custom* must nedes confirm *sound*: if *reason* must take place, both *sound* and *custom* must nedes approue *reason*: if *custom* wold be credited, he might not passe, onelesse both *sound* did sooth him, & *reason* did ratifie him.

For the better continuance of this wise triumvirate, ech of the thre entertained such peple, as were fittest for their families. *Sound*, bycause he presumed onelie vpon his old autoritie not extinguished, tho restrained, and neded no great train now in that his restraint, he therefor contented himself with such of his old retinew, as knew his first commission, which was granted vnto him, when the deuise of letters cam first to light. Who still had an eie to *sound*, and set down that letter, which was appointed thereunto, onelesse *reason* and *custom* had put in a caueat, that in such a case the comission must be altered.

Reason again took into his seruice, *observation* and *comparision*: *Observation* to mark what were fairest in sense, what were readiest in pen, what were currantest in vse: *Comparison* to confer that, which he allowed in one, with that proportion,

Page 73

which he found in another, that the hole might be sutable.

Custom besides that he made verie much of both *sound* and *reasons* retinew, as his verie good frinds, whereby he was comended to generall practis, of himself & for himself, he entertained *warinesse*, to be still like himself, and tho he altered vpon cause, as *reason* should enform him, yet to behaue himself so, as he might easilie be discerned from corruption in vse, which was his naturall enemie, and was alwaie bakt by the ignorant multitude, as *custom* it self was by those, that were of skill, both at his first planting, and thoroughout his performance. So had right *sound*, missounding to so, so had right *reason*, a slight shew of appearance to aduersarie, which still caried the weaker branes, but could neuer moue, either iudgement or cunning.

During this compound gouernment of these thre, the matter of all our precepts, that belong to writing, did first grow to strength, then were rules grounded, then were exceptions laid, when *reason* and *custom* perceiued cause why. But none of all these were yet commended to Art, and set down in writing, but fleting in the memorie, and obseruation of writers, hauing sufficient matter to furnish an institution, and the bodie of an Art, tho not yet in method, which cam next in place, & ioyned it self with the other thre vpon this occasion:

All this time, while *reason* and *custom* gouerned the pen, as well as *sound*, *sounds* malcontented frinds did neuer rest but allwaie sought means to supplant the two other, euer buffing into the ignorant ears that of *sounds* autoritie, and his right to his own deliuerie: and the same errors, which troubled the pen, while *sound* alone was the setter down, began to crepe in again, and cause a new truble, in so much as all the ignoranter sort were clear of opinion that the verie sternesse of *sound* was onelie to be accepted without all exception, tho those of learning and wisdom, which had both first set vp

reason and *custom*, as companions to *sound*, and still continewed in the same minde, could verie well discern vsurpation from enheritance, and right from wrong.

Wherefor *reason* finding by this creping error both himself to be intuited by senslesse time, and his good *custom* to be

Page 74

sore assailed by counterfeat corruption, perceiued the falt to be for want of a good notarie, and a strong obligation, wherewith to set that in euerlasting autoritie, by right rule and trew writing, which he and *custom* both, by the consent of *sound*, had continewed in vse, tho not put down in writing, which wold euer be in danger of continuall reuolt, from the best to the worst, by the vncertaintie of time, and the eluishnesse of error, oneless it were set in writing, and the conditions subscribed by all their contents, for a perpetuall euidence against the repiner. For that is the difference, betwene a reasonable *custom* and an artificiall method, that the first doth the thing for the second to assure, and the second assureth, by obseruing of the first.

While nothing was set down in writing, *sound* and his complices were in hope of som recouerie, hwich hope was cut of, when the writings were made, and the conditions set certain. The notarie to cut of all these controuersies, and to brede a perpetuall quietnesse in writing, was Art, which gathering al those roming rules, that *custom* had beaten out, into one bodie, disposed them so in writing, as euerie one knew his own limits, *reason* his, *custom* his, *sound* his. Now when *reason*, *custom* and *sound* were brought into order, and driuen to certaintie by the mean of Art, and artificiall method, then began the third the last and the best assurance in writing.

Art being hirsself in place perceiued the direction of anie hole tung to be verie infinite and hard, naie to be scant possible in generall, considering the diuerse properties that the thre rulers, *reason*, *custom*, and *sound* haue, which alter still with time. For what people can be sure of his own tung anie long while? doth not speche alter sometime to the finer, if the state where it is vsed, continew it self, and grow to better countenance, for either great learning, or other dealing, which vse to proin a tung? And doth it not sometime change to the more corrupt, if the state where it is vsed, do chance to be ouerthrown, and a master tung comming in as conqueror, command both the people, and the peuples speche to? Vpon this consideration, what an infinit thing it were to chuse out such a subiect, as is so vncertain, Art took hirsself to som one period in the

Page 75

tung, of most and best account, and therefor fittest to be made a pattern for others to follow, and pleasantest for hir self to trauell and toill in. Vpon which period she did bestow all those notes, which she did perceiue by obseruation (which is secretarie to *reason*) to be in the common vse of speche, and pen, either clear with *sound*, or sutable to *reason*, or liked in *custom*, but still bakt by them all.

Such a period in the Greke tung was that time, when *Demosthenes* liued, and that learned race of the father philosophers: such a period in the Latin tung, was that time, when *Tullie* liued, and those of that age: Such a period in the English tung I take this to be in our daies, for both the pen and the speche.

Art chusing such a period in the primitiue tung, and hauing all the stuf gathered into notes, wherewith to set vp hir hole frame, and bilding of method, distributed them so, as there was not anie one thing necessarie for right writing, but she had it in writing, sauing som particulars, which will be still vnrulie, and make fresh matter for an other period in speche: tho that, which is now made so artificiall and sure, com neuer in danger of anie alteration, but be still held for a president to others, as most perfit in it self. For a tung once enrolled by the benefit of *Art*, and grown to good credit, is thereby first settled it self in such assurance, as the right thereof cannot be denied, the contrarie to right wold be soon espied, howsoever it wrangle: then is it made a common example to other languages, which haue stuf for such a method, and desire to be fined, whereby to fine them.

This course kept the first tung that euer was fined, from the first inuention of anie letter, which was least in act, but greatest in power, vntill corruption slilie gotten in, but wiselie perceiued did cause a reformation. Which reformation grew again to corruption in natur of a relapse, bycause tho it were soundlie made, yet was it not well armed with sufficient suretie against the festuring euill of error & corruption. Wherefor when it felt the want of such an assurance, it praied aid of *Art*, which like a beaten lawyer, handled the matter so, and

Page 76

with such a forecast in the penning of his books, as euerie of them, which had anie interest were taught to know what was their own. Other tungs beside the first refined, marking this currant applied the same to their own seuerall writing, and were verie glad with great thanks, to vse the benefit of those mens labor, which wrestled with the difficulties, of *sound*, *error*, *corruption*, and the residew of that ill humored peple.

This originall president in the first, and translated patern in the rest, I mean to follow in the finding out of our right English writing, which whether it will proue to be fashioned accordinglie, and framed like the patern, it shall then appear when the thing it self, shall com furth in hir own naturall hew, tho in artificiall habit.

I haue not vsed anie autors name in this discourse either to confirm, or to confute by credit of autoritie. For anie man allmost of anie mean learning, maie quiklie espy, that these matters ar not without autors. For can *reason*, *custom*, *art*, *sound*, *error*, *corruption*, and such other qualities, as plaie their parts in this so ordinate a plat, lak testimonie of writers being so much writen of? But I did onelie seke to satisfie nede and to polish no further. To conclude and knit vp the argument, this method and this order vsed the first tung, that euer was brought to anie right in writing, by the help whereof vnder the direction of *Art*, all those tungs which we now call learned, ar com to that certaintie, which we se them now in, thorough precept and rule. The same help will I vse in my particular method.

Which before I deall with, I must exmain two principall points in our tung whereof one is, whether our tung haue stuf in it for art to bild on, bycause I said, that *Art* delt where she found matter, sufficient for hir trauell. The other is, whether our writing be iustlie chalenged for those infirmities wherewith it is charged, in this our time, bycause I said that this period in our time, semeth to be the perfitest period in our English tung, & that our custom hath alredie beaten out his own rules redie for the method, & frame of *Art*.

Which two points are necessarie to be considered. For if there be either no matter for Art in extreme confusion: or if our custom be not yet ripe to be reduced vnto rule, then that perfit period in our tung is not yet

Page 77

com, & I haue set vpon this argument, while it is yet to grene. Howbeit, I hope it will not proue to timelie, and therefor I will first shew, that there is in our tung great and sufficient stuf for Art: then that there is not such infirmitie in our writing, as is pretended, but that our custom is grown fit to receaue this artificiall frame, and that by this method, which I haue laid down, without anie foren help, and with those rules onelie, which are, and maie be gathered out of our own ordinarie writing.

That the English tung hath in it self sufficient matter to work her own artificiall direction, for the right writing thereof.

IT must nedes be that our English tung hath matter enough in hir own writing, which maie direct her own right, if it be reduced to certain precept, and rule of Art, tho it haue not as yet bene thoroughlie perceaued.

The causes why it hath not yet bene thoroughlie perceaued, are the hope & despare of such, as haue either thought vpon it, and not dealt in it, or that haue delt in it, but not rightlie thought vpon it.

For som considering the great difficultie, which theie found to be in the writing thereof, euerie letter almost being deputed to manie, and seuerall, naie to manie and wellnigh contrarie sounds and vses, euerie word almost either wanting letters, for his necessarie sound, or hauing some more then necessitie requireth, began to despare in the midst of such a confusion, euer to find out anie sure direction, whereon to ground Art, and to set it certain. And what if either theie did not seke, or did not know how to seke, in right form of Art, and the composing method? But whether difficultie in the thing, or infirmitie in the searchers, gaue cause thereunto, the parties them selues gaue ouer the thing as in a desperat case, and by not meddling thorough despare, theie helped not the right.

Again som others bearing a good affection to their naturall tung, and resolved to burst thorough the midst of all these difficulties, which offered such resistance, as theie misliked

Page 78

the confusion, wherewith the other were afraid, so theie deuised a new mean, wherein theie laid their hope, to bring the thing about. Wherevpon som of them being of great place and good learning, set furth in print particular treatises of that argument, with these their new coneaued means, how we ought to write, and so to write right. But their good hope by reason of their strange mena, had the same euent, that the others despare had, by their either misconceauing the thing at first, or their diffidence at the last. Wherein the parties themselues not doubt deserue some praise, and thanks to, of vs and our cuntrie in both these extremities of hope and despare, tho theie helped not the thing, which theie went about, but in common apparence, did somewhat hinder it rather. For

both he, that despaired in the end, took great pains, before diffidence caused him giue ouer to despare: and he that did hope by his own desuise to suply the generall want, was not verie idle both in brain, to deuise, and in hand to deliuer the thing, which he deuised. Which their trauell in the thing, which he deuised. Which their trauell in the thing, and desire to do good, deserue great thanks, tho that waie which theie took, did not take effect.

The causes why theie took not effect, and thereby in part did hinder the thing, by making of manie think the case more desperat then it was in dede, bycause such fellowes did so faill, were these. Their despare, which thought, that the tung was vncapable of anie direction, came of a wrong cause, the falt rising in dede not of the thing, which theie did condemn, as altogether rude and vnruilie, but of the parties them selues, who mistook their waie. For the thing it self will soon be ordered (our custom is grown so orderable) tho it require som diligence, and good consideration, in him that must find it out. But when a writer taketh a wrong principle, quite contrarie to common practis, where triall must be tuch, and practis must confirm the mean, which he conceaueth, is it anie maruell if the vse of a tung ouerthwart such a mean, which is not conformable vnto it? Herevpon proceded the despare to hit right, bycause theie missed of their minde, whereas in dede theie should haue changed their minde, to haue hit vpon that right, which as it is in the thing, so will it soon be found out, if it be rightlie

sought for.

Again the others hope deceiued them to as much. For theie considered not, that whereas common reason, and common custom haue bene long dealers in seking out of their own curreant, themselues wilbe councellers, and will neuer yeild to anie priuat conceit, which shall seme euidentlie either to force them or to crosse them, as theie themselues do, neuer giuing anie precept, how to write right, till theie haue rated at custom, as a most pernicious enemie to truth and right, euen in that thing, where custom hath most right, if it haue right in anie. Wherefor when theie proceded on in a customarie argument, with the enmitie of him, which is Lord of the soill, was it anie wonder if theie failed of their purpos, & hindered the finding out of our right writing, which must nedes be compased by customs consent, and reasons frindship? So in the mean time, while despare deceiues the one, and hope begiles the other, the one missing his waie, the other making a fo, and both going astraie, theie both lease their labor, and let the finding out of our right in writing, by their ill led, and worse laid labor, bycause the artificiall course, in finding out such a thing, hath another curreant, as I haue shewed before in the last title.

Yet notwithstanding all this, it is verie manifest, that the tung it self hath matter enough in it self, to furnish out an art, & that the same mean, which hath bene vsed in the reducing of other tungs to their right, will serue this of ours, both for generalitie of precept, and certaintie of ground, as maie be easile proued by these four arguments, the antiquitie of our tung, the peples with, their learning, and their experience. For how can it be, but that a tung, which hath continewed manie hundred years, not onelie a tung, but one of good account, both in speche, and pen, hath growen in all that time to som finesse, and assurance of it self, by so long and so generall an vse, tho it be not as yet founded, the people that haue vsed it, being none of the dullest, and traueilling

continuallie in all exercises that concern learning, in all practises that procure experience, either in peace or war, either in publike, or priuat, either at home or abrode?

As for the antiquitie of our speche, whether it be measured

Page 80

by the ancient *Almane*, whence it cummeth originallie, or euen but by the latest terms which it boroweth daielie from foren tungs, either of pure necessitie in new matters, or of mere brauerie, to garnish it self withall, it cannot be young. Onelesse the *Germane* himself be young, which claimeth a prerogatiue for the age of his speche, of an infinit prescription: Onelesse the *Latin* and *Greke* be young, whose words we enfranchise to our own vse, tho not allwaie immediatlie from them selues, but mostwhat thorough the *Italian*, *French*, and *Spanish*: Onelesse other tungs, which be neither *Greke* nor *Latin*, nor anie of the forenamed, from whom we haue somewhat, as theie haue from ours, will for companie sake be content to be young, that ours maie not be old. But I am well assured, that euerie one of these, will striue for antiquitie, and rather grant it to vs, then forgo it themselues. So that if the verie newest words, which we vse do sauor of great antiquitie, and the ground of our speche be most ancient, it must nedes then folow, that our hole tung was weined long ago, as hauing all her tethe.

For the account of our tung, both in pen and speche, no man will dout thereof, who is able to iudge what those thinges be, which make anie tung to be of account, which things I take to be thre, the autoritie of the peple which speak it, the matter & argument, wherein the speche dealeth, the manifold vse, for which the speche serueth. For all which thre, our tung nedeth not to giue place, to anie of her peres.

First to saie somewhat for the peple, that vse the tung, the *Englishnation* hath allwaie bene of good credit, and great estimation, euer since credit and estimation by historie came on this side the *Alps*, which appeareth to be trew, euen by foren cronicles (not to vse our own in a case of our own) which would neuer haue said so much of the peple, if it had bene obscure, and not for an historie, or not but well worthie of a perpetuall historie.

Next, for the argument, wherein it dealeth, whether priuat or publik, it maie compare with som other, that think verie well of their own selues. For not to tuch ordinarie affairs in comon life, will matters of learning in anie kind of argument, make a tung of account? Our nation then, I think, will hardlie be proued

Page 81

to haue bene vnlearned at anie time, in anie kinde of learning, not to vse anie bigger speche. Wherefor hauing learning by confession of all men, & vttering that learning in their own tung, for their own vse, of verie pure necessitie (bycause we learn to vse, and the vse is in our own) theie could not but enrich the tung, and purchase it account.

Will matters of war, whether ciuill or foren, make a tung of account? Our neighbor nations will not deny, our peple to be verie warrious, and our own cuntrie will confesse it, tho loth to fele it, both remembring the smart, & comparing with som other, neither to vaunt our selues, nor to gall our frinds, with anie mo words.

Now in offring matter to speche, war is such a breder, as tho it be opposit to learning, bycause it is enemie to the Muses, yet it dare compare with anie point in learning, for multitude of discourses, tho not commonlie so certain, ne yet of so good vse, as learned arguments be. For war (besides all graue and sad considerations about it, which be manie and wise) as sometime it sendeth vs trew reports, either priuatelie in proiects and deuises, that be entended, or publikelie in euent, which be blased abrode, bycause theie be don, so mostwhat it giueth out infinit and extreme, I dare not saie lies, but verie incredible newes, bycause it maie hatch them at will, being in no danger of controllment, and comonlie in such practises and places, as haue not manie witnesses, while eurie man seketh aswell to saue him self, as to harm his enemie, besides som curteous entertainment, which a deuising referendarie hath euen by telling that, which is not trew, to such as loue to hear, and either like or will like. All which occasions, and infinit mo, about stratagemes, & engins, giue matter to speche, and cause of new words, and by making it so redie, do make it of renoun.

Will all kindes of trade, and all sorts of traffik, make a tung of account? If the spreading sea, and the spacious land could vse anie speche, theie would both shew you, where, and in how manie strange places, theie haue sene our peple, and also giue you to wit, that theie deall in as much, and as great varietie of matters, as anie other peple do, whether at home or abrode. Which is the reason why our tung doth serue so manie vses,

Page 82

bycause it is conuersant with so manie peple, and so well acquainted with so manie matters, in so sundrie kindes of dealing. Now all this varietie of matter, and diuersitie of trade, make both matter for our speche, & mean to enlarge it. For he that is so practised, will vtter that, which he practiseth in his naturall tung, and if the strangenesse of the matter do so require, he that is to vtter, rather then he will stik in his vtterance, will vse the foren term, by waie of premunition, that the cuntrie peple do call it so, and by that mean make a foren word, an English denison.

All which reasons concerning but the tung, and the account thereof, being put together, as of themselues, theie proue the nations exercise in learning, and their practis in other dealings: so theie seme to infer no base witted peple, not to amplify it with more, bycause it is not for foulls to be so well learned, to be so warrious, to be so well practised. I shall not nede to proue anie of these my positions, either by foren or home historie: seing my reader stranger, will not striue with me for them, and mine own nation, will not gainsaie me in them, I think, which knoweth them to be trew, and maie vse them for their honor.

Wherefor I maie well conclude my first position: that if *vse* and *custom* hauing the help of so long time, and continuance, wherein to fine our tung: of so great learning and experience, which furnish matter for the fining: of so good wits and iudgements, which can tell how to fine, haue griped at nothing in all that time with all that cunning, by all those wits, which theie will not let go, but hold for most certaine, in the right of our writing: that then our tung hath no certaintie to trust to, but writeth all at randon. But the antecedent in my opinion, is altogether vnpossible, wherefor the consequent, is a great deall more then probable, which is, that our tung hath in hir own possession, and writing verie good euidence to proue hir own right writing: Which tho no man as yet, by anie publik writing of his, semeth to haue sene, yet the tung it self is redie to shew them,

to anie whosoeuer, which is able to read them, and withall to iudge, what euidence is right in the right of writing. Wherefor seing I haue proued sufficientlie

Page 83

in mine own opinion, that there is great cause, why our tung should haue som good right, in her own writing, and take my self to haue had the sight of that euidence, whereby that same right appeareth most iustificable, and am not alltogether ignorant, how to giue sentence thereof, I will do my best, according to that course, which I said was kept in the first, and generall fining of anie speche, which also hath bene translated to euerie secundarie, and particular tung, to set furth som certaintie for the English writing, by those notes, which I haue obserued in the tung it self, the pure best and finest therein, offering mean by comparison with them selues, both to correct, and to direct the worse and more grosse, without either innouating anie thing, as theie do, which set furth new deuises, or by mistaking my waie, as theie do, which despare, that our tung can be brought to anie certaintie, without som maruellous foren help. Thus much for the artificiall stuf in our tung, now to the obiections which charge it with infirmitie.

An answer to som pretended imperfections in the writing of our tung.

THIS title tho it seme by the inscription to pretend som offence, yet is it nothing moodie at all, bycause it entendeth no defense, as against an enemie, but a conference, as with a frind. For those men, with whom I haue to deall therein, do wish their naturall tung, as well as I do, theie desire to se it right writen, no lesse then I do. Theie haue as good shew of iust enemitie to error, and corruption, as I haue assurance of right direction. And therefor I will rather endeour my self to perswade them as frinds, then to confute them as foes, rather to ioyn with them in som points, then to defy them in all.

In the hole matter of this conference with them, theie either blame certain errors, which theie pretend to be in our writing: or else theie will seme to seke the reforming thereof. In the blame of errors, theie rate at *custom* as a vile corrupter,

Page 83

and complain of our letters, as to miserable few. In their desire of redresse, theie appeall to *sound*, as the onelie souerain, and surest leader in the gouernment of writing: & fly to *innouation*, as the onelie mean, to reform all errors, that be in our writing. Which their particular branching, I will follow in my reply, and yet in no reply, but excuse, for the innocencie of our pen, where it is without falt, tho it be not without blame and in my plaine confession of som manifest error, where there is cause why.

In their quarrell to *custom* theie seke first to bring it into generall hatred, as a common corrupter of all good things, and that naturallie, without anie exception, and therefor no maruell if it abuse speche, which as it passeth thorough euerie mans mouth, and is resembled by euerie mans pen, so must it nedes gather much corruption by the waie, bycause manie and ill be all one in dede, tho deuided in term, as good and few, tho different in name, yet be the same in pith: And common corruption, which theie terme *Custom*, is an ill director to find out a right. Herevpon theie conclude, that as it semeth most probable, so it is most trew, that the chefe errors, which ar crept into our pen, do take their beginning at the onelie infection of a naughtie *custom*. Which bycause it is

naught, therefor ought it not so much as once to be named, in the direction to a right, in either pen or speche, being so manifest a falsarie, notwithstanding whatsoever anie either old or new writers can pretend to the contrarie, for either defense or excuse thereof. Then theie descend two particularities, wherein theie proue that customarilie, we do sometime burden our words to much, with to manie letters, somtimes we pinch them to near with to few, somtimes we misshape them with wrong sounding, sometime we disorder them, with wrong placing. And be not these maruellous great causes of discontentment with *Custom*, which is the breder of them? Besides all these which ar but points of penning onelie, to aggrauate the discredit wherewith theie charge *custom*, theie seke to make it odious, as an enemie to vertew, euen abusing what is best. And will there anie that fauoreth vertew, protect *Custom*, being such a venim to all vertews, and such

Page 85

a poison to all vertewous effects? Or can there anie that frindeth his cuntrie conceiue well of that, which corrupteth hir pen, and poisoneth hir speche? Sure not I. For neither wold I haue vertew to hold me for hir enemie, by defending of hir fo, nor yet my cuntrie to froun at me for fauoring hir corrupters. Certainlie that *custom* is most vile, which doth but speak ill of good things: but to seke their corruption is a most villanous part. And to abuse speche in anie hir deliuerie whether by tung or pen, the good benefit whereof, doth serue most of our nedes, as vertew doth the best, is extreme beastlie. And therefor assuredlie, as those my good cuntrimen, haue most iust cause to be angrie with these corruptions: so might theie as iustlie turn their anger vpon me, if I should anie waie but so much as seme to excuse or but to extenuate so pernicious a fact. Neither can anie writer, new or old, but hasard his own credit, if he do but seme to shew anie incling of fauor that waie.

And yet if good writers seme to fauor *custom*, then the case is not so clear, as you take it to be, that there is nothing in *custom*, but an hell of most vile, and filthie corruptions: that it alone infecteth all good things: that it alone corrupteth right writing. For if it were in dede and onelie so, theie wold not warrant it, as (now I remember my self) theie praise it verie often, and giue it great credit. Is there then not som error in the name, & maie not *custom* be misconstrewed? for sure the writers, when theie speak of *custom*, theie mean that rule in doing, and vertewous life, wherein good men agre and their consent is that, which these men term *custom* therein: as theie call that rule in speaking and writing the *custom* thereof, wherein the skilfull and best learned do agre. And is it likelie that either the honest in dede will mislead vertew in liuing, or the learned in dede will mislike right in writing? And again, those honest men, which allow of *custom* in matters of life, complain verie much of corruption in manners, and naughtie behaiour: and the learned men, which allow of *custom* in matters of speche and pen, do complain verie much of error in writing, and corruption in speche: and both the two, accuse the most peple as the leaders to error, and the common abuse, as the frute of a multitude. And

Page 86

therefor it cannot otherwise be, but that the duble name is that, which deceiues. For theie, which accuse *custom* do mean false error, which counterfeateth *custom*, and the ignorant for rashnesse, and yet directeth all the most. And theie that praise *custom* do

mean plain truth, which cannot dissemble, which is companion with the honest in vertew, and with the learned in cunning, and directeth all the best. And will ye se? This mistermed *custom* in the pen, is that counterfeate abuse, which was the onelie cause, why *sounds* monarchie, whereof I spake before, was so dissolved, and was it self condemned, by those wise peple, which ioyned *reason* with *sound*: and the right *custom* which writers commend so, is that companion of *reason*, which succeeded in place, when the counterfeate was cast out. Now ye se the error. So neither writers do allow of such a corruption, neither is *custom* your contrarie, but both writers, and *custom*, both you, and I will scratch out the eies of common error, for misusing of good things, and belying of *custom*. If good things be abused it is by ill peple, whose misnsmmed *custom* is right named error, and well blamed lewdnesse. If words be ouercharged with number of letters, that coms either by couetousnesse in such, as fell them by lines, or by ignorance in such, as besides the pestering them with to manie, do both weaken them with to few, and wrong them with the change, both of force and place, whose error as I mone, so I will seke to amend it, and while I amend it, I will confute by correcting, and heall by comparing, that euerie one beholding the redresse, where he finds the falt, maie be able to iudge both of right, and wrong, by conferring of contraries. Thus I take it my good cuntrimen, that you be deceiued in the name, and blame one for another. For *custom* certainlie in a matter of speche, is a great and a naturall gouernour, tho in other things it maie somtimes seme to be a sore vsurper. And yet good autors will hardlie graunt that, which still fre *custom* from all offensiue note, both in words and dedes, bycause theie ground *custom* not upon error in deprauation at the last: but vpon iudgement, in direction from the first. And theie which entreat *custom* so hardlie, entertain it so, vnder an vnproper name, as vnworthie to be heard speak

Page 87

in the right of writing, seing it semes to be the onelie occasion of all corruption therein, as theie surmise, taking *custom* to be grounded vpon the common confusion in practis of the most, and least iudiciall peple, which is mother to all wrong opinions, concerning anie iudgement of right. Wherein theie neither mark that the ignorant multitude is not held for mistresse, of that right and reasonable *custom*, which is the naturall *custom*, and which theie of the contrarie side do follow, as the best gide in right writing: neither yet consider theie, that their aduersaries, whom theie oppugn so, do confesse som errors in the ordinarie penning, proceeding of that corruption, which theie wrongfullie term *custom*, which errors theie also seke to haue cut of, as the idle clogging of words with nedelesse letters, and such other ordinarie errors, which rise most of to much, by not knowing, what is right. Which errors I will handle there, where I amend them streight, as I will tuch *custom* somewhat more, when I com to that place, where theie appeal vnto *sound* from both *reason* and *custom*.

When theie haue delt thus with *custom*, and their contraries (which theie make contraries, by mistaking, being their frinds in dede) without marking their reasons, or by whose autoritie *custom* is established, which theie so impugn by suggestion of a counterfeate, then theie begin to complain sore of the insufficiencie, and pouertie of our letters, which letters tho theie be as manie in number, as other tungs haue, yet theie suffise not, saie theie, for the full and right expressing of our sounds, tho theie expresse them after a soft, but enforce vs to vse a number of them like the *Delphik* sword, whereof *Aristotle* speaketh, to manie sounds and seruices contrarie to the natur of such an instrument, which was made at the first, this letter for that sound. Whereby it commeth to passe, that we both write vnproperlie, not answering the sound of that,

which we saie, and ar neuer like our selues, in anie our writing, but still varie according vnto the writers humor, without anie certain direction. Whereupon forenners and strangers to wonder at vs, both for the vncertaintie in our writing, and the inconstancie in our letters. And is it not a great shame that so cunning a nation as the English

Page 88

is, being of verie good note so manie yeares, either should not espy, or wold not amend in all this time, the pouertie of their pen, and the confusion in their letter? but both to let their writing run thus still at riot, and them selues to be mokt at of foren peple?

If foren peple do maruell at vs, we maie require them with as much, and return their wonder home, considering theie themselues be subiect to the verie same difficulties, which theie wonder at in vs, and haue no mo letters then we haue, and yet both write still, and be vnderstood still, in the midst and in the spite of all these insufficiencies: as we also both write and be vnderstood, in this our insufficiencie, euen by their confession, which will nedes be offended, bycause of insufficiencie. But the common vse of writing among those strangers, which agreth so with ours in our most vncertaintie, giues me to think, that this complaining of insufficiencie is not generall to all neither with them nor with vs, but proper to som few, and particular among both, who misliking that theie know not, and not marking that theie cannot, therefor blame that theie should not. For if their blaming vpon cause, and marking vpon iudgement did concur with their number, tho not so great, I should be afraid least theie had the better, bycause the fewer: but both the fewer and the weaker to, carie no great force, to condemn in iudgement. As other folks also, which se somewhat to, as well as theie, do not quite mislike of all their misliking, but desire som redresse, where there is cause in dede, tho theie agre not in the mean, how to perform the redresse, nor yet in the quantitie, that the error is so great, as these insufficienciarie pretend it to be. For we do confesse that this multiplicitie, & manifold vse in the force and seruice of our letters, wold haue som distinction, whereby to be known, if generall acquaintance with our own writing be not sufficient enough, to perceiue that vse, which we put down by vse: but withall we defend and maintain the multiplicitie it self, as a thing much vsed euen in the best tungs, and therefor not vnlawfull, tho there were not distinction.

And again, we do not think, that euerie our *custom* is a plaine corruption, wherein generall vse, euen of those same persons, which cannot be suspected, but to write with good iudgement,

Page 89

laie the ground to precept, as the leader to som art, & assurance to the pen. And we rest content with the number of our letters. Which number, while som kinde of people do studie to encrease, theie do but cumber our tung, both with strange characts, & with nedelesse diphthongs, enforcing vs from that, which generall rule hath won, and resteth content with, in all the world. And why not but these letters? or why not to manie vses? This paucitie and pouertie of letters, hath contented and discharged the best, & brauest tungs, that either be, haue bene, shalbe, or can be, & hath deliuered by them, both in speche & pen, as great varietie, and as much difficultie in all arguments, and as well perceiued of all posteritie thorough their means, as possiblie can, either be deliuered, or be vnderstod, by the English tung, or yet be deuised by anie English wit. The peple that

now vse them, & theie that haue vsed them, haue naturallie the same instruments of voice, and the same deliuerie in *sound*, for all their speaking, that we English men haue, bycause theie be men, as we English folk be: and theie sent the vse of the pen to vs, and not we to them. And finding in their own vse this necessitie, which you do note, theie fled to that help which you think naught, and were bold with their letters, to make them serue diuerse turns, sometime with none, sometime with som pretie small note of euident distinction. Which kinde of distinguishing theie know to be verie trew, whosoeuer be acquainted with the foren letters, and with those writers which entreat of them, as I my self will shew, when I both mark, and amend at once, tho I deall no further in this place, to auoid repetition, both here & there. Neither is there anie difficultie, which theie ar not subiect vnto, either in the same, or in the verie like things, as wel as we: as I will proue elsewhere, euen by comparing the particulars, so far and so manie, as nede shall require. And will strangers wonder at vs? or do not our own peple that be learned perceiue these things? For in the ignorant I require no such discretion. Surelie I think that all peple hauing the same naturall instruments to speak by, tho vpon priuat vse som harp more of som sounds then others, and som lean more vpon som one instrument of speche, then other do, as som the throte, som the teth, and so furth, which varietie is popular euen to hole

Page 90

nations, that yet naturallie all be made able, to sound all speches and all letters, if theie be accustomed vnto them, in that age and with those means, when and whereby theie be best to be learned: And that it is onelie education, and *custom* which maketh the difference, and therefor ruleth either all or most in speche, wherein if there be anie *reason*, it is not naturall and simple, as in things, but artificiall & compound as in speche, vpon such and such a cause in *custom* and consent. And tho the *Hebrew* grammarians onelie, do deuide their letters, according to that vocall instrument whereupon theie lean most, as som vpon the throte, som vpon the rouf of the mouth, som vpon the tung, som vpon the lips, som vpon the tethe: yet the *Hebrewes* alone haue not that distinction in natur, but euerie peple also which haue throte, tethe, rouf, tung, lips, and with those instruments vse the vtterance of sounds. Which is an argument to me, both that vse is the mistresse herein, and that he, which soundeth vpon anie one by cuntrie vse, maie be smoothed to som other by the contrarie vse, and that therefor the same letters will serue all peple, if theie list to frame themselues accordinglie. For otherwise why do we persuade our peple to sound *Latin* thus, *Greke* thus, *Hebrew* thus, *Italian* thus, if it be not a thing to be made of acquaintance, by customarie vse? And being so, and in all nations so, what nede we mo letters to vtter our minde? seing the vttering instruments be all one, and nothing can be vttered either for varietie more diuerse, or for difficultie more hard, then theie haue vttered, from whom we haue those letters which we haue? neither is it anie discredit to our peple to rest content with those letters, and with that number, which antiquitie hath allowed, and held for sufficient. Is natur therefor baren in vs, which was frutefull in them, bycause we maie not inuent, and put somewhat to theirs? No forsoth. But all mankinde is but one, without anie respect of either this age, or that age, both to natur hir self, and to the God & Lord of natur, and therefor what is giuen to one man, or deliuered in one age of common seruice, that is ment to all men, & to all ages of men, without further regard to whom, or for whom, but still to their benefit: neither is either God himself or natur his minister tyed to anie time, for deliuerie of their gifts, but whensoever

Page 91

mans necessitie compells him to seke, then theie help him to find. Whereupon we vnderstand, that as no one age bringeth furthe euerie thing, so no one age can but confesse, that it hath som one or other particular inuention, tho not the self same, bycause it is enough to haue receiued it once to vse euer after. As in this case of letters, which perfited once, is neuer to be shaken, onelesse a better mean be found to vtter our speche, which I shall not se, neither can I forese by anie secret prophecie. In these inuentions, tho the first receiuer haue the prerogatiue in taking, yet the hole posteritie hath the benefit in vsing, and generallie with greater perfection, bycause time and continewance do encrease and proin, which when it is full, it is a falt to seke further, as I take it to be in the course of penning. Neither is the restraint, for either innouating, altering, or adding to things allredie perfited, anie discourtisie in reason, or anie discountenance in natur, but a bare deliuerie of a perfit thing to our elder brethern, to be conceiued vnto vs: as we in like case, as the transporters to our posteritie, of such things as it pleaseth God to continew by our means, whether receiued of our elders, or deuised by our selues.

But why maie we not vse all our four and twentie letters, euen to four and twentie vses euerie of them, if occasion serue, seing the characts being known be more familiar, and easier to be discerned, then anie new deuise, yea tho the old resemble mo, and the new do note but one? It hath bene sufficientlie declared allreadie, that those men, which first deuised letters, reserued the authoritie ouer them and their vse to them selues for life, and their successors for euer, so to qualify and to vse them, as it should please them best vpon consent among themselues, and cause to content nede. And why not so, where both the inuention is their own, and the right vse thereof, as theie shall vse it, which made it for their vse? This generall reseruatiue is enrold allredie in all reason and antiquitie, and the particular consent for this writing of ours is proined allredie, by our generall vse, and wilbe registred also in verie good record, I hope, and that shortelie. And will you make that souerain, which is but subaltern? or will you take that, as not remouable, like a steddie rok, which is roming by

natur, and to serue the finder? There is no such assurance in *sound* for the stablishing of a right, as you do conieue, neither such necessitie in letters, to be constant in one vse, as you seke to enforce.

The *philosopher* saith, that natur makes one thing to one vse, and that euerie vse hath his particular instrument naturallie, but that our own inuentions, naie that euen the most naturall means in our application do, and maie serue to sundrie ends & vses. And will letters stand so vpon their reputation, as not to seme to stand to our applying of them, for our own purposes, being both our creaturs, & by creation our bondmen? both to *sound* and serue, as we shall think it good, and so manie waies, as we shall will them to serue? No surelie, theie do not think so, but theie ar most redie to serue at our appointment, both by creation, & by couenant. The letters yeild redilie, but som letters seke to hinder that their dewtifull obedience, threaping still vpon them, that their substance is diamantish, and not born to yeild so.

With the same pen we make letters, and with the same we mar them: with the same we direct, and with the same we dash, which be contrarie vses, tho to compas one right, and will letters seme to serue but for one vse, being pewnies to the pen, naie being but elues

and brats of the pens breeding? Theie will not so, but proue their own dewtifulnesse, to the pen their parent, by following his direction in verie manie points, as theie yeild to *reason* and reasonable *custom* in manie of their forces, whereby theie seme to prairie som bodie not to contend, where themselues be content.

The number of things, whereof we write and speak is infinite, the words wherewith we write and speak, be definite and within number. Whereupon we ar driuen to vse one, and the same word in verie manie, naie sometime in verie contrarie senses, and that in all the verie best languages, as well as in English, where a number of our words be of verie sundrie powers, as, letters, wherewith we write, & letters which hinder: A bird flieth light, wheresoeuer she doth light: and to manie to stand on here. And will letters kepe a countenance and stand so alouf, as to sound still but one, and to serue still but one, where their great grandfathers euen the words themselues, ar forced to be

Page 93

manifold? naie verie well content so to be, bycause of their founders stature? which is to be pliable, and at voluntarie commandement, of wisdom and learning? letters stand not alouf, but allow of the seruice, whereunto you allot them, be it neuer so manifold, seing without either confusion or darknesse, customarie acquaintance will work the distinction in them, & their manifoldnesse: as a beaten disputer will sift out the difference of manifold words, that the varietie of their sense, make no quarell in the question. If we write not allwaie one, thorough want of skill, & mere ignorance, then knowledge is the helper, and he that will vse right, must haue desire to learn right.

If there want distinction, then accent must be mean to auoid confusion, or som such deuise, which maie distinguish with praise, and not pester the writing, with anie to od strangenesse. For it is most certain, that we maie vse our letters so, as we maie all other things else, whose end is in vse, and man is the measur. Neither is it anie abuse, when theie which vse, can giue a reason why, sufficient to the wise, and not contrarie to good custom. And tho som reply, as not so perswaded, yet when the act is past by diuision of the house, it is law by parlement. Then the repliers must relent, and follow, tho theie fauor not. Then must theie make the best of that, which theie thought worst, when as lawfull autoritie hath restrained their will. A thing fre before order being once limited by order hath cast of that fredom, and must then kepe that currant, wherevnto it is limited, by orderlie mean, it self being such, as is subiect vnto man, and to be his at vse.

Our letters be limited, their vsage is certain in their most vncertaintie, and therefor I take it, that we maie rest content both with their number and their vse. Thus much concerning that complaint of our pouertie in letters, and confusion in their powers, which I wonder not at, bycause I se it so in all tungs, & euer: & I se no cause why, but it maie be so in our own inuentions & deuises, where we are to take knowledge of nothing else, but of our own consent, both by best iudgements of the wisest men, and the right resemblance of least corrupt natur.

When theie haue thus vttered their stomak against poor

Page 94

niknamed *custom*, which is sore abused, both by them for blaming it vnderuedlie, and by corruption to, for counterfaiting it shamefullie: when theie haue moued our writing for much insufficiencie and bewailed our speaking for pouertie of letters, then like good physicians, and tender harted cuntrimen, theie seke both to satisfie *iustice* in dewie, and *Artin* help. As theie find a wrong, so theie seke to right it, as theie mark a sore, so theie mean to salue it. But who shall be the iusticiarie like som one *Rhadamanthus*, to pronounce sentence in this right? or who the physician like som graue *Hippocrates*, to ouerse this cure? forsooth *sound*, for whose vse letters were deuised first, when there were yet none, and by whose ear theie ar now to be reclaimed, being corrupt and naught. And why not? Or if these that we haue will not serue *soundsturn*, why maie we not inuent or deuise mo, considering our want is not wonder? For we came but latelie to vse letters, in comparison of the old peple in other nations of the main continent, & felt not our want at the first wearing: but now that we fele it, why maie we not help our selues, with the deuise of som new letters, as other peple did in the like cases by som *Esdras*, som *Palamedes*, som *Cadmus*, som *Euander*, som *Carmenta*, and such other? *Custom* is condemned allredie, as a false corrupter, and *sound* semes to be the surest, and the best gide euen by naturall direction, and the primitiue letter. And not so much as but euen *Quintilian* that great writing, and speaking master wisheth *sound* to be obserued, as the surest teacher to write right, and not *custom*. And what a monstrous iniurie were it, to renounce the naturall Lord, and to becom subiect to a vile vsurper? To leaue *sound* the right master, and to cleaue to *custom* the right matter? Sure the verie name of a naturall Lord is honorable, and the bare sound of vsurpation is extreme odious to anie honest ear: And right *sound*, as a right souerain were to be obeied, and corrupt *custom*, as an vniust intruder were to be expelled.

But doth *Quintilian* plead for *sound* against *custom* I praie you? Sure either you be merie men, or my memorie faills me much. For *Quintilian* defineth *custom* verie solemnlie, and vpon great deliberation, as I remember, to be in writing and speaking, the consent of the skilfull, as in vertuous life, the consent

Page 95

of the honest. Of the which two kindes of peple, as neither corrupters in dede: so either wold be angrie to be accounted so in speche. Theie do both condemn all error and corruption. And *Quintilian* speaking of *sound*, saieth expresslie, and in plaine terms, that euerie thing is to be writen, not as the *sound* giues, but as *custom* hath won (which *custom* directeth not *sound*, but the expressing of *sounds*) and he bringeth in for example, *Caius Cæsar*, *Cneius Pompeius*, in whose forenames the eie beholdeth C, but the ear heareth G. which the *Grekes* vsing those names translate still by G. and the same he proueth also by manie mo the like. As why not so? To win *Quintilian*, naie to wring *Quintilian* to stand for *sound* against *custom*, by falsifying of euidence & corruption of print, where both his examples trewlie printed, and his hole meaning planelie printed, and his generall circumstances neuer but right printed bewraie his right opinion, argeweth som infirmitie in the alledger, who wil not se what is ment euerie where about him, or cannot se at all how to chek a false print, either by councill of cunning, if he haue it him self, or by comparing of prints, where the trewer maie be had. Naie saith not *Quintilian* thus of ortografie in generall, that it is seruant to *custom*, and therefor is so oft changed?

As for the autoritie, which *sound* alone had in the prouince of writing, and the vse of the letter, the date thereof is out long ago. *Reason* and right *custom* be ioyned vnto him in the same commission. Besides that, Art hath limited and bounded his regiment sence that time. Much he can do still, but not so much, as all, neither anie thing so much, as he could once haue done. But this argument, concerning the dissolution of *sounds* gouernment, hath bene allredie handled in the 12. title of this book.

Quintilians custom is no corrupter, neither yet is *sound* but a naturall Lord, tho nothing so absolut, ne yet so imperiall, as you conceiue of him, and tho the letters were first deuised for him, yet both the letters, and euen *sound* himself, must be ruled by them, which both sound letters, and vtter sounds.

If nede be, the encrease of our number is not denied vs as

Page 96

not to other peple, but the nede is denyed, bycause we entred vpon other peples most perfit inuentions, and tho later in time, yet so much the surer, bycause all things necessarie were deuised to our hands: and bycause our nede can be no new nede. Whatsoeuer we nede to write, we are able to write it, & when we haue writ it, we ar able to read it. If there be anie falt, the remedie must be, not to seke that, which we haue not, but to mark that, which we haue, seing we haue all sufficient.

The credit of *sound* being well established in their opinion, as the naturall lord, and the leader to all our letters, and custom being condemned, as a cankard traitor, intruding against all right, vpon the territorie of *sound*, then theie turn to the cure of this diseased corruption, & praie *Hippocrates* to be iudge. To amend that which is amisse in the writing of our tung, their ground work being laid in the shaken monarchie of the deposed *sound*, theie procede on in a full course of generall innouation, tho som more, som lesse. First theie encrease the number of our letters and diphthongs, as if it were not possible either heretofore to haue write, or at this daie to write anie word right, for want of som encrease in the number of our letters. For as the ouercharging of our words with to manie letters cummeth by vsing those to much, which we haue allredie: so the difficultie thereof by vsing them so diuerslie procedeth of mere want, not hauing wherewith to answer ech particular.

Then theie change the form of our letters, and bring vs in new faces, of verie strange lineaments, how well faouered to behold, I am sure I know: how vnredie for a penman, wherewith to run, methink I forese. Which redinesse in the charact, that it follow the hand roundlie, is a speciall seruice belonging to the pen. Neither do I my self in these obseruations, so much regard, what the print will stamp well, which will expresse anie thing well, whose form is resemblable, as what the pen will write well, and that with good dispatch, bycause printing is but a peculiar, and a benefit impropriate: writing is our generall, and in euerie mans finger. A form that is fair to the eie in print, & cumbersom to the hand in penning, is not to passe in writing. For what but that causeth our English pen to vse z. so seldom, which we hear so often? Bussing, hussie, dissie, go roundlie to the

pen with the duple ss, but verie vnredilie with the duple z, Buzzing, huzzie, dizzie. Vse hath won ss. & the pens redinesse, is the prouf to perswade it. To conclude, this saie theie is the onelie help to amend all misses: for defect, to enlarge: for old & corrupt, to bring in new & correct: nede enforceth redresse, & dewtie them.

Sure a good care, and a cuntriemanlike affection, but methink *Hippocrates*, which was ouerseer, allows not the receipt. For what? must we then alter all our writings a new? or from what daie is this act of reformation to take full place? It is a strange point of physik, when the remedie it self is more dangerous then the disease. Besides that: I take this alteration in this sort, to be neither necessarie, where no such insufficiencie is, neither yet commodious, where such inconueniences follow. For speche being an instrument, and a mean to vtter that, which the minde conceiueth, if by the deliuerie of the mouth, the minde be vnderstood, the speche is sufficient, which so fullie answereth so nedefull a purpos. If writing, where vnder I comprehend both the print & pen, do so fullie expresse the pith of the voice, as the reader maie, & doth vnderstand the writers meaning at full thereby, I maie not perswade him, that the letters which he readeth be not sufficient to expresse the writers meaning, which he is redie to confute by present triall, that both he vnderstandeth them, and withall most sufficientlie.

But these insufficienciaries will saie, that this vnderstanding cums not by the right of the writing, but by the intelligent reader, which vnderstands that right, by the so vsuall, the so corrupt writing, which is vnperfitlie, and vnproperlie writen: and that the proprietie in penning is ill refused, which maie be had easilie with verie small straning.

I like the reason well, as I confesse som imperfection. But neither is the imperfection so great, as theie conceiue of it, neither is their reason so nere to redresse, as theie think it is. As for the imperfection, how it cummeth, and which waie to help it, my hole labor will proue that in euent. For their reason I cannot se that, which theie call a small straning bycause theie alter quite, or at the least, theie change the surface quite, which in this case, where the proprietie in writing is the possession of *custom* being so grounded as I haue allredie declared, is to great a

straning, chefelie, where *custom* being so sure and sound, will not be content to be ouerruled in his own: or that anie reformation shall enter clame, where he is proprietarie, howsoeuer priuat mens conceits, vpon neuer so probable apparences, framed in their own opinion, shall offer assistance to the contrarie side.

