THE GARDEN
OF ELOQUENCE,
CONTAINING THE MOST EXCEL-
lent Ornaments, Exornations, Lightes,
flowers, and forms of speech,
commonly called the Figures
of Rhetorike.

By which the singular partes of mans mind, are
most aptly express'd, and the sundry
affections of his heart most effec-
tually vtered.

Manifested, and furnished with varieties of fit exam-
ple, gathered out of the most eloquent Ora-
tors, and best approved authors, and
drawn from the holy Scriptures.

Profitable and necessarie, at wel for priuate speech,
as for publicke Orations,

Corrected and augmented by the
first Author.

H. P.

LONDON
Printed by R. F. for H. Jackson
dwelling in Fleetstreet.
1593.
TO THE RIGHT HONORABLE SIR JOHN
Puckering Knight, Lord keeper
of the great seal of England.

Let (Right Honorable) it may seeme to
some men at the first sight, a matter impor-
tunate, to interrupt your Lordships grave, deep,
and weightie considerations, listing as you
do at the firme of the commonwelth in these
dates of danger, yet seeing the infinmitie of our mortall e-
state cannot possibly induce to stand continually bent, no,
not in the contemplation of the most excellent subject, or
matter of greatest importance. May it therefore please your
good Lordship (if for no other cause yet) partly for your
owne ease, releafe, and recreation, and partly for patronage
to poore and painfull studie, to lend your honorabele view
to these my simple labours, hoping that you are not wont
either to close your eies, or stop your cares to the meansel
or the poorest, so your Lordship wil not refuse to spare some
time (when your leasure may bost permitt) to call your eie
vpon these meane and simple frutes of my studie: The ar-
gument whereof albeit I confesse it subject to the exceptions
of many, and peraduenture to the reprehensions of some,
which seeme to make a divorce betweene nature and art,
and a separation betweene pollicie and humanitie: yet Ce-
eres being both a most excellent Orator and prudent polit-
tick, doth mightily support, and defend it against all obie-
cions, as we may plainly see in one short