The vse & *custom* of our cuntrie, hath allredie chosen a kinde of penning, wherein she hath set down hir relligion, hir lawes, hir priuat and publik dealings: Euerie priuat man according to the allowance of his cuntrie in generall, hath so drawn his priuat writings, his euidence, his letters, as the thing semeth vnpossible to be remoued by anie so strange an alteration, tho it be most willing to receiue som reasonable proining, so that the substance maie remain, and the change take place in such points onelie, as maie please without noueltie, and profit without forcing. For were it not in good sooth, to violent a force, to offer to ouerthrow a *custom*, so generallie receiued, so particularlie settled, naie grounded so soundlie, and sure, as it shall appear shortlie, with altering either all, or most of our letters? Were it not an argument of a verie simple orator, to think that he could perswade *custom*, by so strange an innouation, to diourse himself

from so long, and so lawfull a match? Naie were it not a wonderfull wish, euen but to wish that all our English scriptur & diuinitie, all our lawes and pollicie, all our euidence & writings, were pend anew, bycause we haue not that set down in writing, which our elders did wish vs, but either more, which theie ment not, or lesse, which we wold not, or not so as both theie ment & we wold? all this cumming of the insifficiencie of our writing, which is not able, to set that faithfullie & fullie down, which the minde conceiueth, but either we the more, or the lesse, or disagreeing in the maner? But theie will saie that theie mean not anie so main a change. But theie must nedes mean it, bycause it must either presentlie follow vpon the admitting of this new alteration, which is to main in sense, or within som years, which is to main in thought. For a new writing cumming in vnder hand, & the old charact growing out of knowledge, all that euidence in whatsoever English kind, must nedes either com ouer to the new fashion, or be subiect to the frump, & remain wormeaten like an old relik, & so to be red, as the Romain religion, writen vnder *Numa Pompilius* was by then of *Tullies* time, when euerie word was

Page 99

so vncouth & strange, as if it had cum from som other world, then where it was penned. But am I not in hand with a nedlesse trauell, not allowing that, which I nede not fear, bycause there is no danger in it, the verie vse of our cuntrie refusing it allredie? I grant I am. But yet I must saie somewhat, not to seme to contemn: as if I saie nothing, the contrarie then maie seme to haue said som thing. But sure I take the thing to be profitable, but where no likelihood of anie profit at all doth appear in sight, & the change it self semeth, neither necessarie as to the better, neither voluntarie, as to the readier, which be two principall respects in writing, I allow not the mean, tho I mislike not the men, which deserue great thanks for their great good will, tho their works take no place. For their labor is verie profitable to help som redresse forward, tho themselues hit it not. For while diuerse men attempt to laie the thing in certain, som one or other will hit it at the last, whereas to the contrarie, the case were desperat, if it were neuer delt in. But this amendment of theirs is to far set, and without the help thereof we vnderstand our print and pen, our euidence and other writing, in what kinde soeuer. And tho we grant som imperfection, as in a tung not yet rakt from hir trubled lees, yet we do not confesse, that it is to be perfited either by altering the form, or by encreasing the number of our acquainted letters, but onelie by obseruing, where the tung of her self, & hir ordinarie *custom* doth yeild to the fining, as the old, & therefor the best method doth lead vs. For it is no argument, when falts be found, to saie this is the help & onelie this, bycause none other is in sight. But whensoever the right is found by orderlie seking, then the argument is trew, that it was not thoroughlie sought, when it was denied to be. And to speak indifferentlie between the letter & the *sound*, of the one side, & *custom* & the letter, of the other side: letters can expresse *sounds* withall their ioyns & properties, no fuller then the pencill can the form & lineaments of the face, whose praise is not life but likeness: as the letters yeld not alwaie the same, which *sound* exactlie requireth, but allwaie the nearest, wherwith *custom* is content. And therefor if a letter *sound* not iump as ye wish, yet hold it as the next, least if you change you cum not so near. And tho one letter be vsed in diuerse

Page 100

naie, in contrarie *sounds*: or *soundish* effects, ye cannot auoid it by anie change that wilbe liked, seing no one else hath bene liked hitherto, but this which we vse, which

custom doth allow in ours by continuance, and consent in other tungs confirmeth by allowance. Certainlie by so much as I haue obserued, I think we ar as well appointed for our necessities that waie, and as much bound to our generall custom, for the artificiall notes of our naturall tung, as anie other peple is, to anie other language, whether ancient in books, or modern in speche. And whatsoeuer insufficiencie semeth to be in the writing thereof, it will excuse it self, and laie the hole falt vpon the insufficient obseruer, for not seking the right in it, by a right waie, which will appear to be trew, when it shalbe sene, that by sufficient obseruation it maie be set clear, and pure, without anie foren help, of either altering the form, or encreasing the number of our orindarie letters, but onelie by bare notes of hir own breeding, which being allredie in vse desire nothing else, but som direction by Art, which I am in good hope to perform, according to the plat of the best refiners, in the most refined tungs, with such consideration as either bredeth anie generall rules, or else must bear with particular exceptions. I will mark what our customarie writing will yeild vnto vs by waie of note, without dreaming of change, which change is a thing not possible to passe against so violent a fall, as custom runs with, tho that violence it self offer no kinde of wrong to anie other thing, being altogether full of hir own stream. I will therefor do my best to confirm our *custom* in his own right, which will be easilie obtained, where men be acquainted with the matter allredie, and wold be verie glad to se wherein the right of their writing standeth, and a great deall more glad to find it so near, when theie sought it, and thought it to be further of. Thus haue I run thorough these pretended infimrities in our tung, whose physiking I like not this waie, and therefor I will ioyn close with mine own obseruation, to se if that will help.

What right in writing is, and of what force consent is in voluntarie inuentions.

BYcause I pretend the finding out of a right in writing, and withall confesse that that right must bild vpon consent, I will therefor shew first, what a thing that is, which we call right both in speche and pen: then what force consent is of, to establish anie thing, where manie voices ar nedefull. *Theodor Gaza*, a great learned *Grecian* defineth that to be *right* in speche, for euerie part & accident thereof, which is commonlie vsed in that kinde, and euer lightlie so, naie neuer lightlie but so, and allwaie the surest, and of the best warrant, notwithstanding particular exceptions, and priuate notes. For speche being our instrument at will, for our common dealings, why should not that be the right therein, which is of commonest note, and best vnderstood? which kinde of common notice, who so euer he be, that shall follow in the right of his writing, besides the truth of the things, confirmed by custom, and the autoritie of custom confirmed by consent, he maketh for him self a great partie, & by writing as the generalitie doth, he gaineth the generalitie to be of his side, which is redie to allow of their own choice, & vsuallie loue, where theie find them selues liked, hauing autoritie to establish both their own assurance, and the writers direction. Opposition to the common vpon fauor to the priuat, as preferring priuat fantsie before generall vse, or as if you alone had espyed, where all else be deceiued, assureth you of two things, the one, to be generallie misliked for our particular choice, where the generalitie is chefe: the other, neuer to be followed for bewraing such a fantsie, which is alredie and altogether out of grace with the common. For why? when the custom of your cuntrie alloweth this as best, and therefor fittest for

hir perpetuall seruice, doth she not then tell you, by seruing hir own generall, that she saw your speciall? For how could choice haue taken place, if both the extremities had not bene in sight? Therefor he calleth his own credit into som question, which taketh his cuntrie to be blind, where both the matter of hir choice, and the maner of hir speche declaring hir choice most euidentlie shew, that she seith what she saith.

I know som men which haue contraried all our latin grammer rules, as not so generallie trew that waie, which theie ar vsed, but euen as trew of the contrarie side, bycause theie haue

Page 102

som examples in the tung, repugnant as theie think to the rules, which be giuen. Whose error is in that theie do not consider, that our *commonlie so*, and not their *allwaie so*, is right in such cases: and that such wise men, as gathered the rules, when theie pikt the finest did laie out a drosse, and that he which resteth vpon the most and best, by comparison confesseth a lesse and a worse. Such peple dream that other men se not when themselues be aslepe, & by not comparing themselues with other, ouerwene their own abilities. But vpon this right most *commonlie so*, where choice hath found reason to ioyn withall in companie, must both speche be grounded, and their interest examined, which will ouerrule speche by their to much priuat reason. For he that pretendeth a falt against anie tung & amendeth not that falt, but deuise a new right, of his own conceiuing, helpeth not the old falt, but by tendering a new mean, offereth more matter to the finding of new falts, while men will rather be content to embrace their old, with all knowen falts, then to ventur vpon a new, theie know not how good.

I shall not nede to vse anie learned mans testimonie of name more then *Gaza* alone, to proue that this *most commonlie so*, is the onelie right in writing and speaking, and what a great commander *custom*, when theie deall with him in this kinde, but of that his dominion ouer speche, and pen. And theie that be learned know, that all such, as deall in speche, whether pithilie with *logik*, or plausiblie with *rhetorik*, or purelie with *gramer*, do laie it down in plain terms of vse and *custom*, that for speche and pen, the rule and resolution thereof goeth still so, as vse best alloweth, & as *custom* most commandeth, whose choice lyes in that which is *commonlie so*, vpon best shew & sharpest cause. The vnlearned also in their dailie experience, maie well perceiue, that the thing is so by the liking and misliking, by the rising and decaing of sundrie words, and phrases of speche, in their ordinarie dealings, as either youth, and fresh cause preferreth the new, and as age and ouerwearing displaceth the old. So that who so will enforce the contrarie to that, which *custom* and vse do take to protection, as practised by the most, and not disproued by the best, which is the reason of my

Page 103

plat in fining of speche euen from the verie first, shall not possible preuail, as maie be well perceiued by manie fair attempts, which can find no entrie, where theie haue attempted all.

As for *consent* this I haue to saie, that it did both beget letters and gaue them their forces, at the verie first, to expresse the sound of the articulate voice, and that from time to time it hath so altered, and vsed them vpon nedefull cause, by lawfull autoritie of it

self, confirming it self, as theie haue followed that course, which *consent* hath commanded, and good reason why? For mens nede being the onelie cause, why theie fly to new deuises, whereby to supply that nede? if theie themselues do confesse their own nede to be supplied by such a mean, as theie haue found out, will you seke further prouf thereof, then their own confession, which both found the want, and fele the help? And if vpon som longer, and therefor better trauell, theie do find that the thing, which theie liked on at the first excedinglie well, while the misliking of their want persuaded the well liking of anie thing at all, which serued for supply, must afterward be qualified much otherwise, then it was at the first, to be made proper to al performances, which their nede requireth, will ye not beleue them in that, which theie both find and fele? whether you do or not, the truth will, and pronounceth peremptorie that *custom* doth, and must rule in all such cases, where manie ar to practis a thing, of their own procurement, but most of all there, where theie haue practised allredie, and ar most willing to continew in that, the which theie haue practise, as in this our writing. Wherefor it shall please my good cuntrimen to giue their consent, that this is their right in writing, without further parlementing, it will proue so in dede. And why it should be so I will alledge verie fair, and yet nothing else, but that, which euen theie themselues vse in their dailie writing: wherein as theie maie be iudges of the matter vpon familiaritie with it: so will I frame the mean to ascertain the matter, according vnto the president of all the best tungs.

The seuen means to find out, and ascertain the right writing of English.

Page 104

IT hath bene not onelie said, but also proued allredie, and that in euerie particular branch thereof, how the first mean, which was vsed for the fining of the first tung, and was afterward transported to the fining of other, to work the same effect in them by following the same president, did procede in working by these degres. First the *sound* alone did rule the pen, bycause the letters were first deuised, onelie to resemble, and expresse the sound by their aspectable figur. But verie manie inconueniences did follow while that *sound* alone did command the pen, bycause of the difference in the instruments of our voice, wherewith we sound: bycause of the finenesse or grossenesse of the ear, wherewith we receiue sounds: bycause of the iudgement or ignorance in the partie, which is to pronounce, of the right or wrong expressing of the sound. For the auoiding whereof, the peple, which found these inconueniences, and the causes why to be in the imperfection of their gide, while *sound* alone was the leader in writing, ioyned *reason* and *custom* in commission with *sound*: *Reason* to obserue where the sternnesse of *sound* were to be followed, and where to be qualified, bycause letters resemble the ioyns in *sound*, but ar not the same with the things resembled: *Custom* to confirm that by experience in the pen, which *reason* doth obserue, and note the *sound*. But all these thre the proprietie of *sound*, the qualifying of *reason*, the experimenting of *custom* consisting as yet in the bare vnrecorded, and vnwritten vse, wherein euerie mans brain was euerie mans book, and euerie priuat conceit a particular print, diuerse and great corruptions began to encroche again, against both *reason* and *custom*, to restore *sound* to his first monarchie, & to force *custom* against the common currant. Which attempts of error and misuse (for these two be *sounds* principal frinds, in the maintenance of his vnlawfull autoritie) *reason* and *custom* vpon great causes did mightilie withstand, and

praied help of Art, as an autorised notarie, to write all those things down in precept and method, wherein *sound*, *reason*, and *custom* all thre had consented and agreed,

Page 105

& were not to be shaken by anie insolence of corruption, if the bands of their consent & agreement were once made, subscribed, sealed, & deliuered, as all their thre dedes. Which being don all quarells were ended, and the rule of right writing was so enrold before such officers of state, as it was but vaine for *sound*, or for anie of his fauorers, euer to striue thencefurth for anie monarchie alone, tho he continew stil in verie great autoritie.

This course took the first finers to bring their pen to an artificiall right: this the rest followed, and this course will I take, by the grace of God, to bring my cuntrie writing to precept & method, by the help of Art, registering the argument of *reason*, *custom*, and *sound* in the writing thereof, with as good deliberation and faith, as my cunning can compas, and as the natur of such an argument will admit assurance. Wherein I will lean vnto all the thre, for the matter, as to Art alone for the maner.

The right writing of our English therefor by waie of discription is, a certain reasonable course, to direct the pen by such rules, as ar most conformable, to the proprietie of *sound*, the consideration of *reason*, & the smoothing of *custom* ioyntlie, speciallie in those points of our writing where there is som difficultie & disagreement both in opinion of the writers, & in natur of the letters, concerning to much, to litle, or to diuerse. *To much*, as the dubling of consonants in the end of a word, as putt, grubb, ledd, for put, grub, led, and a thowsand such ignorant superfluties. Whereas the rule is, that no consonant must be dubbed in anie word at all, or in anie place of the word at all, but onelie where either consonant belongeth to seuerall syllabs, as in syl-lab. witting, sauing ff, and ll, in the end vpon great occasions, which shalbe noted hereafter. *To litle*, as fech, scrach, herafter, singlie for fetch, scratch, hereafter, singelie: where for the first two the rule is, that, t, is to be writen before ch, in such deriuatiues, as haue t, in the primitiue, as set, scrat, which is so much vsed as it maketh a rule of it self allmost, and causeth t, be commonlie writen, euen where either there is no primitiue at all with t, or not anie in such a sense, as the deriuatiue semes to be of. For the last, the rule is, that our English compounds ar lightlie made of the hole simples, without leasing one letter: and that if anie be left out, it is figuratiuelie by either contraction, as single for singelie,

Page 106

or for redinesse in writing without further reason, which is most sene in the silent e, whereof I will speak hereafter. As in therin, loftinesse, for therein, loftienesse. *To diuerse*, as in choïce anoint, bought, bought, sòm, hôme, &vgrave;se, &vacute;se òf òf, if, if giue giue, lòue lòue, mòther, móther, recòrd, recórde, and a number mo such, which be the chefe caues why our writing is so charged with so great confusion. And yet all this great confusion is easilie to be certained, without anie more ado, then the mere following of *reason*, *custom*, and *sound*, in our own tung, as shalbe plainelie proued. And if there nede anie difference, or distinction to the eie, for directing either the English infant, which must learn, or the infantish stranger, which desires to learn, som litle note of distinction, or som known accent ouer the lesse vsuall will auoid that confusion, which is so much pretended, and confirm it self by following the first tungs,

in that kinde of distinguishing. The two points of *to much & to litle* wilbe soon redressed, as most what proceeding from the ignorant writer, which will reform himself, when he shal se cause why, and a corrected president, the which he maie follow. The last for *diuersitie* is a matter of mere cumber, and yet shalbe so handled, as I do not fear, but to win both consent and allowance. For the helping of these vnruilie fellowes, and the certaining of our pen, I do follow these seuen precepts, *Generall Rule, Proportion, Composition, Deriuation, Enfranchisement, distinction, and Prerogatiue*. The causes why I haue reduced all the obseruations of our right writing, to these seuen heads be these. The first thing, that is considered in anie compound matter, is the simples whereon the compound is made, which in this argument is the natur of ech letter. Whose generall examining, and ascertaining I haue recommended to the first of my seuen precepts, which I call *generall rule*. The next thing that is considered in a compound is the vse and handling of the simples, which make the composition, being put to their prouf in the thing compounded. Which prouf in this argument consisteth in words, bycause letters do serue for the deliuerie of words. Now all words be either mere English, or in corporate strangers, which either follow one sutable *sound* in speche, and the like resemblance in pen, or agreing in the one, disagree in the other. For the certaining of

Page 107

this vncertaintie, I appoint two precepts of the seuen, *Proportion, and Enfranchisement*.

Again, all words, whether naturall or denisons, be either simple or compound, either primitiues or deriuatiues. For the directing whereof two other precepts serue, *Composition and Deriuation*.

Again, bycause the time and quantitie of syllabs, and the tune and qualitie thereof do cause sometime much controuersie & difERENCE in the right vse of writing, I haue therefor ioyned the rule of *distinction* vnto these fiue. Wherein I handle the vse of all those characts, which the eie doth behold, either in pen or print besides the letters: bycause those characts, do help and qualify the expressing, and vtterance of words and sentences, as the letters alone do expresse and vtter them.

Again, bucause both *sound* and *custom* will shew som one trik of their priuat autoritie, in the most pride of Art, which dependeth altogether of *reason*, I haue therefor knit vp all the seuen with the rule of *prerogatiue*, where the generall direction of anie of the other is sometime thwarted by natur of exception, occasioned sometime by the *sound*, sometime by *custom*, both being desirous to shew their own efficacie. All which my rules I refer to the writing, more then to the print. For in the print the difficultie is not so soon spyed, as it is in writing: bycause the printing charact being once cast in metle, what difficultie is there afterward? In the pen which is still to stamp, and to make new characts euerie foot, tho of the same form, the commoditie of the hand is most to be considered, that the charact be fair to the eie, commodious to the ioynt, and swift to dispatch. And therefor he that will iudge of my opinion in this argument, wherein my speciall regard is, to the facilitie and right in writing, rather then in printing tho the one help the other, when it is wel settled, must not mark what the print setteth down in the generall stamping, where the printers, setters, and correcters ouersight sometimes plaieth a part, and letteth manie errors abide in their work: but what I my self do bind my self vnto by mine own precept. For that I will warrant, the other I cannot, tho I do what I

can. The writing is my chefe care, which will be my chefe credit herein, if it proue to be currant, and actiue.

Generall rule, wherein the natur, and force of euerie particular letter is examined.

Page 108

I Call the first of those means, whereby the right writing of our English tung is to be assured, according to that certaintie, which our common vse doth seme to haue chosen *Generall rule*, whose peculiar dewtie is, to ascertain our right writing, either by main grounds, teaching thoroughout the hole tung, or by limiting the force of euerie particular charact, whether it be distinction to help our pronouncing, or else letter, whereby we pronounce. By this discription it appeareth, that the rules which belong to right writing in this kinde, be either generall to the tung, or particular to the charact. The former sort of the two do bak the latter, like the generall truth of their maine *reason*, vpon the former, & the particular credit of their own argument vpon themselues. And yet theie both haue but that assurance in natur, which *reason*, *custom*, and *sound* haue agreid vpon by consent, and willed Art to set it down, as a couenant of theirs. The generall rules, which be the main grounds of the hole tung, be either known conclusions, allredie handled and won, or such consequents as follow them of necessitie, as these be.

1 That the bodie of ech letter and distinction is creatur to deuise, and the vse thereof to our consent. 2 That *reason*, *sound*, & *custom* direct right writing ioyntlie, & ar not to be seuered, in giuing the cause, why words be so written. 3 That the right in writing is a thing to be found out in our vse, as of acquaintance, & not to be forced in vpon our vse, as a stranger. 4 That in reforming things of common practis the clearing of the old, which is abused, and not the breeding of a new, which is vntried, is the naturall amendment. 5 That in common executions, the common fauor is the common furtherer. 6 That euen by reasons leaue the verie pen and dispatch in writing, will haue one ore in the right of writing, & serue it self with som priuat trik. 7 That to haue the most well, you must yeild to som particularities

Page 109

not of best reason. 8 That no rule of Art can deall so, but it must leaue manie particularities to dailie practis, to be learned by oft vsing, and such like obseruations, which be common staires both for Art to direct by, and the pen to write by. The particular *rule* examineth the force of all such characts, as we vse in writing, whereof there be two kindes: the one signifying and sounding: the other signifying, but not sounding. Those characts which signify but sound not, ar certain notes, which we vse in the writing of our English tung for the qualifying of our words, & sentences in their pronouncing, by that which is sene in the form of our writing, which be in number thirtene, in name & form these: *Coma*, *Colon*: *Period*. *Parenthesis* (.) *interrogation*? the longtime-the short time (*Note*: short vowell mark) the sharp accent/ the flat accent ` the streight accent the seuerer" the vniter-the breaker=. I vse the foren & originall names in most of these, bycause both the notes themselues be of a foren brede, and theie be commonlie best known by their own cuntrie names: I might darken more if I should deuise new names, then by enfranchising of the foren, a thing comon to all speches,

which vse the translate terms of anie Art. Here it shalbe sufficient onelie to shew their number, names and form, I will handle their force & vse in the title of distinction, wherevnto theie belong naturallie. Those characts which both signify and sound be called letters, & concern both the substance and the deliuerie of our sounds, and are considered either alone, as a.b.c. or in combination, as the diphthongs, ai.aw.ou. the coplements with h.ch.th.gh. the abbreviations w.y.w. of all these I will note somewhat in particular, and first of the single letters, whose names be familiar in our daielie vse, their number 24. their form either great or small great

A.B.C.D.E.F.G.H.I.K.L.M.N.O.P.Q.R.S.T.V.W.X.Y.Z. small

a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.r.s.t.v.u.w.x.y.z. In these letters there are to be considered, their place, and their form. As for their place, the great letters ar to begin full sentences, as. The kingdom of heauen is redie for the repentant. And proper names, as. The cursed *Cain* killed the good *Abell*: And to write numbers with, where the letters be used in numbring, as, C. for an hundred. L. for fiftie, The small letters

Page 110

place is euerie where else, besides these thre, where the great ar to be writen. Som of the small letters, as s. and v. be of mo forms then one, and somewhat different therefor in place. The long s. serueth in all places, which be capable of the lesse form, sauing the verie last. The other two litle ones, s & (*Note: curly s*) which is but couert to the small writen s, & no abbreviation indede, comonelie in the end of a word, & that vpon such cause, as shalbe noted hereafter. V. begins the word or syllab, and is allwaie used consonantlike, as u. expresseth the vowell, & in the midle or ending syllabs it is used for the other form of v. mostwhat for the dispatch in writing. This is enough for the number, name, form and place of both the great and small letters. Their force is to be considered either generallie by diuision, or particularlie by enumeration of euerie single letter. For their diuision all the 24. letters be either vowels, as. a.e.i.o.u. or consonants, as. b.c.d.f.g.k.l.m.m.p.q.r.s.t.x.z. or in som vses both consonants and vowells, as i.v.w.y. besides that h. is an aspiration onelie in power, tho a letter in form, and a consonant in som combination, as in the weak ch. chat, chip, change. For in the strong ch. as charact, archangell, Christian, it is but the aspirat. The consonants be either mutes and close the sound, as b.c.d.g.k.p.q.t. or half vowellish as, f.l.m.n.r.s.x.z. which hauing the help of a vowell to begin their force continew it themselues a great while after. This is enough for the generall diuision of the letters at this time. Their enumeration sheweth the force and vse of euerie particular letter in order, as I will deall with them, first with the vowells, and then with the consonants, and either of their combinations, diphthongs, coplements, and abbreviations. The vowells generallie sound either long, as *compāring*, *reuēnged*, *endīting*, *enclōsure*, *presūming*: or short as *ranså*, *reu&ebreve;lling*, *pen&ibreve;tent*, *omnip&obreve;tent*, *fortúnat*: either sharp, as *mâte*, *mête*, *ripe*, *hópe*, *dúke* or flat as: *mât*, *mèt*, *rip*, *hòp*, *dùk*. Which diuersitie in sound where occasion doth require it, is noted with the distinctions of time and tune, tho generallie it nede not, considering our daielie custom, which is both our best, and our commonest gide in such cases, is our ordinarie leader, as in the title of distinction it shalbe handled at large.

Page 111

A

A Besides this generall note for the time and tune, hath no particular thing, worth the obseruation in this place, as a letter, but it hath afterward in proportion, as a syllab. All the other vowells haue manie pretie notes.

E

E Besides the common difference of time and tune, is a letter of maruellous vse in the writing of our tung, and therefor it semeth to be recommended vnto vs speciallie aboute anie other letter, as a chefe gouernour in the right of our writing. Which e, tho it be sometime idlelie writen, either of ignorance, if the writer be vnlearned, and know not how to write, or of negligence, if he be learned, and mark not his hand, yet most times it is writen to great purpos, euen where it semeth idle, before the force of it be considered, and hath a verie great saying in ech of the seuen precepts, as shalbe declared in euerie of them particularlie.

And first for *rule*, the first of the seuen precepts, this is to be noted of E, that it either soundeth or is silent, and that either in the former or in the last syllabs. But first of the last, where it either endeth the syllab it self, or with som other consonant, or consonants after. When soeuer E, is the last letter, and soundeth, it soundeth sharp, as *me, se, we, agre.* sauing if *the* the article *ye* the pronounn, and in Latin words, or of a Latin form, when theie be vsed English like, as *certiorare quandare*, where e, soundeth full and brode after the originall Latin.

Whensoeuer e, is the last, and soundeth not, it either qualifieth som letter going before, or it is mere silent, and yet in neither kinde increaseth it the number of syllabs. I call that E, qualifying, whose absence or presence, sometime altereth the vowell, sometime the consonant going next before it. It altereth the sound of all the vowells, euen quite thorough one or mo consonants as, *máde, stéme, éche, kinde, strípe, óre, cúre, tóste* sound sharp with the qualifying E in their end: whereas, *màd, stèm, èch, frind, strip, or, cut, tost,* contract of tossed sound flat without the same E, And therefor the same loud

Page 112

and sharp sound in the word, calleth still for the qualifying e, in the end, as the flat and short nedeth it not. It qualifyeth no ending vowell, bycause it followeth none in the end, sauing i. as in *daie, maie, saie, trewlie, safetie*, where it maketh i, either not to be heard, or verie gentlie to be heard, which otherwise wold sound loud and sharp, and must be expressed by y. as, *deny, aby, ally.* Which kinde of writing shalbe noted hereafter. It altereth also the force of, c, g, s, tho it sound not after them, as in *hence*, for that, which might sound henk, if anie word ended in c. in swinge differing from swing, in vse differing from vs. I call that e, mere silent, which tho it neither sound, nor qualifie anie letter, yet maie it not be spared from the ends of fiue kindes of words. First of foren denisons, which ar deriued from originalls ending in s, tho being not the last letter of their ending syllab, as, *case, cause, verse, diuerse, repose, nose.* Secondlie of those words, which end in s. sounding like a z. and haue a vowell next before the s, as the silent e, after, as *cruse, excuse, abuse, snese, wise, amase.* Thirdlie of words ending in v, the consonant, as *craue, deceiue, glòue, lòue, thròue, móue, shròue.* Fourthlie after l, in combination with anie consonant, as *whistle, gristle, wrestle, wrangle, frisle, brittle, trikle.* sauing where v, the consonant cummeth before l, in the same proportion of sound like to these, where the e, is passant (whereof I will saie somewhat straight waie) and

therefor is written before the l. tho it shew the verie like force, to the mere silent, e, after the l, as diuel, riuel, rael, shouel. In which words, both the ending l, is single, as not bearing the fall of e. like to well, knell, swell: and the proportion is like to rifle, wifle, snafle, snuffle, shuffle. The consonant before l, is not to be dabled, for making two sillabs of one, bycause the e, sounds not, which it should do of necessitie, if it made a syllab. But why maie not these also be writen, riule, driule, diule, & c. letting the consonant v, answer hir cosin f. in wifle, trifle, rifle, the kinred betwene them being still so great, as it appeareth in wife, wiuè, thrift, thriuè, drift, driuè, and a number such. Fiftlie, after the duple ss, in the end, which why it is dabled, it shalbe noted hereafter, as witesse, worthinesse, redresse. For wheresoeuer the long s, endeth the word, the silent

Page 113

e, will follow, like to a silent *Hebrew Sheua* in the ending *K*, which theie call *Caph*. Now the form of s, in this dubling must nedes be long, bycause it must answer the first, which is long, and therefor must nedes haue the silent e. Som vse the same silent e, after r, in the end, as *lettre cedre, childe*, and such, where methink it were better to be the flat e, before r, as *letter, ceder, childer* and so *childern* rather then *children*, onelesse ye will form of *childe, childer, children*, and so by contraction *children*, cutting awaie the former e: or *childern*, cutting awaie the latter.

E. when it endeth the last sillab, with one or mo consonants cumming after it, either soundeth flat and full, and maketh a sillab, as in *rest, wretch, discent*, or it is passant & soundeth quik like the fine gentle i, mostwhat not encreasing the number of sillabs as *writen, goten, saieth*. This e, *passant* and the gentle, be of such affinitie, as theie do oftymes interchange places, as *indite, induce, intent, or endite, enduce, entent*. Generallie words that end in the qualifying or silent e, when theie put s, vnto them in their deriuatiues, theie make the e, passant, as *time, times, wise, wiues, pipe, pipes*. without encrease of sillabs, and ar therefor to be speld together.

E, ending anie former sillab soundeth of it self brode, and longish, as *reprehend, delegate*, onelesse it be a deriuatiue or compound of som sharp ending e, which answereth the primitiue or simple in the first sound, as *agreing, of agre, foreseeeth, of foresee*. If it end the sillab with anie consonant after, it is flat, as *entending, repentant*.

It is neuer silent in anie former sillab, but in composition, where the hole simple word is to be writen, as in *wherefor, herevpon, hencefurth*, in the two former, the prerogatiue of custom vsing e, in the end, *where, here*, contrarie to the proportion, in *hear, wear, ear*: in the last the qualifying e, accompanying hir simple *hence*. In the titles of *distinction* and *deriuation* there shalbe more said of the silent and qualifying e, both where theie be to be vsed, and where not in the respect of the timing and tuning of words.

I

I, besides the time and tune thereof noted before, hath a

Page 114

form sometime vowellish, sometime consonantish. In the vowellish sound either it endeth a former sillab or the verie last. When it endeth, the last, and is it self the last letter, if it

sound gentle it is qualified by the e, as *manie, merrie, tarie, carie*, where the verie pen, will rather end in the e, then in the naked i.

If it sound sharp and loud, it is to e written with y, hauing no, e, after it, as neding no qualification, *deny, cry, defy*.

If it end the last syllab with one or mo consonants after it, it is shrill when the qualifying e, followeth, and if it be shrill, the qualifying e, must follow, as *repine, vnwise, minde, kinde, fiste*. If it be flat and quik, the qualifying e, must not follow, as *examin, behind, mist, fist*. If it end a former syllab, it soundeth lightlie sharp in spelling, and is so to, onelesse it be in a word of manie syllabs, where the midle time maie easilie be descried by the vse of speche, as in *pacient, penitent, euident, whining, deuising*. These words of manie syllabs be lightlie strangers, bycause our naturall English be mostwhat but of one syllab. How it will fall out in the former of a word of two syllabs, or of som monosyllabs, which seme to be of two, as *crible, pible, tribble, title, títle, bible, bible*, the precept of Analogie or proportion will shew hereafter. If there seme another i, to follow next, the former of the two must be a y, as *crying, denying*, yea tho the primitiue end in the qualified i, as *carie, marie, hurrie, currie, carying, tarying, hurrying, currying*, where it is to be noted, that tho the primitiue word do end in y, yet the same y, in the former syllabs of the same words race in deriuation maie be the shrill i, onelesse another i, follow streight, as in *supply, supplying*, and yet *supplied, denied* be tolerable, tho the primitiue y, wold do well enough. If i, end a midle syllab, with a consonant or mo after, it followeth the flat ending sound, as *coincident, imprinting*. If it be a deriuatiue of a sharp primitiue, it soundeth sharp, and casteth his primitiue consonant ouer to the next syllab, as *repine, requite, enquire, repineth, requiting, enquired*, bycause a consonant cumming betwene two vowells in anie simple word must be spelled with the latter. Somtime the qualified consonant must kepe his own e, if the addition begin with a consonant, as *entice, endite, enticement*,

Page 115

enditement, which in *enticing, enditing* leaseth the e. bycause the addition beginneth with i. I, in the same proportion soundeth now sharp, as *giue, thriue, aliue, wiue, títle, bíble*, now quik, as *giue, liue, siue, títle, bíble*, which sounds ar to be distinguished by accent, if acquaintance will not seme in much reading: But this is a point, that the title of *distinction* hath taken to charge. The quik i, and the gentle passant e, ar so near of kin, as theie enterchange places with pardon, as in *descryed, or descryd, findeth, or findith, hir, or her*, the error is no heresie.

I is vsed consonantlike, when it leadeth a vowell in the same syllab, as *Iak, Iames, iolie, iump, ioy*. Where note, tho the qualified, ge. as *huge, rage, college*, and this consonantish ie, be of som affinitie, that yet the i, tho with the e, after it cannot com in place of that ge, bycause that ge, euer followeth a vowell in the same syllab, as *page, drudge, grudge*, whereas the consonantish, i, still leadeth the sounding vowell, and beginneth the syllab. Againe e, after g. onelie qualifieth and neuer soundeth, as in *reunge, grange, bridge, tridge*, and is the last letter of the word. E after i, the consonant, soundeth still, and is neuer the last, as *iet, ieast* bycause ie, in *cherie, merie, carie, tarie*, and such like, is i, the vowell qualified and quik.

O

O is a letter of as great vncertaintie in our tung, as e, is of direction both alone in vowell, and combined in diphthong. The cause is, for that in vowell it soundeth as much vpon the u, which is his coffin, as vpon the o, which is his naturall, as in *còsen, dòsen, mòther*, which o, is still naturallie short, and *hòsen, fròsen, móther*, which o, is naturallie long. In the diphthong it soundeth more vpon the u, then von the o, as in *found, wound, cow, sow, bow, how, now*, and *bów, sów, wróught, óught, mów, tróugh*. Notwithstanding this varietie, yet our custom is so acquainted with the vse thereof, as it wilbe more difficultie to alter a known confusion, then profitable to bring in an vnknown reformation, in such an argument, where acquaintance

Page 116

makes iustice, and vse doth no man wrong. And yet where difference by note shall seme to be necessarie the titles of *proportion & distinction* will not omit the help. In the mean time thus much is to be noted of o: besides his time long and short, besides his tune with or without the qualifying e, sharp or flat, that when it is the last letter in the word, it soundeth sharp and loud, as *agó, tó, só, nó* saue in *tò* the preposition *twò* the numerall, *dò* the verb: his compounds as *vndò*, his deriuatiues as *dòing*. In the midle syllabs, for tune, it is sharp, as here or flat if a consonant end the syllab after o. For time the polysyllab will bewraie it self in our dailie pronouncing: considering tho children and learners be ignorant, yet he is a verie simple teacher, that knoweth not the tuning of our ordinarie words, yea, tho theie be enfranchised, as *ignorant, impudent, impotent*. O varieth the sound in the same proportion, naie oftines in the same letters, as *lòue, glòue, dòue, shòue, remòue* and *lóue, gróue, shróue, nóue*. This duple sound of o, in the vowell is Latinish, where o, and u, be great cosens, as in *voltus, voltis, colo* And *vultus, voltis, oculo*: in the diphthong it is Grekish, for theie sound their *ou*, still vpon the u, tho it be contract of oo, or *os*, wherein as their president is our warrant against obiection in these, so must acquaintance be the mean to discern the duple force of this letter, where we finde it, and he that will learn out tung, must learn the writing of it to, being no more strange then other tungs be euen in the writing.

V

V besides the notes of his form, besides his time and tune, is to be noted also not to end anie English word, which if it did it should sound sharp, as *mú, trú, vertú*. But to auoid the nakednesse of the small u, in the end we vse to write those terminations with ew the diphthong, as *new, trew, vertew*. It is vsed consonantlike also as well as i, when it leadeth a sounding vowell in the same syllab, as *vantage, reuiue, deliuer* or the silent e, in the end, as *beleue, reprove*. This duple force of both i, and v, is set from the latin, and therefor it is neither the vncertaintie of our writing, nor the vnstedfastnesse of our tung, for to vse anie letter to a duple vse.

Page 117

W

The duple w, is a letter that hath accompanied our tung from the originall Germane, and is vsed sometime as a vowell, sometime as a consonant. It is neuer vowell but in the diphthongs as, *draw, knew, throw*, neither is it to enter the midle syllab of anie word, sauing in thre cases. The first whereof is, with the deriuatiues of those small diphthongs,

as of *know, knowing, knowledge, unknown*. The second is, when *custom* will frame another primitiue after the proportion of one of these, as *own*, like *unknown*. The third is som manifest difference, where the single *u* might easilie be mistaken, and ioyned to the vowell following, as in *vouell, couard*, like *houell, couert*, and therefor, theie be to be written *vowell, coward*, with the duple *w*. *W*. is consonantish, when it leadeth a vowell in the same syllab, with either a consonant before it self, as in *swine, swim, betwene*, or it self the first as *want, what, wrong*, It is also consonantish in abbreuiations vpon like reason, as *w*, (*Note: w with little e above it*) *w* (*Note: w with little t above it*). When it followeth a consonant, the latin enfranchisement vseth oftentimes the single *u*, as *persuade, language*, bycause the latins vse no double *w*: the English words kepe their naturall *w*, as *twinge, swinge*. Generallie the ending *u*, wold euer be the duple, as both the naturall form thereof, and the right vse thereof in the diphthongs do let vs vnderstand.

Y

Y, likewise is sometime consonantish, sometime vowellish. Consonantish, when it leadeth a vowell, as, *yonder, young, yonker, beyond, that your, yard*, both in abbreuiation & without.

Vowellish either to expresse *Greke* enfranchisements, as *syllabs, polysyllabs, tyran*: or English naturalls, which is in thre places. First when one *i*, followeth another immediatlie in the midle of a word, the former is to be expressed by a *y*, as *replying, multiplying, denying, bying*. Secondlie the shrill ending *i*, ought to be a *y*, as *deny, aby, defy* which *y* maie passe with them in their deriuation, as *denyeth abyng, defyanche*, tho where another *i*, followeth not, the shrill *i*, of it self maie suffice, as *denied, defiance*. Thirdlie, *oi*, the diphthong sounding vpon the *o*, for difference sake, from the other, which soundeth vpon the *u*,

Page 118

wold be written with a *y*, as *ioy, anoy, toy, boy*, whereas *anoint, appoint, foil*, and such seme to haue an *u*. And yet when, *i*, goeth before the diphthong, tho it sound vpon the *u*, it were better *oy*, then *oi*, as *ioynt, ioyn*, which theie shall soon perceiue, when theie mark the spede of their pen: likewise if *oi* with *i*, sound vpon the *o*, it maie be noted for difference from the other sound, with the streight accent, as *boie, enioie*. Hereby we find that *y*, in the natur of a consonant is mere English in the natur of a vowell a mungrell, half *Greke*, halfe English, to expresse those enfranchisements, which we borow of the *Grekes*, when we leaue som signe of their originall writing.

Diphthongs.

I called the diphthong a combination of vowells, whereof there be onelie twelue, and no mo nedefull for our English writing.

ai, decaie, ea, meat, oo, good, ou, about, au, audience, ei, streight, oi, anoint, ow, allow, aw, withdraw, ew, vertew, oy, enioy, uy, buy, iuyce.

For the right vse of these twelue diphthongs there be thre speciall notes to be obserued. The first is, that those diphthongs, which ar writen with the single *u*, serue properlie for

the former roomes, as, *auditor*, *rebounding*, and those, which haue the duple w, be peculiarie to be vsed in the end, as, *law*, *drew*, *auow*. Which continew also with their compounds, and deriuatiues in the former syllabs, as, *withdrawing*, *endewed*, *endowing*, *auoweth*. If the duple w, in hir vowelish natur be found in anie former syllab, but vpon one of thre causes, which I noted in the duple w, it is a corruption, for all it be vsed. The second is, that of oi and oy, allredie noted in y. The third is, that of ou, and ow, alredie noted in o. If there be cause of distinction, that title shall dispatch that nede if the consideration ly in the writing, proportion will laie that certain.

I se no cause why we should nede anie mo diphthongs or complexions of vowells, by whatsoever name, then these twelue. For oa, and ee, be helpt in our ordinarie writing by the qualifying e, as *móne*, *bóne*, *cóte*, *lóte*, *bóte*, *quéne*, *séne*, *wéne betwéne*. Neither is there anie duple e, to be vsed in our tung

Page 119

saue in the deriuatiues of those words, which end in the sharp e, as *tré*, *trées*, *agré*, *agrées*, *sé*, *sées* of which second e, we shall saie more in the title of deriuation, eo, is vsed in *yeomen*, *people ieopard*, and why not *yemen*, *peple*, *iepard*, as *wemen steple*, *Ienkin*, of the like analogie? Ai, is the mans diphthong & soundeth full: ei, the womans, and soundeth finish in the same both sense, and vse, *a woman is deintie*, and *feinteth soon*, *the man fainteth not bycause he is nothing daintie*. This is enough to shew the force of the vowells and diphthongs, the titles that follow will shew their places and vse, as particular cause shall offer occasion.

Of the consonants.

This is a generall note to be obserued in writing of all the consonants, that none of them is to be duple, but where theie ar referred to diuerse syllabs, the former ending the former syllab, & the latter beginning the next, as in *bud-ding*, *strip-ped*, *buf-fet-ting*, *begin-ning*, &c. Whereby it appeareth, that no consonant can be duple in the end of a word, bycause there is no syllab to follow: and that therefor the dubling of the last syllab is mere ouersight. For if ye write *putt* with a duple, t, is not the syllab ended in the first *put?* and wherefor then serueth the latter, t? Some when theie haue duple the consonant, will put an e to it, which is to make two syllabs, where theie mean but one, as *putte*: bycause of the rule, that the duple consonants ar referred to diuerse syllabs. Why ll, & ss, be duple in the end contrarie to this rule, it shall be shewed in the handling of those letters.

Where, by the waie it is to be noted, that the e passant after a duple ss, as in *lessen*, to make *lesse*, or a duple ll, as in *fallen*, & such like, increaseth no syllabs, and that therefor the duple ss, is not deided, tho a vowell follow.

B, is allwaie one in whatsoever place, as *brabling*, *lubber*, *crab*.

C, is strong like to k, before a, o, u, either simple vowells, or combined in diphthongs, as *cankard*, *cautele*, *concord*, *coward*, *cunning*, or when it endeth a foresyllab before anie other consonant as c.q.k.t. as in *succede*, *acquaint*, *acknowledge*, *expecting*. C, is weak like, s, before e, & i, either alone or in diphthong, as *cease*, *deceit*, *surcingle*, or before the qualifying silent e, in the end, as *acceptance*, *whence*, *once*.

F, hath two forces, whereof the first is generall for the *Greke* ph, in whose place, we maie vse our f, still, if we will measur our writing by an English ear, as the *Italians* do in their writing, commonlie setting down, *filosofie*, *ortografie*, and such like with the latin f, as why not? For thereby we deliuer our peple, which know no foren learning, from seking of enfranchisements & yet we leaue the learned, which know them, to the libertie of that, which theie know. The second force of f, is like to v, the consonant, which I vse to call cosens, bycause of their correspondence in change, as *bereue*, *bereft*, *leaue lest*, *cleaue cleft*. In *if*, and *of*, tho we se f, we here u, *iue*, *oue*, yet the aduerb of distance vseth the f, still, like ph, as *I speak of him*, which commeth afar of.

G, is allwaie strong befor a.o.u. whether single vowells or in diphtongs as, gaie, gant, god, good, gout, gut, gulling. Likewise before r, or l, as *graue*, *grant*, *glance*, *glew*. And in the end of anie syllab, where the qualifying e followeth not, as in *long*, *tung*, onelesse the qualifying e, be left out, for som addition, which beginneth of a vowell, as, *range*, *ranging*, *swinge*, *swinging*, for in that place g, is weak. As it is also and allwaie before the qualifying e, as *cage*, *huge*, *drudge*, *snudge*, *hedge*, *dodge*. It is sometime strong, sometime weak before i, and e, contrarie to the latin, where it is allwaie weak before the same vowells, tho not contrarie to the *Greke* and *Hebrew*. This varietie of force before these two letters semeth to giue som matter to confusion in our writing. For as it is weak in these, gentle, ginger, gin, germain, and such: so is it strong in these, *geld*, *gesse*, *gilt*, *begin*, *gig*, *gét* and such, and therefor no maruell if we write, college of *collegium*, and college of *collega*, with the same letters, seing our g is capable of both the forces before the same e. This necessarie distinction hereof shall appear in the title of distinction. But why do som vse to put an u, after the strong g, in som places, as in *guise*, *guide*, *guest*, *beguile*, and not write them all without the u, and with the g onelie, as *girde*, *girth*, *girdle*, *getting*? And why maie not these words be writen, *gise*, *gest*, *gide*, *begile*, as well as *begin*, *beget*, seing both our g, is strong before these vowells, and the difference noted, and g, with the u after is of another propertie in vse, as *language*, *guise*, *Guichiardine*, *Guin*, *guerdon*? I se no cause why, but that the u,

maie well enough be left out.

H, is an aspiration, whose force before all vowells and diphtongs is easie to be perceiued, as *Henrie*, *hunter*, *haue*, *him*, *home*, *hauthorn*, *how*, *hew*, *hoídaie*. Somtime it is writen, without anie force in vtterance, as in manie enfranchised words, as *honest*, *humble*, *hoste*, *hostice*. Where the vowell after h, is heard, as if there went no aspiration before. What force the h, is of after consonants in combustion, I will shew streight waie.

K, serueth for the strong c, before e, and i, as in *Kent*, *kitchin*, *kin*, *King*. It goeth before no consonants but n, as *knaue*, *knop*, and l, with the e silent after, as *pekle*, *pikle*, *trikle*, *cakle*. Which ar to be writen with k, before the l, bycause the simples be *pek*, *pik*, *trik*. Whereby it appearth that the *Greke* ch, must of force be vsed in *Christ*, *christian*, *christen*, &c. bycause k leadeth no mo consonants, but n, and l, with the silent, e. K followeth s, where c, wold be weak, as in *skirmish*, *skirt*, *skrap* otherwise c, as *scape*, *scope*, *scour* *sculler*. Where the same force is dabled, the former also must be k, if the

simple end in k, *quikker, thikker, thwakker, of, quik, thik, thwak*, otherwise c, maie serue and supply the room.

L, is still of one force in it self, as *laudable, willing*. Howbeit in respect of a, and o, going before it, and sounding like diphthongs it is dabled in the end of such words, as *small, call, brall, boll, roll, troll*. But when anie other consonant followeth l, the a and o sound still like diphthongs, and yet the l, is but single, as in *falst, falt, malt, halt, cold, old, colt, dolt, rolf, bold, bolt*. Hereupon, *all*, in composition before a naturall consonant, hath but a single l, as *albeit, also, almost*, otherwise a duple, as president of these two, *all*, and *oll*, maie not induce the dubling of allother terminations in l, as *well, bell, shrill, still, full, scull*, which dubling of the last ll, semeth most agreable both to reason and vse, where the vowells sound hard vpon the l, as it doth in these. But if the vowell sit not so hard, as in diphthongs, where the length of the vowells sound breaketh the force, that should light vpon the l, as in *mail, fail, hail, recoil, foil*, and such as, *diuel, euil, riuel*, why should the l, be dabled? It is the swiftnesse of the pen sure, which

can hardlie staie vpon the single ending l, that causeth this dubling.

M, and n, of themselues continew in the same force still, howbeit som negligence in writing giueth occasion of this note. That whereas both m, and n, be sometime signified by a title, that title, answereth the m, & n, onelie, which endeth the syllab, and not the other, which beginneth, as in *begin-ning, benum-med, som-mo-ning*. And therefor that title, which will represent m, or n, aforegoing it mere false, & ill abused. P, is euer one, ph, shalbe streight spoken of.

Q. serueth onelie in the natur of k, or the strong c, to go before the single or duple w, both consonantlike in force, and indifferent in place, as *quill, quail, acquaint, quince, squint, squall, squat, squese*, or with the duple w, *qwail acqwaint, qwik, qwince*, saue where the enfranchisement requireth the single u, as in *qualitie, quantitie, require, quintessence*.

S, besides the varietie noted to be in his form, somtimes forceth full like the weak, c, as in all beginnings of anie syllab, either before vowell, diphthong, or consonant, *saie, seke, sift, soft, substance, sow, small, shrike, shrimp*, sometime it yeildeth weaklie to the z, and that either betwene two vowells, as in *wise, nose, amase, vse, excuse*, or after one of the half vowells, l, m,n,r, *wells, trims, hens, hirs*, or after the e passant, as, *times, rimes, games, names*. Which sounds where theie com, *proportion* and *deriuation* will bewraie: now theie ar to be distinguished in places of cause, the title of *Distinction* shall not forget. When the vowell sitteth hard vpon the s, in the end, s, is dabled frenchlike, as in *passe, grasse, finesse, nedelesse, disinesse, blisse, grosse, crosse, discusse*, if not, it is single, as in *fines, nedles, promis, treatis, purpos, compas* and such. Where custom vpon good reason, not vnproper to the sound, causeth the dubling.

T, kepeth one force still sauing where a vowell followeth after, i, as in *action, discretion, consumption*, where as, t, soundeth like the full s, or strong c, so the words where it is so vsed, be altogether strangers.

X, beginneth no English words, but endeth manie, as *wax*, *vex*, *yex*, and goeth into the midle of their deriuatiues, as *waxing*, *vexeth*, *yexing*, and with the qualifying e, *iaxe*, without *ax*,

Page 123

pax, *wax*. Which words be seuered from those that end in ks, bycause ks, endeth plurall numbers as *pak*, *paks*, *rak*, *raks*, whereas the singulars, or primitiues, haue in the plurall number and deriuatiues, es, or en, as *fox*, *foxes*, *fixen*, *vexes*, *yexes*, *oxen*, *iaxes*.

Z, is a consonant much heard amongst vs, and seldom sene. I think by reason it is not so redie to the pen as s, is, which is becom lieutenant generall to z, as *gase*, *amase*, *rasur*, where z, is heard, but s, sene. It is not lightlie expressed in English, sauing in foren enfranchisments, as *azur*, *treasur*. In the same proportion is s and *as*, is *as* strangelie vsed.

The combination of consonants, which I called coplements be of two sorts, either consonants copled to them selues, as thw, in *thwak*, shr, in *shrink* stl, in *whistle*, & such, which neuer change their force: or consonants with, h, the aspiration, as ch, gh, ph, ch, sh, th, wh. Whereof, gh, ph, ch, sh, wh, neuer change their force but continew still one, as *cough*, *rough*, *philip*, *diphthong*, *rhetorik shame*, *shrewed*, *whence*, *which*. Whereof ph, and th be *Grecians*, the rest English.

Ch, forceth sometime strong like k, as in *Christ*, *chrism*, *christian*, *chract*, *archangell*, *monarch*, *stomach*, sometime weak, as in *archdeacon*, *wretch*, *chirch*, which semeth originallie to be of a duple k, *kirk*. Our English ch, commeth from the latin c, as, *chaplain*, *chancellor*, *chaste*, of *capellanus*, *cancellarius*, *casta* like the Italian force of c.

Likewise, th, holdeth sometime stronglie, vpon the aspiration, as in *thin*, *thik*, sometime it yeildeth like a temporiser to a meaner weaknesse, as *thine*, *thither*. Neither, ch, nor th, hath anie e, after them, but when the vowell before is to be qualified in sound, as *eche*, *beseche*, *beche*, *breche*, *ache*, *leche*, *speche*, *bathe*, *scathe*, *sithe*, otherwise flat, without e, as *sith*, *ech*, *bath*. What prerogatiue in custom will ouerrule in these points, it shalbe noted in the titles of *prerogatiue* and *proportion*.

Abbreuations.

W. and y, in their consonantish natur lead the most of our abbreviations w (*Note*: with little t above), w (*Note*: with little e above), y (*Note*: with little t above), y (*Note*: with little u above), y (*Note*: with little e above), besides these and their fellowes the residew be bu verie few, as pronounce, perpetuitie, and som

Page 124

other few with the, m, or, n, titles.

Thus much of rule both generall for the hole tung, and particular for the force of euerie letter, and charact, whether for the qualitie, or for the sound of our voice. Whereby methink that the greatest difficultie in our writing riseth about the vncertaine force of, i,

and, o, the vowels, oi, oy, ou, ow, the diphthongs, c,g,s, the consonants, ch, and th, the complements, all which shall be directed sufficientlie, in the title of *distinction*.

Of proportion.

I Call that *proportion*, when a number of words, of like sound ar written with the like sound haue not the like letters, the cause why is shewed, a in *hear, fear, dear, gear, wear*, the like *proportion* is kept: in *where, here, there* it faileth by *prerogatiue*, bycause our *custom*, hath won that writing in such aduerbs of place : in *mere* it faileth by *enfranchisement*, bycause it commeth of the latin *merus, ra, rum*. And therefore *proportion*, as all other rules, consisteth vpon generall precept and priuat exception.

This rule of *proportion*, hath allwaie bene of great account, for directing of speche and pen, as theie that be learned in the matter of speche, and the writers of that argument, do know of themselues, without my alleging of anie Analogiarie autors of anie foren tung, Latin or other. And in the ordering of our tung, it serueth vs, as it were for another generall table. For as in the generall table, where euerie particular word is set down by order of the alphabete, we haue regard to the first letter, and thereby serue our own necessitie in case and cause of serch: so in the rule of *proportion*, where we set down all words of one sound, vnder one form of writing, with particular note when the *proportion* faileth, we regard that syllab which leadeth the *proportion*, and the vowell or diphthong (*Note: sic*) in it, which giueth the life and sound to the syllab, and respect som multitude of words of one sort and sound, as in the alphabete we regard euerie particular, without eieing anie mo, then that, which we seke. All the words

Page 125

in our English tung com within the compas of proportion, vpon som occasion or other: either bycause there is none but it hath mo of the same sound, or but it maie haue mo in time, seing new occasions brede new words. Again, all the words which we vse in our tung, be either monosyllabs, that is but of one syllab, which be the most of our naturall English: or bisyllabs of two, whereof there be som certain English, & as manie strangers: or polysyllabs, of mo then two, which be altogether enfraunchised, sauing som certain English deriuatiues or compounds, which fall not within this rule, bycause theie haue titles of their own.

Wherefor considering our mere English words be mostwhat monosyllabs, I will deall with them first, then with the bisyllabs, last of al, with the polysyllabs, by order of the vowell or diphthong, which leadeth the syllab, & therefor the proportion. I call that a syllab, which hath one sounding vowell in it, how manie consonants soeuer either go before or com after it, as, *no, one, able, whistle, driuen, raken, thoughts, thrise, frok, shritch, strength, staruedst, frumpst*. For the qualifying and silent e, encrease no syllabs, as neither the passant in most places, which shalbe noted hereafter. All which letters children wold be taught to spell together, holding such a filling, e, as no sounder, to make a new syllab thereby, as *har-den, wri-ten*, for *harden, writen*, two syllabs by misspelling for, two monosyllabs in natur.

Here by the waie the reader shall vnderstand that in this rule of *proportion* I will not medle with anie deriuatiue which coms of other, whether contract, as *scratcht*, of *scratched*, or plurall numbers, as *matches* of *match*, or anie such else, where the putting

to of one letter or mo, doth cause the difference: sauing onelie where the deriuatiue in sense, semeth a primitiue in form, as the pluralls of *man, mous, lous, foot, cow*, be *men, mice, lice, fete, kine*, which form semeth rather to be originall, then deriued of anie other.

A

No English word endeth in, a, but in aie, as *decaie, assaie*, which writing & sound our vse hath won. A, alone is the English article,

Page 126

which cometh generallie next before substantiues, as a *mane, a man*, oneless som adiectiue part them, as, *a tall man, a long mane*. This a ioyning with substantiues by waie of composition, so altereth their force, as theie signifie in dede, quite another thing. For when we saie, *he cums apase, he goes aside, he looks aloft, he went along*, we mean not the same, that we do in these speches, *a swift pase, a sore side, a windie loft, a long waie*. The president of this compound a, causeth vs oftimes to write foren words, with single consonants, which duple the same in their own tung as *abbaie, abandon, abbase, abbate*: with one b, *abaie, abandon, abase, abate* bycause of their analogie & proportion with *a baie a bandie, a base, a bate*, which be known English terms, & being vttered quik bring furth the same sounds. Neither is it anie wonder that our tung vseth a single consonant, where the originall dupleth, as *base*, of *bassus, pase*, of *passus*. This, a, before vowells, diphthongs, and the aspiration h, is an, as *an epistle, an auditour, an honest man*. Where the question is, whether e, in ane be nedefull, considering in our speaking the, ne, semeth to ioyn with the vowell that followeth, according to that rule which teacheth vs, that a consonant cumming betwene two vowells must be spelled with the latter, as *be-ne-fi-ci-all* onelesse the words be compound, as *an-o-ther, ab-o-lish*, bycause then the simple syllab kepeth hir own combination still, as in the examples before. And bycause it semeth to be so in these words, *an-o-ther, an-hell, an-honest man*, as if theie were but one word compounded of two, the qualifying e, doth seme nedelesse, as it is in those words, which be deriued from the qualified terminations, and begin their addition with som vowell, as *praie, praing, amase, amasing, repute, reputing, deprauae, depraueth*, where the qualifying e, is left out, and the consonant before it is put to the next syllab. And semeth it not to be so in all those words, which end in the qualifying e, before another word beginning with a vowell, as *mine own*?

Blab, drab, grab, hab, nab, and with the qualifying e, *babe, B^äble, r^äble, br^äble, d^äble*: and *b^ämacr;ble, st^ämacr;ble ¯ble, s^ämacr;ble*, where I make the difference by the notes of the long and short time, not daring to duple the b, for making of two sllabs, by dubling the b, which maie not be here, the silent e, sounding

Page 127

not, and the words therefor for being monosyllabs, bycause there be not two sounding vowells or diphthongs, which are required in the making of two syllabs.

C, alone endeth no syllab but with the qualifying e, after it, as *ace, trace, race, face*, which termination by ee, I take to be most naturall for this sound in our tung, both

bycause manie enfranchised words haue the same end, as *face*, *grace*, *space*, and *ase*, with the s, and it is lightlie the termination of enfranchised words, *case*, *pase*, *base*, so it turneth verie much to the, z, as *amase*, *rase*, *crase*, whereas ace with the, c, soundeth still one like the naturall full, s.

Monosyllabs, that is naturall English words of one syllab, seme to be writen with c, as the enfranchised polysyllabs be, *tabernacle*, *barnacle*, *triacle*, *spectacle*, but theie ar inded writen with, k, as *hakle*, *cakle*, *takle*, *shakle*, both bycause of ther primitiue *hak*, *take*, *shake*, and also bycause k, goeth before l, after a vowell, but not before, as in *clamp*, *cling*, *clout* where c, leadeth and not k.

Act, *fact*, *contract*, and such com from the Latin, and be therefor writen with ct. but *bakt*, *pakt*, *thwakt*, *rakt*, *crakt*, and such be English words contract *bakt of bakked*, *pakt of pakked* &c. and be therefor writen with k, after their primitiue, hauing their a, short and quik, whereas *nākte*, *bākte*, *rākte* cumming of *rake*, *nake*, *bake*, ar to be writen with the qualifying e which kepeth the originall a, sharp. Som write *bakt* &c. with c, before the k, but wrong, bycause c, cummeth not before k but when theie be to be referred to diuers syllabs, as *ac-know-ledge*, like *acompanie*, where the same consonant being dabled emporteth two syllabs.

Ache, *brache*, with the qualifying e, for without the e, t, goeth before ch. as *patch*, *snatch*, *catch*, *smatch*, *watch*. The strong ch. is mere foren, and therefor endeth no word with vs, but it turned into k, as *stomak*, *monark* (whose originalls be *stomach*, *monarch* with ch. in the Greke.) *Bad*, *swad*, *glad*, and with e, *glade*, *made*, *shade*. *Adle*, *cradle*, *ladle*, *stadle* with a long: *swadle*, *sadle*, *fadle*, with a short, the single syllab admitting the distinction by time, and not by dubling the letter, for dubling the syllab withall. *Badge*, *madge*, *fudge*, where d, is necessarie bycause

Page 128

otherwise, a, wold sound long and sharp, as in *page*, *age*, *rage*, *asswage*. If e, followed not the, g, the, a, were flat, & the, g, strong, as *nag*, *bag*, *swag*. In words of two or mo syllabs the, d, before, g, is not allwaie so nedefull, bycause the tung staieth not so sore vpon their last syllabs, as it doth vpon the monosyllab. *Chaf*, *staf*, *graf*, *draf*, and with, e, *chafe*, *safe*, *rafe*. *Craft*, *shaft*, *graft*, *waft*. *Snafle*, with a single, f, being but one syllab. *Drag*, *brag*, *lag*, and with, e, *cage*, *wage*, *sage*, *age*, *pāgle* with ālong, *drāgle* with āshort. *Armagh*, *slagh*, *bagh*, is a foren termination. *Smak*, *pak*, *trak*, *crak*, and with, e, *take*, *rake*, *wake*. *akle* was tuched before in *acle*. *Ale*, *male*, *pale*, *dale*, with the qualifying, e, is an ordinerie and a common termination, with vs. But where, a, in the end before a single, l, soundeth plane, al, I find none but certaine childish terms, as *Malfor Marie*, *Lal*, *Dal* & som such. Bycause, a, in the end hath comonlie a duple, ll, after it, & soundeth on the diphthong, as *thrall*, *crall*, *wall*, which it doth also before a single, l, when a consonant followeth next, as *thraldom*, *walking*. *Shall*, our common term soundeth not vpon the diphthong, and yet for companie sake will haue a duple, ll, whose force, that it is not diphthonglike, it appeareth in the deriuatiue, l, cumming before, t, & not sounding in *shalt*, as in *malt*, *halt*. *Alb*. which in our ordinarie speche we sound *aub*, turning the, l, into, u, and so we entertain, l, generallie before most of our consonants. For tho we write *calm*, *balm*, *talk*, *walk*, *chalk*, *calf*, *calues*, *salues*: yet we pronounce them so as if theie had no, l, but onelie the duple, w or single, *cawm*, *bawm*, *taulk*, *waulk*, *chauk*, *caulf*, *cawnes* *fawnes*. *Ald*. is the comon termination of participles

contract, as *cald*, for *called apald*, for *apalled*, *gald*, for *galled*. Yet som few there be of that ending, which ar mere originalls, as *scald*, *bald*, *ald*. *Calf*, *half*, *walk*, *talk*, *calm*, *shalm*, *palm*, *faln*, a contract for *fallen*, *yalp*, *scalp*, *false*, *halse*, with the silent, e, which is familiar to the enfranchised words and their followers. *Malt*, *salt*, *falt*, *salve*, *salues*, *calf*, *calues*, the, f, still bewraying his kinred with v, the consonant. *Dram*, *cram*, *dam*, and with, e *dame*, *name*, *shame*, *blame*. *Ankle*, *shamble*, *scramble*, *scamble*. *Cramp*, *stamp*, *lamp*. *Ample*, *strample*. *Lamb*. And why not *lam*, as *Lammasse*, *daie*? and not *lambmasse*, with the b? *Chams*, *champs*, *lamps*, deriuatiues.

Page 129

Man, *can*, *bran*. And with the qualifying, e, *mane*, *cane*, *brane*. *Glance*, *france*, *chance*. Where, a, before the, n, soundeth like a diphthong, tho, u, be not to be writen. *Ancle*, *rancle*, and why not *ankle*, *rankle*, seing *rankis* a simple? *Hanch*, *stanch*, *panch*. *Brand*, *hand*, *sand*. *Handle*, *dandle*, *candle*, *rang*, *bang*, *swangand* with the qualifying, e, *range*, *grange*, *strange*, *wrangle*, *strangle*, *angle*, *frank*, *crank*, *rank*, *bank*, *scant*, *pant*. *Scantle*, *scantling*. I vse no example of anie combination with, re, bycause I take it better to end in er, as *falter*, rather then *faltre* &c. *Scrap*, *lap*, *hap*, *clap*, *rap*, & with, e, *ape*, *rape*, *scape*, *tape*. *Māple*, *stāple*, with the a long, *apple*, *grable*, with the a, short. *apt* is an originall stranger, our words in *apt* be deriuatiues, as *hapt*, *trapt*, *capt*, *flapt*, for *happed*, *trapped*, *capped*, *flapped*. *Iaques* for *Iakes* the, e, passant falling vpon the, s, is an enfranchised word. We vse not, q, in the end, but still in the beginning of a syllab, bycause, u, followeth him of necessitie, as *quagmire*, *quilt*, *require*, *squint*. *War*, *far*, *car* and with the qualifying e, *ware*, *fare*, *care*. *marble*, *garble*, *warble*. *Sparcle*, and why not *sparkle* bycause of *spark*? *Sarce*, *parce*, with the shrill and long *arce*; *farse*, *arse*, with the short and flat a, e, cumming in, not as a qualifier, but as incident to the long, s. by natur of enfranchisement. *Arch*, *parch*, *starch*. *Hard*, *mard*. *Scarde*, *larde*, *garde*, *warde*, with the qualifying, e, to lengthen the, a. *Hardle*, *fardle*. *Barge*, *large*, *targe*, *charge*, without d, before g, *gargle*, *wharf*, *scarf*, *dwarf*. *Bark*, *park*, *mark*, *cark*, *chark*. *Marle*, *carle*. *Warm*, *harm*, *charm*, *farm*, *barm*. *Barn*, *warn*, and with the qualifying, e, *barne*, *yarne*, *scarne*. *Scarp*, *harp*, *sharp*, *warp*. *Art*, *smart*, *cart*, *wart*, *thwart*, and with the qualifying e, *tarte*, *parte*, *darte*. *startle*, *starue*, *swarue*, *carue*. As and *was* sound as oft vpon the, z, as vpon the strong, s, and therefor the duple ss, with the silent e, is vsed in our tung to expresse the vowell which sitteth hard vpon the, s, as *passe*, *glasse*, *grasse*. Whose dubling, as that also of ll, maie be found out by the deriuation, as in *passe*, *passing*, *misse*, *missing*, *grasse*, *grassie* &c. in *promis*, *promising*, *purpos*, *purposing*. Otherwise the qualifying e, helpeth to reduce the single s. as *case*, *casing*, *wise*, *wiser*, *repōse*, *reposing*, *blase*, *rase*, *amase*. *Ask*, *cask*, *flask*, *mask*. *Hasle*, *tasle*, *dasle*. *Swash*, *flash*, *dash*, *pash*. *Spasm*, enfranchised *Greke*. *Clasp*, *hasp*, *wasp*, *grasp*,

Page 130

past, *last*, *fast*, and with the qualifying e, *paste*, *taste*, *waste*, *wrastle*, *castle*, *pastle*. *Squat*, *scrat*, *plat* and with the qualifying c, *strate*, *late*, *plate*, *prate*, *pratle*, *tatle*, *ratle*, *satle*. *Wax*, *axle*. *Waue*, *slaue*. *Bath*, *path*, *wath*, & with e, *bathe*, *scathe*, and *hath* of the same sound without e, an ordinarie word won by prerogatiue. Where this is to be noted in general of, th, that nounes ending in th. sound strong, as *hath*, *south*, *mouth*, *touth*, *breth*: but verbs weak, as *bath*, *south*, *touth*, *mouth*, *breath*.

What e, soundeth in the end, when there be no mo vowells in the syllab, then it self, and that it is sometime silent, but to good purpos, sometime passant, scarce perceptible, & then like the quik i, it hath bene tuched allredie. *Web, neb, eb. Keble, treble. Grece, pece, flece* the right English termination. For, *ese* with s, altereth, as *these*, & exception from *ease, seas, cease*, where the ods of our writing, tho it seme verie hard, is easilie made euen. For *ease* is the naturall termination, as *please, disease: seasis* the naturall plurall number of *sea: cease* is the naturall enfranchisement of *cesso* the latin. *Speche, beseche, eche, breche, leche*, with the qualifying e, all the other that be writen without, e, haue a, t, as *fetch, stretch, retch*, saue *ech* the common distributue. *Ecle*, better with k, as *spekle, frekle*, bycause of the primie *frek, spek. Detect, elect*, and such be Latin enfranchisements. *pekt, chekt, shred, sled*, and with the qualifying e, *brede, lede, nede, spede. Hedge, sedge, ledge*, the polysyllabs enfranchised kepe their originall, as *priuilege, college*, neither doth the last syllab pitch so hard in anie word of two or mo syllabs, as it doth in a monosyllab, and therefor no maruell if the pitching letter be left out. *Medle, nedle* what difference in proportion? as in *nedles*, the plurall of *nedle*, and *nedelesse* the adiectiue? *Bredth* of *brode*. All the primitiues whose ending diphthong is, ea, as *bread, tread, weal, heald, steal*, in their deriuatiues form lightlie vpon the bare e, as *bredth, tredth, welth, helth, stelth. Thefe, lefe, chefe, befte. Theft, cleft, reft, of cleue, theue, reue*. Where besides other notes the kinred betwene, f, and u. appeareth still. *eg, leg, peg, meg*,

Page 131

and with the qualifying e, *lege, sege. Nek, brek, chek, pek*, and with the qualifying, e, *meke, cheke, leke, shreke, weke, pekle, kekle*. E. falleth sometime hard vpon the l, & then the ll, is dabled, as *shell, spell, knell, fell*, sometime sharp, as *fele, rele, knele*, with the qualifying e, sometime light with the, e, passant before, l, as *driuel, riuel, sniuel, rauel*, which in the like proportion, is the silent e, after l, as *wifle, snafle & c.* in which words the e, is so quik as I dare not hold them for bissyllabs. *Belch, Held, keld, Elf, shelf, pelf, self. Yelk, Kelk, Elm. Whelm. Teln, feln* be out worn English words for *tell, fell*. Else, as *bells, fells, nells* be deriuatiues. *Felt, swelt, smelt*. where se the proprietie of our tung, in the duple sense of *smelt*, the primitiue of the fish, and the contract *smelt* for *smelled* of *smell*. *Wleth, stelth* noted before. *Delue, shelue. Stem, kem, nem, wem* and with the qualifying, e, *steme, seme, deme, eme. Treble. Hemp. Kemp, tempt. Tems*. E, falleth vpon the, n, sometime full, as *then, ten, when, men, ken* sometime shrill with the qualifying e. as *Quene, kene, sene, grene* sometime passant, where it increaseth no syllab, in my opinion, as *writen, driuen, shriuen, goten, shote, threaten*. And why maie not so manie letters be spelled together for one syllab, as well as in *thwakst? Whence, hence, sence* for *sithens. Ense* with s is enfranchised, as *sense, fense, spense. English mend, lend, send. Tench, wench, quench, bench, wrench. Henge, reuenge*. I find no termination in English without e, if anie hereafter fall out, ing, wilbe the leader in proportion, as *wing, thing. Pence* the plurall number of *penie. Pens* the plurall number of *pen. Shent, pent, ment. Gentle. Step, skep*, & with, e, *stepe, kepe, crepe, wepe, depe. Threap, thrept. Steple, peple. Kept, precept*. Er, is commonlie the end of such words, as haue mo syllabs then one, where it sounds quik, as *thither, hither. Aker, taker, falsifyer, cunninger, anger. Er*, to go astraie: & with the qualifying e, *here, mere, where, there, here*, which be exceptions from the termination in ear, the diphthong. *Her* the feminine and *hir*, be so enterchangeable frinds, as theie maie be vsed indifferentlie. This word *enterchangeable* giueth me to make this note, that, g, in *hir* weak natur with the qualifying, e, after in composition or deriuation, kepeth, e, still, onelesse the addition

following begin either with e, or i, with the which vowells, g, is gentle, as with a.o.u. it is not. *Herb* with the h. not herd, *ferce*,

Page 132

serch, perch: berd, ferd, herd, serge. without a, *Term, ferm*, and why not *lern* without a? seing ea, in the deriuatiues fauoreth e, so much, as *threap, thrept, lear, learning? verse, rehearse.* the prouf by *rehersall, perse, herse.*

Pert, desert, the most of these sorts be bisyllabs or aboue: besides that, a, dealeth verie much before the r. By *deserue, preserue, conserue*, it should appear that either we strain the Latin s, to our sound, or that theie had som sound of the z, expressed by s, as well as we. Which is trew, and appeareth in their deriuatiues from the *Grekez Finesse*, contract for *finesse*, bycause *nesse* is the addition, as in *holinesse, sumptuousnesse, gladnesse*, with the duble ss. bycause the e. sitteth hard vpon the ss. Besides that we borrow the form of the french, tho in the sound of the silent e, we differ from them. *Frese, chese, gese. Desk, fresh, flesh. Brest, nest, chest. Nestle, pestle, tresle. Fet, net, let, whet*, and with the qualifying e, *fete, strete, lete, nete, mete. Fetch, stretch. Nettle, setle, kette, betle, bedle. Sleue, reue, greue, yex, vex, next, text, tethe, sethe.*

I

I said before that i, ending the last syllab, and sounding loud was expressed by y, as *qualify, exemplify*, for manie good causes, considering we haue admitted y, for a vowel: And that the quik ending i, is allwaie qualified by e, as *verilie, trewlie*. In which kinde of coplement ie, is euer vowellish, & neuer consonant, like the weak ge: tho in the beginning of syllabs as *ienking* and such, ie, and ge, be all one, as in Latin *peiro & egero*. Before consonants in the last syllab i. soundeth thus. *Squib, rib, crib*, and with the qualifying e, *bribe, scribe, gibe. Crible, pible, tribble, b¯ble, bible. Ice, mice, flice, nice, vice, spice.* (which word is vsed much with vs for *spece*, as a *spice of an agew*, for a kind of an agew, *species*) In *wise & such*, the s. is enforced by verie deriuation & composition, besides the zeddish sound, as *wisdom*, where, c, before the, d, wold haue sounded vpon the, k. I find none of this sort, but *which, rich, & shriche*, with, e. The rest haue, t, before ch as *stitch, pitch, fitch, witch, Strict, connict*, & such be latin enfranchisments. *Pikt, likt, kikt*, be English contracts, of *pik, lik, kik, likked, kikked* as *likte, slikt*, of *like, slike*, with the qualifying, e, in

Page 133

both: *Icle*, as *pikle* rather with k, vpon cause alledged in *akle, and ekle. Bid, kid, hid*, & with the qualifying, e, *wide, ride, stride. Fridge, bridge, ridge. R˘dle, f˘dle*, with, i, short, *¯dle, br¯dle*, with i, long, *biden, riden, hiden. Stif, if skif*, and with the qualifying e, *wise, strife. Shirft, lift, clift, shrift. Tr¯fle, r¯fle*, & with the *˘*, short, *misle, whistle. Twig, swig, prig, gig, nigh, high. Night, might, right, flight, lighten, gige, giglet, prik, tik, stik* & with the qualifying e, *like, tike, prikke, sikle, sicle*, enfranchised. *Thiken, chicken, quiken*. I, lighting full vpon the, l, dubbleth it, as *shrill, spill, will*. The single, l, with the qualifying e, after, *while, begile, bile, filch, milk, silk. Quilt, tilt, spilt, hilt, filth. Swim, grim, brim*, and with the qualifying, e, *grime, slime, time, lime. Thimble, nimble. simple, pimple, Shrimp, imp. Win, twin, pin, chin*, and with the qualifying, e, *wine, twine, pine, chine, quince, ince, rince, wrinch, winch, stinch, clinch*, not, cumming between ch, and the consonant

before. *Twinkle, inkle, pinkle, pinkt, winkt*, deriuatiues contract. *Wind, frind, bind*, and with the qualifying e, *kinde finde, minde, hinde, trindle, kindle, spindle*. Thing, swing, wring, & with the e, *twinge, singe, swinge, cringe*. *Swingle, ringle, single, surcingle, tingle*. *Drink, ink, shrink*. *Squint, flint, stint*, and with e, *pinte, lindle*. *Strip, whip, slip*, and with the qualifying e, *stripe, wipe, ripe*. *Triple, crippe*. *Whipt, stripe, hipt, whipte, stripte*, with the originall e. *Stir, fir, sir*, and with e, *Sire, fire, tire, mire, desire, require, hire, wire*. *Circle* enfranchised. *Chirch, of kirk, birch*. *Yirk, girk, irk*. *Bird, gird, girdle, girle*. *Whirle, firm, chirm, girn, chirp*. *Birt, flirt, squirt, mirtle, kirtle*. *Birth, mirth, girth, first, thirst*. I, lighting hard vpon the s, dubleth it ss, as, *hisse, misse, kisse*, sauing, *is, this, ywis*. With e after s, it soundeth mostwhat vpon the z, as *wise, sise*, yet in the same form we write *thrise*, of another sound, but why not *thrice*, which termination neuer acquainteth it self with z? The e, passant and this gentle i, before s, haue oftimes great alliance togither. If it light somewhat quiklie vpon the s, then the s is single, as *promis, tretis, amis, aduertis, enfranchis, misle, fisle, drisle, pisle*. *Chrism, baptism*. *Wisp, crisp, whistle, gristle, fish, wish, dish, mist, twist, fiste*, with e. *Whit, fit, hit*, and with e, *white, mite, delite, spite, Title, title, whitle, brittle, witch, stitch, pitch, quitch, itch*. *With, sith, kith*, & with the qualifying e, *writhe, lithe*. *Striue, wine, thriue*; and *liue, giue, fiue*. *Flux, pix*.

O

O, in the end is said to sound lowd, as *go, shro, fro*, sauing, *to, do, two, &c*. *Hob, cob, bob, rob*, and with the qualifying e, *robe, noble, roche, cocle*, and why not *cokle*? *God, od, plod, rod*, and with e, *rode, gode bode*. *Nodle, troden*. *Dodge, hodge, podge*. *Of cof*, with e, *lofe*. *Oft, soft, croft*. *Hog, dog, frog, log, clog*, roge, voge, seing our, g, is strong and our accent will help. *Ogle*. *Smok, sok, knok*, and with the qualifying e, *smoke, oke, soke, yoke, poke*, goge an interiection of wondring. *Nol, gol* & with the qualifying, e, *hole olh*, the *Greke* adiectiue in the same sense, *gole, fole, stole, stolen*, O, before, l, sounding like a diphthong causeth the ll, be dubbed, as *troll*. And if a consonant follow, l, o, commonlie hath the same force, tho the l, be but single, *told, cold, bold, colt, dolt, colf, rolf, bolt, holm, scold, dissolue*. O, before m, in the beginning, or midle of a word, leading the syllabs soundeth flat vpon the o, as *omnipotent, commend*, but in the end it soundeth still vpon, the u, as *som, com, dom*, & therefor in their deriuatiues, and compounds as *welcom, troublesom, newcom, cumbersom, kingdom*. With e, after the m, as *home, mome, rome*, & yet *whom, from*, haue no, e, by *prerogatiue* of vse, tho theie haue it in sound & seming. But were it not better, that all such exceptions were reduced to their Analogie? If euerie tung had not the like exceptions, I might happilie think, that that were the best. On, likewise in beginnings & midles soundeth vpon the o, in the ends, chefelie of enfranchisements vpon the u, as *disposition, circumspection, action*. In som few words of one or two syllabs, it soundeth vpon the o, as *on, anon, vpon*, & with the qualifying, e, *gone, mone, alone, throne, one*: one, in some words answereth the proportion of the, e, passant, without increasing of syllabs, as *capon, weapon* answer to *cheape, threapen*. *Once nonce, nonst*. *Bond, beyond, fond*. *Top, stop, crop, knop*, and with the qualifying e, *rope, cope, grope, sope*. *Tople, throple, pople*. *Hops, tops*, be plurall numbers. Or is a termination of som truble, when a consonant followeth, bycause it soundeth so much vpon the u, as *worm, form, sword, word*, & yet the qualifying e, after wil bewraie an o, as the absence thereof will bewraie an u, *storne, o, worm, u, lorde, o, hord, u*. *Or, for, nor* & with the qualifying e *more, gore, bore, pore, sore, fore*.

Where note that *for*, & his compounds signify the cause, *fore* and his, the time, as *Before*, *afore*. *Wherefor*,

Page 135

therefor. *For think*, *forfet*, *forethink*, *forestall*, *foresaid*, *forese*. *Force*, *horce*, *scorce*, the naturall english. *Corse*, French of *corps*. *Porch*, *torch*, *Scorch*, without t, before, as *Arch*, *setch*, *burch*, *lurck*. *Corde*, *lorde*, *accorde*, without the e. *Word*, *sword*, *aford*, without. In former syllabs, where or is of it self, it soundeth vpon the o, still, as *organes*, *ordure*, *order*. *Wordle*, *gorge*, *George*. *Porke*, *Yorke*, with the e, *Stork*, *cork* without the e. *Worm*, *form*, without e, vpon the u. *Forme storme*, with e, vpon the o. *Corne*, *horne*, *torne*, *forlorne*. *Thorp*, *horse*, *corse*, *remorse*. *Dort* & with e *sorte*, *porte*. O, sitting hard vpon the s, dubleth it, as *Crosse*, *losse*, *mosse*, if not single as *purpos*. With the qualifying e, *Nose repose*, *close* and *close*, the noun vpon the s, the verbe, vpon the z, which is lightlie generall in the like cases, of the duble sound of s. *Poste*, *hoste*, *toste*, *roste*, *coste*, with e, and without e, *Lost*, *tost*, contract for *tossed*. *Most* by *prerogatiues* soundeth von the e, and yet setteth it not down. *Losh*, *cosh*, *posh*. *Hotch*, *potch*, *notch*. *Potle*, *botle*, *throtle*. *Pot*, *sot*, *not*, and with the qualifying e, *cote*, *note*, *throte*. *Othe*, *lothe*, *wrothe*, and without the e, *broth*, *moth*. We sound *both* like the first, and write it like the last. *Roten*, *frose*, *rose*, *dosen*, where en, is passant, and the words monosyllabs. *Groue*, *throne*, *loue* and *loue*, *moue*, *aboue*. *Ox*, *box*.

V

V, & o, be so great cosens euen in cosinage, as the one entermedleth with the others sound verie much. V, endeth no English word, but ew, as *trew*. and tho *truth* be the substantiue, yet that is not more maruell, then that we, se *constrew*, and *construction*, from diuerse grounds, *congrewe*, *congruities*, *abound*, *abundance*, *pronounce*, *pronunciation*. *Club*, *rub*, *grub*, and with the e, *cube*, *Duble*, *puble*, *buble*, *ruble*, *Sluce*, *nuce*, the naturall English termination. *Use*, *excuse*, *refuse*, and such enfranchised latin. *Pukle*, *bukle*, *kukle*, *sukle* with k. *Hutch*. *Much*, and *such* seme to be exceptions. *Mud*, *bud*, *cud*, *rud*, and with the qualifying, e, *Delude*, *rude*. *Hudle*, *pudle*, *crudle*. *Ruf*, *stuf*, *snuf*, *rufle*, *shufle*. *Shrug*, *rug*, *hug*, and with e, *huge*, *deluge*, *refuge*. *Iugle*, *tugle*, *hugle*, *bugle*. *Duk*, *muk*, *luk*, and with e, *duke*, *puke*, *luke*, *fluke*, *huke*. *Full*, *dull*, *scull*, *trull*, and single l, with the qualifying e, *rule*, *crule*, *pule*, *tule*, *vlp*, *gulp*, *gulf*, *wulf*. *Hulk*, *pulse*, enfranchised, *gulch*. *Thrum*, *drum*, *crum*,

Page 136

why *thumb*, *crumb*, with b? seing in deruation we saie *thrumming*, not *thumbing*? with e, *fume*, *lume*, *tumefor* leisir *Northern*, *humble*, *tumble*, *rumble*, *stumble*, our prerogatiue putteth in b. *Thump*, *crump*, *frump*, *crumple*. *Gun*, *run*, *tun*, *son* & *sun*, in the same sound but why? with e, *time*, *chime*, *uncle*, like *carbuncle*, *punch*, *hunch*, *lunch*. *Flung*, *wrung*, *clung*, & with e, *plunge*. *Bundle*, *trundle*, *bungle*, *drunk*, *sunk*, *stunk*. *Funt*, *hunt*, *hunt*. *Vp*, *cup*, and with e, *lupe*, *Stur*, *cur*, *fur*, and with e, *cure*, *dure*, *pure*, *curb*, *lurch*, *purse* enfranchised. *Scurf*, *turf*. *Vrge*, *scurge*, *surge*, *lurk*. *Turk*, *purk*, *hurle*, *churle*, *orm* serues for *urm*. *Hurdle*, *burn*, *turn*, *curse burst*, *worst*, for to auoid the wu: which maie be the cause why o, is so oft put for u, after a duble w, as *word*, *worm*, *thunder*, *wonder*, with o, vpon the same cause. *Hurt*, *hurtle*, *turtle*, *furth*. *Scurue*, *turue*. *Pusse*, *trusse*, and single with e, *muse*, *refuse*, except *vs*, which is so pronounced,

as if it began with h, *huz*. *Chuse, husk, tusk, bustle, muscle*, enfranchised, *rush, push, ptush, bush, Ruffle, musle, husle*. *Trust, must, iust, thrust*. *Put, cut, but*, and with e, *cute, mute, lute, scutle, cutle, sutle, lux, flux*.

Monosyllabs, whose last the diphthong leadeth.

Of the twelue diphthongs, *ai, au, aw, ea, ei, ew, oi, oy, oo, ou, ow, uy*, these two, *au* and *ou*, with the single u, end no word, with whom in the midle syllabe, the shrill *ú* oftimes ioyneth in place of *ew*, as in *argew, argument*: if the deriuatiue draw not all the thre, *aw, ow*, and *ew*, into the midle syllab, as *draw, drawing, know, knowing, argew, argewing*.

Again, *ai, ei*, bycause of the small i, end no syllab, but ar qualified with e, as *straie, theie*. *oy* serueth for endings and the shrill sound, as *oi*, also in the midle with the streight accent, soundeth shrill, *boy, toy, auoyding, or auoiding*, otherwise *oi*, with the i, if it want the accent soundeth vpon the u. *Oo* also endeth no syllab, because, o, in the end being sharp and shrill, there cummeth none to the sound of *oo*, saue *to, two* and *do*, which be excepted, so that the mere finalls be, *aw, ea, ew, oy, ow*, and *ai, ei* with the qualifying e.

Vy serueth in few, but yet it is still one.

Gaie, graie, traie. And *maid, said, quai*f, English, for *coif, quail, sail, rail, mail*, onelesse it were better, to write these with the qualifying,

(Note: mistake in page numbering)e, *quale, fale, rale, male*. Howbeit both the terminations be in vse tho to diuerse ends. *Gain, pain*, if not, *Pane, gane, remane*, and such as these terminations, be also vsed to diuerse ends, *Gainst*, for *against*. *Fair, pair, air* if not *fare, pare, are*, both terminations also be vsed to diuerse ends. *Waie, strait*, if not *Wate, strate*. *Straight*, or *streight*, bycause *ai*, and *ei*, do enterchange vses. *Aim*, or *ame, maim*. *Paint, restraint, faint, or feint, quaint or queint*. *Straw, draw, law*, and with e, *Bawe, wawe*, which differeth from *Maw, shaw*, euen in sound. *Daub, swaub, Sauce. Baud, laud, fraud. Aught, caught, fraught, drawght*, a deriuatiue. *Hauk*, other in *auk*, as *Tauk, wauk* com of *alk*. *Laun, gnaun. Strawn*, of *straw*. A before, m, and, n, with, c, ch, p, or, t, following seme to offer the diphthongish sound in som mouthes, as *Stamp, hanch. Haunt, vaunt, taunt*, which som write with a single u. *Eie, eight, sleight, height, weight, feild, yeild, sheild*, the kinred betwen *ei*, and *ai*, maketh *ei*, not anie where so ordinarie, as in these terminations. *Sea, yea, plea. Peace, greace, leace, meace. Beach, teach. Bread, head, tread, leaf, sheaf, leag, beagle. Break, beak, weak, bleak, freak. Weal, beal, seal, veal, meal, sweal. Cream, beam, ream* where, l, is put in because of shew to the originall *regalitie*, and yet it is a *ream* of paper without, l. *Glean, mean, quean. Heap, leap, cheap. Fear, clear, dear*. Whence, *Where, there, here, and dere*, be excepted. *Earle, pearle*, & why not *Erle, perle*? *Ease, please, pease, lease*, with the, f, like, z, *Eat, feat, beat, treat. threw, crew, few, drew*, and with, e, *Mewe*, for the cat, as *Bawe, wawe*, for the dog, *Lewd, ewt. Boy, toy, soy. Oint, oil, foil, voyd, or void, voyce, choyce, or voice, choïce, coyf, coin. Good, stood, yood. Hoof, roof. Look, took, book, hook. School, tool. Groom, bloom. Hoop, coop*. If custom had not won this, why not *ou*? Bycause of the sound which these diphthongs haue somtimes vpon the o, somtimes vpon the, u. I will note the o, sounding vpon himself, with the streight accent, bycause

that o, leadeth the lesse number. *Bòw, knòw, sòw,* and *Bòw, sòw, còw, mòw.* *Outch, croutch, slowtch. Lowde, lowdle. Houf, alouf. Gouge, bouge. Cough, òught, owght,* of òw, with, w, as from the primitiue. *Fòught, nought, còught, wròught, sòught* again. *Bought, mought, dough. Plough, rough, slough, enough. Houl, coul, skoul.* Why not as well as with oo? *Roum,*

Page 137

broum, loun. Noun, croun, cloun, doun. Own, grown, vpon the deriuatiue. *Stoup, loup, droup, coup. Sound, ground, found. Our* commonlie abreuiation like as *our,* the termination for enfranchisements, as *autour, procuratour,* as *er* is for our *our* as *suter, writers, Bour, lour, flour, four,* alone vpon the *o.* *Mourn, adiourn. Howse, lowse, mowse,* the verbes and deriuatiues vpon the *, z,* as *House, louse, mouse,* the nounes vpon the *s,* *Ous,* our English cadence for Latin words in *osus,* as *notorious, famous, populous, riotous, gorgeous,* being as it were the vniting of the chefe letters in the two syllabs, *o,* and, *u,* *osus. Clout, lout, dout. Buy, iuyce,* If I haue either forgotten, or not remembred anie termination, or if there be no mo yet extant in the vse of our tung: yet the president of these will by their proportion fashion all the like. I haue bene thus carefull and curious to run thorough all these monosyllab terminations, bycause I find the like don in other tungs, which vse to rip vp all, thereby to find assurance, wherewith to rule all. This being thus ended concerning the monosyllabs, I must saie somewhat also of the *bisyllabs & polysyllabs.*

The proportion of bisyllabs.

I call that a bisyllab, wherein there be two seuerall sounding vowell, as *Asur, rasur, masur,* and why not *lasur? farow, borough, thorough. Writing. biting.* the proportion in this kinde also is verie commodious, bycause when ye haue found out one certaine head all of the like sound maie be easilie reduced thereunto, onelesse som prerogatiue of priuat *custom,* or som respect to the originall stranger do interrupt the rank. If there be but one word in anie kinde, that one will serue for a gide, when anie mo afterward shall craue the help of the like conduct, as *Whisper, hussard.* If there be no president of the same sound, yet the like proportion in som other vowell, will lead his cosen sound, as if there were no such word as *badger,* yet *hedger,* wold lead vs to the like writing. Wherein I haue regard still to the English ear, reseruing the writing of enfranchised words in their own colours, to such as be skilfull. I will write for the common man, *Aumner, aumrie,* naie euen *filo sofie,* and *ortografie,* and leaue *Almoner, almonarie* naie *Eleemosyner, & Eleemosynarie, philosophie* and *ortographie,* to the discretion,

Page 138

of such, as be learned, to vse or refuse as theie list. Wherein I follow the autoritie of a great master in speche, euen *Tullie* him self, who reseruing the misterie of speche and pen to himself and his peres, did lend the peple, the vse and customarie thereof. Now these bisyllabs, be either naturall English as *bauin, crauin, rauin,* or enfranchised foren, as *Pallet, mallet, ballet.* And again in both the kindes theie be either simple, as *canell, panell, chanell,* or compound, as *waieward, toward, froward, aside, asquint, astraie, except, reiect, conceiue, detaine.* As for the compounds and enfranchisements theie haue the help of particular titles to direct them: for the simples and naturall English I am to deall in this place. Whereof I will set down but certain generall notes, bycause the table which followeth, shal contain so manie of ech sort, as I can well remember, and euerie

one of them so proportioned to my note in rule, as theie shall one answer another thoroughlie, as *Cancel, chancell, hancell. Chalice, malice, Calice, amice, office. Lauer, fauer, sauer. Iaueling, graueling, shaueling, raueling. Natur, statur, Measur, treasur.* But I shall not nede to vse anie further enumeration, seing the endings be all one, and the former syllab is that which moueth matter of question in this place, which hath verie manie helps hereafter, whereby it maie be thoroughlie vnderstood: deriuation sometime breading bisyllabs, as of *time, timelie, witie, of wit, writer of write,* composition sometime, as *breakfast, thraldom, vauntgard lastage, pondage,* enfranchisement sometime, as *Excuse, abuse, abase, reiectdistinction* sometime noting, them, as *Amis,* and *amisse, ascent, assent, desert,* and *desért,* and what not? Therefor the bisyllabs for this place shall content themselues with these few notes. First that the silent, e, after, l, encreaseth not the number of syllabs, & that therefor *Brable, scr^äble, strample, wrangle, circle, whistle, gogle, trouble,* & number such be but monosyllabs. *Barnacle, triacle, chronicle, tunicle,* & manie such be but bisyllabs. *Agreable, auailable, penetrable* & a number, such be but of thre syllabs. Again, that the, e, passant in such words, as *basten, writen, biden, threaten, frosen, cosen* & such encreaseth not the syllabs, & that therefor these, which I haue rehersed & such other be but mere monosyllabs. *Abiden, forgotten, unwriten,* & such but bisyllabs. Again, that the English tung is not lengthned

Page 139

eueriewhere for position, & concourse of two or mo consonants, and that therefor, the quikker time mostwhat dubleth the consonant in bisyllabs, as *Fallow, sallow, yallow, tallow, smallow. matter, platter, batter. M^ärie, t^ärie, c^ärie, qu^ärie,* with the shorte time. *Mārie, chārie, fārie,* with the long time, tho in neither the consonant be dubbed. That both in bisyllabs, and polysyllabs tho the same writing be in the end which is in the monosyllab, yet the sound is far quikker, as in either of them the ending, *ow,* runneth but like a single, u, whereas in the monosyllab, it wilbe heard full, as in *Low, know,* and *bellow, mellow, yallow,* the difference is sene. As concerning polysyllabs, theie be either English compounds or foren Enfranchisements, which will bewraie themselues in their own places, the simple words bringing their hole furniture in composition, as, *ouerseing, vndoing, whereupon, eueriewhere.* And the foreners euer appealing to their originall grounds, euen when theie be most fashioned to the English ear, as *originall,* to *originalis, enfranchisement, chastisement* to their own cuntries. And therefor I do not entend to saie much of them in this place, otherwise then by generall note, bycause both the common table, and all the titles that follow concern bisyllabs, and polysyllabs most: as the generall rule, and the first part of proportion do most concern monosyllabs. In which monosyllabs the naturall force of euerie letter is best perceiued, bycase the sound and strength thereof appeareth there fullest, where these is none to participat with them in sound, but themselues, which cannot be sene so well in words of mo syllabs, bycause theie hudle on euerie sound with more quiknesse, saue where the time or tune will command verie roundlie. The polysyllab therefor for the chefe girk of his sound riseth vpon the third syllab from the end, as the bisyllab doth of the second. And bycause the large doth alwaie comprise the lesse within it, therefor the rules of the first & second syllabs, hold in the polysyllabs, where the companie of mo syllabs causeth anie one to be the lest noted: onelesse som speciall occasion for difference sake make the verie last, or the last saue one to be thought on and noted, as in *conc&obreve;rdance, surfitting, grasseh&obreve;pper* and such, the second syllab short is a propertie of our tung contrarie to the common rule of time, tho not

Page 140

to the rule of tune. (For the *Grekes* do so in the like positions) and therefor causeth the last syllabs saue one in these words & in the like to be better noted. Again, in *aburing*, *adiuring*, *coniuring*, *periurie*, the ods in the middle time maketh the deriuatiues of the same primitiues to be markt for that syllab. And again, *on*, in the simple monosyllab, naie euen in the bisyllab soundeth vpon the, o, most, in the polysyllab vpon the, u, bycause the enfranchising of such words, as *circumscription*, *deuision*, *partition*, *comparison*, *declineson*, kepeth the naturall, o, but giueth it the enfranchisers, dy, in, u.

But to knit vp this title of *proportion*, (which is the great master leader to all our whole tung, as *Rule* is the great anatomist of all the sounds and forces of our letters) when we haue don all that either *sound* maie require, or *reason* can enioyn, *custom* will haue a great stroke, and must make vp the trinitie in direction of speche. For what but *custom* hath won, in *nation*, *deriuation*, *deliberation*, *inclination*, to kepe a, still, and to go so near the originall: and in *declinson*, *comparison*, *aduowson*, and such to go so much astraie from the originall, *declination*, *comparation*, *aduocation*? Wherefor as *sound* hath somewhat to saie in our ortographie, and *reason* not nothing, so the *custom* of our cuntrie will try mastries for hir interest, which she must haue at his hand who so entendeth to handle this argument with liking, as who so douteth to write a word in English, must seke out the like sound in proportion.

Of composition.

THE force of euerie letter being opened by *Rule*, and the place of euerie one being limited by *proportion*, the next point in naturall method is to examin, whether the words, whose force is this, and roum is thus, be simple but for pure syllabs, or compound of mo words. For the bare word, which is handled in *proportion*, is sometime set down by it self without further addition of anie either significant word, or not significant particle, as *after*, *doom*, *kin*. Somtime it hath one or mo significant words ioyned vnto it, which yet in dede make but

Page 141

one word, when theie ar so linked, howsoeuer theie signify in their seueral vses, as *Afterdeal*, *whereabout*, *howsoeuer*, *doomsdaie*, *kinsman*, sometime it hath som more put to it, tho that, which is put to, being set alone signify nothing, and yet in the addition alter the signification of the originall word, as *Finnesse*, *thraldom*, *firerie*, *desirous*, *kings*, *woes*, *agreith*, *sees*, *witches*. Of these thre kindes the first is dispatcht in *proportion*, the last hath a proper title of *deriuation*, the middle and *compound* is to be handled in this place.

Therefor that word is called *compound*, which is made of two or mo simple words, whereof euerie one signifyeth somewhat agreeable to the composition, euen when theie ar vsed alone, if theie be euer vsed all alone. For, as *catchpoll*, *chirchyard*, *outlaw*, signify by their particular words vsed alone, so *beched*, *gainstand*, *awry*, *vnbind*, be made of two words, whereof the former thre *be*, *gain*, *a*, be neuer vsed alone in anie such sense, as theie imply in their composition, the last, *vn*, is neuer vsed at all alone and answereth the Latin priuation, *inas inductus*.

Now these *compound* words be either mere English, or clear strangers: mere English as when theie & theie & their parcells be altogether English words, as *comecase*, *headstall*,

headman, cupbord. Clear strangers, when their substance is mere foren, tho their liuerie be English for som maner of their writing and vtterance, squared to our sounds in the like *proportion*, as *presuppose, infringe, circumstance, ortografie, filosofie*. Ye shall sometime haue a word mungrell *compound*, half foren, half English. *Headlong, wharfage, princelike*. The knowledge of composition is verie necessarie for the right writing of our tung manie waies.

First bycause the *compound* lightie bringeth in his single partes with all their letters, as *fearefull, neuerehesse, harebraine, carefull, carfull*. Saue where some necessarie cause either putteth in som letter, or putteth out som, or changeth som, or misplaceth som, as in *kinsman, kingstand*, s, is added to bewraie som qualitie possessionlike. In *wilfull, husband, partaker, pastime*. The single, l, and, s, in *will, & passe*, do serue before a consonant in *composition* and *sound*, as strong as the duple doth in the simple word. Again in *husband*, the verie smoothnesse of the word, putteth out, o, in *ow*, and the, e, after, s, and

Page 142

changeth the duple, w, into the single: In *partaker*, one, t, is common to both the simples in *composition, part, and taker*, and is spelled with the latter, a point of great vse in our right writing, for not dubling common letters. Generallie here is to be noted, that there is no figur lakking in our words, which is receiued in the learned tungs, and ar by them called *metaplasms*, or alterations of the words form and fauor. Bycause the finer English peple vse to pronounce their words with a delicacie euen comparable to the gallant speches, which delicacie being set down in writing, sheweth the vse of those *metaplasms*, to be no lesse in ours, then it was in theirs.

Secondlie we ar oftines enforced to break our words in the latter end of our lines, and to write out that in the beginning of the next line, which we left vnwritten in the former. For tho it be said of *Augustus Cæsar*, that he vsed to write the remnant of his word in the end, vnder the same line with a croked stroke about it, yet it is handsomer to write it in the next line, bycause we vse not *Augustus Cæsar*, for an example in learning tho we do it in gouernment. Wherefor it is good to know not onelie how manie letters go to a syllab in euerie simple and vncompound word, but also which be the full partes of euerie *compound*, that the hole words in *composition* maie be deuided together, as all the letters of one syllab ar to go together, as in *cramp-ring*, not *cram-pring*, in *dis-honest*, like *dish-clout*, in *as-well*, not *a-swell*, in *as-much*, not *a-smuch*, Which consideration tucheth not onelie such as write, but also such as spell out of writing, bycause those letters ar to be spelled together which ar to be writen together.

Thirdlie the knowledge of composition is good to discern the difference of meaning, which is to be expressed in writing. For when the same words be so placed, as theie maie be constrewed simply or ioyntly theie brede the fallax, which is called the error by deuiding those words, which ar to be vnited, or by vniting those which ar to be deuided, as *a-wry, a-waie, be-long, begin, &* such other, haue great diuersitie in their force being *compound* from that which theie haue when theie be single. Fourthlie the composition verie oftentimes altereth the quantitie & tuning of the words as *showm^{er}ker & partāker*, be not of the same tuning

and yet *māker*, and *tāker* be. Likewise *soothsâier*, *neuerth&ebreve;lesse*, *forâsmuch*. Wherefor so necessarie a point deserueth the knowledge.

Fiftlie *composition* must be well considered for two other speciall points, both in writing and spelling, besides these, bycause it shaketh two generall rules in spelling and so consequentlie in breaking of the syllabs. Whereof the first is, that if a consonant com betwene two vowells, it is to be spelled with the latter, as in *me-mo-rie*, *se-di-ti-ous*. The second is, that those consonants must be spelled together, which maie begin a word in the same combination, as *be-smear*, bycause we saie *smart*, *smatch*. Now *composition*, breaketh both these rules, for against the first it will saie, *red-olent*, *ab-olish*. And against the second it will saie. *Trans-pose*, not *tran-spose*, tho we saie *spent*, *spoun*, bycause in distribution, which spelling doth imply, euerie parcell must haue his own letter.

Now as the knowledge of composition, is verie necessarie for the right writing of our tung, vpon these and such other considerations, so it is no hard thing to com by, bycause neither the naturall English compounds, nor yet the enfranchised stranger do offer anie difficultie in their knowing. For the generall table which followeth conteining all our simple words either there named, or by their proportion to be easilie reclaimed to the same cadence, when soeuer two or mo of those simples go into one, it will saie it self, that this word is a compound, which maie easilie be proued by comparing the compound with the simples, if anie be so simple, that he cannot discern a compound which bringeth all his simples with their own letters, without the help of a table. *Farewell*, *warfare*, *waiward*, *toward*, be compounds, whose simples be, *fare*, *war*, *well*, *waie*, or *awaie*, *ward*, *to*, and *ar* to be found in the table.

As for the foren compositions theie be enfranchised hole, & be also most of them in the table, tho with som English hew, yet so as their strangership maie appear. And such as be compounded with the latin prepositions, haue them also clear most what. Which latin prepositions when we vse before our words, we fashion them to clasp with our letters following, as the Latins do in the like cause, as *displease*, *disease*, *disworship*, *complain*,

contein. *Affaires*, *afford*. *Incom*. Howbeit we vse their pewfellowes, which answer to them in our tung commonlie after the words: As *go before*, *com behind*, *sit beneath*, *speak of*, *run from*, *stand betwene*. The foren prepositions be generallie known to euerie childe in euerie Accidence. Our chefe prepositions, and those not significant, but in *composition* be these. A, as, *ago*, *agre*, *ado*, *abide*, *aswash*. Be, as *besmutched*, *bespit*, *bethump*, *behead*, *betake*. For, as *forthink*, *forfet*, *forshow*, *forsake*. Fore, as *forecast*, *forestall*, *foretell*. Gain, as *gainsaie*, *gainstand*. Mis, as *misdemeanor*, *misuse*, *mishap*. Vn, as *unkinde*, *unfrind*, *untrew*, *unpleasant*, *unthrift*. Thus much concerning *composition*, which I take to be a verie necessarie instrument for vs to vse, in the finding out of our right writing, bycause it bringeth in the simple English words hole, without anie either losse or increase, or other metamorphosis, then vpon such allowable causes, as I haue alledged: & as for strangers enfranchised, it bringeth them in so hole,

as the originall is soon bewraied, tho theie lean somewhat to the English shore for their denisonship.

Of Deriuation.

Deriuation naturally succedeth composition. For as composition handleth the coplements of seuerall hole words which by their vniting make a new one: so *deriuation* handleth the coplements of one hole word, and som addition put to it, which addition of it selfe, signifieth nothing alone, but being put to the hole word qualifieth it to som other vse, then the primitiue was put to, as *frind*, being a primitiue receiueh manie additions, which yet signify nothing in the sense of their addition, tho theie change the force of *frind*, as *frindship*, *frindlie*, *frindlinesse*, *frinds*, *frindeth*, *frinded*, *frinding*, *frindedst*, &c. For I do not entend to deall with anie point of *deriuation* in this place, but where the right writing maie com in question, which is in addition onelie, either direct, or contract, which contraction shorteneth the word vpon cause, that is to be resolued to the originall, as *monthlie*, for *monethlie*, *cifring*, for *cifering*, *learnd*, for *learned*, *children*, for *childeren*, *past*, for *passed*. A figur

Page 145

of great and common vse in our tung, euen where it is not perceiued but to the verie curious obseruer.

The *diminutiues*, with vs enlarg not, but as in sense theie lessen the thing, so in speche theie shorten the word, and cut of the primitiue length; & therefor I hold them among primitiues for their first term, tho for som accidentarie points, which shalbe noted hereafter, theie fall within compasse of this title, as by *diminution* we call *Iohn*, *Iak*, *Richard*, *Dic*, *Ione*, *Iug*, *Barptholomew*, *Bat*, *Christofer*, *Kit*, *Elisabeth*, *Besse*, *Catherin*, *Cate*. Which *deriuations* in respect of som plurall numbers & possessiues, ar subiect to the rule of such words, as be of like cadence. *Pak*, *pik*, *dug*, *rat*, *fit*, *chesse*, *pate*, but of themselues theie be proportionate originalls.

Wherefor I define that word to be a *deriuatiue* in this place which altereth from the primitiue or first head, by som addition, which addition of it self signifieth nothing alone, tho in addition it qualify the primitiue to som other vse, then it is of it self, as *God*, *godlie*, *godhead*, *good*, *goodlie*, *goodnesse*, *wasp*, *waspish*, *fellow*, *fellowship*, *fine*, *finenesse*, *win*, *winning*, *pine*, *pineth*, &c. All *deriuatiues* be either English, as *heauinesse*, *woddish*, *wisest*, *wittie*: or theie be strangers enfranchised, as *temperance*, *continencie*, *argument*, *admonition*. As for the stranger enfranchised *deriuatiues*, the tide of enfranchisement will examin them, besides that the generall table will set them furth plane, bycause theie be transported vnto vs holelie, tho with som English habit, as the conusance of their enfranchising.

The English *deriuatiues* be either perfit, when the vowell of the primitiue is not clipt awaie by the addition, as in *holelie*, *worthienesse*, *cosinage*, *singlelie*, *simplelie*: or vnperfit, when it is, as in *fine*, *fining*, *dare*, *daring*, *carie*, *carying*. Again, all our English *deriuatiues* be either *substantiarie*, or *accidentarie*. I call those *deriuatiues* sustantiarie, which tho theie do com of som other, yet thei themselues serue again for heads to other, such as the grammarians in our learned tungs cal *possessiues*, *localls*, *materialls*, *aduerbialls*, &c. As *tré*, *treén*, *upland*, *uplandish*, *war*, *warrious*, *warlike*,

martiall, martialist, vertew, vertewous, vertewouslie, England, English, &c. I call those accidentarie *deriuatiues*, which concern numbers tenses, persons, and such properties as

Page 146

we call accidents in the learned handling of such words, as *wo, woes, cry, cryes, word, words, fish, fishes, tre, trees, agré, agrees, write, writen, wrate, wrote, writeth, wrotest, writest, scribe, scribelest, contract for scribedest, hadst, contract for haueddest.*

I shall not nede to stand much vpon prouf, that *deriuation* is a verie nedefull instrument, for the furtherance of our right writing, considering the thing it self, being set down doth infer the profit therewithall, euen to euerie mans sense, which is willing to se it.

Wherefor leauing the profitableness thereof to their iudgement, which shall proue it, I will first handle the *Sustantiarie*, and then the *accidentarie deriuations*, which both ar much bound to the rule of proportion, bycause their *deriuatiue* addition claspeth with the cadence and end of the pure originall. For the better performance whereof this is to be noted that euerie deriuable word endeth either in a vowell or in a consonant. As for the consonant ending, the addition to it is allwaie one. In the vowellish ending, there is more varietie, bycause the end thereof is sometime in a single vowell, sometime in a diphthong, and the single vowell is sometime silent, sometime sounding, all which giue cause of obseruation in the putting to of the additions, as shall appear when the additions be known, which sometime bring furth adiectiues, sometime substantiues, sometime different numbers, sometime different persons. The *deriuate* substantiue terminations be commonlie these, nesse, as *madnesse*, shipe, as *workmanship*, age, as *cosinage*, dom, as *fredom, kingdom*, th, as *length, strength, welth, helth, truth*, let, as *chaplet*, hood, as *womanhood*, rie as *knauerie*, all, as *refusall, denyall*, ance, as *defiance*, ing, as *chambring*, tie, as *frailtie*, onelesse that com of the enfranchised substantiues, ment, as *punishment*, yer, as *lawyer*, er, as *writer*, our, as *demeanour*. The *deriuate* adiectiue terminations be commonlie these, lie, as *fatherlie, monthlie, wiselie*, an, as *Italian, Grecian, Roman*, ish, as *Scotish, campish, kentish*, where the single possessiues, s, as *Kings, Quenes, mothers*. Neither do I se anie cause were to vse *his*, sauing after words which end in s, as *Socrates his counsell was this, Platoes that, Aristotels this*, er, as *wiser*,

Page 147

est, as *wisest*, ing, as *louing*, ed, as *loued*, ght, as *taught, thought*, en, as *writen, threaten, slain*, contract for *slaien, ashen, oken, birchen*, the first participalls, the second materialls, ous, as *vertewous*. The *deriuatiue* number terminations, *es, s, n*, as *muses, wiues, words, tops, oxen, howsen*. The *deriuatiue* person terminations, est, as *louest*, eth, as *loueth*, ith, as *seith*. Which is when the simple endeth in the sharp, e, which maie not be extinguished, as the silent is in *thriue, thriueth, wiueth*, edst, as *louedst*. Now all these additions ar to be measured according to the ending of those words whereunto theie clasp, & be allwaie one, but where contraction shortneth them, and allwaie hole but for the silent, e, which is sometime drowned, when the addition beginneth with a vowell. The sustantiue and adiectiue terminations serue for those *deriuations*, which I call *sustantiarie*, the number and person, terminations for the *accidentarie*. In both which these notes take place, first if it maie be that the primitiue be write hole, & then the addition put to it, nothing being like to let it, saue contraction which shortneth, and the beginning vowell in the addition defacing the ending, e, silent in the simple. Second,

that where the addition is but a simple, s, after consonants, we maie vse either of the small esses, s, or (*Note: curly s*), as the pen shall require, *wrings*, or *wring* (*Note: curly s*), *trips* or *trip* (*Note: curly s*). Thirdlie that vowells, diphthongs, and the ending, h, or, s, haue es in their *deriuatiues*, as *daies*, *sees*, *pyes*, *varies*, *does*, *foes*, *trewes*, *newes*, *bowes*, *dawes*, *dishes*, *fetches*, *matches*, *howses*, *horses*. Fourth that such plurall numbers as bear no additions, be no naturall *deriuatiues*, as *lice*, *mice*, *fete*, *men*, of *lowse*, *mouse*, *foot*, *man*. That foren *deriuations* haue respect allwaie to their own originalls, as *construction*, *persecution*, *argument*, *abundance*, com not of *constrew*, *persew*, *argew*, *abound*, but of their own latin primitiues. That the plurall, e, encreaseth no syllabs, but in the qualified, s, c, g, & sh, as *uses*, *cases*, *causes*, *graces*, *spaces*, *spices*, *scurges*, *surges*, *wishes*, *rishes*, *aches*. Where the passant, e, still resembleth the quik, i. That for the right taking of our termination in *shon*, we ar to mark the naturall foren *deriuation* verie carefullie, as *action*, *passion*, *reflexion*, *pronunciation*, all which sound like to our *shon*. The *deriuatiues* of words ending in the qualifying, e, kepe their forevowells sound, as *bake*, *baking*, *take*, *taking*. A number

Page 148

of such notes ar there in our tung, which I cannot intend to dwell on, bycause, I shew but the waie herein to others, if theie list to beat the path, my self minding a further labor. In these and such like considerations doth *deriuation* shew it self verie seruiceable for the right writing of our English tung, which will appear more particularlie in the generall table.

Of Distinction.

THIS title of *distinction* reacheth verie far, bycause it conteineth all those characts, and their vses, which I called before signifying, but not sounding, which help verie much, naie all in all to the right and tunable vttering of our words and sentences, by help of those characts, which we set down, and se in writing. The number of them be thirtene, and their names be *Comma*, *Colon*, *Period*, *Parenthesis*, *Interogation*, *long time*, *shorte time*, *sharp accent*, *flat accent*, *streight accent*, *the seuerer*, *the uniter*, *the breaker*. Whose forces, & vses I will run thorow in order as theie ar named. *Coma*, is a small crooked point, which in writing followeth som small branch of the sentence, & in reading warneth vs to rest there, and to help our breth a litle, as *Who so shall spare the rod, shall spill the childe*. *Colon* is noted by two round points one aboue another, which in writing followeth som full branch, or half the sentence, as *Tho the daie be long: yet at the last commeth euensong*. *Period* is a small round point, which in writing followeth a perfit sentence, and in reading warneth vs to rest there, and to help our breth at full, as *The fear of God is the beginning of wisdom*. *Parenthesis* is expressed by two half circles, which in writing enclose som perfit branch, as not mere impertinent, so not fullie concident to the sentence, which it breaketh, and in reading warneth vs, that the words inclosed by them, ar to be pronounced with a lower & quikker voice, then the words either before or after them, as *Bycause we ar not able to withstand the assault of temptation (such is the frailtie of our natur) therefor we praie God, that our infirmitie be not put to the hasard of that triall*. *Interogation* is expressed by two points one aboue another, wherof the vpper is somtimes

Page 149

croked which both in writing & reading teacheth vs, that a question is asked there, where it is set, as *Who taught the popiniaye to speak? the bellie*: These fiue characts, that I haue allredie named, ar helps to our breathing, & the distinct vtterance of our speche, not ruling within the word, as al those do which follow, but by the word, & therefor com here in note, bycause theie ar creaturs to the pen, & distinctions to pronoune by, & therefor, as theie ar to be set down with iudgement in writing, so theie ar to be vsed with diligence in the right framing of the tender childes mouth. The two next concern the time, that is, the long or short pronouncing of syllabs, and ar not allwaie to be marked ouer that syllab, whereon theie shew their force, but with discretion & vpon great cause for som manifest *distinction*, which rule we haue of the *Latins*, who vse their accents in that sort, and truble not their writing therewith, so much as the *Grekes* do, much lesse so much as the *Hebrewes*. *The long time*, is expressed by a streight outright line, which being set ouer anie vowell or diphthong, telleth vs, that the same vowell or diphthong, must be pronounced long, as *repīning*, *perūsing*, *repēnting*. *The short time*, is expressed by an half circle opening vpward, which standing aboue anie vowell or consonant, signifieth that the same is to be pronounced short and quik, as *perf&ibreve;ting*, *nat^urall*, *peri^urie*, *torm&ebreve;nter*, *carp&ebreve;nter*. In the other fiue I gaue no further note then that theie were to be well markt, euen for that theie were writen to such an end, bycause the matter of their periods and branching, whereof manie learned men haue writen hole treatises, belongeth not to this place, but onelie their form to the eie, and their vse to the ear, which tendeth to the qualifying of our voice. For these two *distinctions* of time, which shew their force in words of two or mo syllabs, as the accents do in monosyllabs, I haue at this time to giue onlie som certain rules gathered vpon the dubling of our consonants, & the qualifying, e, which qualifying, e, is a great leader in the certaining of our tung, for manie vses, but chfelie for the time: My first rule is, that a number of our deriuatiues ar short in their last syllab saue one, euen where the vowell cummeth befor two consonants whether the same or other, as *perf&ibreve;tnesse*, *trau&ebreve;lling*, *peu&ibreve;shnesse*, which argweth that their simples be such in natur as we call *trochees*, hauing

Page 150

the first syllab long and the latter short, or rather primitiues hauing both short, *perf&ibreve;t*, *peu&ibreve;sh*, *trau&ebreve;ll*, *rec&obreve;rd*, which differeth much from *recōrding*, and *recōrder*, of *recōrde*, the sponde. Again those primitiues which end in a quik diphthong do shorten the same diphthong in their deriuatiues as *f&ebreve;ll&obreve;w*, *f&obreve;ll&obreve;w*, *h^ull&obreve;w*, *fell&obreve;wship*, *foll&obreve;wer*, *hall&obreve;wed*, whereas *allow*, *endow*, *delaie*, *enioy*, bring furth, *endewed*, *allowance*, *anoyance*. Again if the primitiue simple word haue the qualifying, e, in the end, as the vowell before it is sharp and long, so is it in the deriuatiue, as *prescribe*, *prescribing*, *endure* *enduring*. If the primitiue or simple word haue not, e, in the end, the vowell before the last consonant is short & quik in both the primitiue & the deriuatiue, as *perfit*, *perf&ibreve;ting*, *fortun*, *fort^unat*, *natur*, *nat^urall*, onelesse the primitiues single ending consonant be dubbed in the deriuatiue, as *concur*, *concurring*. In which case either of dubling the same consonant, or of position by diuerse, the syllab is sometime long, as *forbid*, *forbīdding*, *transport*, *transpōrting*, sometime short, as *gospell*, *gosp&ebreve;ller*, *cons&obreve;rt*, *cons&obreve;rting*. This shortnesse or length of time in the deriuatiues is a great leader, where to write or not to write the qualifying, e, in the end of simple words. For who will write, *natur*, *perfit*, *measur*, *treasur*, with an, e, in the end knowing their deriuatiues to

be short, *naturall, perf&ibreve;tie, measŭred, treasŭrers?* & who will not write *procure, endure, allure, endite, require*, with an, e, finding their deriuatiues, *procūrer, endūrance, allūrement, endīting, requītall*, to haue the last saue one long? whereby the vse of the qualifying, e, is more the most euident. Whence also this generall rule for the writing thereof is to be gathered, that if ye desire to know whether the qualifying, e, be to be written in the end of anie word or no, ye must vse the help of som deriuatiue, whether of two or of mo syllabs, whereby the time and tune of the deriuatiue, the, e, or not, e, in the originall is perceiued. For if the deriuatiue be long and shrill, the primitiue hath, e, as *presuppose, conclude, remoue, prepare* must be written with, e, bycause the last syllab saue one in *presuppōsing conclūding, remōuing, prepāred*, is long. And again, *fortun profit, consort*, must haue no, e, bycause *fortŭnat, prof&ibreve;ting, comf&obreve;rter*, haue the last saue one short. So likewise in bisyllabs *pine, pining, pin, pinning, mate, mating, mat matting*. The like rule by conuersion

Page 151

will serue for time, that where the last saue one in the deriuatiue is short, the last in the primitiue is also short, as *comf&obreve;rting, ran&sbreve;king, comf&obreve;rt, ransŭk*, and the contraries long. The other syllabs besides these for both time and tune in natur, follow the direction of the last syllab, as theie do also for the force of euerie vowell, diphthong, consonant or combination. Thus much concerning time at this time. The *sharp accent* is a streight line rising toward the right hand, which sheweth that the vowell or diphthong, ouer which it is, must be sounded sharp and high, as *râge, crépe, míne, hóme, púre*.

The *flat accent*, is a streight line rising towards the left hand, which sheweth that the vowell or diphthong ouer which it is must be sounded flat and quik, as *râg, stèp, thìn, fòr fùr*. The *streight accent*, is an vpriht perpendicular line falling vpon som letter of duple force to shew in whether kinde it is to be vsed, as charact, thin, giue. For euerie of these thré accents, these rules ar to be obserued. That for cumbring of the lines and shew of difficultie, no accent is to be vsed but where nede is, and therefor where the accent is sene, the place is to be noted. That the sharp & flat accents ar onelie to be set vpon the last syllab, where the sharp hath manie causes to present it self: the flat onlie vpon som rare difference, as *refŭse, refúse, prèsent, presént, recòrd, recórd, diffèr, diffèr, seuèr, seuére*, and certain other of that sort, which ar noted in the generall table. The streight perpendicular accent, serueth onelie for those letters, diphthongs and coplements which be of duple forces, and is set vpon them in their lesse vsuall force: bycause their common and vsuall is more then their half naturall, and therefor not to be distinguished with anie accent.

The duple forced letters be these, i, o, ou, ow, c, f, g, s, ch, th. Whereof c, f, and t, shall not nede anie expresse accent at all, bycause c, in hir weak force either goeth befoer i, or, c, or hath the qualifying, e, following hir, as *hence, auance, once, pronounce*, which wilbe sufficient notes for, c. F, soundeth vpon the consonantish u, onelie in, if, the abuerb conditionall, and of, the preposition. T, is cosen to, c, onelie in enfranchised words, where a vowell followeth after, t, as *condition, faction, molestation*. Neither is, s, to be noted with anie accent, after, l, m, n, r,

or the silent, e, tho after them it sound still vpon the z, as *hills, brims, guns, cars, times lines*.

Therefor the chefe residence of the streight accent is ouer, i, in terminations in iue, as *giue, aliue, thriue*. Where the contrarie sound cheks, as *giue, liue, siue, shriuen*. Ouer, o, in terminations in *oue*, where, o, soundeth strong, as *loue, groue, throne*, where the contrarie sound cheks, as *loue, houe, aboue, moue*. If, o, com in anie place not allredie noted for, u, and of anie difficultie for *distinction*, the streight accent is to be set ouer it, as *móther* for a girle in difference from *mòther*. Ou, and ow, sound most commonlie vpon the, u, and therefor if the streight accent be put vpon the, o, as in doubtfull cases it wold be, it is to be sounded full vpon the, o, and not, u. G, before, a, o, u, is out of controuersie strong, and therefor the difference is, when, g, cumming before, i, or, e, soundeth strong, which is contrarie to the naturall, or rather the *Romane* vse thereof, as in *gig, begin, giue, geld, gird, gek, gilt* and such other, where g, is somewhat mannish, and therefor is to be noted with the strong accent, and thereby expelleth the, u, which is made for hir strong supplement, in *guy, guide*, and yet hath another note of hir own, which must haue som accent, if this be vsed. For *languish, anguish language*, and such differ from *guy*, and *guesse*. But he that is acquainted with the *Hebrew* tung, will not meruell that a sillie point maketh a great *distinction* in the force of the same letters. S, betwene two vowells, is a maruellous deputie for, z, and therefor wold haue som handsom note, which will fall somewhat vnhandsomlie, the, s, being such a gangrell, onelesse the streight accent maie be conuenientlie set within the vpper bought, whereof, f, hath the like, thorow his verie hart. For in notes of *distinction* the most commodious charact is best currant. For ch, where it is strong the number is not manie, and therefor it maie well abide the perpendicular accent ouer the coplement, as charact, archangell. Th, is maruellous generall, and therefor in such generall words, as *the, this, that, therefor, thence*, and mo of that race, it nedeth not anie sensible distinction, where common vse will streight waie be the teacher. Howbeit in manie places it will proue nedefull to note the weak, th, with this streight accent, tho som generall rules maie

Page 153

oftimes ease it. As that when anie word, which is both a noun and a verb endeth in th, the noun soundeth strong, as *breath, mouth*, and the verbe weak, as *sooth, breath, mouth*. And again o, before, th, with, e, following next, soundeth vpon the weak side, as *mother, other, brother*. Therefor the perpendicular accent sitteth vpon the weak, s, and, th, vpon the strong, i, o, ou, ow, g, ch, where nede doth require. If anie wold haue two continent letters both to be noted with the streight accent, as *giue*, one betwene them both maie serue the turn by learned presidents in the like case. This rule of *distinction* must be som what curiouslie kept in the generall table, as the common master, & in the elementarie reading, as the common introductorie. Thus much for the thre accents. The *seuering noteis* expressed by two points, the one following the other, which being set ouer two vowells or the latter vowell in a diphthong declare that theie be to be referred to diuerse syllabs, whereas otherwise theie might belong to one, as *going, varietie, allied, vowell following*. The *uniting line* is expressed by a long stroke betwene two syllabs, whereby it is ment that those two syllabs ar parcells of one word, being seuered so either by change thorough the writers ouersight, or vpon som particular consideration, as *for-think, fare-think*. The *breakeris* expressed by two outright strokes one vnder another in the end of a line, and giueth vs to wit, that the word which it so breaketh is parted by full syllabs, whereof som be writen in the line before: som in that

which followeth, as *contrarie, magistrate*. Here is the rule of *composition* and right spelling to be considered. These points be theie, which I think most worthie the consideration in the matter of *distinction*, tho the particular argument maie sprede further.

Of Enfranchisement

ALL the words which we do vse in our tung be either naturall English, and most of one syllab, or borrowed of the fore, and most of manie syllabs. Whereby our tung semeth to haue two heds, the one homeborn, the other a stranger whereof either hath a great train following it. The causes of either

Page 154

be these. While the inhabitants of our cuntrie neither encumbred their braines with much studie, neither bissied their heds with great traffik, neither pleased their fantisies with far trauell, theie vsed no other terms, then such as their own nede enforced them vnto, which being allwaie fed with home occasions desired no help of foren tungs, to vtter those things with their words which were deuised without their wits. But after that the desire of learning enflamed studie, the longing for gain brought in great traffik, the delight to range, did cause men trauell, new occasions brought furth new words, as either more cunning made waie to more terms, or as strange deuises did seke strange deliueries. For when the minde is fraught with matter to deliuer, it is still in pain vntill it haue deliuered, and therefor to haue the deliuerie such, as maie discharge the thing well, and content all parties, both by whom and to whom the matter is deliuered, it seketh both home helps, where theie be sufficient, and significant, and where the own home yeildeth nothing at all, or not pithie enough, it craueth help of that tung, from whence it receiued the matter of deliuerie. Hence commeth it that we haue our tung commonlie both stored and enlarged with our neighbours speches, and the old learned tungs. A thing not proper to vs alone, but common to all those, which vse anie speche in matters more then ordinarie, naie in matters about the brutish. The necessitie of these foren words must nedes be verie great bycause the number of them is so verie manie, as it doth appear most plainlie by the generall table, where hole ranks of *enfranchised* terms do match together in one front. To whom we ar much beholden, for that theie vouchsafe to becom English to serue our nede, as their people ar to thank our tung, for returning the like help, in cases of like nede, tho their occasions to vse ours be nothing so often, as ours to vse theirs.

This benefit of the foren tung, which we vse in making their termes to becom ours, with som alteration in form, according to the frame of our speche, tho with the continewing in substance of those words, which ar so vsed, that it maie appear both whence theie com, and to whom theie com, I call *enfranchisement*, by which verie name the words

Page 155

that ar so *enfranchised*, becom bond to the rules of our writing, which I haue named before, as the stranger denisons be to the lawes of our cuntrie. And tho the learned *enfranchiser* maie sometime yeild to much to the foren, either for shew of learning, or by persuasions that it is best so, yet he doth not well, considering that the verie natur of *enfranchisement* doth enforce obedience to the *enfranchisers* lawes, not to be measured

by his bare person, but by the *custom, reason & sound*, of his cuntries speche. And as vnaduised cunning, or not sufficientlie aduised, doth plaie to much vpon the foren string, being verie loth to leaue out anie one letter, as *eleemosinarie*, for *amner*, *hospitall* and *victuall* for *spittle vitle* and such other. So mere ignorance and not willing to learn, but presuming vpon it self writeth so vnwarilie, as *whole*, for *hole*, which is manifest *greke*, & to begin with h, &c. And as it is verie good for our English man to know the force of his own naturall words, so it cannot be but good to know the foren, if the right in writing, be anie right worth waing, *signet*, for a litle *signe*, or *seall*, and *cygnet*, for a young *swan*, ar descried that waie. In *signe*, g, soundes not, in *signify* it doth. Wherefor I think it best for the strange words to yeild to our lawes, bycause we ar both their vsuaries & fructuaries, both to enioy their frutes, and to vse themselues, and that as near as we can, we make them mere English, as *Iustinian* did make the incorporate peple, mere *Romanes*, and banished the terms, of both *latins* & *yeildlings*.

The vse of this *enfranchisement* is as large in our tung, as our nede is in deliuerie, which being capable of all arguments, makes vs subiect to all words. I know no other diuision of *enfranchised*, words, then after the tungs fom (*Note: sic*) whence we borow them, as *Latin, Greke, Hebrew, Italian, French, Spanish, Dutch, Scottish, &c.* Which ar freid amongst vs, as the present nede of either them with vs, or vs with them, doth sew to be incorporate.

Which we haue from which, it is not here so nedefull to declare, where the question is not of the substance & sense of the word, but of the right writing. And yet the generall table will shew that I haue not bene verie negligent that waie. But concerning the writing, me think the common men ought to yeild therein

Page 156

to the vse of those that be learned, least if theie will not, theie misse as foullie in the writing of them, as theie vse them madlie, in mistaking their meaning. And again the learned in their *enfranchising* them must nedes haue their eie, vpon our *proportion* our *accent*, our *deriuation* and such other, according to the *reason, custom, and sound* of our speche, reseruing that to the stranger which our tung cannot rule, as if ye once passe the third syllab, our tung is husht. To proue anie of these things by examples, which be euerie where so common, it shall not nede. In this verie chapter of *enfranchisement*, tho I do not affect anie extraordinarie forenism, yet how manie foreners am I constraed to vse? *Verie, chapter, enfranchisement, affect, extraordinarie, foren, forenism, constrained, use*, in this last sentence do easilie proue, that it were to foren from the matter, to seke examples of foren words. Wherefor to knit vp this note of *enfranchisement* in few words, the English rule for writing, must be the right thereof, tho it kepe still manie signes of a stranger, tho yet incorporat with vs, which rule the *Italian* semeth to obserue both wiselie and well. If ye write *philosophie*, ye do write to much vpon the foren, if *filosohie*, not to much vpon the English. If ye will nedelie kepe the clear foren, it were good to vse the ordinarie premunition, (that it is so written in the primitiue tung.) And whereas the learnedder sort, as *Tullie* him self, allow not the interlacing of *Greke* words in *Latin*, the meaning of that their saing tendeth to this my conclusion. For if we haue of our own, as significant and as proper, what nede a rich man to be a thefe? If we haue either none or not so toward, why in our own nede, shall we not *enfranchis* forenners? If we mean to vse them but for a time, or to som end the premunition will be our warrant. If we mean to make them ours, then let them take an

other to be trew to our tung, and the ordinances thereof. If this point be not agreid on, great inconueniences will follow, and all the rules, which be kept in our tung, must take exception against the foren, or the foren against them, when theie com to the writing.

Wherefor it will proue best for all parts, that our tung, & the rules of hir right writing be made the generall right. For the naturall words, the proprietie is hir own, for the foren the vse

Page 157

is hirs, and therefor the handling of them to hir own best.

Neither must anie learned man think it strange to write foren Englished terms after an English ear, seing it is not contrarie to the custom of his cuntrie. Neither is it anie embasing to learning, to lend the common man the vse of his learning, tho he kepe the substance: neither yet both to se, and suffer the learneddest terms that he hath, to com vnder an English hand, seing there is no dishonor ment them, where theie be made peres to our own. Thus much at this time concerning the right writing of foren words, when theie becom ours to vse, and attire themselues to the English complexion, which we our selues think reasonable well of, and I as well as anie, what account soeuer my thinking maie be of, in such an argument, as I haue thought thus much of.

Of Prerogatiue

I Said before, that those men, which will giue anie certain direction for the writing of anie tung, or for anie thing else, which concerneth anie tung, must take som period in the tung, or else their rules will proue vnrule. For euerie tung hath a certain ascent from the meanest to the height, and a discent again from the height to the meanest, the one in the remouing kinde, as the other was in mounting. And as in the ascent it is not yet com to the assurance of note, bycause it is not thoroughlie artificiall, so in the discent it growes not worth the noting, bycause it becoms rude again, and in a maner withered. Hence commeth it, that *Demosthenes* his age is the prince of *Grece*, *Tullies* age the flour of *Rome*, whose tungs if learned writing had not commended to the tuition of books, theie had ben of small worth, naie of no remembrance, long before this daie: as the spoken tungs of the same soils beginning in their daies to change, be now quite altered, or at the least nothing like that, where the carnation grew, tho full of good flowers in an other kinde. So that kooks giue life where bodies bring but death. Mark the *Greke* or *Latin* writers before, and

Page 158

after those mens ages, and by comparing them with these, ye shall se the ods that I speak of, and the one to rude to be ruled, the other departing from their rule, and yeilding to a change. This period of mine, and these risings to mount, as the dismounting again, till decaie ensew, do giue vs to wit, that as all things else, which belong to man be subiect to change, so the tung also is, which changeth with the most, and yet contineweth with the best. Whereupon it must nedes be that there is some soulish substance in euerie spoken tung, which fedeth this change, euen with perceptible means, that pretend alteration. For if anie tung be absolute, and fre from motion, it is

shrined vp in books, and not ordinarie in vse, but made immortall by the register of memorie.

This secret misterie, or rather quikning spirit in euerie spoken tung, and therefor in ours, call I *prerogatiue*, bycause when *sound* hath don his best, when *reason* hath said his best, when *custom* hath effected, what is best in both, this *prerogatiue* will except against anie of them all, and all their rules, be theie neuer so generall, be theie neuer so certain. Whereby it maketh a waie to a new change that will follow in som degre of the tung, if the writers period be chosen at the best. I cannot compare this customarie *prerogatiue* in speche to anie thing better, then vnto those, which deuise new garments, and by law ar left to the libertie of deuise. Hence cummeth it in apparell, that we be not like ourselues anie long time, tho the best & most semelie (like an artificial rule) do bet please the wisest peple. But by the waie is it not a maruell, that the period of a tung, being so quik an instrument, shall continew longer, then the fashion of apparell, being a thing so thought on, & sadlie misformd? Vpon the like libertie in speche, to be hir own caruer, com our exceptions against our generall rules. Hence coms the writing of *com*, the simple with, o, the compound with, u, *cumfort cumpasse*. Hence, *whom*, & *most* sound lik, *rom* & *roste*, tho not qualified with, e. Hence cometh it that, *enough*, *bough*, *tough* & such other primitiues be so stranglie writen, and more strangelie sounded. Whereby *prerogatiue* semeth to be a quiksiluer in *custom*, euer stirring, and neuer stated tho the generall *custom*, as a thing of good staie do still offer it self to be ordered by *rule*, as a nere frind to *reason*. This stirring

Page 159

quintessence the leader to change in a thing that is naturallie changeable, and yet not blamed for the change, som not verie well aduised peple, esteme as an error, and a priuat misuse contrarie to *custom*, bycause it semes to be a verie imperious controller, but theie ar deceiued. For in dede this *prerogatiue*, tho it check generall conclusions, thorough priuat oppositions, yet that opposition came not of priuat men, but it is a priuat thing it self, and the verie life blood, which preserueth tungs in their naturall best from the first time that theie grew to account, till theie com to decaie, & a new period growen, different from the old, tho excellent in the altered kinde, and yet it self to depart, and make roum for another, when the circular turn shall haue ripened alteration.

I take this present period of our English tung to be the verie height thereof, bycause I find it so excellentlie well fined, both for the bodie of the tung it self, and for the customarie writing thereof, as either foren workmanship can giue it glosse, or as homewrought hanling can giue it grace. When the age of our peple, which now vse the tung so well, is dead and departed there will another succede, and with the peple the tung will alter and change. Which change in the full haurest thereof maie proue comparable to this, but sure for this which we now vse, it semeth euen now to be at the best for substance, and the brauest for circumstance, and whatsoever shall becom of the English state, the English tung cannot proue fairer, then it is at this daie, if it maie please our learned sort to esteme so of it, and to bestow their trauell vpon such a subiect, so capable of ornament, so proper to themselues, and the more to be honored, bycause it is their own. The force of *prerogatiue* is such as maie not be disobeied tho it seme to disorder som well ordered rule, and cause som peple wonder which weie not the cause.

Wherefor when anie note shall com in place quite contrarie to the common not *custom*, but precept, then must we nedes think of *prerogatiues* power, a great princesse in proces, and a parent to corruption, but withall intending to rase another *Phenix* from the former ashes. Which *prerogatiue*, who soeuer he be, that will not graunt to anie tung, denyeth it to haue life, onelesse his meaning be, by registering som period in it of most

Page 160

excellent note to restraine *prerogatiue*, and to preserue the tung, which he enrolleth by writing from the peples prophaning, by making of it learned, and exempting from corruption, as our book languages be, whose rule is so certain, as theie dream of no change. This *prerogatiue* and libertie, which the peple hath to vse both speche and pen at will, is the case, and yet not blamed therefor, why the English writers be now finer, then theie were som hundreth yeares ago, tho som antiquarie, will take the old writing to be finer. But the question is wherein finenesse standeth. So was *Salust* deceiued among the *Romans*, liuing with eloquent *Tullie*, and writing like ancient *Cato*.

But in one generall word to tuch both this *prerogatiue*, and my other six rules, with the verie generall method, wherewith I haue traced the right of our writing, I do take them all to be verie well grounded, neither is there anie thing at all, set down by me in waie of obseruation concerning the tung, be it neuer so strange, or rather seme it neuer so strange, but it is as artificiall, and of as sure note, as the best language is. Which I shall not nede in this so petie a principle to proue by particulars, neither to raise vp again a sort of horie heded writers, both grammarians and greater in the verie best speches, from out of their graues to subscribe to my rules. It is enough for me that the learned find this trew in their own trauell, and that the vnlearned be content to beleue the learned, that I vtter a truth, tho I bring not in a *Priscian*, or anie *Priscianlike* ortografer or anie of the twelue old grammarians likned to the nine muses and the thre graces in the *Latin* tung. Which tung I rest still on, as commonlie best known to our bookish peple. That my cuntrie *custom* doth fight stoutlie for me, that euen *soundit* self is found of my side, and that the best *reason*, is my greatest frind, naie my verie good ladie, no man I hope will deny me, being so redie to content him, but more redie to procede, and perform mine enterprise.

In this writing *prerogatiue*, the verie pen it self is a great doer and of maruellous autoritie, which bycause it is the secretarie alone, and executeth all, that the wit can deliuer, presumeth therefor much, & will venter as far, as anie counseller else, of what soeuer calling, tho neuer against *reason*, whose instrument it is

Page 161

to satisfie the sight, as the tung doth the ear. *Custom*, (whose charge *prerogatiue* is, as the pen is his conueier) fauoreth the pen excedinglie much, and will not stik to stand to it, that a dash with a pen maie hold for a warrant, where both dispatch for spede, and grace for fair letter bid the pen be bold. Hence cummeth it that so manie zeds in our tung ar herd, & so few sene, for dexteritie and spede in the currantnesse of writing. And as the pen can do this, so I do take it that our verie tung vpon *prerogatiue* for smoothnesse, vseth the z, so much for, s, & the weak, th, the v wish, o, and such others of the duble sounds.

But it maie be said that all our exceptions of most reasonable *prerogatiue*, maie be well reduced to the general form, as why not *whome, moste, whear, thear, hear*, and a number such, as well as, *home, coste, fear*, and such, which I contrarie not at all, tho I see som difficultie in altering that, which our *custom* hath so grasped. And it were to much almost to require that of anie wise and learned man, so to arrest exceptions, cheslie in such a thing, as will not proue a standard, tho he that wisheth this, seme to conceiue such a thing, which tho it were granted, yet wold it break out again furthwith som other waie, and cause a greater gap. Bycause no banks can kepe it in so strait, bycause no strength can withstand such a stream, bycause no vessell can hold such a liquor, but onelie those banks which in flowing ar content to be somtimes ouerrun, onelie those staies which in furie of water will bend like a bulrush, onelie that vessell which in holding of the humor, will receiue som it self, as allowing of the relisce. If anie ignorant pen, either ignorantlie, or vpon ignorant ground, tho pretending knowledge and good resolution, do offend against *reason*, and intrude vpon *prerogatiue*, that is no right quill, neither auowed by me, as neither that currant is to be called *custom*, which holdeth by vsurpation, neither that cause to be counted *reason*, which hath other beginning, then right knowledge, or other ending, then the natur of that thing, wil seme to admit, for whom that *reason* speaketh. And certainlie when I consider the thing depelie, as my thoughts in this case haue not bene slight, neither mere superficiall, I cannot se, when these imperfections be remoued, which stil companie perfection, and by eaise notes maie easlie be remoued,

Page 162

with contentment of the wise, tho with the wonder of som, which ar blinded with their own, but that our tungs *prerogatiue* maie full well take place, & the pen also his, considering our *custom* is becom so orderlie, as it maie well be ruled, without either chopping or changing of anie letter at all, or otherwise praing aid of anie foren inuention, more then I haue set down, & said enough of.

These be the notes which I promised to giue for the ordering of our tung, & the right writing thereof, wherein if I haue hit right, the right will be my warrant, yea tho it seme not right to som, wherein I comfort my selfe tho I content not all. *Aristides* once made an oration to the peple of *Athens*, and was wonderfullie well like, euen with som clapping of hands, or som popular shout, which generall liking he so misliked, as he asked som frind, who stood next vnto him, what ill he had spoken, bycause it was so liked, as if it were not possible for anie good thing to win general liking, tho the right be rightlie honored of hir own children, as our greatest & best orator in scripture speaketh. But as it shall please God, so shall my trauell take place if it please, I will be glad, if it please not I will not fear, so the displeased partie be no principall best. I wold neither be an *Herod* to be eaten with ice for the puf of great allowance, neither yet a *Cicero* to shrink in *Miloes* right, for either crashing of armor, or craking of speche, my argument being such, as wil bear it self out, & my pacience such, as can abide time till either other men se me & allow if I deserue, or my self se my self, and amend mine own misse. It is an easie thing to find falt, & therefor much vsed, it is hard to iudge right, and therefor not ordinarie. If learned secretaries will hede their pen, & skillfull correctors be charie of their print, neither will these things seme strange, neither *prerogatiue* be pointed at, but euerie right in writing be mesured by right in iudgement. And in verie dede as I said before, all my notes do more concern the pen, and the dispatch there, then the print and

his statarie form. Now will I set down the generall table, which will supply all that by particular words, whatsoever is wanting in my generall precept.

The use of the generall table.

Page 163

AS I promised before, so now I will knit vp this argument of right writing with a generall table, wherein I haue gathered the most of those words, which we commonlie vse in our hole speche. Which table I take to be verie proper to this purpos, and vpon sundrie causes. First for the confirming of my rules, with multitude of examples, which I proued with som few naie oft with some one, when I set them first down: a thing both plane, to enstruct a reader, & also pithie, to enforce a rule by vertew of number.

Secondlie, for the perfiting of *proportion*, a great officer in directing the pen, as being chefe marshall to set words in araiie, according to their sounds. Which sounds bewraing themselues best in the last syllabs, as being therefor best hard, bycause theie ar last said, recommend themselues therein to the rule of *proportion*, tho not without both nede, and hope of further help, for the first and midle syllabs, to haue their *proportion* thereby full and sutable in all. Which help this table promiseth, as preciselie examining the beginning of words by order of the letter, as *proportion* sought out the ending thereof, by likenesse in sound. Which two syllabs, the first and last being certainlie known, if there be mo, then all be known. But if there be mo, where the extremities be certain, the midle maie be sene.

Thirdlie the *enfranchised* words, which we borow of the foren, being a great parcell of our ordinarie speche, bycause we deal so much with such matters, as enforce vs thereunto, while we vtter that which we learn, as theie do of whom we learn, not hauing of our selues to expresse that in speche, which we haue but of others to execute in dede: such a generall table is a conuenient gide to deliuer them to our eies. Wherewith to cloie the rule of *enfranchisement*, where som few maie serue by waie of example, were either to duple them, if theie be in both, or to lame the table if theie be but in the rule: both great ouersights. Wherefor contenting the rule with sufficient number, to make it plane, I haue vsed the table for a common treasurie where to laie vp all.

Fourthlie the affinitie betwene the rule, which examineth the generall direction by particular proufs & the particular poufs, which range themselues in order, by generall direction, is so near

Page 164

amp so great, as it cannot otherwise be, but that manie things will fall out in examining the table, which proues by particular, whereby the rules shalbe helpt: besides their confirming in natur of example: as the rules themselues, which direct in generall do offer that assurance, whereby the table shalbe staid, besides the sorting of particular words, into proportionat ranks.

Fiftlie and last, the generall table is a mean to help ignorance, and a waie to ease cunning. For the ignorant man, which cannot iudge of sounds by finesse of his ear, will soon discern forms by sharpnesse of his eie & quicklie finde out the vse of a table,

tho he seldom fele the sense of a rule. And the skilfull man also, which can iudge of a rule, if he haue time to read it, in want of leisure to read, maie haue recourse to his table, and so satisfy the sudain, till conuenient time will giue him leaue to studie. The table therefor being a thing of such commoditie, to confirm rules, to perfit *proportion*, to discouer *enfranchisements*, to supply all wants, to help ignorance, and to ease knowledge: I haue so framed it, I hope, both for store of words, and choice of notes, as it shall perform all this, whereunto it is said to be so profitable.

For the words, which concern the substance thereof: I haue gathered together so manie of them both enfranchised and naturall, as maie easilie direct our generall writing, either bycause theie be the verie most of those words which we commonlie vse, or bycause all other, whether not here expresed or not yet inuented, will conform themselues, to the presidencie of these. If my leisur wold haue serued, I wold haue sought out mo, but these maie seme enough, which both serue the thing, & discharge me. Who entending at the first to deal no lower, then the entrie to speche, vpon great occasion haue bene forced further to deuise an Elementarie, a thing as different from my first purpos, as it is verie pertinent to the common profit.

For the notes, besides the beginning letter, which I haue curiouslie obserued, both to find out most words by that kinde of method, and withall to perform that, which is required in a table, to direct him that seked by order of the letter, I haue had speciall regard to mine own rules, that both table & rule agreing in one, my labour thereby maie sooner win allowance.

Page 165

Therefor when soeuer anie great cause of note doth offer it self, either in accent for *distinction*, or in change for *proportion*, or in strangenesse for *deriuation*, or in writing for *enfranchisement*, or in propertie for *custom*, either in penning or pronouncing, bycause it reigneth in both: the accents ar set ouer the consonants or vowells, which require *distinction*: the changing of *proportion*, the strangenesse of *deriuation*, the propertie of *custom* is presentlie noted: and the *enfranchised* words be first set down in their naked and naturall colros, and after writen so as our cuntrie doth clothe them, and our *custom* doth allow them.

This haue I don, and thus, which whether it be the right waie, to direct our writing or no: that I leaue to other mens iudgement, contenting my self with these two reasons. First bycause I se those writers, which haue trauelled in other tungs, for the right writing thereof, whose labor also hath taken good effect, and euen at this daie doth gide all our studies, bycause their successe proueth the rightnesse of their waie, to haue cut this same course, and by examining ech syllab to haue certained all, not by rasing new characts, but by ruling old *custom*.

Second, bycause he which quite altereth the natur of such a thing, as is said to be corrupted, doth not amend the old falt but tendereth vs a new substance, as subject to blame, as the former was, naie oftimes more, the deformitie thereof appearing in the face, and the infirmitie thereof not able to bear age, as the other did, in whose roum it cummeth. Whereas in dede in such a case, where the substance maie remain, tho som error be stript, a good director will first sift the certain right from the supposed wrong,

and in ruling them both call *custom* to counsell, from whom the right came, as all men know, and by whom the wrong must be helpt, as theie that mark, maie se.

But not to tary long in a matter so plane, and so examined before, this is most trew, that long and waking *custom*, in the matter of speche, wherein she commandeth without vsurpation, wherein she hath propertie without intrusion, and wherein she deals not without consideration, of force must haue hir

Page 166

imperiall voyce, when the question is, what currant were best, for directing of the pen. For that is no correction which wasteth the substance, but that washeth the accidents, and that in such sort, as the cuntrie *custom* will best admit, vpon former acquaintance.

Thus much haue I don for the right writing of our English tung, desiring my cuntrimen to think well of my labor, and themselues to trauell in furnishing out the rest, which I cannot deal with, if theie like of that which I haue hitherto don: if not, I wold be glad to be directed my self by som president of another, which shall taste of iudgement.

Mine own course doth carie me quite another waie, from meddling with such things, as this argument is: & yet not altogether so, but that where good cause shall offer occasion, and fit circumstance shalbe answerable to such cause, I wilbe verie redie to pleasur mine own cuntrie, to the vtmost of my power, yea euen in the middest of anie foren learning: Tho my drift be such, as I maie sooner minister occasion of much matter to such as will dwell vpon particular discourse, then my self digresse from that plat, which is alredie laied, being more then enough, to occupy anie one.

It were a thing verie praiseworthy in my opinion, and no lesse profitable then prasieworthy, if som one well learned and as laborious a man, wold gather all the words which we vse in our English tung, whether naturall or incorporate, out of all professions, as well learned as not, into one dictionarie, and besides the right writing, which is incident to the Alphabete, wold open vnto vs therein, both their naturall force, and their proper vse: that by his honest trauell we might be as able to iudge of our own tung, which we haue by rote, as we ar of others, which we learn by rule. The want whereof, is the onelie cause why, that verie manie men, being excellentlie well learned in foren speche, can hardlie discern what theie haue at home, still shooting fair, but oft missing far, hard censors ouer other, ill executors themselues. For easie obtaining is enemie to iudgement, not onelie in words, and naturall speche, but in greater matters, and verie important. Aduised &

Page 167

considerat cumming by, as it proues by those tungs, which we learn by Art, where time and trauell be the compaassing means, emplanteth in wits, both certaintie to rest on, & assurance to rise by. Our naturall tung cummeth on vs by hudle, and therefor hedelesse, foren language is labored, and therefor learned, the one still in vse and neuer will known, the other well known and verie seldom vsed. And yet continewall vse should enfer knowledge, in a thing of such vse, as the naturall deliuerie of our minde and meaning is. And to saie the truth what reason is it, to be acquainted abroad, and a stranger at home? to know foren tungs by rule, and our own but by rote? If all other men

had ben so affected, to make much of the foren, and set light by their own, as we seme to do, we had neuer had these things, which we like of so much, we should neuer by comparing haue discerned the better. Theie proined their own speche, both to please themselues, and to set vs on edge: and why maie not we by following of their presidents be partakers of their praise? considering the thing which we ar to deal in, of it self is so good, & the presidents, which to folow, to be so manie & so plane: as we can neither alledge anie warnt for direction, ne yet basenesse of argument, to diliuer vs from trauell. For the matter of speche is a thing well thought of, whether ye waie the words and the forces which theie haue, or the vttering thereof by pen & voyce. Naturall nede vpon mere vse, commendeth the voyce, delite in mere vse commendeth the pen, delite in more vse commendeth fair writing. Which both ar so well esteemed of, as there be particular Arts, verie cunninglie deuised to beautify them both. We nede not to proue by *Platoes Cratylus*, or *Aristotles* proposition as by best authorities, (tho men be sufficient to proue their own inuentions) that words be voluntarie, and appointed vpon cause, seing we haue better warrant. For euen God himself, who brought the creatures, which he had made, vnto that first man, whom he had also made, that he might name them, according to their properties, doth planelie declare by his so doing, what a cunning thing it is to giue right names, and how necessarie it is, to know their forces, which he allredie giuen, bycause the word being knowen, which implyeth the propertie

Page 169

the thing is half known, whose propertie is employed. Therefor the argument of words, speche, & pen being so necessarie, & the trauelling in them being no lesse commendable, he that will deal in that which I haue said, shall both help nede in others, & heap praise to himself, & yet do nothing without manifold president. For among the Hebrewes, *Ionas*, *Iudas*, *Kimchi*, among the Grekes, *Eustathius*, *Fauorine*, *Pollux*, among the Latins, *Marcus Varro*, *Nonius Marcellus*, *Festus Pompeius*, tho not these alone, nor in these tungs alone, endeouored themselues to do that in their tungs, which I wish for in ours, expounding their own words by their own language. The *Italian*, the *Frenche*, the *Spanish*, at this daie vse the like: naie theie go further, and make particualr dictionaries euen to particular books, as *Iohn Boccace* alone hath a dictionarie for himself in the Italian tung. Now if such like English wits, in whom both learning and labor do concur, wold do so much for our tung, as these and the like haue don for theirs, naie as euen learners haue don, for those same tungs, which theie haue gained by labor, as *Staphanus*, *Perot*, *Calepine*, for the latin and others for other: we should then know what we both write and speak: we should then discern the depth of their conceits, which either coined our own words, or incorporated the foren. Whereas at this daie: we be skillfull abode (*Note: sic*) and ignorant at home, wondring at others not waing our own. Thus much at this time concerning these things, now must I to my table.

Page 170

THE GENERALL TABLE.

A

- Abaie.
- abandon.
- abase.
- abash.

- abashment.
- abate.
- abatement.
- abbacie.
- abbesse.
- abbie.
- abbot.
- abbreviate.
- abbreviation.
- abbridge.
- abbridgement.
- abbridgest.
- abbridgst.
- abbridgeddest.
- abbridgst.
- abbridged.
- abbridgd. (*Note: The g in contraction continewing weak, from the qualifying e.*)
- abbut.
- abbutting.
- abce.
- abecedarie.
- abet.
- abettor.
- abdicate.
- abhor.
- abhorrest.
- abhorst.
- abhorreddest.
- abhordst.
- abhorreth.
- abhorring.
- abide.
- abidst.
- abid.
- abidst.
- abiden.
- abiect.
- abilitie.
- abiure.
- abiuration.
- able.
- ablenesse.
- abode.
- abodest.
- abodst. (*Note: The originall sound continewing in the contract.*)
- abolish.
- abolished.
- abolisht.
- abolishment.
- abominable. (*Note: Of omen without, h.*)

- abomination.
- about.
- abound.
- aboue.
- abricot.
- abrode.
- abrogate.
- abrogatest.
- abrogatst.
- absence.
- absents.
- absènt.
- absént.
- absolue.
- absolute.
- absolution.
- absolutelie.
- absolutenesse.
- abstain.
- abstinence.
- abstinent.
- abstinencie.
- abstract.
- absurd.
- absurditie.
- absurdnesse.
- abundant.
- abundantlie.
- abundance.
- abùse.
- abúse.
- abused.
- abusd.
- aby.
- abying.
- Accent.
- accenting.
- accept.
- accepting.
- acceptable.
- acceptance.
- acceptation.
- acception.
- accesse.
- accessarie.
- accessorie.
- accessible.
- accession.
- accidence.
- accidences.

- accidentarie.
- accident.
- accidents.
- accommodat
- accompanie.
- accompanying.
- accomplish.
- accomplishment.
- accomplisht.
- accomplished.
- account.
- accountant.
- accountable.
- accord.
- according.
- accordinglie.
- akecorn.
- accrew.
- accurse.
- accursed.
- accuse.
- accusation.
- accusatiue.
- accusatorie.
- accustom.
- accustomable.
- ace.
- ache.
- achiue.
- acknowledge.
- acquaint.
- acquaintance.

- acquite.
- acquit.
- acquittance.
- act.
- action.
- actiue.
- actiuitie.
- actuall.
- actuarie.
- Ad.
- adamant.
- added.
- adder.

- addict.
- addis.
- adresse.
- adjacent.
- adiective.
- adiure.
- adiurement.
- adiurd.
- adiourn.
- adiournment.
- adiournth.
- adle.
- admeasurment.
- administer.
- administration.
- administrator.
- admire.
- admiration.
- admirall.
- admiraltie.
- admissarie.
- admission.
- admit.
- admittance.
- admixtion.
- admonish.
- admonition.
- adnihilate.
- adò.
- a-dó.
- adiew.
- adew.
- adopt.
- adoption.
- adore.
- adoration.
- adorn.
- adorned.
- aduance.
- aduancement.
- aduantage.
- aduantageous.
- aduentur.
- aduenturous.
- aduerb.
- aduerbiall
- aduerse.
- aduersarie.
- aduersitie.
- aduertis.

- auertis-ment.
- aduise.
- aduise.
- advised.
- advisedlie.
- adulation.
- adulterie.
- adulteror.
- aduoutrer.
- aduoutrie.
- adulterate.
- aduocate.
- aduocation.
- aduouson.
- aduow.
- Afaire.
- affaires.
- aferd.
- affable.
- affabilitie.
- affect.
- affection.
- affectate.
- affectation.
- affinitie.
- affirm.
- affirmation.
- affirmatiue.
- affirmance.
- afflict.
- affliction.
- afford.
- affy.
- affyance.
- affyanced.
- afraie.
- afraid.
- afraied.
- afresh.
- after.
- afterdeal.
- afterward.
- afterwit.
- afterwise.
- Again.
- against.
- agar.
- agást.
- age.
- aged.

- agent.
- agéw.
- agewish.
- aggrauate.
- aggrauation.
- àght.
- agilitie.
- aglet.
- agnail.
- ago.
- agonie.
- agreat.
- agre.
- agreable.
- agreement.
- agrees.
- agreued.
- Ah.
- Aid.
- ail.
- ails.
- ailwood.
- amount.
- air.
- Ake.
- aker.
- aking.
- a-king.
- aketh.
- a-kith.
- a-kin.
- Alabaster.
- alate.
- alacritie.
- al-arm.
- Helas.
- alas.
- alb.
- albeit.
- aldertré.
- alderman.
- aldermanberie.
- ale.

- alehouse.
- alepot.

- alepoll.
- alestake.
- aleworm.
- alength.
- alegant.
- alien.
- alienation.
- aliened.
- aliend.
- alienate.
- alice.
- alce.
- alike.
- aliue.
- all.
- allin
- althóugh.
- alwaie.
- almost.
- alnage.
- alnager.
- aln.
- aun.
- alhail
- alphabet.
- allege.
- allegorie.
- allegoricall.
- allegiance.
- allegation.
- allie.
- allote.
- allotement.
- allow.
- allowance.
- allure.
- allurement.
- ally.
- allyance.
- almanak.
- almarie.
- aumrie.
- almesse.
- aums.
- almoner.
- amner.
- aloft.
- alom.
- alone.
- alónesse.

- along.
- aloud.
- aloud.
- alter.
- alteration.
- altercation.
- Am.
- ame.
- amase.
- amased.
- amber.
- ambergreace.
- ambition.
- ambitious.
- ambiguitie.
- ambiguous.
- amble.
- amen.
- amend.
- amends.
- amendment.
- amerce.
- amercement.
- amiable.
- amiabilitie.
- amis.
- amisse.
- amitie.
- among.
- amongst.
- amorous.
- ample.
- amplify.
- amplification.
- An.
- ane.
- anatomie.
- anatomically.
- anchoue.
- ancient.
- ancientie.
- ancle.
- ancom.
- and.
- andiron.
- aneal.
- anger.
- angell.
- angine.
- angle.

- angler.
- angerlie.
- angrie.
- angrilike.
- anguish.
- anchor.
- anker.
- ane.
- annis sede.
- animate.
- anniuersarie.
- annuitie.
- annuall.
- anoie.
- anoiance.
- anoint.
- anon
- another.
- answer
- answerable
- antem
- antichriste.
- antidote.
- antedate
- antique
- antik
- antiquitie
- antiquarie
- anuile
- Ape.
- apase
- apaid
- apart
- apish.
- aple
- apostat
- apostacie
- aposteme.
- apostemation
- apostle
- apostleship.
- apostlelike
- apostolik
- apothecarie
- appall
- appald
- appalled
- apparell
- appare
- apparent

- apparence
- appeach
- appeal
- appear

- appearance
- appertain
- appertinence
- appertinents
- appurtnance
- appetite
- apply
- application
- appoint
- appointment
- appose
- apposour
- apposer
- apposition
- aprobation
- aproche
- appropriation
- approue
- approuements
- apt
- aptnesse
- apern
- Arbor
- arbiter
- arbiterment
- arbitrarie
- arche
- archangel
- arkangel
- archbishop
- archbishoprik
- archduk
- archer
- archerie
- archpirate
- argent
- argew
- argument
- argumenting
- arise
- arithmetik

- arithmetically
- arke
- arling
- arm
- arme
- armd
- armed
- armehole
- armepit
- armor
- armorer
- armarie
- armorie
- arraie
- arraign
- arras
- arrasse
- arrerage
- arrest
- arriue
- arrow
- arriuell
- ars
- arssmart
- arsieuersie
- arseter
- arte
- art
- artichok
- artificer
- artificiall
- article
- articulate
- artillerie
- As soon as
- s, z,
- ascend
- ascension
- ascent
- assent
- ascertain
- ash
- ashen
- ashes
- ashd
- ashamed
- asked
- axt
- askew
- a-skew

- aside
- a-squint
- asquare
- aslepe
- asmuch
- a-smuch
- asp
- aspen
- aspire
- aspiration
- aspirat
- aspirit
- asunder
- assure
- assail
- assault
- asse
- assehead
- assemble
- assemblée
- assents
- assentation
- assets
- assiduous
- assiduitie
- assigne
- assignation
- assignement
- asseidge
- assise
- assistance
- assistants
- asswage
- associate
- association
- assomon
- assoon
- assouth
- assure
- assurance
- astonish
- astònd
- astonied
- astraie
- astrolabe
- astronomie
- astronomicall
- At
- at-once
- atonement

- attach.
- attachement
- attainder
- attain
- attempt
- attend
- attendance
- attendant
- attendants
- attentive
- attire
- attornie
- attornment
- attribute
- attrap

- Auail.
- available.
- auance.
- auant.
- auantage.
- auarice.
- auburn.
- audience.
- auditor.
- audit.
- audiorie.
- audible.
- auenge.
- anengement.
- auentur. (*Note: The qualifying, e. wanting.*)
- auentured.
- auer.
- auerment.
- augment.
- augmentation.
- aunt.
- auoyd.
- auoydance.
- auow.
- auouch.
- auowrie.
- autor.
- autoritie.
- autentik.
- autenticall

- Aw.
- awaie.
- await.
- awake.
- awares.
- award.
- a-wry
- Ax.
- axt.
- axletré.
- Azure.
- azuré.

B

- Baie.
- bab.
- babe.
- babie.
- ~~b~~ble.
- bāble.
- bablatiue.
- bablest.
- babledst.
- bach.
- bachiler.
- bacon.
- baken.
- bad.
- badst.
- baddest.
- badge.
- badger.
- bag.
- bagd.
- baggage.
- bagpipe.
- baiard.
- bail.
- bailif.
- bale.
- bain.
- bat.
- bate.
- bak.
- bake.
- baker.
- bakbite.
- bakfrind.
- bakster.

- bakt.
- bakward.
- balace.
- balad.
- bald.
- balk.
- balm.
- ball.
- ballet.
- balance.
- baldpate.
- bamberie.
- ban.
- bane.
- band.
- banddog.
- bandog.
- bandie.
- bang.
- bandgdst.
- bank.
- banket.
- bankrupt.
- bankrout.
- banner.
- bannish.
- bannishment.
- baptism.
- baptim.
- baptise.
- baptist.
- baptise.
- baptist.
- bar.
- bare.
- barb.
- barbarie.
- barbarism.
- barbarous.
- barbell.
- barber.
- barbd.
- bard.
- bardge.
- bardgemen.
- barenesse.
- bargain.
- bark.
- barker.
- barking.

- barlie.
- barelie.
- baron.
- barn.
- barnacle.
- barrell.
- barren.
- barriers.
- barrister.
- barretter.
- barrow.
- barter.
- basse.
- base.
- bashfull.
- bashfulness.
- basill.
- basilisk.
- basin.
- basket.
- bastard.
- bastardie.
- baste.
- bastid.
- basting.
- bat.
- batting.
- bate.

- bating.
- battable.
- batable.
- battell.
- batle.
- batlemente.
- batter.
- battered.
- batterd.
- battring.
- battrie.
- bath.
- bathe.
- batfoul.
- batfoulling.
- batfoulling.
- bauin.

- baube.
- baud.
- baudie.
- baudrie.
- baudkin.
- baudrik.
- baw.
- baw,wawe.
- baum.
- bauk.
- Be.
- bees.
- beach.
- beads.
- beadle.
- beagle.
- beak.
- beaken.
- beam.
- bean.
- bear.
- bearbreche.
- beard.
- bearfoot.
- beast.
- beastlie.
- beat.
- beaten.
- beautify.
- beautifull.
- became.
- beche.
- bechap.
- bechapt.
- bechid.
- bechide.
- bed.
- bedding.
- bedred.
- bedlem.
- bedlame.
- bethlem.
- befe.
- befall.
- befell.
- befallen.
- befaln.
- befile.
- befilth.
- before.

- beg.
- begd.
- began.
- beget.
- begile.
- begger.
- beggerie.
- begon.
- begummed.
- behalf.
- behaue.
- behauior.
- behead.
- beheaded.
- behilt.
- behind.
- behold.
- behap.
- behoof.
- behoue.
- being.
- bek.
- bell.
- bellweather.
- belch.
- beldame.
- belefe.
- beleue.
- bellie.
- bely.
- bellous.
- bellow.
- belong.
- be-long.
- belów.
- bells.
- belt.
- beloued.
- bench.
- bencher
- bend.
- beneath.
- benet.
- benefice.
- beneficiall.
- beneficiarie.
- benefit.
- beniamin.
- benign.
- benignitie.

- bent.
- bequeath.
- bequean.
- bequiken.
- beraie.
- bere.
- bereue.
- bereft.
- berie.
- beriall.
- beuerwik.
- berwik.
- bereued.
- berent.
- besech.
- beseme.
- beset.
- beseidge.
- beside.
- besides.
- beshrew.
- besmear.
- besom.
- besought.
- bespit.
- bespew.
- bespoild.
- best.
- bestad.
- bested.
- bestow.
- bet.
- bete.
- betanie.
- betake.
- bethink.
- betoken.
- betook.

- betle.
- betroth
- betrothed
- betraie
- better
- betwene
- beuie

- beware
- bewail
- bewitch
- bewraie
- bewrap
- beyond
- Biace
- bib
- bible
- bible
- bich
- bichrie
- bid
- bide
- biden
- big
- bigamie
- bigger
- biggin
- bignesse
- bikker
- bikkering
- bikring
- bill
- bile
- billet
- bilement
- billing
- bin
- bind
- bindding
- bing
- birch
- bird
- birder
- birdlime
- birt
- birth
- bissie
- biscot
- bisket
- bishop
- bit
- bite
- bitter
- bitterlie
- bitternessse
- bittor
- Blab
- blabberlip

- blade
- bladder
- blake
- blak
- blakkish
- blame
- blameworthie
- blane
- blanche
- blank
- blanket
- blase
- blasing
- blaspheme
- blasfeam
- blasphemie
- blast
- blasted
- bleath
- bleacht
- bleaching
- bleak
- blear
- bleareie
- bleat
- bled
- blede
- blek
- bleke
- blemish
- blend
- blew
- blind
- blindnesse
- blindfild
- blink
- blinks
- blirt
- blisse
- blissing
- blister
- blok
- blokkish
- blood
- bloodie
- blossom
- blot
- blote
- blow
- bloun

- blubber
- blunt
- blur
- blush
- bluster
- blustering
- blustering
- Bob
- bobbing
- bode
- bodie
- bodkin
- boisterous
- bold
- bolt
- bolster
- bolstered
- bone
- bonet
- bond
- bondage
- book
- boot
- bootie
- bore
- borne
- borrow
- bo
- bosom
- bosse
- boste
- bosting
- bot
- bote
- both
- botes
- boteman
- botche
- botcher
- botle
- bottom
- bottomlesse
- bountie
- bountifull
- boun
- bould
- bourd
- bourder
- bour

- bouth
- bought
- bough
- bow
- bow
- bowes
- bowes
- boil
- boul
- bowells
- bowlls
- bowcase
- bowling
- bousing
- box
- boxtré
- boy
- boyrie
- boyer
- Brable
- brabler
- brace
- bracer
- bracelet
- brache
- brag
- bragget
- braid
- braie
- brain
- brainsik
- brak
- brake
- brakkish
- bramble
- bramlin
- bran
- branch
- brand
- brandish
- brankursine
- brasen
- brasier
- brasill
- brasse
- brast

- brat
- braue
- brauerie
- brall
- braun
- breach
- bread
- break
- breakfast
- breast
- breastplate
- breath
- bream
- brear
- breche
- brechelese
- bred
- bredth
- brede
- brefe
- brend
- brent
- breth
- breuitie
- brew
- brewer
- brewhouse
- brewis
- bribe
- briberie
- brible brable
- bride
- bridegroom
- bridemaide
- bridge
- bridgehouse
- bridle
- brigandine
- bright
- brightnesse
- brik
- briklaier
- brikle
- briklenesse
- brittle
- britlenesse
- brim
- brimstone
- brine
- bring

- brink
- brionie
- bristle
- broche
- brode
- broderie
- broil
- brok
- broke
- broker
- broken
- brokket
- brooch
- brood
- brook
- broth
- brothell
- brother
- brought
- brow
- broun
- brouse
- bruse
- brused
- brush
- brust
- brusten
- brute
- brutish
- Buble
- bucle
- bucler
- bucled
- bud
- budge
- budget
- buf
- buffet
- bufle
- bug
- buggerie
- bugle
- buglosse
- buk
- bukket
- bukstall
- bull
- bullace
- bulbating
- bulfinch

- bullion
- bulls
- bullok
- bulrush
- bulwark
- bum
- bums
- bumbase
- bumbaste
- bumbacie

Page 177

- bun
- bunch
- bundle
- bungle
- bungler
- bunglerlie
- bunting
- bur
- burden
- burgen
- burgesse
- burn
- burnd
- burnt
- burnell
- burnet
- burnish
- burrage
- burrough
- burst
- bursten
- bush
- bushell
- buskin
- busse
- bussard
- bustard
- but
- buts
- butcher
- butler
- butter
- butterie
- butterflie
- buttresse

- buttock
- button
- butwin
- buz
- By
- byer
- bypath
- bywaie
- byword

C

- Cabin
- cabinet
- cabbish
- cable
- cade
- cadence
- caf
- caffae
- cage
- cagebird
- cake
- cak
- call
- calamitie
- caldron
- calender
- calf
- calm
- cam
- came
- cambell
- camell
- camfear
- camomile
- camp
- campish
- champion
- can
- cane
- canell
- cancell
- canker
- cankerd
- cankered
- candle
- candlestik
- canon
- canonise

- canopie
- conopie
- canuasse
- canuast
- canst
- cape
- cap
- capemerchant
- capable
- capabilitie
- capacitie
- capers
- caper
- capparison
- capper
- capering
- capring
- capitall
- capitulate
- capon
- caponise
- capitane
- captan
- captious
- captiue
- captiuitie
- captiuate
- cappid
- capt
- capricorn
- car
- care
- carbonarie
- carbuncle
- carcasse
- card
- carde
- carding
- cardinall
- carefull
- carfull
- carefulnesse
- carell
- caren
- caret
- cark
- carkenet
- carie
- carier
- cariage

- carle
- carmelite
- carnage
- carnall
- carnalitie
- carnation
- carawaie
- carwaie
- carp
- carpet
- carpetknight
- carpenter
- carpentarie
- cart
- cárt
- carting
- carter
- carterlike
- carterlie
- carue
- caruer

- caxton
- case
- cased
- càst
- cást
- cash
- casht
- cask
- casket
- cassok
- castrel
- keistrell
- castle
- casuall
- casualitie
- casualtie
- cat
- cate
- catch
- catchpoll
- cater
- caterpillar
- caterwalling
- catle

- caudron
- caue
- cauetie
- cauill
- cauillation
- cauiller
- caucob
- caudle
- chaudale
- cause
- causer
- causie
- cautele
- cautelous
- caution
- Cease
- ceder
- cell
- cellar
- cellarage
- celestiall
- celebrate
- celebration
- celebritie
- celeritie
- celibate
- censure
- censor
- censer
- center
- centrie
- centurious
- ceremonie
- ceremoniall
- ceremonialitie
- certain
- certained
- certify
- certifying
- certificat
- certification
- certiorare
- cesment
- cestern
- chaf
- chafe
- chafer
- chafing dish
- chafering house
- chain

- chalice
- chalenge
- challenger
- chalk
- chalk pit.
- cham
- chmber
- chamberlane
- chamlet.
- champ
- champertie
- champion
- chamfering
- chandler
- change
- chanell
- chanon
- chance
- cancell
- chancemedlie
- chancellor
- chaw
- chauntrie
- chaunter
- chaunt
- chap
- chape
- chapell
- capellan
- chaplane
- chaplet
- chapman
- chaps
- chapiter
- chapter
- chair
- charact
- charcole
- chard
- chard
- charitie
- charitable
- charge
- charger
- chark
- charie
- chariot
- charet
- charetter
- charter

- charm
- charter
- charterhouse
- charterpatent
- charnell
- chaste
- chast
- chastitie
- chastis
- chastisement
- chat
- chatter
- chaufinch
- chaldron
- cheap
- cheapen
- chear
- chearfull
- charfulnessse
- chearie
- cheat
- cheat bread
- chefe
- chefetain
- chek
- cheke
- chekker
- chekmate
- cherie
- cherish
- cherubin
- cheripin

- chese
- chesse
- chesnut
- chestane
- chest
- chested
- cheuen
- cheuorn
- chew
- chewed
- chewd
- chewet
- chibboll

- chichlie
- chid
- chide
- chiden
- chik
- chicken
- chiks
- chickens
- chikwede
- chill
- childe
- childish
- childer
- children
- children
- childorn
- chiltern
- chiluer
- chime
- chimer
- chimere
- chin
- chine
- chincowgh
- chink
- chip
- chipt
- chipax
- chirch
- chirchyard
- chirchwarden
- chirching
- chirograph
- chirp
- chirn
- chit
- chitterling
- chittie wren
- chok
- choke
- choler
- choleric
- cholericall
- chough
- chop
- chose
- choyce
- choks
- choplotche
- choplogik

- chomlie
- chrism
- Christ
- christiane
- christned
- christened
- chronicle
- chub
- chuf
- chok
- chune
- churle
- churlish
- chuse.
- chux
- chuks
- Cicle
- cygnet
- cifer
- cifering
- cimball
- cinamon
- cipresse
- cypresse
- circle
- circuit
- circumlocution
- circumcise
- circumcision
- circumference
- circumspect
- circumstance
- cisers
- cite
- citie
- citation
- citisen
- citern
- citron
- ciuil
- ciuilitie
- Clad
- clak
- claker
- claie
- clame
- clam
- clammie
- clamor
- clamorous

- clamp
- clamper
- clang
- clap
- clapper
- claret
- clarion
- clarify
- clark
- clerk
- clasp
- clash
- clat
- clatter
- clatter basket
- claue
- clauicord
- claw
- clawbak
- clause
- clean
- clemencie
- clenlie
- cleanlinesse
- clear
- cleared
- cleaue
- cleft
- cleg
- clense
- clergie
- clew
- client
- clif
- clift
- clim
- clime
- climate
- clinch
- cling
- clinge
- clink

- clip
- clister
- glister

- clod
- clog
- cloie
- cloied
- cloyster
- klok
- cloke
- close
- close
- closet
- clot
- cloth
- clothe
- clothes
- clothyer
- cloue
- clouen
- cloun
- clounnish
- cloud
- clout
- club
- clubbish
- clubhead
- clung
- clumperton
- cluster
- clutter
- Cob
- coble
- cobbler
- cobhead
- cobunt
- cobweb
- cocatrice
- cokle
- cod
- codpece
- cof
- coffin
- cofer
- cofret
- coferer.
- cog
- cogger
- coif
- coyt
- coin
- coiner
- cok

- coks
- cokes
- cokall
- cokker
- cokkering
- cokkrell
- cokkish
- cokfight
- coknie
- cokneg
- colander
- colap
- culler
- cole
- cold
- collet.
- collect
- colerak.
- colyer
- col
- collect
- collector
- college
- collegiate
- college
- collection
- collectarie
- collation
- collusion
- colmouse
- colt
- coltish
- columbine
- colie
- colebrand
- colewort
- com
- come
- comecase
- command
- commandment
- combat
- combatting
- comedie
- commence
- commencement
- commend
- commendation
- commendable
- comment

- commentarie
- comete
- commit
- commission
- commissarie
- commodious
- commoditie
- common
- commonaltie
- communitie
- communicate
- communication
- compact
- compare
- comparison
- compassion
- compatible
- compatibilitie
- compear
- compell
- compendious
- compendiarie
- competitor
- compile
- complain
- complaint
- complexion
- complices
- compound
- compose
- compost
- composition
- comprehend
- comprehension
- comprehensible
- comprise
- compromit
- compromis
- compulsion
- conceal
- concealment
- conceit
- conceiue
- concent
- consent
- concern
- concerning
- conception
- conclude
- conclusion

- concord
- concordance
- concubine

Page 182

- concupiscence
- concur
- condemn
- condemnation
- condescend
- condition
- conditionall
- conditionally
- conduct
- condit
- confection
- confects
- cumfits
- confederate
- confederacie
- confer
- conference
- confesse
- confession
- confidence
- confirm
- confirmation
- confiscate
- confiscation
- conflict
- confound
- confute
- confutation
- confuse
- confusion
- congeal
- congeald
- congregate
- congregation
- congrew
- congruitie
- congrewence
- coniure
- coniuir
- coniurer
- coniuration
- coniurate

- coniect
- coniectour
- coniectur
- coniecturall
- conquest
- conquer
- conscience
- consecrate
- consent
- consequence
- conserue
- conseruation
- consider
- consideration
- consist
- consistorie
- consolation
- consorte
- consort
- conspire
- conspirator
- conspiracie
- constant
- constancie
- constrew
- conster
- constrain
- constraint
- construction
- consume
- consummation
- consumption
- consult
- consultation
- contagion
- contagious
- contain
- contents
- contend
- content
- contentation
- contentment
- contempt
- contemn
- contentions
- contention
- contemptuous
- contemptible
- continew
- continewance

- continent
- continence
- continencie
- contract
- contraction
- contrarie
- contrārie
- contrarietie
- contribute
- contribution
- contriue
- contrite
- contrition
- controuersie
- controll
- controller
- conueie
- conueiance
- conuèrt
- conuért
- conuersion
- conuertible
- conuict
- conuent
- conuention
- conuenticle
- conuocation
- conuocate
- convulsion
- cook
- cookold
- coop
- cooper
- cop
- copt
- cope
- coped
- copt
- copartner
- coparcener
- coparcenerie
- copie
- cople
- coplement
- copihold
- copious
- copper
- coppresse
- coptank
- corall

- corage
- core
- corde
- cordwaner
- coriander
- cork
- cormerant
- corn
- corner
- cornet
- cornish
- coronall

Page 183

- corps
- corpse
- corporall
- corporation
- corpulent
- correct
- correction
- correspondent
- correspondence
- corroborate
- corslet
- corrupt
- corruptor
- corruption
- cosen
- cosinage
- coste
- costemarie
- costif
- costifnesse
- costar
- costerdmunger
- cotage
- cote
- coten
- couch
- couent
- couin
- coueie
- couenant
- couer
- couert
- couerlet

- couet
- couetous
- coul
- could
- couler
- counsell
- counsell
- counsellor
- count
- counter
- countenance
- counterfeat
- counterfet
- counterpoys
- counterpoint
- counterchange
- countercharge
- counterchek
- countermand
- countertermure
- countrie
- cour
- course
- court
- courtyer
- cow
- coup
- cout
- coward
- cowheard
- cowslip
- Crab
- crable
- cradle
- craft
- craftie
- craftsman
- crak
- crake
- craknell
- crakle
- crag
- craggie
- cram
- cramp
- crampiron
- cramok
- campring
- crank
- crane

- cranecoler
- craneshank
- crash
- crase
- crased
- cratch
- crane
- crauen
- crauin
- crall
- creast
- creak
- crede
- credence
- credit
- creditor
- credible
- credulitie
- credulous
- crepe
- creper
- crept
- cresses
- creuis
- crew
- crewell
- creuet
- crib
- crible
- criell
- criket
- crikle
- crime
- crimatorie
- crimosin
- criple
- crisp
- cristall
- cristalline
- cringer
- cringe
- crok
- crocodile
- crop
- cropt
- croke
- croked
- crosse
- crosbow
- crowtoes

- cro
- crow
- croud
- crouder
- croup
- crouk
- croun
- crouner
- crouch
- crucify
- crucifix
- cruches
- crud
- cruds
- crule
- crum
- crup
- crupper
- cruse
- crush
- crusht
- cry

- crying
- cryer
- Cub
- cube
- cubit
- cucumber
- cudgel
- cud
- cuf
- cukcow
- cull
- culpable
- culuer
- culuering
- cum
- cumlie
- cumber
- cumbersom
- cumlinesse
- cumfort
- cumfortable
- companie
- cumpanion

- cumpas
- cumpases
- compassed
- cumpast
- Cun
- cunning
- cunger
- cup
- cupboord
- cur
- cure
- curb
- curle
- curate
- curace
- curious
- curifauor
- currie
- currier
- currant
- currish
- cursed
- curst
- curtesie
- curtsie
- curtin
- curtain
- curtall
- custard
- cushion
- custom.
- customer.
- cut
- cute
- cutpurse
- cutthrote
- cutler
- cutlerie
- cursorie

D

- Dab
- dable.
- dace
- dad
- daddie
- daffadill
- dag
- dagle

- dagtail
- dagletail
- daie
- dailie
- daintie
- dale
- dam
- dame
- damn
- damnation
- damp.
- dampt
- damask
- damosel
- damsel
- damosen
- damson
- dampish
- dammage
- dance
- dancing
- dandie
- danger.
- dandle
- dank
- dankish
- dapper
- dar
- dare
- dark
- darknesse
- darling
- dearling
- darnell
- darte
- dasle
- dash
- dasie
- dastard
- date
- daw
- daub
- daunt
- daughter
- daun
- dauning
- Deacon
- deaf
- deafnesse
- deal

- dean
- deanrie
- dear
- darling
- death
- debate
- debase.
- debar
- debonair
- decaie
- decadence
- deceiue deceit
- decease
- deceased
- decaiuer
- decemuirat
- decent
- decencie
- decide
- decision
- decifer
- decifring
- decifering
- declame
- declamation
- declamatorie
- declare
- declaration
- dicline
- declination
- declenson
- decoct
- decoction

- decause
- decrease
- decreè
- decrees
- dede
- ded
- dedicate
- dedication
- deduct
- deduction
- deface
- default

- defame
- defamation
- defamatorie
- defeat
- defeasance
- defect
- defend
- defence
- defensible
- defile
- deflour
- defraie
- defraud
- deformd
- deformitie
- defy
- defyance
- define
- definite
- definitiue
- degre
- degrees
- degrade
- degradation
- deitie
- deify
- deification
- deirie
- deintie
- dekt
- dek
- delt
- dele
- delite
- deliuer
- delaie
- delicate
- delectable
- delectation
- delegate
- delue
- deluer
- delude
- deluge
- delusion
- deme
- demain
- demand
- demean
- demeanor

- demolish
- demur
- demure
- deme
- den
- denison
- denounce
- denuntiation
- dent
- dented
- deny
- deniall
- depe
- depth
- depart
- departure
- depend
- deponent
- depose
- deposition
- depraue
- depriue
- depriuation
- deputie
- depute
- dere
- deride
- derision
- deriue
- deriuatiue
- deriuation
- derth
- descant
- describe
- description
- desèrt
- desért
- deserue
- desire
- desirous
- desist
- desk
- desolate
- despare
- desperate
- desperation
- despise
- despite
- despitefull
- destinie

- destinate
- destitute
- destroie
- desultorie
- det
- detain
- detect
- detection
- detinew
- determ
- determin
- determination
- detest
- detestable
- detract
- detriment
- deuide
- deuíse
- deuise
- deuil
- deuotion
- deuour
- deuout
- dew
- dewtie
- dewie
- dewlap
- dexteritie
- Diademe
- diall
- diamond
- diamant
- diameter
- diaper
- dialog
- dible
- dy
- dice
- did
- didopper
- diet
- diffèr
- diffèr
- difference

- different

- difficultie
- diffue
- diffuselie
- dig
- digest
- digestion
- dignitie
- digresse
- digression
- dill
- dilate
- dilatorie
- dilation
- dilapidation
- diligence
- diligent
- dim
- dimmie
- dimnesse
- diminish
- diminution
- dimilance
- din
- dine
- dingle
- dint
- diocesse
- diocesiane
- dip
- diphthong
- difthong
- direct
- diretion
- dirige
- dirt
- disagre
- disagreement
- disallow
- disanker
- disanull
- disard
- disappoint
- disburden
- discend
- discent
- dissent
- dissension
- discharge
- discern
- disciple

- disple
- discomfort
- discumfit
- discumfiture
- discord
- discrete
- discretion
- discontinew
- discontinuance
- discountenance
- discourse
- discourage
- discouragement
- discusse
- disdain
- disdainfull
- disease
- disenherit
- disfigure
- disfigured
- disfranchis
- disgrace
- disgise
- dish
- dishclout
- dishonest
- disloyall
- disloyaltie
- dismisse
- dissinesse
- dismes
- decimæ
- dismaie
- dismaldaie
- dismantle
- dismember
- disobeie
- disobedience
- disorder
- disparage
- disparagment
- dispatch
- dispark
- dispend
- dispense
- dispensation
- disperse
- disperple
- dispeple
- dispaie

- dispose
- disposition
- displease
- dispraise
- dispossesse
- dispute
- disputation
- disquietnesse
- disquiet
- dissemble
- dissimulation
- dissolue
- dissolute
- dissolutenesse
- dissonant
- distaf
- distance
- distill
- distinguish
- distinct
- distinction
- distresse
- distraint
- distribute
- distribution
- dissuade
- disuse
- disunion
- disuniting
- dissie
- dizzie
- disworship
- ditie
- diue
- diuerse
- diuersitie
- diuerticle
- diuine
- diuination
- diuinitie
- diuorce
- diuorcement
- diuision
- Do
- do
- dok
- dokket
- doctor
- doctrine
- docilitie

- dodg
- dog
- dodkin
- dole
- dolt

Page 187

- dolfín
- dominion
- dook
- doom
- doomesdaie
- don
- door
- dor
- dormouse
- dortor
- dormitorie
- dosen
- dote
- doterell
- dotrell
- doth
- dotage
- dormks
- doue
- dow
- dowrie
- dout
- doulasse
- doun
- downward
- dought
- doughtie
- Drab
- draf
- drad
- drag
- dragon
- draiman
- drake
- drawe
- drank
- dram
- draper
- draw
- draught

- drawlatch
- dread
- dream
- dred
- dredge
- dregs
- drench
- dresse
- dresser
- drigh
- driue
- driuil
- drift
- drink
- drip
- dripping pan
- drone
- drop
- dropsie
- drosse
- droue
- droun
- drousie
- drought
- drunk
- drunken
- drudge
- drumbledorie
- drum
- drumslade
- dry
- Dub
- duple
- dublet
- duk
- duke
- dug
- duchie
- dull
- dulcimer
- dullard
- dump
- dumpish
- dun
- dunstable
- dung
- dunghill
- dungeon
- dure
- durance

- during
- dust
- dustie
- dusk
- duskish
- Dwarf
- dwell
- dweller
- dwale
- Dy
- dyer

E

(Note: E, makind the first sillab alone is a altin preposition, as *edict*, *euent*. The affinitie between, e, and ye quik i, causeth a duple serch in the table, *intent*, or *entent*.)

- Eager
- eagerlie
- eagle
- ean
- earlie
- earle
- earn
- ear
- earnest
- earth
- earthie
- ease
- easie
- easment
- east
- easter
- eat
- eaues
- Eb
- Ech
- echone
- eche
- echer
- eclipse
- ecclesiasticall
- Eddie
- edgeling
- edict
- edify
- education
- Effect
- effectuall
- effeminate

- efficacie
- eftsoon
- Eg
- eglantine
- egresse
- Eie
- eien
- eiebrie
- eight

- eightene
- eightie
- either
- Ell
- ele
- elbow
- elder
- elect
- election
- electuarie
- elegant
- elegancie
- elephant
- elefant
- eleuen
- element
- elementarie
- elicampane
- elm
- elf
- elues
- eluish
- eloquent
- eloquence
- else
- elsewhere
- Embassador
- embassy
- embasie
- embosse
- embrace
- embrew
- embroider
- embroiderer
- embush
- embushment

- embuscado
- emrods
- aimorhords
- emmet
- empare
- emperor
- empire
- impeach
- emplant
- employ
- employment
- emply
- empouerish
- empouerishment
- empoison
- emprison
- emptie
- emptinesse
- Enchant
- enchantour
- enchantment
- enclose
- enclosure
- encline
- encounter
- encourage
- encrease
- encroche
- end
- endlesse
- endeuor
- endew
- endif
- endite
- endited
- enditement
- endow
- endowment
- enduce
- enemie
- enimitie
- enforce
- enform
- enfranchis
- enfranchisement
- enflame
- engender
- engine
- engrate
- engraf

- engrosse
- engroser
- enlarge
- enioin
- enough
- enioy
- enquire
- enquest
- enrage
- enrich
- enroll
- enrolment
- ensample
- enseam
- entangle
- entend
- entent
- entèr
- entér
- enterred
- entered
- entire
- entred
- enterfear
- entermedle
- enterprise
- entertain
- entice
- enticement
- entrance
- entrap
- entralls
- entreat
- entreatie
- enuiron
- enure
- enuie
- enuious
- Epitaph
- epitome
- epistle
- epicure
- Equitie
- equall
- equalitie
- Er
- erand
- erect
- erection
- error

- erronious
- escape
- escheat
- escheater
- eschew
- especiall
- espy
- esquier
- establish
- estate
- esteme
- estimation
- estimate
- estrange
- Eternall
- eternitie
- Euangelist
- euangelicall
- eue
- euen

- euensong
- euening
- euer
- euerlasting
- euerie
- euirate
- euict
- euiction
- euocation
- euident
- euidence
- euill
- Ew
- ewbow
- eawer
- eawrie
- euet
- eut
- Exact
- exaction
- exaltation
- examin
- examination
- example
- excede

- excell
- excellent
- excellence
- excellencie
- except
- exception
- exchange
- exchekker
- exclame
- exclamation
- excommunicate
- excommunication
- excùse
- excúse
- execrable
- execute
- execution
- executour
- executour
- exempt
- exemption
- exemplify
- exemplification
- exercise
- exhibit
- exhibition
- exhort
- exhortation
- exigent
- exile
- expedient
- expedition
- expell
- expend
- experience
- expert
- expect
- expectation
- expenses
- expire
- expiration
- explicate
- explication
- expound
- exposition
- expresse
- expulsion
- exquisite
- extend
- extenuate

- extenuation
- extoll
- extort
- extortion
- extract
- extraction
- extreme
- extremitie

F

- Fable
- face
- fact
- factor
- faction
- factions
- facilitie
- fade
- fadom
- fadge
- fafle
- fagot
- fail
- fain
- faint
- fained
- fair
- fairing
- farie
- faith
- faithfull
- faithfulnessse
- fall
- falconer
- false
- falsify
- falsehood
- fallow
- falter
- falt
- faltlesse
- fame
- famous
- familie
- familiaritie
- familiarlie
- familiar
- famin
- famish

- fan
- fane
- fantsie
- fantasie
- fantastik
- fantasticall (*Note: And why not with f, & yet the originalls be with ph?*)
- farse
- farding
- fardle
- farcie
- fardingale
- verdingale
- far
- fare
- farewell
- farrow
- farm
- farmor
- fashion
- fast
- fasten
- fastning
- fasting
- fat
- fate
- fates
- fatall
- fact
- farther
- fawcet
- fauor

- fauorite
- fauburg
- faun
- Fè
- fees
- fealtie
- feather
- feasant
- fear
- fearfull
- feast
- festiuall
- festinitie
- feat

- feauer
- feauerfew
- feble
- fed
- fede
- fesment
- feild
- fell
- fele
- feldifare
- felmonger
- felon
- felonie
- fellow
- fellowship
- fells
- felt
- female
- feminine
- fen
- fend
- fenel
- fenelstalk
- fense
- feodarie
- fern
- ferret
- ferrar
- ferie
- fertie
- fertil
- fertilitie
- feruent
- feruencie
- festew
- festur
- fet
- fete
- fether
- fetch
- few
- fewterer
- fewell
- Ficle
- fidle
- fidingstik
- fier
- fierie
- fierce
- fift

- fiftene
- fiftie
- fig
- figur
- figuratiue
- fight
- fill
- filberd
- file
- filet
- fillie
- filch
- filth
- filthie
- filthinesse
- filthilie
- fin
- fine
- fines
- finesse
- finers
- finallie
- finch
- find
- finder
- finger
- finish
- fir
- firm
- firmament
- first
- fish
- fishmonger
- fist
- fiste
- fifle
- fit
- fitches
- fitchew
- fiue
- fixt
- flag
- flagon
- flake
- flaile
- flame
- flamflew
- flanell
- flank
- flang

- flap
- flaps
- flash
- flatter
- flask
- flasket
- flaw
- flax
- fle
- flees
- flea
- fleam
- flear
- flece
- flecher
- fleming
- flesh
- fleshook
- flete
- fleting
- flexible
- flie
- flew
- flidge
- flight
- flikkering
- fling
- flint
- flindermouse
- flitch
- flit
- flite
- flitting
- fliting
- flix
- flok
- flote
- flourish
- flounder
- flout
- flour

- flow
- flud
- fluke
- flute

- flux
- fly
- Fo
- foder
- fog
- foggie
- foil
- foin
- foins
- foist
- fole
- folie
- folk
- fold
- follow
- four
- fond
- fondnesse
- food
- footman
- foot
- for
- fore
- forbear
- forborn
- forbid
- forthought
- forethought
- forfit
- forfeiture
- forget
- forgiue
- forgiuenesse
- forgiuen
- forsake
- forsaken
- forsooth
- for-sooth
- forspeak
- forslow
- forthink
- forward
- forswear
- forsworn
- fore
- foren
- forecast
- forethought
- forehead
- foredeal

- foresee
- forespeak
- forestall
- foretell
- forethink
- foreward
- forage
- force
- forceable
- forcible
- forcet
- fork
- forell
- form
- forme
- former
- formall
- formalitie
- forest
- forester
- fornication
- forman
- foreman
- foreset
- forced
- fort
- fortie
- forth
- fortresse
- fortify
- fortification
- fortun
- fortunate
- fortnight
- foster
- fostered
- foul
- four
- found
- founder
- fountain
- fox
- Fraie
- frail
- frailtie
- fragments
- fruit
- frame
- frank
- franion

- franch
- franchis
- franchisses
- frankincense
- frantik
- fraternitie
- fraud
- fraudulent
- fraught
- fre
- frehold
- frekle
- frekled
- freedom
- frensie
- frese
- fretish
- frend
- frequent
- fresh
- fret
- freat
- fridaie
- fringe
- frind
- frindship
- frisle
- frisk
- friskaie
- friter
- friuolous
- fro
- frog
- frok
- frolik
- from
- front
- frontlet
- froun
- frounce
- froward
- frost
- frosen
- froth
- frustrate
- frute
- fruterer
- frump
- fry
- frying pan

- Fugitiue

- full
- fulfill
- fuller
- fulmart
- fulsom
- fume
- fumble
- furnish
- fumitorie
- funerall
- foundation
- funell
- furbish
- furbisher
- furth
- further
- furmentie
- frumentie
- fur
- furnish
- furniture
- furie
- furious
- furlong
- furnace
- furnesse
- furrow
- furtherance
- fustiane
- future

G

(*Note:* The strong g, before, e, and i, in English is warranted by the like in the greke tung.)

- Gaie
- gaie
- gable
- gable
- gab
- gag
- gage
- gagle

- gain
- gainfull
- gainstand
- gainsaie
- gale
- galedeliuerie
- galerie
- galiemaufrie
- gallant
- gallow
- galie
- galon
- gallop
- gall
- gald
- galdbak
- game
- gambold
- gamon
- gander
- gant
- gap
- gape
- garbage
- garbish
- garble
- garboil
- garden
- gardiner
- gardian
- gargle
- garish
- garland
- garlik
- garment
- garnish
- gardnape
- garnet
- garner
- garter
- gaunt
- gauntlet
- gase
- gash
- gasp
- gat
- gate
- gatehouse
- gather
- gangrell

- gaue
- gaud
- gaudie
- Geat
- gek
- geld
- gelding
- gelie
- geloflour
- gelosie
- gentle
- gentleman
- gentleness
- gentilitie
- gentry
- generall
- generalitie
- generation
- genet
- gender
- genealogie
- germaine
- germander
- gesse
- gest
- gesture
- gese
- gesling
- Gib
- giblet
- gibe
- giant
- gide
- giddie
- gidinesse
- gift
- gill
- gill
- gig
- gig
- giple
- giglet
- gilt
- giltie
- gild
- gimlet
- gimew
- gin
- ginger
- gird

- girdler
- girdle
- girk
- girle
- girn
- girkin
- girth
- giriron
- gise

- gittern
- giue
- giue
- Glabber
- glad
- glade
- glase
- glasse
- glance
- glaiue
- glean
- gle
- glede
- glide
- glister
- glitter
- glorie
- glorious
- glose
- glosse
- gloue
- glouer
- gloom
- glow
- gloworm
- gluton
- glut
- glutonie
- Gnash
- gnat
- gnaw
- gnawing
- gnible
- Go
- gobet
- goblet

- God
- gode
- goddesse
- godlie
- godlinesse
- godfather
- godmother
- gogs
- gogleeie
- gold
- goldsmith
- good
- goord
- gouse
- gorbelle
- gore
- gorgeous
- gorget
- gosse
- gosehaud
- gosling
- gossip
- gospell
- gospeller
- got
- gote
- goten
- gole
- goste
- gouern
- gouernour
- gouernment
- gown
- Grab
- grable
- grace
- gracious
- gradation
- grade
- graduate
- graf
- graie
- grain
- grammer
- grandam
- grandfather
- grape
- graper
- grapple
- grasse

- grashoper
- grase
- grasp
- grate
- grater
- gratify
- gratification
- graue
- grauie
- grauell
- grauitie
- grand
- grant
- grease
- great
- greihound
- gredie
- gredinesse
- grefe
- greke
- grece
- grene
- grenesse
- grete
- greue
- greuous
- grew
- grewell
- grig
- grim
- grime
- grin
- grind
- grindstone
- gripe
- griffin
- grisle
- grisling
- grieslie
- groce
- grone
- groom
- grope
- grote
- grow
- grosse
- groue
- groueling
- ground
- groundsell

- grub
- grudge
- gruell
- grunt
- gruntle
- Gubbins
- gudgin
- gull
- gullie
- gulf
- guerdon
- gulliegut
- gum
- gun
- gunshot
- gunner
- gunpowder
- gurnard
- gut
- gutter

H

(*Note: H, is so gentlie pronounced, or rather so not pronounced in our tung, as manie words, which begin with it, maie be sought for by ther first vowell, rather then h, onelesse the originall be well known, as *honest, humble, honor, hostage, &c.* which sound vpon the, o, not aspirate.*)

- Hab or nab
- habit
- habitable
- habitation
- habergen
- had
- hadst
- haddock
- hag
- haggesse
- hak
- hake
- haknie
- haie
- hainous
- haifer
- haidow
- hail

- hailstone
- hat
- hate
- haiting
- hating
- hale
- hallow
- half
- halfpenie
- halt
- halter
- haltersik
- halting
- hall
- hallowes
- ham
- hame
- hammer
- hamper
- hanch
- hand
- handidandie
- handle
- handsom
- handfull
- handmaide
- handicraft
- handgun
- hang
- hanger
- hangman
- hap
- happie
- happen
- hapt
- happed
- harbour
- hard
- hardnesse
- hardie
- hardinesse
- hardlie
- hardilie
- hardhead
- hare
- harebrain
- hark
- harlot
- harletrie
- harm

- harmful
- harmonie
- harnesse
- harp
- harper
- harsh
- hart
- hartie
- harold
- harth
- harrow
- harrower
- haruest
- haste
- hast
- hastie
- hastier
- hasp
- hasle
- hasard
- hasardous
- hassok
- hastings
- hastinesse
- hatch
- hatchet
- hatching
- hat
- hate
- hatred
- hated
- haue
- hauen
- hauok
- haunt
- haw
- hawes
- hauk
- hauberd
- halberd
- hautie
- hawthorn
- He
- hebrew
- head
- headdie
- headstall
- headpece
- headlong
- heal

- heap
- hear
- hearsaie
- heard
- heardman
- hearing
- heat
- heath
- heathen
- heauen
- heaue
- hede
- hedelesse
- hedge
- hedgehog
- heir
- height
- hell

- hele
- helth
- helthfull
- helm
- helmet
- help
- hem
- hemlok
- hemp
- hen
- hens
- hence
- henhouse
- henbane
- henceforth
- herb
- herbinger
- herbage
- here
- heresie
- hereticall
- hering
- heritage
- hern
- hernshaw
- heuie
- heuinesse

- hew
- Hichel
- hikwaie
- hikow
- hire
- hireling
- hid
- hide
- hiden
- hideous
- high
- highnesse
- highwaie
- hikop
- hill
- hills
- hilding
- hilt
- him
- hymn
- himn
- hind
- hinde
- hinder
- hinge
- hingel
- hip
- hipache
- hipocrite
- hipocrase
- hipocrise
- hisope
- hisse
- his
- hist
- historie
- hit
- hither
- hitherward
- hiue
- Ho
- hob
- hobbie
- hoble
- hodge
- hog
- hogrell
- hoist
- hoistings
- hole

- holie
- holinesse
- hollow
- holsom
- hold
- holt
- home
- homage
- homelie
- homelinessse
- honie
- honicome
- honisucle
- honest
- honor
- honorable
- honorablenessse
- hood
- hoodmanblind
- hoof
- hook
- hookunhappie
- hoop
- hooping
- hoor
- hoors
- hop
- hope
- hops
- hopper
- hopping
- hoping
- horehound
- horie
- horinesse
- horse
- hors
- horsman
- horsleche
- horn
- hornet
- horrible
- hose
- hosen
- hospitall
- hostage
- hostice
- hospitalitie
- hoste
- hostilitie

- hot
- hote
- hotchpot
- hovel
- houl
- hoùse
- house
- houses
- houer
- houering
- houseleke
- how
- hound
- houlet
- Hukle
- huklebone
- hukster
- hudle
- huge
- hug
- humble
- humilitie
- hum hah
- hung
- hunger
- hundred
- hunt
- hunter
- hunting

- hurle
- hurdle
- hurlieburle
- hurlewind
- hurlepoul
- hurlepit
- hurlebat
- hurrie
- hurt
- hurtefull
- husband
- husbandrie
- husshir
- hush
- husht
- husse

- us
- hutch
- Hy

I

(*Note:* The first person always great.)(*Note:* There is great kindred between the weak, g, & i, the consonant & therefore they interchange oftentimes both sound & place, & so in the table may cause searching in both the letters.)

- Iaie
- iade
- iacinct
- iag
- iak
- iakdaw
- iakket
- iakes
- iail
- iailor
- iangle
- iangling
- iar
- iarring
- iauelin
- iaundis
- iawbone
- iauell
- iaw
- Idiot
- idle
- idlennesse
- idolatrie
- Ieat
- ielous
- ielosie
- iepard
- iepardie
- iepardous
- ieast
- ieaster
- ieasting
- iesses
- iet
- ietter
- iew
- iewell
- iewish
- If
- Ignorant

- ignorance
- ignominie
- ignominious
- Ill euill (*Note: contr.*)
- ile I will
- ild
- ild
- illed
- illegitimate
- illegitimation
- illation
- illure
- illurement
- illusion
- ilnesse
- Image
- imagin
- imagination
- imbers
- imbring
- imbard
- imbarg
- immediate
- immediatlie
- imitate
- imitation
- immoderate
- immortall
- immortalitie
- immunitie
- imp
- impatient
- impacience
- impatible
- impediment
- imperiall
- imperfit
- imperfection
- impenitent
- impertinent
- impertinence
- implement
- impietie
- import
- importance
- impose
- imposition
- impost
- impossible
- impossibilitie

- impostume
- aspoteme
- impostumation
- impouerish
- imprenable
- imprison
- imprisonment
- impudent
- impudence
- impure
- impugn
- impute
- impunitie
- impropre
- impropriete
- improperation
- immanitie
- importun
- importunate
- impurtunitie
- implicate
- implicatiuelie
- imperious
- In (*Note: Great affinitie betwene, en, in, & un, enquire, inquisition, unquiet.*)
- incense
- incense
- inch
- incident
- incle
- incling
- incline
- inclination

- incommodious
- incommoditie
- incompatible
- incompatibilitie
- incongrew
- incongruitie
- inconstant
- inconstancie
- incontinent
- inconuenient
- inconuenience
- incur
- incumber

- incurable
- indet
- indemnitie
- indentur
- indent
- indignitie
- indifferent
- indifference
- indignation
- indite
- inditement
- induce
- inducement
- indurate
- induct
- induction
- inequall
- inequalitie
- inexcusable
- infamie
- infamous
- infancie
- infant
- infect
- infection
- infer
- inferior
- inferioritie
- infernall
- infirmitie
- inflammation
- infinit
- infinitie
- influence
- information
- ingredience
- inhabit
- inherit
- inheritance
- iniquitie
- inhibition
- inhibit
- inholder
- iniunction
- iniurie
- iniurious
- ink
- inmost
- innermost
- inmate

- inner
- innocence
- innocencie
- innocent
- innouate
- innouation
- inordinate
- inordinatelie
- inquire
- inquisition
- inrode
- inspire
- inspiration
- instigation
- institute
- institution
- instruct
- instruction
- instrument
- intention
- intercede
- intercession
- interchange
- interchangeable
- inter
- interring
- interest
- interlace
- interline
- intermedle
- intermingle
- interpret
- interpretor
- interrupt
- interuption
- intitle
- intricate
- introduction
- intrude
- intrusion
- inuade
- inuasion
- inueagle
- inuent
- inuention
- inuentorie
- inuincible
- inward
- in-ward
- Iohn

- Ione
- Ionas
- iog
- ioin
- ioint
- iolie
- iolitie
- ioll
- iolt
- iournie
- ionk
- iounse
- ioy
- ioyous
- Irchin
- iron
- irruption
- irreuocable
- irreprehensible
- Is
- ise
- Israell
- Israelit
- ishew
- It
- itch
- itching
- Iudge
- iudgement
- iudiciall
- iudicialle
- iug
- iuggler
- iugglerie
- iuyce
- iunket
- iump
- iumper
- iurate
- iurie
- iurers
- iust
- iustice
- iustify

- iustify

- iustification
- iustificatorie
- iusting
- iuie
- iuorie

K

- Keie
- keam
- kearsie
- kele
- ken
- kenell
- kecle
- kepe
- kept
- keper
- kerchefe
- ketle
- ketler
- kibe
- kibie
- kid
- kidgell
- kidnie
- Kik
- kill
- kilderken
- kin
- kinred
- kinsman
- kinde
- kindeship
- kine
- kindenesse
- kindle
- king
- kingdom
- kirchian
- christian
- kinnell
- kirtle
- kisse
- kit
- kite
- kith
- kitling
- kitching
- kiuer

- kiuring
- Knab
- knable
- knak
- knag
- knap
- knaue
- knauerie
- kne
- knede
- knele
- knell
- knew
- kneuet
- knife
- knight
- knit
- knok
- knoll
- knot
- know
- knowlege
- known
- knukle
- knur
- knurrie

L

- Labell
- labor
- laborer
- laborious
- laborsom
- lace
- laces
- lad
- lade
- ladie
- ladle
- laden
- lag
- laie
- laitire
- laid
- lak
- lake
- lam
- lame
- lament

- lamentation
- lamentable
- lamp
- lamprie
- lampurn
- lane
- land
- lank
- language
- languish
- lantern
- lap
- lapper
- lapwing
- lapidarie
- large
- largenesse
- largesse
- largis
- lard
- larder
- larderhouse
- lark
- larding
- lare
- lasie
- lasinesse
- lasciuious
- lash
- lashes
- lask
- last
- lasting
- lastage
- late
- lately
- lat
- lath
- latin
- lat-in
- latch
- latchet
- latter
- later
- lauer
- lauish
- lauender
- laue
- laun
- launce

- launceknicht
- launcher
- laundresse
- laundrie
- law
- lawyer
- lawlesse

- laud
- laugh
- laughter
- laurell
- lax
- laxatiue
- laskatiue
- Le
- lead
- leading
- lease
- leace
- leaf
- leag
- leak
- lean
- leam
- leap
- leapyere
- learn
- learning
- least
- leather
- leare
- lecherie
- lecherour
- lecherous
- led
- lefe
- left
- leg
- legion
- legionarie
- legier dumaïn
- legacie
- legate
- leke
- lemon

- leman
- leither
- length
- lent
- leper
- leprosie
- leper house
- lese
- lesse
- lesing
- lessen
- let
- lete
- lettis
- letter
- lettern
- leuin
- leuell
- leuie
- leuitie
- leueret
- lewd
- libell
- libard
- liberall
- liberalitie
- libertie
- libertine
- librarie
- lice
- licence
- licencious
- licenciousnesse
- licoras
- licorish
- licorishnesse
- life
- lift
- lifter
- light
- lightning
- lightnesse
- lik
- like
- likewise
- likenesse
- likelihood
- likelie
- lightlie
- lilie

- limbek
- lim
- lime
- limetwig
- limit
- limitacion
- limiter
- limp
- lin
- line
- lingell
- linen
- lining
- ling
- link
- linet
- lint
- lion
- lionesse
- lip
- lipsalue
- list
- listen
- lither
- litle
- lite
- liter
- liue
- lend
- liuer
- liuerie
- liuelie
- liuelinesse
- liuing
- liuering
- liuerwort
- lisard
- Ly
- lyer
- Lo
- lob
- lobcok
- lobie
- lobster
- loche
- locust
- lode
- lodestone
- loden
- lodge

- lodging
- lofe
- loft
- loftie
- loftnesse
- log
- logiciane
- logik
- lok
- lokeram
- loin
- lol
- lome
- lone
- long
- longing
- longer
- look

- look
- loop
- loom
- lop
- lope
- loophole
- lorde
- lordship
- lording
- lose
- losenge
- losse
- lossell
- lost
- lot
- lotarie
- lóthe
- lòthe
- loue
- loùe
- louing
- loùing
- loun
- lout
- loutish
- lowlie
- low

- lowlinesse
- loud
- loudle
- lour
- louse
- louse
- loyall
- loyaltie
- loyter
- loytering
- lubber
- long
- lugpudding
- luk
- lukkie
- luke
- lukewarm
- lull
- lullaby
- lumber
- lump
- lumpish
- lunatik
- lungs
- lungsought
- lurdon
- lurch
- lurcher
- lurk
- lust
- lustie
- lusk
- luskish
- lustinesse
- luskishnesse
- lute

M

- Maie
- mace
- macrell
- mad
- made
- madder
- madnesse
- maid
- maidenlie
- mail
- maim

- mainlie
- maiestie
- mairaltie
- maior
- mair
- maintain
- maintenance
- mainprise
- mahound
- magik
- magicien
- magicall
- maioram
- magistrat
- magnanimitie
- magnificall
- magnificence
- make
- maker
- mal
- mall
- male
- mallet
- malapert
- malice
- malicious
- maliciouslie
- malcontent
- malefactor
- malt
- maltworm
- malmesie
- mam
- mammering
- man
- mane
- manch
- mangepresent
- mannish
- manlie
- manlinesse
- manchet
- mandilion
- mandrag
- mankiller
- maner
- manicle
- manifest
- manifold
- manger

- mangler
- manor
- manure
- manering
- manuring
- manuarie
- mantle
- manumise
- manumission
- maple
- mar
- mare
- marble
- marte
- march
- marches
- marie
- mariage
- marigold
- mariner
- marmset
- mark
- market
- marlin
- marchpane
- margent
- marginall
- marle

- marle
- marmelade
- marquesse
- marsh
- marish
- marshes
- marshall
- marshalled
- martiall
- martnet
- martir
- martirdom
- maruel
- maruellous
- mash
- mase
- maser

- masse
- massie
- mason
- master
- master
- mistresse
- mastirship
- mistresship
- màst
- mást
- masterfull
- mat
- mate
- mater
- materiall
- materialitie
- matrimonie
- matrimoniall
- matresse
- matrice
- mattok
- match
- mauis
- maw
- mawworm
- mauks
- maukin
- maund
- maundie
- Me
- meacok
- mead
- meal
- mean
- meanlie
- measles
- measur
- measured
- mease
- meat
- near
- nearce
- nearsauce
- nearmaid
- nearstone
- meager
- meanaltie
- mede
- mediocritie
- medicin

- medicin
- medle
- medler
- medlie
- mediator
- mediation
- meditate
- meditation
- medow
- meke
- mekenesse
- melancholie
- melodie
- melodious
- melow
- melons
- melt
- member
- memorie
- memoriall
- men
- mend
- ment
- mention
- mere
- merie
- mercie
- mercifull
- mercifulnesse
- mercer
- mercie
- mercerie
- merit
- meritorious
- merchant
- merchandise
- message
- messenger
- mesling
- met
- mete
- metle
- meke
- mere
- mewe
- mew
- mible
- mid
- midle
- midst

- midnight
- midrif
- midwife
- midwaie
- mice
- micher
- mightie
- might
- mightnesse
- mill
- mile
- milion
- miller
- milt
- milde
- milk
- mildew
- mince
- mine
- min
- mining
- minerall
- minde
- mindefull
- mingle
- minikin
- minish
- minister
- ministrie
- minoritie
- minstrell
- minstrelsie
- minister
- monasterie
- mint
- minut
- mir
- myrrha
- mire
- miracle

- miraculous
- mirror
- mirth
- mirtle
- misse

- misaduentre
- misbeseme
- misle
- mistleto
- mischance
- mischefe
- mischeue
- misconster
- mischeuous
- misdede
- misfortun
- misfashion
- mishapen
- misprision
- miser
- miserie
- miserable
- mises
- mist
- mistie
- mistake
- misticall
- misterie
- misdemeanor
- mistrust
- misúse
- misùse
- mite
- miter
- mitigate
- mitigation
- mixt
- mixture
- my
- Mo
- mobs
- mobilitie
- modest
- modestie
- modell
- moderate
- moderation
- modern
- modulate
- moh
- moyst
- moystur
- moystnesse
- moil
- moild

- mole
- mold
- moldie
- molten
- mome
- moment
- mone
- monie
- moneth
- month
- monster
- monstrous
- mondaie
- mood
- moodie
- moon
- moonish
- moot
- mooting
- moorn
- more
- morgage
- moorning
- morning
- morfew
- morsell
- mortar
- mortall
- motalitie
- mortuarie
- mortify
- mosse
- mossie
- most
- mote
- moth
- motlie
- mòther
- móther
- motherwort
- mount
- mountain
- moue
- mouse
- mouse
- mouser
- mousetrap
- mousehole
- mouth
- mouthing

- mouth
- mow
- mowing
- mow
- mowing
- mowers
- mowers
- much
- mud
- muddie
- mug
- mugwort
- mufle
- mukender
- muk
- mule
- mullet
- muletter
- mulberie
- multitude
- multiply
- multiplication
- mum
- mumchaunce
- mummerie
- mun
- mungrell
- munk
- munkie
- munkish
- mure
- murder
- murrie
- murren
- murrion
- murmur
- muse
- muses
- musing
- muscadell
- musk
- muscle
- mustar
- must
- mustie
- mustinesse
- musik
- musicall
- musician
- muster

- mutable

- mutabilitie
- mutter
- muttering
- mutation

N

- Naie
- nab
- naked
- nakednesse
- nail
- nall
- name
- namelie
- nape
- napery
- napkin
- narrow
- nation
- nationall
- natiue
- natiuitie
- natur
- natural
- natch
- naue
- nauie
- nauicularie
- nauigation
- nauil
- naught
- naughtie
- naughtinesse
- Nob
- ned
- near
- nearnesse
- neat
- neatnesse
- nedie
- nede
- nedelie

- nedelesse
- nedle
- needles
- nedes
- nece
- necessitie
- necessarie
- necessarilie
- nek
- nekband
- nekkeirchefe
- negligence
- negligent
- neighbour
- neighbourhood
- neither
- nether
- nest
- nestie
- nestle
- nestlecok
- nese
- nesing
- netle
- net
- nete
- neuer
- neuew
- neuerthelesse
- new
- newfangle
- newnesse
- next
- Nib
- nible
- nice
- nifle
- nigh
- nighole
- night
- nightcap
- nightrail
- nightingale
- nim
- nimble
- nip
- niple
- nimblnesse
- nit
- nits

- nine
- ninetie
- nineth
- No
- noble
- nobilitie
- nobs
- nodie
- noie
- noisom
- noiance
- noint
- nok
- non
- none
- nonage
- nonste
- nonsuit
- north
- northerlie
- northeast
- nose
- nosegaie
- nosethrill
- not
- note
- notable
- notorious
- notarie
- nothing
- notting
- notify
- nouice
- noueltie
- now
- noun
- Num
- number
- numbles
- nurse
- nurice
- nurrish
- nurriture
- nurture
- nusle
- nun
- nut
- nutritiue

O

- Obaie
- obedience
- obeisance
- obedient
- obiect
- obiection
- oblation
- obligation
- oblique
- obserue
- obseruation
- obstinate

Page 204

- obstinacie
- obstacle
- obscure
- obscuritie
- obtain
- Occasion
- occasioned
- occupy
- occupation
- occident
- Od
- odious
- Of
- offall
- offence
- offend
- offensive
- offer
- offering
- office
- officiarie
- officiall
- officious
- officiousnesse
- ofspring
- oft
- often
- oftentimes
- Oh
- Oil
- oilie
- oiace
- ointment

- oke
- okar
- Old
- olif
- oliues
- Omit
- omnipotent
- omnipotencie
- Onset
- on
- one
- onelie
- once
- ones
- onelesse
- union
- Open
- openlie
- operation
- opinion
- opitulate
- oportunitie
- oppose
- opposition
- oppresse
- oppressed
- oppression
- Or
- ore
- orchard
- ordain
- order
- ordinarie
- ordinance
- ordure
- oreng
- organes
- origin
- originall
- ornament
- orphan
- orphanism
- Osier
- ospraie
- ostridge
- estridge
- Othe
- other
- otherwise
- elsewhere

- otes
- oten
- otemeal
- otepite
- otter
- Ouer
- oueragainst
- ouercharge
- ouercom
- ouercame
- ouercast
- ouerflòw
- ouerflów
- ouergrown
- ouerchastice
- ouerlaie
- ouerly
- ouerlook
- ouermost
- uppermost
- ouermuch
- ouerplus
- ouershoot
- ouerskip
- ouerleap
- ouerthwart
- ouertake
- ouerthrów
- ouerthròw
- ouerwhelm
- ought
- ow
- owing
- oul
- own
- ounce
- our
- ours
- out
- outch
- outlaw
- outlawrie
- outwardlie
- outrage
- ouslie
- Ox
- oxen
- Oyster

P

- Paie
- pase
- patience
- patient
- pacify
- pacificatorie
- paid
- page
- pageant
- pak
- pakker
- pail
- paiment
- paiable
- pain
- painfull
- paint
- painter
- pale
- pallace
- palat
- pallet
- palm

- palmistrie
- palfrie
- palfrieman
- palsie
- pamper
- pamflet
- pan
- pancake
- panell
- panyer
- pang
- pant
- pantrie
- panthere
- pantofle
- pap
- pape
- paper
- pare
- parcell
- paradise
- paramour

- parchement
- parch
- parable
- parabilitie
- pardon
- parent
- parentage
- parget
- pargetter
- parish
- parishioner
- park
- parlé
- parlement
- parret
- part
- partiall
- partialitie
- partialist
- partake
- partaker
- parting
- partisan
- partlet
- particular
- particularitie
- partition
- partner
- partridge
- pash
- pasht
- passe
- passage
- passion
- passeouer
- pasport
- past
- paste
- pastime
- pastie
- pastur
- pat
- pate
- patch
- patern
- patens
- patent
- path
- pathwaie
- patriarch

- patrimonie
- patrimoniall
- patron
- patronage
- paue
- pauieur
- pauement
- paulion
- paw
- pawes
- pause
- paucitie
- Peace
- peach
- pease
- pear
- pearce
- pearcer
- pearcher
- pearle
- peal
- pearlesse
- peak
- peat
- peche
- pecok
- peculiar
- pecuarie
- pece
- pedle
- pedler
- pedigré
- pek
- peg
- pele
- pelf
- pellet
- pelt
- pellitorie
- pellicane
- pen
- pendhouse
- penthouse
- penaltie
- penie
- pence
- pens
- pencill
- penknife
- pennar

- peple
- pensif
- pensiuē
- pensifnesse
- pensifull
- pensifulnesse
- pension
- pensioner
- pensionarie
- pent
- penticost
- peper
- pere
- perbrak
- perboil
- perelesse
- paraduentur
- perchance
- peremptorie
- perfect
- perfit
- perfitnesse
- perforce
- perform
- performance
- performd
- perill
- perillous
- perish
- periurie
- periured
- permit
- permission
- perpetuitie

- perpetuall
- perplex
- perplexitie
- persecute
- persecution
- perslie
- persian
- person
- personage
- persuade
- perswasion

- peruert
- peruerse
- peruersitie
- peruersnesse
- peruse
- pestle
- pestur
- pestilence
- petie
- petiecote
- peuish
- peuishnesse
- pettrel
- petition
- pew
- pewet
- pewter
- pewterer
- Phantasie
- phantasticall
- pheasant
- phisician
- pharisie
- physiognomie
- philip
- phrensie
- philosophie
- phenix
- Pible
- picture
- pidler
- pidle
- pig
- pigeon
- pik
- pike
- pikax
- pikle
- pikler
- pikerell
- pikrell
- pikthank
- pilate
- pilote
- pill
- piles
- piller
- pillerie
- pilgrim
- pilgrimage

- pilgrimsalve
- pild
- pillow
- pilloubear
- pimple
- pimpernell
- pin
- pindust
- pine
- pineoke
- pine-ape
- pine-tre
- pinnacle
- pinsers
- pinch
- pinchcrust
- pincase
- pinion
- pink
- pinsons
- pinace
- pinte
- pintepot
- pip
- pipe
- pipkin
- pir
- pirate
- piracie
- pisse
- pismere
- pispot
- pit
- pittance
- pitch
- pitchfork
- pitcher
- pitfall
- pith
- pithie
- pietie
- pitie
- piteous
- pitifull
- pitifulnesse
- py
- pyed
- Placard
- place
- plage

- plagie
- plaie
- plaign
- plaint
- plaice
- plane
- planelie
- plaintif
- planet
- plank
- plant
- plantane
- plash
- plashie
- plaster
- plasterer
- plat
- plate
- platter
- platform
- plea
- plead
- please
- pleasur
- pleasant
- pledge
- plentie
- plentifull
- pleurise
- pliant
- plight
- plite
- plouer
- plough
- plod
- ploche
- pluk
- plum
- plume
- plumber
- plunge
- plurall
- pluralitie
- ply
- Poet
- poetrie

- poeticall
- pok
- poke
- poks
- pokes
- pokkie
- pokket
- point
- poison
- poll
- polcat
- polish
- pollicie
- pollute
- pollution
- pomander
- pomell
- pomewater
- pomegarnet
- pomegranet
- ponds
- pondering
- ponder
- pooll
- poor
- pope
- popish
- poperie
- poppie
- poppisede
- popiniaie
- populous
- pore
- pork
- porkpine
- porche
- porpace
- portion
- porte
- portcullis
- porter
- portall
- portraict
- portrature
- pose
- posnet
- posset
- possesse
- possession
- postern

- poste
- pot
- potinger
- potage
- poringer
- porrage
- potle
- potled
- potlid
- potluk
- poutch
- pouertie
- pound
- poul
- power
- pout
- powder
- pounse
- poyse
- Practis
- practicioner
- praie
- praise
- prank
- prat
- prate
- pratle
- prating
- preach
- preamble
- prease
- prebend
- prebendarie
- precious
- preferment
- prefixed
- predestinate
- predestination
- predominant
- preiudice
- preiudiciall
- preeminence
- prelate
- prenumire
- prepare
- preparation
- preparatiue
- preposterous
- preposition
- prerogatiue

- présent
- presènt
- presence
- presentment
- presentation
- prescribe
- prescription
- preserue
- perseruation
- president
- presidency
- presume
- presumption
- presumptious
- presse
- pretend
- pretence
- pretie
- preuail
- preuent
- price
- pride
- prig
- prik
- prikle
- prikket
- prime
- primer
- primitiue
- primerose
- prince
- principall
- principalitie
- principle
- princelie
- print
- printer
- prioritie
- prison
- prisoner
- priuate
- priuet
- priuie
- priuiledge
- priuilie
- priuitie
- pry
- probation
- probationer
- probate

- procede
- proceding
- proces
- procession
- proclame

Page 208

- proclamation
- procter
- procure
- procuration
- procurement
- prodigall
- prodigalitie
- profer
- profit
- profitable
- professe
- profession
- professor
- profound
- prognosticate
- progenitors
- progenie
- prohibit
- prohibition
- proin
- prolong
- prolongation
- promis
- promising
- promote
- promotion
- prompt
- promptnesse
- promptuarie
- proue
- pronounce
- pronunciation
- prop
- proper
- propertie
- proportion
- proprietie
- prophane
- prophanism
- prophanation

- prophet
- prophecie
- prophetisse
- prose
- prosper
- prosperitie
- prosperous
- prostrate
- protect
- protectour
- proue
- prouf
- prouerb
- prouerbiall
- prouide
- prouision
- prouoke
- pronocation
- proud
- prouander
- proxie
- prowess
- prouident
- prune
- prudence
- prudent
- psalter
- psalm
- psalmist
- Puble
- publish
- publication
- pudle
- pudding
- puf
- puft
- pug
- puissant
- puke
- pull
- pullet
- pullen
- pulter
- pullie
- pulpit
- pulse
- pump
- pumpkin
- punie
- punch

- punish
- punishment
- puppet
- pur
- pure
- puritie
- purblind
- purchase
- purchaser
- purfle
- purge
- purgatorie
- purgation
- purple
- purpos
- purse
- purser
- pursue
- purslaine
- purseruant
- pursiuant
- pursew
- persew
- purueie
- purueance
- purueier
- push
- ptush
- puttok
- put
- putrify

Q

- Quaf
- quaif
- quail
- quailer
- quaint
- quak
- quake
- quagmire
- qualitie
- quantitie
- qualify
- qualification
- quarell
- quareller
- quarrie
- quarter

- quart
- quartern
- quartan
- quartpot
- quartered
- quash
- quasie
- quaum
- quear
- quean
- quene
- quench
- quern
- querister

- quest
- question
- questionist
- quib
- quible
- quiddenie
- quiet
- quik
- quiken
- quiklie
- quikbeam
- quikned
- quill
- quilt
- quince
- quinsie
- quintessence
- quip
- quit
- quite
- quitch
- quittance
- quippe
- quiuer

R

- Raie
- rabbet
- rable
- radish

- radiant
- race
- rafter
- rag
- ragged
- raggedness
- rage
- rail
- rale
- railour
- rain
- rainment
- rainbow
- rak
- rake
- raker
- rakehell
- raket
- ram
- rammer
- ramp
- rampire
- ran
- rane
- rancor
- rankle
- range
- ranger
- ransak
- ransom
- rape
- raper
- rap
- rapt
- rapacitie
- ráse
- ràse
- raser
- rasen
- rascal
- rascalion
- rash
- rashness
- raspis
- rat
- rate
- rather
- ratify
- ratification
- ratle

- ratling
- raue
- rauen
- rauin
- raelin
- rauish
- rauishment
- raw
- rawnesse
- rawhead
- Reach
- reall
- realtie
- realm
- ream
- read
- reason
- reasonable
- restie
- rebate
- rebek
- rebell
- rebellion
- rebound
- rebuke
- recant
- recantation
- rechlesse
- receiue
- receipt
- recognisance
- recomfort
- recommend
- recommendation
- recompense
- reconcile
- reconciliation
- recòrd
- recórd
- recorder
- recouer
- recouerie
- recourse
- recount
- recognise
- recoil
- recoiling
- recreate
- recreation
- recuse

- recusant
- red
- redie
- redinesse
- redeme
- redemer
- redemption
- redresse
- redisseason
- refection
- reflection
- refer
- reform
- reformation
- refrain
- refresh
- refuge
- refuse
- refuse
- refusall
- refine
- referendarie
- regard
- regent

- register
- reginant
- regrate
- regrater
- rehearse
- reheersall
- reiect
- reioyn
- reioynder
- reiterate
- reiteration
- reign
- reke
- reken
- rekning
- relation
- relapse
- relatiue
- rele
- release
- relent

- rely
- relefe
- relice
- religious
- religiousnesse
- reliks
- remain
- remainder
- remanent
- remnant
- remedie
- remediable
- remember
- remembrance
- remembrancer
- remit
- remission
- remedie
- remedillesse
- remorse
- remoue
- remount
- rend
- render
- rent
- rentall
- renet
- renate
- renegate
- renew
- renewing
- renouate
- renouation
- renoun
- renounce
- repaie
- repaible
- repare
- reparation
- reparatiue
- repaste
- repeal
- repell
- repent
- repentance
- repine
- replead
- replenish
- reply
- replication

- report
- repose
- represent
- representation
- reprehend
- reprehension
- repress
- reprieve
- reproche
- reprobate
- reproue
- reprouf
- repulse
- repugnant
- repugn
- repute
- reputation
- request
- require
- requisit
- requite
- requital
- resemble
- resemblance
- reserve
- reservation
- reskew
- resigne
- resignation
- resist
- resistance
- residew
- residence
- resolu
- resolute
- resolution
- resort
- resound
- respect
- respit
- respectiue
- rest
- restie
- restitute
- restitution
- restauratiue
- restoritie
- restrain
- restraint
- retail

- retain
- retainer
- retentive
- retire
- retinew
- retreat
- retrieve
- return
- reave
- reveal
- reuel
- reuels
- reuelling
- reuenge
- reuerence
- reuerse
- reuersion
- reuile
- reuiue
- reuince
- reuolue
- reuolution
- rew
- rewm
- reward
- Rib
- ribald
- ribaldrie
- ribaud
- rice
- rich
- riches
- rid
- ride

- ridle
- ridge
- rife
- rifle
- rift
- rig
- right
- righteous
- righteousness
- rigor
- rim

- rime
- rinch
- rinde
- rine
- ring
- ringtail
- ringleader
- ringworm
- ringdow
- riot
- riotous
- rip
- ripe
- ripeness
- rite
- riue
- riuier
- riuel
- riuiled
- rise
- Ro
- robuk
- robberie
- rob
- robin readbreast
- robe
- roche
- rochet
- rok
- rokket
- rod
- rode
- roge
- roging
- roist
- roial
- roialtie
- roll
- rolf
- rome
- roming
- rope
- roper
- rore
- roring
- rose
- rosen
- rosemarie
- roste
- rostemeat

- rot
- rote
- roten
- roue
- rouers
- row
- rowl
- rowell
- rout
- round
- rough
- rouse
- rousle
- roust
- Rub
- rubbish
- rubber
- ruble
- rud
- rude
- rudder
- rug
- rugd
- ruffiane
- rufle
- ruin
- ruinous
- rule
- ruling
- rumble
- rumour
- rump
- run
- runt
- rusht
- russe
- rust
- rusticall
- rustling

S

- saie
- sables
- sabboth
- sachell
- sacage
- saced
- sacrifice
- sacrament

- sad
- sadle
- sadler
- safe
- safeconduit
- safron
- safetie
- sag
- sage
- sagenesse
- said
- sail
- saint
- sak
- saker
- sakker
- sakcloth
- sale
- sallet
- salmon
- salt
- salter
- salue
- saluation
- same
- sampier
- sand
- sandblind
- sanctuarie
- sap
- sappie
- sarcenet
- sat
- sacietie
- satisfitie
- satisfaction
- saterdaie
- saturitie
- saturnine
- saue
- sauage
- saued
- saunders
- sauiour

- saur

- sauerie
- sauin
- sauing
- sauce
- saucie
- sausage
- saw
- saucer
- Scab
- scabbed
- scabbie
- scabbard
- scaffold
- scale
- scald
- scalingladder
- scallion
- scalop
- scant
- scantling
- scape
- scathe
- scar
- scare
- scarf
- scarce
- scarcitie
- scarp
- scatter
- scattered
- school
- schoolmaster
- scholer
- schoolfellow
- scold
- sclander
- sclanderer
- score
- scof
- scorce
- scoffer
- scope
- scorn
- scotfre
- scrape
- scrap
- scrat
- scratch
- scrall
- scribe

- scribe
- scribler
- scriuener
- scrip
- scripture
- screke
- scroll
- scrumpulous
- scruple
- scum
- scull
- sculler
- scullion
- scurf
- scourge
- scuruie
- scurrilitie
- scutchion
- scutle
- Se
- sea
- seal
- seam
- seamster
- search
- searcher
- sear
- season
- seat
- second
- secundarie
- secondlie
- secret
- secrecie
- secretarie
- secretelie
- sect
- sectarie
- sede
- sedentarie
- seidge
- sedge
- sedition
- seditious
- seke
- sell
- self
- seller
- seler
- seldom

- seluage
- selfwill
- seme
- semblance
- semblable
- sene
- send
- sence
- sense
- sent
- senat
- senatour
- senser
- censer
- sensuall
- sensualitie
- separate
- sepulker
- sepulchre
- sequele
- sequester
- sequestration
- sergeant
- sermon
- serpent
- serue
- seruice
- seruant
- session
- sesment
- set
- settle
- sethe
- seuen
- seuentie
- seuentene
- seuer
- seuere
- seuered
- seueritie
- seuerall
- seueraltie
- sew
- sewes
- sewet
- sextane
- Shad
- shade
- shadow
- shaft

- shak
- shakle
- shall

- shale
- shallow
- shales
- shambles
- shame
- shamefull
- shamelesse
- shank
- shap
- shape
- share
- sharp
- shaue
- shaueling
- shauen
- she
- sheare
- sheaf
- sheath
- shed
- sheild
- shell
- shelf
- shepe
- shepish
- shent
- shew
- shete
- shift
- shine
- shin
- shingle
- ship
- shirt
- shitle
- shire
- shirif
- shriualtie
- shit
- shite
- shiue
- shiuer

- Sho
- shog
- shok
- shop
- shore
- short
- shoue
- shout
- shour
- show
- shows
- showmaker
- shoueler
- shoule
- shoot
- show
- showing
- should
- shoulder
- shreke
- shred
- shrew
- shrewed
- shrewdlie
- shrike
- shrill
- shrimp
- shriche
- shrink
- shrine
- thrive
- shriven
- shift
- shrood
- shrove
- shrovetide
- shraftide
- shroud
- shrub
- shrug
- shufle
- shun
- shut
- shutle
- Sib
- sise
- sicle
- side
- sider
- sift

- sifter
- sifting
- sidder
- sik
- siklie
- signe
- signet
- cygnet
- signify
- signification
- sigh
- sight
- silk
- silkworm
- sillie
- silence
- sillibub
- syllab
- sillab
- siluer
- simple
- simplicite
- sing
- singe
- sin
- sine
- sinople
- sinfull
- since
- sinew
- single
- singlie
- singlelie
- singular
- singularie
- singularitie
- sink
- sip
- sir
- sire
- sister
- sit
- sith
- site
- situation
- situate
- siue
- six
- sixtifold
- Skape

- skalp
- skars
- scarce
- skew
- skull
- skullet
- skim
- skin
- skink
- skip
- skipper
- skirm
- skirmish
- skirts

- sklender
- sklise
- skout
- skoutwatch
- Slab
- slabbie
- slabber
- slade
- slain
- slaie
- slak
- slake
- slang
- slash
- slaue
- slauer
- slauerie
- slauish
- slaughter
- slea
- sled
- sledge
- sleight
- slight
- slekestone
- slepe
- slepie
- sleke
- slew
- slice
- slid

- slide
- slike
- slik
- slight
- slime
- sling
- slip
- slipper
- slipperie
- slit
- slo
- slop
- slouth
- slouer
- slownesse
- slubber
- sluce
- slug
- slut
- sluttish
- sluttishnesse
- sluggish
- sluggishnesse
- sluggard
- slumber
- sly
- Smak
- smake
- small
- smalnesse
- smallage
- smatch
- smatter
- smatterer
- smate
- smat
- smear
- smell
- smelt
- smile
- smit
- smite
- smith
- smithie
- smok
- smoke
- smooth
- smote
- smug
- smudg

- smutch
- Snaffle
- snail
- snak
- snake
- snap
- snapper
- snape
- snapharunce
- snar
- snare
- snatch
- snese
- snew
- sniuell
- snip
- snipe
- snore
- snort
- snow
- snout
- snuf
- snuffing
- snuffle
- So
- sob
- sober
- soberlie
- sobernesse
- sobrietie
- sociable
- societie
- sod
- soden
- soft
- sok
- soke
- soil
- soilth
- soiourn
- soiurner
- sole
- solace
- solemn
- sollen
- solemnitie
- solitarie
- solicit
- solicitour
- sold

- soldyer
- som
- somer
- son
- song
- sondaie
- soon
- sooner
- soòth
- sooth
- sop
- sope
- sopemaker
- sore
- sorie
- sorow
- sorowfull
- sorcerie
- sorcerer
- sorceresse
- sorell
- sort
- sosse
- sot

- sotherie
- sothernwood
- south
- south
- soueraign
- souerantie
- sóul
- sowder
- sowse
- sousing
- sòw
- sów
- sout
- soul
- sound
- sought
- southsaier
- Space
- spade
- spak
- spake

- span
- spangle
- spanel
- spar
- spare
- spark
- sparkle
- sparrow
- sparrowhawk
- spaun
- speak
- spear
- speche
- specify
- speciall
- specification
- specialtie
- spectacle
- spekle
- spek
- sped
- spede
- spedie
- spedes
- spell
- spend
- spent
- spere
- spice
- spicerie
- spider
- spin
- spinner
- spirt
- spirit
- spirituall
- spiritualitie
- spiritualtie
- spires
- spirt
- spite
- spit
- spight
- spigot
- spinage
- spindle
- spitefull
- spitefulnesse
- spitter
- spitle

- spittlehouse
- splaie
- splaiefoot
- splene
- splent
- spoyl
- spoke
- spok
- spoken
- sporte
- spot
- spouse
- spout
- spoun
- spounfull
- sprall
- sprat
- spred
- sprede
- sprig
- sprint
- sprinkle
- spring
- springe
- sprout
- sprout
- spruce
- sprung
- spurn
- spun
- spurge
- spume
- spurlong
- Spy
- spyes
- Squab
- squach
- squad
- squak
- squall
- squaltor
- square
- squaring
- squat
- squatter
- squeal
- squeak
- squeamish
- squease
- squeue

- squib
- squint
- squirrel
- squirt
- squib
- squiterbuk
- squitch
- Stare
- stab
- stable
- stablish
- stabilitie
- stag
- stage
- stager
- stain
- staf
- staues
- stak
- stake
- stall
- stale
- stalwin
- stammer
- stand
- standard
- stanche
- stalk
- staple
- star
- stare
- startle
- starlight
- starch

- stark
- startop
- starue
- starueling
- state
- station
- stationer
- stationarie
- stature
- statuarie
- statute

- stature
- steak
- steal
- stear
- sted
- stede
- steddie
- stele
- stelth
- stem
- steme
- step
- stepe
- stepmother
- steple
- stern
- stew
- steward
- stewhouse
- stewes
- Stik
- stikle
- stikler
- still
- stile
- stillatorie
- stilt
- sting
- stink
- stint
- stir
- stirrup
- stithie
- stitch
- Stok
- stoke
- stokefish
- stokes
- stokdaues
- stole
- stomach
- stomacher
- stone
- stood
- stool
- stoop
- stop
- store
- stork
- storehouse

- storie
- storm
- stout
- stoutlie
- stone
- stouer
- straie
- stradle
- strait
- strain
- stragle
- stragler
- strake
- struk
- strainger
- stranger
- straner
- straw
- strawberie
- streak
- stream
- streat
- strength
- stresse
- stretch
- strew
- strict
- stride
- strid
- strife
- strike
- string
- strip
- stripe
- stripling
- stript
- striue
- stroke
- strow
- stroud
- stroue
- strong
- strout
- strumpet
- struggle
- stub
- stuble
- stubborn
- studie
- student

- studious
- stuf
- stumble
- stump
- stur
- sturdie
- sturgeon
- stuk
- stutter
- Sty
- Subdew
- sudain
- subiect
- sukle
- submit
- submission
- suborn
- subscribe
- substitute
- subsidie
- substance
- substanciall
- subuert
- subuersion
- suburbes
- such
- succede
- successe
- succession
- succor
- succorie
- sugar
- suggest
- suggestion
- suffise
- sufficient
- sufficiencie
- suffer
- sufferance
- suffragane
- suk
- sukle
- sukling
- sum
- summer

- summarie
- sumner
- summoner
- sumptuous
- sunder
- sundrie
- sup
- supply
- suple
- supplication
- supper
- superfluous
- supporte
- suppose
- supposition
- supposall
- suppressse
- supreme
- supremacie
- superior
- superioritie
- surcease
- surcharge
- surcingle
- surfet
- surge
- surgeon
- surmise
- surmount
- surname
- surplesse
- surplus
- surplussage
- surrender
- suretie
- suruiue
- suspect
- suspition
- sustain
- sustinance
- swad
- swade
- swadle
- swadling clootes
- swag
- swage
- swaie
- swallow
- swam
- swan

- swane
- sware
- swarth
- swarue
- swash
- swear
- sweal
- swell
- swelt
- swepe
- swept
- swete
- swet
- swift
- swill
- swilboll
- swim
- swine
- swing
- swinge
- soon
- sword
- sworne

T

- Taber
- tabret
- tabernacle
- table
- tablet
- tache
- taffatie
- tag
- tak
- take
- takling
- takle
- tail
- tailor
- taint
- tainterhooks
- tainter
- tall
- tale
- talent
- tallow
- tamper
- tampering
- tame

- tane
- tan
- tanner
- tankard
- tansie
- tap
- tape
- taper
- tapistrie
- tapstrie
- tapster
- tar
- tare
- tares
- tarie
- tarte
- tattle
- tatch
- taste
- taster
- tauern
- tauernour
- taunie
- taw
- tawyer
- taunt
- tax
- task
- taught
- Teach
- teal
- team
- teat
- teastur
- teastie
- tedious
- tediousnesse
- tell
- tele
- temse
- teme
- temeretic
- temper
- temperance
- temperature
- temperate
- temperatenesse
- tempest
- tempestuous
- tempestuousnesse

- temple
- templer
- tempt
- temptacion
- tend
- tench
- tent
- tenement
- tender
- tenderness
- tending

Page 221

- tendering
- tending
- ten
- tene
- tenth
- tendeth
- tenure
- term
- termour
- terrible
- terrifie
- territorie
- testimonie
- testify
- testament
- tethe
- tester
- tetter
- teusdaie
- thank
- thaw
- thatch
- the
- thé
- thence
- these
- there
- therefore
- theuish
- theft
- thigh
- thik
- thimble
- thine

- thin
- think
- thing
- third
- thirtene
- thirtie
- thirst
- thirstie
- thistles
- thither
- thitherward
- though
- thong
- thought
- thother
- thorn
- thornebak
- thousand
- thów
- thòw
- thread
- threap
- threat
- thresh
- threshold
- threw
- thrift
- thriftie
- throne
- throng
- throte
- throtle
- thrust
- thrush
- thrum
- thum
- thump
- thunder
- thwart
- thwak
- thwakt
- thwart
- thursdaie
- thy
- Tib
- tide
- tidings
- tik
- tike
- tikle

- tikling
- till
- tile
- tillage
- tilt
- tiltyard
- tilesharde
- time
- timber
- timelie
- timorous
- timorousnesse
- tin
- tine
- tinker
- tinkling
- tinder
- tinderbox
- tinsell
- tip
- tipe
- tipet
- tipling
- tipler
- tiple
- tire
- tishew
- tit
- t&ibreve;tle
- tītle
- titmouse
- tithe
- Tò
- to
- toes
- tod
- tode
- together
- toy
- toious
- toyous
- toil
- token
- toll
- touns
- tout'h
- toùth
- touthake
- top
- topnet

- torche
- torment
- torne
- tosse
- tost
- toste
- totter
- tow
- toward
- towell
- tough
- touse
- tour
- toun
- Trace
- tract
- tractable
- trade
- trad
- tradition
- traie
- train
- traitour
- traiterous
- tramp

- trample
- tramell
- traneoil
- transitorie
- transitiue
- transom
- transform
- transformation
- transgresse
- transgression
- translate
- translation
- transport
- transportation
- trap
- trapping
- traunce
- trauerse
- trauersing
- tread

- treatable
- treacherie
- treacherous
- treason
- treasur
- treasure
- treasurer
- treat
- treatie
- treatis
- tred
- tremble
- treendish
- trench
- trencher
- tresle
- trespasse
- trewant
- trew
- triacle
- triall
- tribe
- tribut
- tributarie
- tribulation
- trik
- trikle
- trifle
- trim
- trindle
- trip
- tripe
- triple
- triuet
- triumph
- trod
- troden
- trot
- troupe
- trough
- trow
- trowell
- trowt
- truble
- trub
- truce
- trullieubub
- trump
- trumpet
- trunchion

- trunk
- trust
- trusse
- truth
- try
- Tub
- tuk
- tukker
- tuf
- tuft
- tumble
- tumbler
- tun
- tune
- tunage
- tung
- tunell
- turf
- turk
- turcasse
- turn
- turpentine
- turret
- turnep
- turtle
- tush
- tusk
- Twain
- twang
- twelft
- twelue
- twentie
- twible
- twig
- twitch
- twylight
- twinkle
- twin
- twine
- twing
- twinge
- twins
- twise
- twist
- two
- twagger
- tvey
- tyed

- Vacant
- vacation
- vagabond
- vain
- vanitie
- vales
- varlet
- valleie
- valor
- valure
- valiant
- van
- vainglorious
- vanish
- vanquish
- vantage
- vapor
- varie
- varietie
- varnish
- vaunt
- vawt
- vawter
- vauntgard
- Vdder
- veal
- vehement
- vehemencie
- venim
- venimous
- vengeance
- venison
- vent
- ventur
- verdict
- verdingale
- verie
- veritie
- verilie

- vermin
- vermilion
- verse
- versify
- vertew
- vertewous

- vessell
- vesture
- vestrie
- vestiment
- vestment
- vex
- vexation
- Viage
- vice
- vicious
- victorie
- victorious
- vicar
- vicarage
- vicount
- view
- vile
- vilite
- vilenese
- village
- villan
- villanous
- villanage
- vine
- vineager
- vineyard
- vintner
- violet
- violin
- violent
- violence
- virgin
- virginitie
- virginalls
- visard
- visit
- visitation
- vision
- vitail
- vitalor
- vitler
- vmpier
- Vnaduised
- vnaduisedlie
- vnbend
- vnbent
- vnbelefe
- vnblamed
- vnbuncle
- vnburden

- vnaccustomed
- vnacquainted
- vnarmed
- vnburied
- vnchast
- vncle
- vnclean
- vnclenlie
- vncleanesse
- vncurable
- vncuple
- vncouer
- vncurteous
- vncouth
- vnderprop
- vnderset
- vnderstand
- vnder
- vndertake
- vndermine
- vndiscrete
- vnequall
- inequalitie
- vneth
- vnfit
- vnfold
- vnfetter
- vnfortunate
- vnfrutefull
- vngentle
- vngodlie
- vngentlenesse
- vnhorse
- vn dishonest
- dishonest
- vnhappie
- vnhappinesse
- vnhallow
- vnknit
- vnknown
- vnlawfull
- vnlearned
- vnlike
- vntwine
- vntwist
- vnty
- vnlok
- vnlode
- vnlukkie
- vnlustie

- vnmanerlie
- vnmercifull
- vnion
- vnite
- vnitie
- vniuersitie
- vneuersall
- vneuersalitie
- vnicorn
- vnsauerie
- vnperfit
- vnprofitable
- vnsatiable
- vnrighteous
- vnsearchable
- vnstedfast
- vntill
- vntile
- vntild
- vntilde
- vnwise
- vnwilling
- vnwildie
- vnwittie
- vnwitting
- Vocation
- vocatiue
- vomit
- voluntarie
- volum
- volumptuous
- voluptuarie
- voluptuousnesse
- vow
- vouch
- vouchsafe
- vowell
- voyd
- voyder
- voydance
- voyce
- vp
- vpbraide
- vpon
- vpper
- vpmost
- vppermost
- vphold
- vpholster
- vprore

- vs
- vsè
- vsé

- vsurie
- vsuall
- vsher
- vsurp
- vsurpation
- vsuallie
- vtter
- vtterance
- vtterlie
- vtmost
- vttermost
- Vy

W

- Wad
- wade
- wadmoll
- wafer
- wag
- wages
- wagon
- wagtail
- waie
- weight
- waight
- waiward
- waiefaring
- wain
- wainman
- wait
- wale
- wallow
- wake
- waken
- walk
- wall
- wallop
- wallot
- wan
- wane
- wander

- wandring
- wand
- want
- wanton
- wantonnesse
- warble
- ward
- warde
- wardenship
- warrant
- warrantie
- warden
- wardon
- wardrobe
- war
- ware
- warlike
- warfare
- warrious
- warie
- waren
- warm
- warmth
- warmnesse
- wart
- was
- wast
- waste
- wastecote
- wash
- washt
- wassell
- wat
- water
- waterman
- watle
- wasp
- waspish
- watch
- watchman
- waue
- wax
- We
- weak
- weal
- weapon
- wearie
- wear
- weather
- weaue

- weauer
- wet
- wert
- web
- wed
- wedge
- wedensdaie
- wein
- weinlings
- weak
- wele
- well
- welcom
- welt
- welkin
- welfauord
- welsh
- wen
- wene
- went
- wench
- wend
- wepe
- wept
- were
- wert
- west
- wesle
- wet
- wetshod
- wevil
- whall
- Whale
- wharf
- wharfage
- what
- wheal
- wheat
- whele
- wheler
- whelm
- whelp
- whence
- where
- wherefor
- whereunto
- wheresoeuer
- wheather
- whet
- whetstone

- which
- while
- whin
- whine
- whinch
- whip
- whirl
- whirlwinde
- whisk
- whistle
- whisle
- whisper
- whister
- whit
- white
- whiting
- whither
- whitle

- who
- whosoeuer
- whose
- whow
- Wid
- wide
- wider
- widoer
- widow
- widowhood
- wisle
- wikked
- wikker
- wife
- wiues
- withie
- wicket
- wilde
- wild
- wilding
- wildernesse
- wildfoul
- wilie
- wiliennesse
- will
- willow
- wig

- wigeon
- wimble
- wimple
- win
- wine
- wineceller
- window
- wind
- winch
- wing
- wink
- winter
- wipe
- wise
- wisdom
- wisp
- wisp
- wish
- wit
- witch
- wittie
- wite
- with
- withie
- wither
- witnesse
- witlesse
- witall
- Wo
- womb
- wont
- woman
- wonder
- wod
- word
- worlde
- worldling
- work
- worm
- worne
- wort
- worse
- worship
- worth
- worthinesse
- worthie
- wolf
- wound
- worsted
- wow

- wowed
- wold
- wower
- wote
- Wraie
- wrat
- wrate
- wrangle
- wrangler
- wrak
- wrake
- wrall
- wrap
- wrastle
- wrathe
- wreak
- wren
- wrench
- wret
- wretch
- wrig
- wrigle
- wisle
- wring
- write
- writ
- writen
- writing
- wrong
- wrongfullie
- wrote
- wrought
- wrout
- wrung
- wry
- wull

X

- Xpmasse
- xpian

Y

- Yard
- yalp
- yarne
- yarrow
- yaw
- yaun

- Ye
- yea
- year
- yeast
- yellow
- yeild
- yelk
- yirk
- yesterdaie
- yet
- yit
- yemen
- yew
- yex
- yorke
- yonder
- young
- younker
- yow
- youth
- youthfull
- yearlie

Z

- Zelous
- zeale
- zealousnesse.

FINIS.

The conclusion of this treatis concerning the right writing of our English tung.

Page 226

THIS is that, which I had to saie concerning the right writing of our English tung, both for the rules, which I haue obserued in dailie experience, and for the table, which I haue collected to confirm that experience. As for the right of my rules, I maie not take vpon me anie more certaintie, then the naturall force of such probable directions doth ordinarilie infer, which is to hold commonlie trew, and euer most likelie, from which probabilitie I wander not far, if my self maie be iudge. As for the table I sought in it, to write all the words generallie after an English ear, neuer yeilding much to anie foren letter sauig onelie where som pretie occasion recommended vnto me, the duble writing of both the naturall English & the incorporate stranger. And yet I haue diligentlie examined the originall grounds of our *enfranchised* terms, which be one third part of our hole speche, tho I hold altogether with our own writing, & follow not their primitiue. For if the word it self be english in dede, then is it best in the natural hew, if it be a stranger, & incorporate among vs, let it wear our colors, sith it wilbe one of vs. In

both the rules & table, I haue rather sought, by such an induction to stir vp som other to perform the enterprise, then hoped my self to leaue it complet. For it maie so fallout, that I haue hit vpon som truth, tho not vpon all, & again it maie so be, that I haue missed quite, & cut a wrong course, & yet by so doing, that I haue opened a waie vnto som other, by giuing such a light, either to amend my course if it like in part, or to shape a better by it, if it hollie mislike. Further, in both I haue bene verie carefull neuer to depart from the *custom* of my cuntrie, bycase I desire either to please with liking, or to mislike without displeasing. For where ane ordinarie *custom* doth seme of long time to haue made hir own choice, and that vpon good shew, she will either like him that cleaues to hir allowance, or not be displeased, where hir self is not misliked. And if there be anie hope to procure liking in such a thing as *custom* is to rule, it must nedes com by following, and not by forcing. He enforceth, which quite altereth the common currant

Page 227

allredie admitted in generall vse, both of ordinarie letter, and customarie writing, he foloweth, which marketh that waie wherein *custom* is most conuersant, and pleaseth it self best vpon likeliest presumptions: and withall obserueth wherein anie error intruding vpon *custom*, by ignorant hands, maie be easilie stript, and yet *custom* left clean to hir allowed direction. This following of *custom*, with considerate obseruing is a case of great hope, that the thing maie like, which is so laid down, bycause in like attempts it hath allwaie taken place, and bewraid hir successe by winning hir desire. Enforcing to the contrarie, or altering to far is almost desperate, if not altogether, bycause it hath alwaie mist, with losse of labor where it offered seruice. What my self haue won, by desiring to follow the custom of my cuntrie, & no where to enforce it, it must appear in time, which while it do, I must craue relefe of curteous construction, & submit my self to iudgement of those which can discern.

Of the natur of an Elementarie institution.

AS in dealing with the ortografie of our English tung, I haue dwelt verie long, bycause the argument is new, tho the handling be old, so in all the rest, I purpose to be short, bycause the arguments be old, tho the handling be new. Wherein I will kepe that same course whereunto I am led by the natur of an institution, which is, to enter the learner so far, as he maie *cumpas* with ease all that which followeth in the same kinde, if his institution be perfited. Hence cummeth it that so manie boks in the latin tung bear the name of institutions bycause theie enter the young and vntrauelled student into that profession whereunto theie belong. Now in the framing of a good and proper institution, which must be both naturall to the profession wherevnto it entreth, and appropriate to the learner, which it must enter: there be two considerations chefelie to be had, the one is of what *cumpas* the profession maie be, whom the institution leadeth, the other of what *kinde*. In the *cumpas*, we consider the vse thereof to direct our life, whether it stretch far, or but som small waie. In the *kinde* we consider

Page 228

whether it be more in action, and lesse in contemplation, or contrariwise. For according to these two considerations the institution must be fashioned. Bycause the professions of *diuinitie*, *law* and *physik*, be of themselues verie large, for varietie of matter, and in vse verie nedefull, for their generall seruice, their institutions therefor ar commonlie great,

as a fair gate doth best beseme a sumptuous pallace. The other faculties and Arts, as of argument vnder these, so of consequence lesse then these, nede but short institutions, as a litle dore doth best fit a pretie small bilding. Again, where the end of anie art, is hollie in doing, the institution wold be short, for hindering of that end, by holding the learner toto long in musing vpon rules, as in our *grammer*, which is the institution to speche, there wold be no such length as is commonlie vsed, bycause the end thereof is to write and speak, which when we do most, we learn our grammer best, being applied to matter, and not clogd with rules. As for the vnderstanding of writers: that cums by years and ripenesse of wit, not by rule of grammer, anie otherwise then that grammer helpeth to the knowledge of tungs, whereby we vnderstand the arguments hid in them. But I will then handle these things, when I deal with grammer, next after mine elementarie. In the mean while that rule of *Aristotle* must be preciselie kept, whereby we ar taught, that the best waie to learn anie thing well, which must afterward be don, when it is learned, is still to be a doing, while we be a learning. In this last kinde, whose rule is, to be short in precept, and much in practis, is this hole Elementarie, and therefor, I am to deliuer som pretie and few rules, pikt out of the verie substance of ech principle, which to kepe in practis, and then to set down, som well chosen presidents, whereupon to practis, neither laing on to much, to passe an institution, neither leauing out to much, to com to short of it, neither vsing but the best, to work the best effect. For an institution ought to be in lineament like the hole, as the infant to his parent, tho not so full grown, in working forcible as a strong renet in ech part pithie to sprede full in all, without anie defect, when it is to perform, least it proue it self lame, for not preuenting that, where the lamenesse appeareth: which wold not appear

Page 229

if either the institution it self had bene perfit, or the following of it full. For the failing that waie is oft in the institution, being not perfitlie made, but either swelling to much, or spent in to small, or not properlie cast: but it is more oft in the trainer himself, which cannot perform that, that is perfitlie set down. But least I proue long while I promis shortnesse, I will streight waie in hand with my first principle, which is that of *Reading*, wherein I will first appoint certain notes to direct the reader, and after som presidents, which seme fittest to be red. This treatis concerning the right writing of our English tung, tucheth the teacher and grown men more, out of the which I will still collect by waie of precept, and a short epitome so much as shalbe necessarie for the young reader, to help his spelling, or the young writer to direct his hand right, ear I deal with the two principles.

THE PERORATION

To my gentle readers & good cuntriemen WHEREIN MANIE THINGS AR HANDLED, CONCERNING LEARning in generall, and the natur of the english and foren tungs, besides som particularities concerning the penning of this and other books in English.

MY good cuntriemen and gentle readers, you cannot possiblie haue anie more certain argument of the great desire, which I haue to please you, and the earnest care, which I haue to win your liking, then this verie speche directed vnto you, and that of set

Page 230

purpos. For if I had trusted vnto my self alone, and had thought mine own iudgement sufficient enough, to haue bene the rule of my right writing, which when I had pleased, I should nede no further care, to content anie other, I might haue spared this pains in requiring your frindship, and haue left curtesie to som hope, tho it were in som hasard, which seing I do not, but few for your fauor and frindlie construction, my earnest care in sewing therefor, as in me it voids contempt of your iudgement, and confidence in mine own, so in you it maie work curtesie, and a fauorable minde toward a man so affected, and so desirous to please you, as I dout not but it will, seing care is my sollicitor, and curtisie yours. If I feared not that inconuenience which commonlie enseweth, where two speak in an vnknown tung, and the third standing by thinks himself despised, bycause he vnderstands not, I wold haue sollicited my request in the latin tung, bycause the kinde of people, which I reuerence most, and whose frindlie opinion I do couet most, both desireth and deliteth to be dealt with in that tung, as being learned themselues. But the vnlearned stander by must help with a smile, and is therefor to vnderstand the matter which is handled. Wherefor to content both, by contemning neither, I will go on in that tung wherein I first began, and by a mean known to both, seke frindship of both: seing my desire is, as to profit the ignorant, so to please the cunning. But before I do moue anie particular request to anie or all of you my good cuntrimen, I must nedes enform you in the state of my cause, that perceiuing all circumstances you maie yeild with more fauor, when the motion shalbe made.

The verie first cause, which moued me first to deal in this argument, and to venter vpon the print, whereof I stood in aw for a long time, and neuer durst com near it, till now of late, was to do som good in that trade onelie, wherein I haue trauelled these manie years, and by vttering my experience in the train to learned tungs, to lighten other mens labor, bycause I had espied som defects that waie, which craued som supply. But the consideration thereof being once entered my head, did sprede a great deal further then I dreamed on at the first, and wrought in me the like impression, for the right teaching of the learned tungs, that the inquirie for iustice in things of common life did sometime work in that renoued Plato. For Plato seking to define Iustice, and

Page 231

what that is, which we call right in ciuill doing, could not deuise how to set them down in certain, by waie of definition, bycause theie were respectiue, and stood vpon circumstance in regard to other, before he had described a form of common gouernment, which when he had don, he streight waie found out, that that was iust, which was iump with ech state, as the state was appointed, whether perfit or vnperfit (tho the perfit were the best) and that procured in the state, & proued to be an instrument of discord and decaie. The execution of the first, which preserueth the state, he termed iustice: the enormitie in the second, which seketh to vndo, he called iuiurie and wrong. The reason which moued him to take that course in finding out of iustice, and to make the anatomie of ane hole gouernment the mean, to know that rule, which leadeth ech gouernment, was, bycause the proportion, the vse, naie the verie substance of anie particular member, is neuer so known, as it maie be throughlie perceiued, and preciselie serueied vntill the hole it self, be exactlie known, whereunto the part answereth in proportion, in vse, naie in the verie substance. Iustice concerneth euerie two, betwene whom there maie be entercourse, traffik, dealing, or doing anie kind of waie, whether prince and prince, prince and subiect, or subiect and subiect, whether one with one, or one with mo, or mo with mo. Naie it tucheth nearer. For where

respects maie take place, there one maie do wrong to his own soul and bodie, as in pining the bodie, and entreating it euil, in tormenting the minde, and wringing it to the worst, contrarie to the rule of both religion and reason. Wherefor that hole bodie, which comprehendeth these circumstances, and respects in ech part, was nedelie to be described, before the particular effects, and the regiment thereof could possiblief be defined. This course took Plato and thereby found out that, which he desired to know.

My self entending at the first to deal but with the tungs, and the teaching thereof in the grammer school, (as he thought of his iustice in ciuill doings,) was likewise enforced by swaie of meditation to enter in thought of the hole course of learning, and to consider how euerie particular thing did arise in degre, one after another. For without that consideration, how could

Page 232

I haue discerned where to begin, how to procede, and where to end, in anie one thinge, which dependeth vpon a sequele, and marcheth from a principle, seing the matter which I deal with, is a matter of ascent, wherein euerie particular, that goeth before hath continewall respect to that, which cummeth after, if the hole plat be artificiallie cast? As in this course of mine, the Elementarie principles maie resemble the first groundwork: the teaching of tungs the second stories: the after learning the vpper bildings. Now as in Architecture and artiviciall bilding, he were no good workman which wold not cast his frame so, as ech of the ascents might be conformable to other: so in the degrees of learning, it were no masterlie part not to obserue the like, which cannot be obserued, before the hole be thought on, and thoroughlie fashioned in the parties minde, which pretendeth the work. Plato in his platform for the finding out of iustice hath two great vantages of me. For both himself was so learned, as he is left to wonder, and his plat is in form, not fashioned for practis: whereby both his own autoritie giueth credit to his work, and his work kepes countenance, being not chekt by practis, which is able to ouerthrow euen the best meditations, being vnfit for performance tho bewtifull to behold by waie of contemplation. My knowledge being but of ordinarie compas is subiect to controllment of euerie better learned, naie it is not exempt from the round carping, euen of the verie meanest, from whose sting not euen Plato himself was able to escape. My labor is so laid, as it professeth practis, and is so to be reprovued if it bide not the performance. Again his great sufficiencie laid all down at once, and gaue a full view of his hole platform, tho but in generall shew: this enterprise of mine cannot procede in that order, tho I could perform it as well as Plato could his bycause it mounteth still vp by waie of progression from one pece to another & multiplieth infinite bycause of varietie in parts, which kinde of attempts abideth no one form aspectable at once, as Aristotle reasoneth, bycause of first & last, which fal not in view together at one time. Things of order be known by degrees, matters of staie ar to be sene at once, which cannot be in this argument, being in order of consequence, in number of multitude. For when ye ar once past the Elementarie train, be not tungs of som number, where the learner hath desire, not to rest vpon som certain? when ye ar past the tungs, is not the after learning of infinit

Page 233

branches, tho the main be within compas? Wherefor as in depenesse of meditation I drew like to Plato, tho in depth of iudgement but his fleting follower: So in order of deliuerie I depart from him and vtter my wares by retailing parcels, which he did

ingrosse: when I had considered the generall ascending method of all learning, which while it is in getting, mounteth vp by degrees, but when it is gotten, doth sprede through out the state as sinews, veins, and arteries do through a naturall bodie, and withall maintains the state in full proportion of his best being, no lesse then the other do maintain the bodie, me thought I did perceiue some great blemish in the hole bodie of learning, as Plato no doubt, in the ripping vp, of right did find to be in gouernment. And as Plato himself by his own teaching did confirm his own precepts, whereby he brought forth a number of rare men, as euen the sharp Aristotle, & the eloquent Demosthenes, and by his singular plat of chosen gouernment, tho not all waie pleasing our religion and practis, did direct the best conceits of the most studious people: So for my simple skill in the same course, I haue armed my self, what so euer I shall set down by waie of precept, for the furtherance of learning, and hir recouerie from blemish, to practis it my self, with that successe in schooling which it shall please god to blesse in me and mine, for president to others, who will follow the plat, and with that allowance in writing, which my gentle reader shall bestow vpon it. For the plat of mine Elementarie, and what I haue vndertaken for the penning thereof, it is fullie declared in the eleuenth title of this same book: For the performance thereof in the bringing vp of children, I haue all the principles there named on foot, within mine own house, vnder excellent maisters. Wherein I do more then mine Elementarie requireth. For mine Elementarie course is to haue the principles perfited, before the childe deal with grammer: Mine execution now is by finding out of times, without losse of learning (which I maie easilie do hauing the hole train within mine own sight) to help those principles forward in such children, as wanted them before, or had som vnperfit, & are willing to learn them by apointment of their parents, and my prouision. Which doing maie serue me for two proues, first, that all the principles maie be well learned singlelie, in their naturall order, when by waie of prouision theie maie be well compased iointlie with the tungs. Secondlie, that it is a great thing,

Page 234

which maie be performed in the Elementarie train, where, conuenient place contnueth all the doings within the masters sight, and the not chaunging of schols for diuers things, doth assure the profit without losse of time, or lingring by the waie. But to leaue speaking of the Elementarie execution and to return to the pen and the platting of this my writing course vpon this consideration, which caried me thus on after I had conceiued both where the blemishes laie: which disfigured learning, & how to redresse them by waie of aduise to others, but in effect & dede for mine own charge, I cam down to particulars: And began to examin, euen from the verie first, what went before the tungs in their orderlie trade of bringing vp children from there first schooling: which thing alone was my first impression in conceit, ear I fell to further thoughts: and my last resolution to the with more aduice, when I had thought vpon the most. This examining of the hole fore train I took vpon me so much the rather bycause I perceiued a great vntowardnesse in the learning of tungs, thorough som infirmities in the Elementarie grounding, which went before them. As what a toil it is to a grammer maister when the young infant which is brought him to teach, hath no Elementarie principle so grounded in him, as it maie bear a bilding? Wherefor considring the learned tungs do require a foundation, and carefull teachers som help of foretrain, I vndertook to rip vp all those things which concern the Elementarie, a degre in teaching before the grammer train, by mine own trauell to ease a multitude of masters. Which Elementarie degre, bycause it tucheth such learners as ar not entred into latin, & wisheth well to such teachers, as be lightlie vnlearned, but in their own mediocritie: I thought it my best to publish it in that

tung which is common to vs all, both before & after that we learn the latin. Vpon which resolution I began with my first book, which I call Positions in the english tung, & so procede in this next, which I term an Elementarie, as it is in dede, bycause it conteineth al those Elements or principles, which children ar to deal with ear theie passe to grammer, & the learning of tungs, a book deuided into parcels, to lighten the price, tho but one in volum, distinct for execution of seuerall arguments. For these occasions, & to this end I ventured vpon the print to help the course of learning, in this my cuntrie, by helping of the trade which is vsed in teaching & to help the trade of teaching, by beginning at the Elementarie grounds, and to help the Elementarie by vttering it in English.

In which my attempts, these thre questions, I do not saie ar,

Page 235

but I suppose maie, peraduenture be demaunded: first, what those blemishes be, which I haue espied in the main bodie of learning ane argument at this daie so narrowlie sifted by so much varietie, and so great excellencie of learned wits, as euerie kinde of learning, is now thought to haue recouered that worship, which it was in, euen then whensoever it was highest.

Secondlie, why in the trade of teaching I do not content my self, with the president of som other, which in great number haue writen learned treatises to the same end, but toil my self with a priuat trauell, whose euent is vncertain, whereas the writers of this argument be both learned themselues, and therefor to be followed, and their successe known, which maie warrant assurance.

Thirdlie, if it be my best to handle a learned argument in the english tung, why I take so great pains, naie so curious a care in the handling thereof as the weaker sort, whose profit I pretend, naie as oftimes som other also of reasonable studie, can hardlie vnderstand the couching of my sentence, and the depth of my conceit.

While I answer vnto these thy motions, I must praie your pacience, good my masters, bycause the things maie not be slightlie past ouer, and the satisfying of them, maketh waie to that sute, which I haue vnto you.

First for my generall care to the hole course of learning, I haue thus much to saie. The end of euerie particular mans doings, for his own self: & of the hole common weal for the good of vs all, is so like in consideration, and so the same in natur, as the one being sene, the other nedes small seking: Euerie priuat man traueleth in this world to win rest after toil, to haue ease after labor, and not to trauell still as being a thing exceding vncomfortable, if so be it were endlesse. The soldyer warreth in priuat conceit perhaps for ease by welth, which he maie win by spoil: in publik shew he trauelleth for the ease of his cuntrie by waie of defense, and pretending peace. The merchant traffiketh in priuat conceit, to purchas priuat ease by procuring priuat welth: in publik shew he trauelleth for the common ease, to satisfy som wants in necessarie ware for the common nede. Generallie all men of what profession soeuer, as theie seke there own rest by the priuat in their doings, so theie pretend the publik by the generall end, wherein theie all concur. Whereby it appeareth that ease after labor is the common end of both priuat and publik, of both all

(Note: error in page numbering) and som bycause euerie one in the naturall currant of all his doings hath as well a generall respect to the common quiet, which maintaineth his (priuat as a strong bodie doth a febler person) as vnto himself for to work his own rest, which is parcell of the publik, and not to part from it, for fear of further harm. Naie is our hole life here in this miserable world, anie other thing, then a toilsom course, to com to som rest? or is the life after this in gods blessed kingdom anie other thing, then an endlesse rest, after ending trauell to such peple as seke for it by the right means to com by it? And as in that rest the hole assemblie of the chosen faithfull is all at rest, as euerie particular: so in this trauelling course, the generall end of anie hole state is a blessed peace, the great benefit of a mightie protectour, as in the same state the particular end of euerie priuat person is a blessed contentment, the great benefit of a mercifull god. Whereby I take it to be most euident both in Philosophie, whence the first ground is and in Diuinitie whence the second is, that honest contentment and rest, is the priuat mans hauen, as an honorable quiet peace is the publik harbour.

Now as both the priuat and publik end doth pitch in quietnesse after stir, so theie both haue the like means to compas their own quietnesse, which meanes if theie vse right, theie obtain their right end, if theie vse them wrong, as they wring by the waie, so theie work their own worst, by missing of their end. And in good sooth, were he not vnwise, which seing the mark, whereat he is to shoot, will of set purpos, shoot another waie? Who hauing mean to com to heauen, which he dailie wisheth, will hedlong to hell, which he semeth to abhor? The right mean vsed right is the waie to this good, a wrong mean, or a wrong right work the contrarie effect. As to continew in my former particulars, the soldiers mean to com to his end & right quietnesse, is to vse honest wisdom, & pollicie, for the sauing of himself from danger and death, to vse honest and wise menas, such as law of arms doth admit, to better himself in bootie & spoil, with continewall eie to defend for whom he fighteth, to driue to peace and ease, after war and blood. The merchants mean to com to his end and right quietnesse is to vse honest deuises and trades, for enriching himself without infamie to the world, or taint to his conscience: to rest content with so reasonable a gain, which is the hire of his trauell, as his countrie maie allow, and good conscience

not condemn, with continewall eie, neither to afflict the peple, and surcharge the state with the bringing in, of anie nedelesse to much, nor to rob the poor, and to rak the state, with the carrying out of anie nedefull to much. Generallie all mens mean to com to their right and resting end is, to vse that profession and calling, whereof theie haue made choice, after that rule in priuat, which anie honest religious conscience leadeth, and after that direction in publik which in honest plaine truth procureth ech mans right ease, by helping to preserue the generall peace. If these means do not procede thus, neither hath the soldyer but rest in the end, but falls in blood or anguish, neither hath the merchant his end, but dwells in hatred or miserie, neither hath anie profession the hoped end, but such publik blemishes, and such priuat corrosiues, as vniust dealings in euerie kind deserue to receiue, and mete with in the end.

Now as all these particulars by their priuat mismeaning, work their own mischiefe, so by the same means they be mortall enemies to the common peace, which is supported in

dede, by priuat good demeanour. What the particular mean of euerie trade is, to com to the right end, I am not to shew at this time, for them look vnto it, whom it particularlie tucheth. My consideration is generall, & the publik mean is my care, which must be measured by the proper end. The publik end is said to be peace, gods great benefit is his most mercie, and his chiefe, naie his onelie charge in his new and last commandement, to them that loue him. Then those means both first to com by this end, & when it is com by, to maintain it in state, must nedes be such directions, as ar for peace, and the quietnesse of a state, for the keping of concord and agrement, without anie main publik breach, both priuatlie in houses, publiklie in cuntries, & generallie throughout the hole gouernment. These peaceable directions I call, and not I alone, by the single name of generall learning, comprising vnder it all the arts of peace, and the ministerie of tranquillite, a matter of great moment, being the onelie right mean to so blessed a main, as fortunat peace is, imparting the benefit of publik quietnesse, to euerie particular, as a generall fountain seruing euerie mans cestern by priuat quills and pipes, whose bodie if it be blemished it hindreth not a litle, as the infected water of a primitiue fountain, is not holsom where it is vsed, naie as the corrupt blood passing from the liuer poisoneth the hole carcasse. By the benefit of learning euen war

Page 248

it self a professed enemie to learning, bycause it is in fede with peace, is handled verie iustlie, and worketh peace at home by vniting of mindes against a common fo. So much the more deadlie enemies, to all humanitie, naie verie diuells in dede to all common good ar theie to be estemed, which working sedition within the bowells of a state disioint it at home, & make it to to feble, either against outward fo, by waie of resistence, or to recouer it self by reconcilement at home. By this learned mean in ech kinde, all princes gouern all states: the main and generall by considerat & graue counsellours, by wise & faithfull iusticiaries: & the particular branches for relligion & souls by diuines, for diseased bodies, by physicians, for maintenance of right, & voiding of wrong, by lawyers, for euerie particular help, by euerie particular professour, from euerie greatest to euerie meanest thoroughout the hole gouernment. A most blessed mean to a most blessed end, a learned maintenance of an heauenlie happinesse, in ane earthlie state, of an heauenlie constitution. And therefore anie error in this mean is a maim in dede, and deserueth to be thought on, as an hindrer to peace, and a pernicious defeater of the best publik end, beginning perhaps at a small sparkle, but encroching still and gathering strength, by confluence of like infection in som other parts, till at the last, it set all on fire, and brust out in confusion, the more to be feared, bycause it festureth ear it flame, and shroudeth it self vnder shew of peace, and so consumeth without suspition, wheras it might be staid if it professed enemitie, and stood with vs in terms. The misses and blemishes herein, as in all other goods, which profit vs by vsing them, consist either in to much, or in to litle, or in to diuerse, or in to dissensious, if dissension be not the greatest diuersitie, tho for teaching sake theie be serued in terms: Shall I saie in my thinking of this argument for the ascent in learning from the first Elementarie, that methought I found all these four imperfections in the hole bodie of learning somewhere to much, somewhere to litle, somewhere to different, somewhere to dissensious, four great enormities in a peaceable mean, to brede great disease, and defyance to quietnes, first, with in a state in the gouerning dirrection, and then without by euident inflammation, a thing therefore to be thought on, not onelie by particulars in waie of moning, but also by magistrates for mean to amendment.

For to much thus I conceiue, that as in euerie naturall bodie, the number of sinewes veins and arteries, for the quikning and motiue vse thereof is definite and certain: so in a bodie politik, the distriubutiue vse of learning, which I compare to those parts, is euerie where certain. And what soeuer is more then natur requireth in either of them, as in the one it bredes disease, so in the other it doth destruction, by breach of proportion, and so consequentlie of peace. In naturall bodies this to much appeareth, when one or mo parts engrosse them selues to much, & feble the remnant: In a common bodie this to much for learning, is then to be espied, when the priuat professions do smell to much, and so weaken the hole bodie either by multitude of the professors, which bite sore, where manie must be fed, and haue but litle to fede on: or by vnnecessarie professions, which choke vp the better, and fill the world with toies: or by infinitnesse of books, which cloie vp students and weaken with varietie: or by intolerable swelling in the verie handling, which fatteth the carcasse, and febleth the strength of pithie matter. Be not all these surfets at this daie in our state? Be there not enemies to the common end, being grown out of proportion? be theie not worth the weing, & wish theie no redresse? I saie no more, where it is to much euen to saie so much in a sore of to much.

For to litle thus I conceiue. In a naturall bodie there is then to litle, when either som necessarie thing wanteth, or when that which is not wanting is to weak to serue the turn: And be not the same defects diseases in learning, and disquieters to a state? when necessarie professours want, either for number as to few, or for valew, as to feble? when shew is shrined, where stuf should be enstalled? when sound learning is litle sought for, but onelie surface, sufficient to shift with? When som necessarie professions, ar quite contemned, and laid vnder foot, bycause the cursorie student is to passe awaie in post? When want of nedefull books, bycause theie be not to be had proues a forcible let to greater learning: when such as we haue, be as good not had for insufficiencie in handling, and lamenesse to learn by? This corruption in learning anie man maie se, who is desirous to seke both for the maladie and the amendment. A breach of proportion, and therefore of peace to a publik bodie, which ought to be proportionate, a pining euil, which consumeth by staruing.

For diuersitie in matters of learning, thus I think, that as it

self procedeth from diuersities in abilitie, for bringing vp, for wit, for iudgement, for perfection, bycause either all or som of these four be a great deal finer in som then in som: so it worketh verie much harm in the peace of anie state, chefelie where the leaders thereof, tho theie fall not out, and do but vtter thear opinions yet deuide studies according to their fauorites, which consider not so much the weight of the arguments, as the liking of the autors.

If this duiersitie do break out in earnest, as it hath commonlie don in our time, while the verie print it self being the instrument of necessitie, and the deliuerer of learning in the naturall and best vse, becommeth verie often to fre a mean for ambition in brauerie, for malice in enuie, for reuenge in enimitie, for all passions in all purposes, what a sore blow doth the common quiet receiue, whose mean to quiet, is made an instrument to distemper? For will not he fight in his furie, which brauleth in his books? seme not

those mindes armed, naie arm theie not others to, by egging enimitie forward, to an open conflict, which in priuat studies enter combats with papirs? which by to much eagernesse make to much a do, in a stir better quenched to dy, then quikned to liue? which whet their wits before, to be wranglers euer after, and as much as lyeth in them, disturb the common case? nedelesse combats in matters of learning, be those which I mislike, the nedefull maie go on & yet with no more passion, then common ciuilitie will allow, and christian charitie not condemn. To much ouerburdeneth, to litle consumeth, to diuerse distracteth, but to dissensious destroies. Your selues know my learned readers, what a wonderfull stir there is dailie in your schools thorough the dissenting opinions of som inlogik, som in philosophie, som in the mathematiks, Physik is not fre, tho Paracelsus were not fo, to those his humorists. The lawyer generallie is most quiet for contradictorie writing, bycause he gains not by it the thing which he sekes for: contrarie pleading at common bars, is a better pastur for a lean purse then a bissie pen to publish controuersies. The dissension in diuinitie is fierce beyond Gods forbid, & so much the more, bycause it falls out often, that the aduersarie parties entermingle their own passions with the matters, which theie deal in. For as our own arguments of controuersie in cases of relligion do somtimes require a necessarie defense, so theie be oftymes such, as maie be well compounded, if mens affections would abide as much water to coul, as these bring fire, to enflame.

Page 251

But in the mean while how is the common peace disturbed, by the dissensious writhing of a worthie mean, to maintain a wrong, and to becom slaue to som in ordinate passion? I enter not this argument, to stand long about it, but in natur of a passage to let my good reader vnderstand, how much my desire was encreased, to the furtherance of learning, after I had markt these inconueniencies, whereas at the first I ment no more but onelie the help of teaching the learned tungs. The agrement of the learned generallie, is mother to contentment generallie: By carping or contrarying, theie trouble the world, and taint themselues, bearing the name of Christians, which verie title enioyneth a serch to avoyd contention, euen by submission of the wronged: neither chargeth it vs to defend our religion with passionat mindes, but with armor of pacience, and appointment of truth sufficient to confute, euen bycause it is trew, not neding our affections, wherewith it is trubled.

These were the blemishes which I saw by the waie in the bodie of learning, which as I did moue, so I wished the amendment, which amendment resteth vpon two great pillers: The professurs of learning to giue intelligence of the error, and the principall magistrates, naie the verie souerain prince, to cause the redresse in so necessarie a pece, as the course of learning is, being Gods great instrument to work our quietnesse for souls, bodies, goods, and doings.

The prince maie take order to cut of that is to much, to make vp that is to litle, to vnite diuersities, to expell dissensions, whose lawfull autoritie is a great commander, and no where more then in a generall good, where euerie one will follow, bycause euerie one is bettered. If it com not from the prince the more maie continew, the amendment is consumed. Which proueth Platoes sentence, to haue kings filosofers, that is, all magistrates learned, to be maruellous requisite in anie good gouernment. It is a great corrosiue to the hole prouince of learning, which is the regiment of peace, where such as must direct, ar but experienced wise, tho that be verie much, but yet both experience,

and learning together make the better consent. It is an honorable conceit besides the incredible good, for a learned vertewous prince by the assistance of a like counsell, to reduce the professours of learning, by choice in euerie kinde to a certain number, to make choice in points of learning necessarie for the state, to appoint out books for learning, both in multitude not to manie,

Page 252

and in method of the best. The president is princelie, in euerie profession & not onelie now moued. There hath bene stripping heretofore in all these kindes, both by consent of the learned and by commandement from good princes. Our cuntrie is small, the thing the more easie our liuings within compas, the thing the more nedfull: the enormitie great, the lesse able we to beare it: our prince learned, the liker to giue ear: our peple of vnderstanding, the better able to enform her. But neither doth the physician thriue so, by taking vp of contentions, nor the diuine prosper so in a heauen, where all is good, as he doth in earth where, all is euill tho the best in ech kinde do honor them most: And therefor profit wilbe followed, tho it be with confusion, redresse will not stir, bycause it iudgeth the world, to be in som falt, which it is loth to confesse. Howbeit to procure som redresse and help this waie, at the Princes hand, it standeth all them in hand, which make profession of learning, if theie do but consider the reputation of learning in these our daies, whether by insufficient professours, or contemned professions.

In the professours of learning, to whose solliciting this point is recommended, there be two things chefelie required. First that theie studie soundlie themselues vpon stuf worth the studie, in order of right ascent, with mindes giuen to peace. For sound learning will not so soon be shaken at euerie eager point of controuersie, as the fleter will. Orderlie ascent groweth strong verie soon, & a pacifik conceit is a furtherer to that end, which is both priuatlie minded, and publiklie intended. The consent of the learned, and their quiet inclination is a great blessing to anie common weal, but chefelie to ours in this contentious time, where the ouerwhetted mindes work verie small good to som worthie professions. The distraction of mindes, into sects and sorts of philosophie, did a mightie great displeasur to the quietnesse of that people, where the distraction fell as it did our religion more, which spreding in that cuntrie, where those sorts were nurished, was neuer in quiet sence.

The second point required in a learned student is not so much to seke his own auancement, as the things, which he professeth, which if it take place, himself coms forward, bycause he hath the things. If he seke his own auancement, and either forget the thing, if he haue it, or care not for it, if he haue it not, the want of the thing

Page 253

will weaken his credit, tho it encrease hir own, as where the ignorant is blamed, there knowledge is allowed, tho the allower be not learned. He that studieth soundlie recommendeth good letters, by his own example: he that solliciteth other, who haue autoritie to further aduanceth them by aduertisement, he that exerciseth his pen to help the best currant, confirmeth his desire by the doing thereof. In this last kinde mine own labor trauelleth to seke for vniformitie, to strip awaie the nedelesse, to supply som defects, to do mine endeuor to help euerie one in as quiet a course, as I can temper my stile vnto. And tho somtimes I do sprede vpon cause in length of discourse, yet for the

matter it self, which I will commend to the learner, I wilbe short and sound enough, and leaue more to practis, then I will laie in precept. Thus much for the generalitie of learning, and the learned, to whose considerations I commit the solliciting, as to the magistrates the amendment.

The second question, which I said might be demanded of me, why I do not allow som learned president of those writers, which haue delt this waie with great admiration, maie be answered verie soon. I confesse the number of them, which haue writen of the training vp of children, to be so manie in number, as either priuat cuntrie or priuate cause might moue to deal in it. I confesse the excellencie of manie in that kinde, as Bembus, Sturmius, Erasmus, and diuerse other. But we differ in circumstance. A fre citie, a priuat frind, and an hole monarchie, haue diuersities in respect, tho theie agre in som generalls, wherein those writers dissent not from me. Neither do I but follow good writers, fetching my first patern from such writers, as taught all those to write so well, a thing alredie proued in the second chapter of this book. I am seruant to my cuntrie. For hir sake I trauell, hir circumstances I must consider, and whatsoever I shall pen, I will se it executed by the grace of God, mine own self, to persuade other the better by a tried prouf.

The third question for my writing in English, and my so carefull, (I will not saie so curious writing,) concerneth me somewhat, bycause it beareth matter. For som be of opinion, that we should neither write of anie philosophicall argument, nor philosophicalle of anie slight argument in our English tung, bycause the vnlearned vnderstand it not, the learned esteme it not, as a thing of difficultie to the one, and no delite to the other. For both the penning in English generallie,

Page 253

(Note: error in page numbering)and mine own penning in this order, I haue this to saie.

No one tung is more fine then other naturallie, but by industrie of the speaker, which vpon occasion offered by the kinde of gouernment wherein he liueth, endeuoreth himself to garnish it with eloquence, & to enrich it with learning. The vse of such a tung, so eloquent for speche, and so learned for matter, while it kepeth it self within the naturall soil, it both serues the own turn with great admiration, and kindleth in the foren, which com to knowledge of it, a great desire to resemble the like. Hence came it to passe, that the peple of Athens, both bewtified their speche by the vse of their pleading, & enriched their tung with all kindes of knowledge, both bred within Grece, and borrowed from without. Hence came it to passe, that peple of Rome hauing platted their gouernment, much what like the Athenian, for their common pleas, became enamored with their eloquence, whose vse theie stood in nede of, and translated their learning, where with theie were in loue. Howbeit there was nothing somuch learning in the latin tung, while the Romane florished, as at this daie is in it by the industrie of students, thoroughout all Europe, who vse the latin tung, as a common mean, of their generall deliuerie, both in things of their own deuse, and in works translated by them. The Romane autoritie first planted the latin among vs here, by force of their conquest, the vse thereof for matters of learning, doth cause it continew, tho the conquest be expired. And therefor the learned tungs so termd of their store, maie thank their own people, both for their fining at home, and their fauor abrode. Wherevpon it falleth out, that as we ar profited by the mean of those tungs, so we ar to honor them euen for profit sake, and yet not so but that we maie

cherish our own, both in such cases, as the vse thereof is best: and in such places, as it maie be bettered, tho with imparing of them. For did not those tungs vse euen the same means to braue themseues ear theie proued so beawtifull? Did the peple strain curtesie to pen in their naturall, euen these same arguments which theie had from the foren? If theie had don so, we had neuer had their works, whereat we wonder so.

There be two speciall considerations, which kepe the Latin, & other learned tungs, tho chefelie the Latin, in great countenance among vs, the one thereof is the knowledge, which is registred in them, the other is the conference, which the learned of Europe, do

Page 254

comonlie vse by them, both in speaking and writing. Which two considerations being fullie answered, that we seke them from profit & kepe them for that conference, whatsoever else maie be don in our tung, either to serue priuat vses, or the beawtifying of our speche, I do not se, but it maie well be admitted, euen tho in the end it displaced theLatin, as the Latin did others, & furnished it self by theLatin learning. For is it not in dede a meruellous bondage, to becom seruants to one tung for learning sake, the most of our time, with losse of most time, whereas we maie haue the verie same treasur in our own tung, with the gain of most time? our own bearing the ioyfull title of our libertie and fredom, the Latin tung remembring vs, of our thraldom & bondage? I loue Rome, but London better, I fauorItalie, but England more, I honor the Latin, but I worship theEnglish. I wish all were in ours, which theie had from others, neither offer I them wrong, which did the like to others, and by their own president do let vs vnderstand, how boldlie we maie ventur, notwithstanding the opinion of som such of our peple, as desire rather to please themselues with a foren tung, wherewith theie ar acquainted, then to profit their cuntrie, in hir naturall language, where their acquaintance should be. It is no obiection to saie, well ye rob those tungs of their honor, which haue honored you? or which if theie had not bene to make you learned, you had not bene to strip them of from learning? For I honor them still, & that so much as who so doth most, euen in wishing mine own tung partaker of their honor. For if I had them not in great admiration, bycause I know their valew, I wold not think it to be anie honor for my cuntrie tung to resemble their grace. I confesse their furnitur and wish it were in ours, which was taken from other, to furnish out them. For the tungs which we studie, were not the first getters, tho by learned trauell the proue good keepers, and yet readie to return and discharge their trust, when it shalbe demanded in such a sort, as it was committed for term of years, and not for inheritance. And therefor no disgrace where theie did receiue with condition to deliuer, if theie do deliuer, when theie ar desired. But a dishonor to that tung, which hath a deliuerie both deuised and tendered, and will not receiue it. From which dishonor I wold English were fre, and that learning receiued, which is redie to be deliuered. I confesse their good fortun, which had so great a forestart, before other tungs as theie be most

Page 255

welcom, wheresoeuer theie set foot, & allwaie in wonder aboue anie other for their rare worthinesse: which haue all mens opinions concerning other speches, in such a captiuat preiudice of their own excellencie, as none is thought anie, but when it is like to them, and yet the most like to be maruellouslie behind.

The diligent labor of learned cuntrimen did so enrich these tungs, and not the tungs them selues, tho theie proued verie pliable, as our tung will proue, I dare assure it of knowledge, if our learned cuntriemen will put to their labor. And why not I praie you, as well in English, as either inLatin or anie tung else?

Will ye saie it is nedelesse? sure that will not hold. If losse of time while ye be pilgrims to learning by lingring about tungs, be my argument of nede: if lak of sound skill, while the tung distracteth sense, more then half to it self, and that most of all in a simple student or a sillie wit, be no argument of nede, then saie you somewhat, which pretend no nede. But bycause we neded not, to lease anie time onelesse we lifted, if we had such a vantage, in the course of studie, as we now lease, while we trauell in tungs: and bycause our vnderstanding also, were most full in our naturall speche, tho we know the foren excedinglie well, methink necessitie it self doth call for English, where by all that gaitie maie be had at home, which makes vs gase so much at the fine stranger.

But ye will saie it is vncouth. In dede being vnused. And so was it inLatin, and so is it in ech language, & Tullie himself theRomane paragon, while he was aliue, & our best patern now, tho he be dead, had verie much ado, and verie great wrastling against such wranglers, and their nice lothing of their naturall speche, ear he wan that opinion, which either we our selues haue now of him, or the best of his frinds did them conceiue by him. Is not euerie his preface before all his filosofie still thwakt full of such conflicts, had against those cauillers? ourEnglish wits be verie wel able, thanks be to God, if their wils were as good, to make those vncouth & vnknown learnings verie familiar to our peple, euen in our own tung, & that both by president & protection of those same writers, whom we esteme so much of, who doing that for others, which I do wish for ours, in the like case must nedes allow of vs, onelesse theie wil auouch that which theie cannot auow, that the praise of that labor to conueie cunning from a foren tung into a mans own, did dy with them, not to reuiue in vs.

Page 256

But whatsoever theie saie, or whatsoever theie can saie to continew their own credit, our cuntriemen maie not think, but that it is our praise to com by that thorough purchace, and planting in our tung, which theie were so desirous to place in theirs, and ar now so loth to forgo again, as the farest flour of their hole garland, which wold wither soon, or else decaie quite, if their great cunning, were not cause of their continewance: and if our people also, were not more willing to wonder at their workmanship, then to work their own tung, to be worth the like wonder. Our English is our own, ourSparta must be spunged, by the inhabitants that haue it, as well as those tungs were by the industrie of their people, which be braued with the most, and brag as the best.

But it maie be replyed again, that our English tung doth nede no such proining, it is of small reach, it stretcheth no further then this Iland of ours, naie not there ouer all. What tho? Yet it raigneth there, and it serues vs there, and it wold be clean brusht for the wearing there. Tho it go not beyond sea, it will serue on this side. And be not our English folks finish, as well as the foren I praie you? And why not our tung for spaking, & our pen for writing, as well as our bodies for apparell, or our tastes for diet? But our state is no Empire to hope to elarge it by commanding ouer cuntries. What tho? tho it be neither large in possession, nor in present hope of great encrease, yet where it rules,

it can make good lawes, and as fit for our state, as the biggest can for theirs, and oftimes better to, bycause of confusion in greatest governments, as most vnwildnesse in grossest bodies.

But we haue no rare cunning proper to our soil to cause forenners studie it, as a treasur of such store. What tho? yet ar we not ignorant by the mean thereof to turn to our vse all the great treasur, of either foren soil, or foren language. And why maie not the English wits, if they will bend their wills, either for matter or for method in their own tung be in time as well sought to, by foren students for increase of their knowledge, as our soil is sought to at this same time, by foren merchants, for encrease of their welth? As the soil is fertile, bycause it is applyed, so the wits be not barren if theie list to brede.

But tho all this be trew, yet we ar in dispare, euer to se ours so fined, as those tungs were, where publik orations were in ordinarie trade, and the verie tung alone made a chariot to honor. Our state

Page 257

is a Moarchie, which mastereth language, & teacheth it to please: our religion is Christian, which half repines at eloquence, and liketh rather the naked truth, then the neated term. What tho? Tho no English man for want of that exercise, which the Roman had, & the Athenian vsed in their spacious and great courts, do proue aTullie or like to Demosthenes, yet for sooth he maie proue verie comparable to them in his own common weal and the eloquence there. And why not in dede comparable vnto them in all points thorough out for his naturall tung? Our brains can bring furth, our conceits will bear life: our tungs be not tyed, and our labor is our own. And eloquence it self is neither limited to language, nor restrained to soil, whose measur the hole world is, whose iudge the wise ear is, not in greatnesse of state, but in sharpnesse of peple. And tho foren excellencie were half in dispare, must our own best be therefor vnbeautified? It should not sure, it should pearch to the height, if I could help it. We maie aspire to a pitch, tho we passe no further. The qualitie of our monarchie wil admit trew speaking, wil allow trew writing, in both with the brauest, so that it do please, and be worthie praise, so that it preach peace, and preserue the state. Our religion condemns not anie ornament of tung, which doth serue the truth, and presumeth not aboue. Naie is not eloquence, which commonlie is caried from weight of matter, to folie in words, the great blessing of god, and the trumpet of his honor, as Chrysostom calleth S. Paule, if it be religiouslie bent? Theie that haue red the old church storie, do find that eloquence in the primitiue church, ouerthrew great forces, bent against our faith, & enflamed numbers to embrace the same, when strength from the truth, ioyned with force in the word. Seke it to serue God, shun it to serue thy self, but where it serues thine own turn, with warrant from him.

But will ye thus break of the common conference with the learned foren, by banishing the Latin, and setting ouer her learning to your own tung. The conference will not cease, while the peple haue cause to enterchange dealings, & without the Latin, it maie well be continewed: as in som cuntries the learnedder sort, & som near cosens to the latin it self do already wean their pens and tungs from the vse of Latin, both in writen discourse, & spoken disputation, into their own naturall, and yet no dry nurse, being so well appointed by the milch nurses help. The question is not to disgrace the Latin, but to grace

our own. And why more a stranger in honor with vs, then our own peple, all circumstances serued? And tho no stranger, nor foren nation, bycause of the bounder & shortnesse of our language, wold deal so with vs, as to transport from vs as we do from other, bycause we deuise no new, tho we denison the old, yet we our selues gain verie much thereby, in the course of studie, to be set at the first in the priuie chamber or closet of knowledge, by the mere frindship of our cuntrie tung: as Iustinian the Emperour saith to the students in law, when he made his institutions to be of imperial force, that theie were most happie for hauing such a foredeal, as at the verie first to hear the Emperours voice, which those of elder time, did not attain vnto so soon, by the full term least of four hole years. And doth not our languaging hold vs bak four years, & that full think you? If it hindered vs no more, tho it help vs verie much, the losse were the lesse. For the time it is most certain, that we ar hindered by tungs, tho we must harken vnto them, till we haue help at home. And that our best vnderstanding is in our naturall tung, if we minde & mark it, who can deny, which is able to se, that all our foren learning is applyed vnto vse thorough the mean of our own & without the application to particular vse, wherfor serues learning.

But it is pitie to deface such honorable antiquitie. No pitie forsooth to honor our own, doing no worse to them, then theie did to vs, by either spoiling our cuntrie, as all histories witnesse, or defacing our learning if the Celtopadie saie trew. O spare Babilon it is a fair town, saue Dianæs chirch, it is a fair temple, worship foren speche, for that ye maie take from it. Then be bond still to Babilon, then bepaganes still with Ephesus: then be still borrowers of the boroweres themselues. If this opinion had bene allwaie maintained, we had allwaie worn old Adams pelts, we must still haue eaten, the poets akecorns, & neuer haue sought corn, we must cleue to the eldest and not to the best.

But why not all in English, a tung of it self both depe in conceit, & frank in deliuerie? I do not think that anie language, be it whatsoever, is better able to vtter all arguments, either with more pith, or greater planesse, then our English tung is, if the English vtterer be as skilfull in the matter, which he is to vtter: as the foren vtterer is. Which methink I durst proue in anie most strange argument, euen mine own self, tho no great clark, but a great welwiller to my naturall cuntrie. And tho we vse & must vse manie foren terms, when we deal with such arguments, we do not anie more then the brauest tungs do

& euen verie those, which crake of their cunning. The necessitie is one betwene cuntrie & cuntrie, for communicating of words, for vttering of strange matter, & the rules be limited how to square them to the vse of those which will borow them. It is our accident which restrains our tung, & not the tung it self, which will strain with the strongest, & stretch to the furthest, for either gouernment if we were conquerers, or for cunning, if we were treasurers, not anie whit behind either the subtile Greke for couching close, or the statelie Latin for spreding fair. Our tung is capable, if our peple wold be painfull. The verie Grekish soil, as it is noted by som, did fine Philelphus beyond all account, being an Italian born. The same Italie saith Erasmus, wold haue don the like in our Sr. Thomas More, if he had bene trained there. and maie not labor & employment, work as great wonders in the English wits at home, as the air can do abrode? Is the alteration of

soil, the best mean of growing, & onelie the best? Naie sure, wits be sharp enough euerie where, tho where the trading is lesse, & the air more grosse, the labor must be greater, to supply that with pains, which is wanting in natur. Which when ye haue don, then maie you be bold to take that two worded & thriseworthie question, Quid non? to be your posie. but grant it were an heresie, seing our training vp is in the foren tungs, euen to wish all in English. Certainlie it is no falt to handle that in English, which is proper to England tho the same argument well handled in Latin were like to please Latinists pleasur, which is not for studies to plaie with, but for students to practis, & there the better where euerie once can iudge: the principal benefit of our English penning. Besides all this to confirm a trew ground with a triall as trew, how manie sklender things, as oftimes vttered in the Latin tung, & other foren speches, which vnder the bare vail of a strange couert do seme to be somewhat for to countenance studie, which if theie were Englished, & the mask puld of, that euerie man might se them, wold seme verie miserable, & make a storie shew of simple substance, & be soon disclamed in of the parties themselues, with som thought at the least, of the old sauing. Had I wist, I wold not. and were it not then better to gain iudgement thoroughout in our ownenglish, then either to lease it, or to lame in the foren Latin, or anie tung else? To be led on a long time with the opinion of somthing which in the end will proue plane nothing, or but a simple somthing? These and such considerations concerning the foren & our English tung make me thank the foren for my furtherance in

Page 260

points, but withall to think how to further my naturall. And therefor when occasion doth offer, as in these Elementarie points, I am verie well content to deal in English, not renouncing either Latin or other learned tung, when my ascent in writing shall require their vse.

Now as this penning in English maie seme not impertinent to the vse of my cuntrie, vpon these and such grounds, so my to carefull penning maie perhaps offend som, as seming to obscure, and hindring my pretence by either writing to hard matters, for the ignorant to perceiue, or in to close a stile for mean heads to enter, or into rare terms, for plane folks to reach at. All which difficulties be verie great foes to the common mans perceiuing, who canst vnderstand but where he hath bene traned, and no good frinds to my purpos, who pretend that I write to profit the most, which is that of the vntraned and vnskilfull multitude. But tho these obiections make a verie probable shew, yet theie must giue me leaue to plead mine own cause, for both matter, maner, and term, bycause the thre difficulties be grounded vpon these three, and yet in all these, the answer is half made, bycause I mean my cuntrie tung well, and therefor tho I did try som conclusions, to work that in the hardest, which is easie in the softest, euen som insufficiencies might seme pardonable, for that all which I do, concerneth my cuntrie youth and tung, it entertaineth hir profit, and enuieth not hir pleasur, and desireth to se hir enriched so in euerie kinde of argument, and honored so with euerie ornament of eloquence, as she maie vy with the foren, if I maie work it with wishing.

But first to examin that of hardnesse in matter, which the reader is said somewhat hardlie to vnderstand, and so after to the other, for the maner and word. Wherein I praie you doth that hardnesse consist, which is fathered vpon matter? Or rather doth not all hardnesse procede from the person, and none from the thing, not onelie in this case, but eueriewhere else? If that person which vndertaketh to teach, do not know the matter well, which he is to teach, to laie it so open, as it maie well be vnderstood, seing

the best and first mean to plane opening, is perfit vnderstanding, is the thing therefor hard, which is not thoroughlie had? Or if that person, which should vnderstand, either do not in dede thorough mere ignorance, or cannot in dede through small knowledge, or will not of a will thorough som corrupt affection, is the thing therefor hard, which is so

Page 261

strangelie crost by infirmitie in the partie? Sure there is not. Sure there is no hardnesse in anie thing at all, which is to be deliuered by a learned pen, be it neuer so strange from the common vse, howsoeuer it be vnrightlie charged, to sheild negligence, if the partie deliuerer do know it sufficientlie, & the partie receiuer be willing, & not weiward. For what be those things, which we handle in learning? Ar theie not of our own choice? Ar theie not our own inuentions? Ar theie not the supplies of our own nede? And was not the first inuentour, verie well able to open the thing, which he did inuent, before he did persuade it? Or did those men, which admitted the thing being inuented, make choice thereof before theie were instructed, wherefor it wold serue? Or could blunt ignorance haue won such a credit in a doutfull case, tho it pretended profit, to haue bene beleued, before it had perswaded by plane euidence? To haue the thing proued, ear it were perceiued, that it wold be profitable, not onelie for the present, but in time to com also, and that in euerie mans eie, which had anie foresight? If the first could do so both in finding and perswading, both in first admitting, and still continewing, his follower must do so, or be in falt himself, being not well appointed for sufficient deliuerie. If the partie which readeth do not conceiue the thing well, bycause he is ignorant, he is to be pardoned, the disease proceding from more infirmitie: But if he do not, bycause he will not, hauing abilitie to do, tho not with the most, he is punished enough by being peuish ignorant: if he can do with the best, & will deal with the worst, blinded vnderstanding is the greatest darknesse, & punisheth the ill humor with deprauing of reason, which should iudge right. If the partie deliuerer be himself weak, where mine own part coms in, being a deliuerer my self, he is either vnaduised, if he write ear that he know, or not well aduised if he mend not, where he misseth so he know wherein, and can tell how. Yet the readers curtesie is som couert against error, for him that writeth, as his pardon is protection for him, that readeth, if simple ignorance be their onelie falt, without further want or defect in good will. It fareth oftentimes with readers in the iudging of books, as it doth with beholders in iudging of fauor, as it doth with tasters in iudging of relice. In the matter of fauor where louing is, all things be amiable, where lothing is, there nothing is liked, no not beawtie it self. But where affection is

Page 262

voided and reason in place, being able to iudge, there beawtie is beawtie, and deformitie is ill fauored, and euerie thing so weightied, as it is worth in dede. The like varietie is in matters of diet, a sikkish humor can relice nothing well, an ouergiuen delite likes nothing at all, but his own choice: and healthfull humor, and a right taste neither ouerlothes with siknesse, nor ouerloues with fantisie, but measureth what he tasteth with a right sense. And therefor in iudgement of fauor the corrupt opinion must be freid from passion: in discerning of iuyces the corruption of taste must be cleared from distemper: & in matters of reason right information must be mean to right iudgement, or else that passion is to imperious, whom information cannot rule. Howbeit

I fear not anie so strong a passion in anie my reader, and therefor I will on with my argument of hardnesse.

Admit this diuision to be trew, that the hardnesse about matter either riseth of the thing it self, or of the handling. Is the thing hard saie you? Then is it such as is strange to the reader, either for difference of trade betwene the readers profession and the thing which he readeth, or for want of full studie, which marreth that in handling, that was neuer so studied, as it could be well handled. For the first, what affinitie is there in respect of their profession, betwene a simple plowman, a warie merchant, and a subtile lawyer? betwene manuarie trades, and metaphysicall discourses, either for the mathematiks, for physik, or for diuinitie? Again can anie thing at all be easie euen to students, who professe allyance, with the thing which theie studie, as the other do not, whose trades be mere fraud, if theie haue not trauelled sufficientlie therein? I nede saie no more but onelie this, that where there is no acquaintance in profession, there is no ease to help vnderstanding, where no familiaritie, there no facilitie where no conference, there no knowledge. If the man delue the earth, & the matter dwell in heauen, there is no mean to vnite, where the distance is so great without compatibilitie. And whereas the vnderstanding in affinitie of trade is clear insufficient, there is far more hardnesse then in difference of profession, bycause vain persuasion in such imperfitnesse brings much more error, then weak knowledge can work vnderstanding. In the ignorant vnacquainted there maie som good folow, if he begin to like, but the lukewarm learned doth mar his own waie by preiudicat opinion. But all this while, if there be anie difficultie about the matter, the mean is cause of hardnesse, which is in the man, and not

Page 263

the propertie, which is in the matter, and maie easilie be had, if it be carefullie sought. I am quik in teaching, and so hard to vnderstand, but to whom and why? To him forsooth that is not acquainted with such a currant, neither yet familiar to the matter so coursed. Well then, if want of acquaintance be the cause of difficultie, and supposed hardnesse, acquaintance once made and frindlie continewed will remedie that complaint, if the matter seme worthie the mans acquaintance in his naturall tung, for that is a question in a conceit blinded with the foren fauor, or if the partie be desirous to be rid of such a gest, as ignorance is, for that is another question, in a vain opinion ouerweining it self. For ane hole book being writen in English, and so manie Englishmen being so well able to satisfy euen at full the most ignorant reader in anie case of a book in that tung, it were to great discourtesie, not to lighten a mans labor with a short question, and as long an answer, but to pretend difficultie as a shadow not to seke, where the matter it self being no pleasant tale, nor anie amorous deuise, but an earnest argument concerning sober & aduised learning, not acquainted with all readers, nor yet with all writers, doth protest no ease before it be sought, and deseruing to be sought, either for knowledge sake to instruct our selues, or for cuntries sake to enlarge hir speche, if it be not sought at all, and thereby not found, it doth bewraie an vnnaturall idlenesse, which desireth rather to find falt then ease. For what reason is it for one to labor to help all & none to list to help that one? naie for anie to list not to help himself from the danger & bondage of blind ignorance? If the book were all Latin, & no one word of the readers acquaintance, then the thing were desperate for a mere Englishman to compas. Where as now anie man maie do it with verie small enquire of his skilfull neighbour. Wherefor if anie thing seme hard to such an ignorant, as desireth to know, & doth not know

thorough the argument it self, being mere strang to his kinde of life he must handle the thing often, and so make it soft, where it semeth to be hard: and in questions of dowl confer with those, which ar cunning allredie. He must take acquaintance & make the thing familiar if it seme to be strange. For all strange things seme great nouelties, & hard of entertainment at their first arriuall, till theie be acquainted: but after acquaintance theie be verie familiar, and easie to entreat. And words likewise, which either conueie strange matters, or be strangers themselues, either in name or in vse, be no wilde beasts,

Page 264

tho theie be vnwont, neither is a Tiger to proue vntractable. Familiaritie & acquaintance will cause facilitie, both in matter and in words.

If the handling do seme to make the hardnesse, & that doth procede from him which deliuereth & penneth the argument, not onelie by opinion of the mistaking reader, but in verie plane truth also & the soundest iudgmenets in that, whereof theie iudge, he is worthie to be blamed, which seketh to deliuer withowt sufficient studie: as again if it be not in him for insufficient handling, but in the corrupt reader for the plane misconstrewing, it deserueth small praise in him, that misconstreweth without either regard to curtesie, or reuerence to truth, or his own credit, if it proue contrarie, the partie misconstrewed being verie well able to be his own orator.

Concerning the maner, which I vse in writing, bycause the maner and the handling be so near cosens, as theie both be the pencills to deliuerie, if there be anie falt for hardnesse therein, that also procedeth of choice, being carefull to shew from whence I com, that is from the students forge, who being still acquainted with strong stele, and pithie stuf in reading of god writers, cannot but resemble that metle in my stile. In pening to proue close and allwaie with cause, and to cause that, which followeth to be sutable to that, which went before, to seke more for sinewes and sound strength, then for waste flesh, is semelie for a student, and chefelie there, where he penneth for perpetuitie, where the reader maie at leasur, either look vpon the book or laie it down by him, neither is so straited, as to read all at once, or to forgo the book: or to hear all at once, or to hear it no more, which is commonlie so in things but once handled in speche, & in books that be vnwilling to bewraie their writer. Such discourses as be altogether popular, or vpon present dispatch, & soon after to dy, maie well abide slight, bycause their life is short. And where theie ar to passe streight waie from the pen to present vse, and make no longer tariance then for such and such a feat, or when thei salute but the ear, and so to execution, without further delaie, then the more plane at sodain, the more plausible in dede, and therefor in their kinde verie excellent perfit. Bycause the matters being such as serue to that end, the vtterance must be such as maie work to that end, without anie thing to muse on, where there is no time to muse in. But where musing must be, & the matter is no currier to passe awaie

Page 265

in poste, another currant must be kept, & yet the maner of deliuerie must not be thought hard, nor be compared with the other, which is of anie other kinde, considering it teacheth, & with such planenesse, as the subiect doth permit. Doth anie man of iudgement in learning, & the Latin tung, think that Tullies orations & his discourses in filosofie, were of like known, or of like planesse to the peple of Rome, tho either in

their kinde, were allwaie like plane, as theie be to vs, which, know the Latin tung better then our own, bycause we pore vpon it, and neuer mark our own? no sure. To them theie were not, as it doth appear by verie manie places in Tullie himself, where he noteth the difference, & confesseth himself that the newnesse of those arguments, which he transported from Greke, were cause of som darknesse to his common reader, and of som contempt to them, that were cunning, bycause of the Greke which theie fantsied more. Yet neither ignorance in the common reader, nor contempt in the learned could discourage his pen from the benefit of his tung, by translating their learning, which the other wished still to continew in Greke, he was desirous to conueie it to Rome, & passed thorough with all, & gaue time the turn, which in time turned to him, & gaue him that credit which he still enioyeth vntill this daie. And that this was not onelie for the matter, whiche he wrote of, but also for the maner, which he vsed in writing, naie euen for the words, which the common man knew not, being artificiall and strange, he himself witnesseth.

I could write of these things, (meaning the arguments of filosofie) saith he like to Amasanius, naming som obscure apophthegmatarie discourser, but then not like my self, and as plane as he, but not to please my self, nor to satisfie the argument, as I should handle it. I must define, deuide, distinguish, vse Art, vse terms of Art, vse iudgement. I must as well mark from whom I fet my transported learning, that theie maie saie theie ment so, as for whom I set it, that theie maie saie theie vnderstand it. Whereof he doth not anie, and is there for thought plane, and soon sene of them, which se nothing far. For if plane humors must still be pleased, and be delt withall, so daintilie, as theie be put to no pains, to learn and enquire, where theie find difficultie, thorough their own not knowing. If theie must be made a lure for learning to discend to, in euerie kinde, and rather to degenerate hir self, then to desire them, to learn to look vp, what state standeth skill in? He that made the earth made hills and dales, made

Page 266

heights and planes, made smouthes and roughs, and yet euerie one good in their seuerall kinde. Planenesse is good for a pleasant course, and a popular stile in ordinarie argument, where no Art nedeth, bycause the reader knowes none, neither the matter is such, but it maie be so vttered, as being then in hir best colors, when she is drest for the common. Likewise this pretended hardnesse, tho it be proper to the matter, and the man which writeth without hardnesse in dede, hath hir peculiar good, to whet a wit withall, and to print depe euen bycause it semes dark, and contains a matter, which must be thrise lookt on, ear it be once gotten. Trauell is the coin, which is currant in heauen, for which and by which almightie God doth sell his best wares, tho of his great goodness, he do sometime more for som kinde of wits, in quiknesse and cunning, euen without great labor, tho not without anie, then anie labor can work in som other, to giue vs to wit, that his mercie is the mistresse, when our labor learns best. But in our ordinarie, if carpetting be knighting, where is necessarie defence? If easie vnderstanding be the rediest learning, then wake not my Ladie, she learns as she lies. If all things be hard, which euerie one thinks hard, where is the prerogatiue and benefit of studie? What helps it vs to studie not. I will not alledge, that the old learned men vsed darknesse in deliuerie in matters of relligion to win reuerence to the argument, as of another world, & not of ordinarie speche neither that the old wisdom, was expressed by ridles, prouerbs, fables, oracles, and oraclelike verses, to draw on studie, and set that sure in memorie, which was soundlie studie for, ear it was so vttered. Be anie of

our best and eldest writers, which we studie at this daie, & haue ben thought the best, eche in their kinde, euer since theie wrote first, vnderstood at once reading, and at the verie first, tho he that studieth them do know their tung as well, as we think we know English, naie and better to, bycause it is more labored? or is their manner of penning to be disallowed at dark, bycause the ignorant reader, or the nice student maie not streight waie rush into it. That theie fell into that short & close kinde of writing, euen for verie pith to saie much, where theie speak least, the commenting of them declareth, which openeth that with great length, which theie set down in som short sentence, naie in som short cut of no verie long sentence. Be not all the chefe paragons & principall leaders in euerie profession of

Page 267

this same sort, vnpearceable for the common, tho in their common tung, but reserued to learning, as to store them that will studie?

But maie not this dark falt, be in him that finds it, & not in the matter which is plane of it self, and is plainlie vttered, tho it be not so to him? Our daintinesse deceiues vs, our want of good will blinds vs, naie our want of skill is the verie witch, which bereueth vs of sense, tho we pretend cunning & countenance for learning. For euerie one that bids a book good morrow, is not therefor a scholler, nor a sufficient iudge of the book arguments. What if he haue studied verie well, but neither much nor long? nor once medled or not soundlie medled, with the argument whereof he wilbe iudge? What if desire of preferment haue cut of his studie in the midst of his hope, & greatest towardnesse? Naie what if what not, where the means be so manie to work infirmitie? not withstanding either countinace in the partie, or opinion in the peple, do muster verie fare, for som shew of learning? Euerie man maie iudge well of euerie thing, which he hath studied well, & practised full, (if the studie require practis), with all the circumstances that belong thereto. Pretie skill som one waie, and in som one thing, will somtimes glance at further matter, and shew som smak of further cunning, but no more then a smak, no further then a glance. And therefor in my iudging of another mans writing, so much of my iudgement is trew, as I am able to proue soundlie, if I were sadlie apposed by those, that can iudge: and not so much as I maie carie vncontrolled, either by pleasing my self, or som as ignorant as my self. Apelles could allow the coblers opinion, where his clouting was his cunning, but not an inch further. For my maner of writing, if I misse in choice, I misse with warrant still, rather minding the matter with substance, then the person with surface. For howsoeuer it be in speche, in that kinde of penning, which wilbe like to speche plane for plane argument, where performance must be present, & deliuerie without delaie, certainlie where the matter must bide the tuch, and be tryed by the hammer of a learned resolution there wold be precisenesse, there wold be ordinat method, and deliuerie well coucht, euerie word bearing weight, & euerie sentence being well, & euen that will well weighed, where both time doth lend weing, and the matter deserues weing. Which kinde of writing tho it want estimation in som one age, by sleightnesse of the time, yet maie win it in another, when weight shalbe in price, as som hundreth years be writen

Page 268

both to shrine saints and to autorise books.

For the generall penning in the English tung, I must nedes saie this much, that in som points of handling by the tung, there is none more excellent then ours is. As in the teaching kinde no work memorie with delite, like the old leonine verses, which run in rime, it doth admit such daliance, with the letter, as I know not anie. And in that kinde, where remembrance is the end, it is without blame, tho otherwise not, if it com in to often, and bewraie affectation not sound but followed. In the staie of speche, & strong ending, it is verie forcible and stout, bycause of the monosyllab, which is the chefe ground & ordinarie pitch of both our pen & tung. For fine translating in pithie terms, either pere to, or passing the foren quiknesse, I find it wonderfull pliable, and redie to discharge a quik conceit, in verie few words. For close deliuerie of much matter in not manie words generallie, it will do as much in the primitiue vtterance, as in anie translation. Which close deliuerie in few words maie seme hard somtimes, but onelie there, where ignorance is harbored, or idlenesse is the idoll, which will not be entreated to crak the nut, tho he couet the kernell. I nede no example in anie of these, whereof mine own penning, is a generall patern. Neither shall anie man iudge so well of these points in our tung, as those shall, which haue matter flowing vpon their pen, that wilbe so vttered, or will vtterlie refuse him, which refuseth that vtterance. For as in other tungs there is a certain propertie in their own dialect, so is there in ours, for our deliuerie, both as pretie and as pithie, as anie is in theirs.

In the force of words, which was the third note and pretence of obscuritie, there ar to be considered. Commonesse for euerie man, beawtie for the learned, brauerie to rauish, borowing to enlarge our naturall speche, & rediest deliuerie. And therefor if anie reader find falt with anie word, which is not sutable to his ear, bycause it is not he, for whom that word serues, let him mark his own, which he knoweth, and make much of the other, which is worthie his knowing. Know you not som words? why? no maruell. It is a metaphor, a learned translation, remoued from where it is proper, into som such place where it is more properlie vsed, and most significant to, if it be wel vnderstood: take pains to know it, you haue of whom to learn. It is not commonlie so vsed, as I do vse it, but I trust not abused, naie peraduentur in a more statelie calling, then euer you herd it. Then mark

Page 269

that the place doth honor the parson, and think well of good words, which tho you handle but with ordinarie lips, & those somtimes foul yet in a fairer mouth, or vnder a finer pen theie maie com to honor. Is it a stranger? but no Turk, & tho it were an enemies word, yet good is worth the getting, tho it be from your fo, as well by speche of writers, as by spoill of soldiers. And when the foren word hath yeilded it self, & is receiued into fauor, it is no more foren, tho of foren race, the propertie being altered. But he nede not lak words, that will speak of words. Howbeit in this place, there nedeth not anie further speaking of them, neither which be common, neither which be bewtifull, nor which be braue, nor which be borrowed, nor that for anie ornament therein we giue no place to anie other tung.

For mine own words and the terms, that I vse, theie be generallie English. And if anie be either an incorporate stranger, or otherwise translated, or quite coind a new, I haue shaped it as fit for the place, where I vse it, as my cunning will giue me. And to be bold that waie for either enfranchising the foren, or translating our own, without to manifest insolence, & to wanton affectation, or else to inuent new vpon euident note, which will

bear witness, that it fitteth well, where it is to be used, the word following smoothlie, & the circumstance about bewraing, what it meneth, till oft vsing do make it well known, we ar sufficientlie warranted both by president & precept of them, that can iudge best. Wherefor to saie that in plane terms, which I mean as planelie, he that is soundlie learned, will streight waie found a scholer: he that is well acquainted with a strong pen, whether in autors or in vse, will soon sift a close stile; he that hath skill in language, whether learned & old, or liked and new, will not wonder at words which he knoweth whence theie ar, neither yet maruell at a conceit quiklie deliuered, the like whereof he meteth oft abroad. And therefor such skilfull men, as I fear not their iudgement, bycause cunning is curteous, so I praie their frindship, bycause their countenance is credit. For those that want of this, and cannot iudge right, tho theie be sharp censors, and commonlie vttering their talking talent, I must craue their pardon, if I passe not for their censuring, which I take for no iudgement. And yet I am content to bear with such fellowes, and pardon them their errors in my behalf, so theie that can iudge will pardon me mine in their curtesie. Those that neither can iudge right for want of cunning, nor maie seme to iudge wrong, for bewraing their

Page 270

own weaknesse, if theie desire to learn in anie case of dout, theie haue the learned to counsell, as the smatterer to corrupt. If theie like and allow, the profit is theirs, but if theie do not, theie fraie me not from writing, wherein I hope at length either to win their fauor, by deseruing well, or at least their silence, by cumbring them to much, tho I win not their fauor. Here to conclude in generall for the maner of writing & words in our English tung, this is my opinion, that as for choice of argument to proue with, som verie near to the substance it self of that, which is in question, som further of, tho of probable seruice, there is regard to be had by him that proueth, & if he do his dewtie, the thing is discharged, howsoeuer it be charged: so in the handling & maner thereof, the like respect being had for both perspicuitie & propertie to the thing, tho som one point seme strange, to the man that will iudge, the deliuerer is discharged. For either inuention of matter or elocution in words, the learned knew well, in what writers theie ly: and those that be vnlearned must learn to think of them, before theie think to iudge, least by missing the leuell, which the writer vseth, theie misse of that right, whereby theie should iudge. For the matter it self, which shalbe the subiect of anie learned method, as I haue said allredie, acquaintance will make it easie, tho it seme to be hard, as the maner also, tho it seme to be strange, if the thing it self, maie deserue acquaintance, which wil not appear before acquaintance. And a litle hardnesse yea in the most obscure, & most philosophicall conclusions, maie neuer seme tedious to a conquering mind, such as he must haue, which either sekes himself, or is desirous to se his cuntrie tung enlarged, & the same made the instrument of all his knowledge, as it is of his nedes. But I haue bene to tedious, my good cuntrimen & curteous readers, & yet not so, where no hast is enioyned, but to read at leasur, & not all at once: now am I to moue my request vnto you, which I mentioned at the first, or your frindlie construction & cuntrimanlike fauor. The reuerence to learning, which allureth the good student to embrace hir in his youth, & auanceth him to honor, by hir presence in his age, will entreat the learned in generall for me, for endeuoring my self to recouer hir right, by whose onelie autoritie themselues be of account. The samenesse in profession will work me more fauour among my fellow teachers, then found emulation can work me discountenance: the fauorable side discouering good natur, and learning in dede: the peuish detracting, a beggerlie spite, & som want of

skill. The consideration of mine own present profession & this last conceiued hope of the learned teachers doth put me in minde, to aduertis them in generall, of one special point, which in dewtie must moue them no lesse then me, to the carefull thought of redresse in our schools, which maie abide the amendment. I pretend not here relligion, which chargeth in conscience, neither yet priuat maintenance, which enforceth trauell, but onelie the munificence and that extraordinarie of our princes and parlements, towards our hole order in our cuntries behalf: who partlie by suffring vs to enioy old immunities, partlie by graunting vs diuerse other exemptions from personall seruices & ordinarie paiments, wherewith our fellow subiects ar commonlie charged, both encourage vs to labor, & binde vs to require them. For the continuance whereof, & the assured enioying, all the teachers in England haue great cause to honor the right honorable Sr. Walter Mildmaie knight chancellor of hir maiesties court of exchequor & one of hir maiesties most honorable priuie counsell. The right honorable Sr. Roger Manwod knight Lord chefe baron of hir maiesties court of Exchequor, the right worshipfull master Robert Sute, master Iohn chlinch, master Iohn Sotherton, Esquiers & barons of the same hir maiestes court, the two first Sr. Walter & Sr. Roger great founders to learning both within the vniuersities, & in the cuntries about them: the other thre Esquires great fauorers to relligion & learning eueriewhere. For the small consideration, or rather the ouersight of som to passionat sessors in the last subsidie making that a priuat question, which was a generall priuilege, & scant charitablie seking the damage of a number, by quarell to som few, it pleased these honorable & worshipfull personages vpon humble sute for the common benefit of a number of poor men, to take the cause to protection, and to conster the statut, both as the parlaments did mean it, and as we haue still enioyed it, to the common benefit of our hole companie. Which their great goodnesse to the fauor of our order, as it deserueth at our hands an honorable remembrance, so it bindeth vs further to the common care, for the which we were fauored. Whereunto as I find my self to be maruellouslie affectionate, so dout I not but there is the like affection in manie of the same liuerie, whose frindship I carue, for fauorable construction, whose conference I desire for help in experience: being thankfullie redie in this common course, either to persuade on to be persuaded. Of those that ar not learned I praie frindship also, euen

more then half of right: bycause I labor for them, in whom vnthankfulnesse is a falt, if my good will be none. In generall I desire but to win so much of all men, as Dauus in Terence desireth of his master when his good counsell had no good successe. Bycause I am your bondman (saith the slaue to his master) my dewtie is, to trauell hand & foot, night and daie, yea with danger of my life to do you good, as common curtesie on the other side binds you, to hold me excused, to pardon and forgiue me, if anie my good meaning haue contrarie ishew, that I do maie misse, but yet I do my best. I am bond to my cuntrie, and bound to hir peple, I will do my best endeuor, and craue pardon with poor Dauus, where my best is begiled. Common curtesie is naturall, where there is no desert: forgiuenesse is relligious, euen where there is a falt: but where good will deserueth well, tho it fortun to fail, if fauor be not shewed, will not curtesie condemn, will not relligion repine? God blesse vs all to the auancement of his glorie, the honor of our cuntrie, the furtherance of good learning, the good of all degrees, both prince and peple.

An advertisement for the print

BYcause the end of ortografie is the direction of the pen, therefor where the print hath not sufficientlie expressed my forms, the writer will conceiue them soon, and vse both distinction by accent, and dispatch by charact to his most auantage according to the rules. But I must craue pardon generallie, for both mine own and the printers errors, which will not be auoided, where manie ar to work, and negligence will make one. Small falts, tho manie, be soon perceiued, and as soon supplied by anie ordinarie reader, but such as these be, require a verie intelligent minde.

Pag. 12. lin. 1. Not must be left out. Pag. 12. lin. 13. wrong must be wring. Pag. 33. lin. 31. vnrefined reason, what great &c. the sentence continued. Pag. 39 lin. 18. the foredeall which childern ar at by their education &c Pag. 48 lin. 6. anie more then himself shall nede. Pag. 51 lin. 37. which is to great a degré Pag. 60. lin 1. resonable well. Pag. 66. lin 29. prouing more. Pag. 68. lin.13. parts not parties. Pag. 69. lin. vlt. when put out. Pag. 84 lin26. theie discend to particularities. Pag. 99 lin.18. ar the transporters. Pag. 101 lin. 24 for your particular choice. Pag. 12. lin 35. or as age and ouer wearing. Pag. 103 lin. 29. Wherefor if it shall please. Pa. 258 lin. 23. Celtopadie for Celtopædie Pag. 268 line 3. this for thus lin. 4 no for to lin. 8 sound for found. &c.

But I leaue the vnresonable residew to the gentle and considerate reader.

Public Domain Modern English Text Collection**Electronic text edition information:**

Title: Mulcaster's "Elementarie": electronic edition

Author: Mulcaster, Richard

Edition: Public Domain TEI edition prepared by the North American Reading Program

Extent: Filesize uncompressed: 691 Kbytes.

Distributor: North American Reading Program Oxford English Dictionary 445
South Street, Box 1910 Morristown, NJ 07960-1910
triggs@bellcore.com

Text ID: MulcaEleme

Availability: Freely available for non-commercial use provided that this header is included in its entirety with any copy distributed

Date: 10 Sep 1994

Source Description:

First edition published in 1582. Keyed into electronic form by Andrea Nagy, OED North American Reading Program.

Editorial Declaration:

Paragraph, page divisions and punctuation have been checked against original; all direct speech has been represented by quotation entity references.

Parts (div0) bear IDs in the form P1.

Chapters (div1) bear IDs in the form C1.1.

Profile Description:

Language "foreign" materials
Usage:

Revision Declaration:

Change: Sep 94 JAT NARP Check text

Change: Dec 94 JPW HTI convert to HTI DTD, incl. adding ID and changing ents to ISO values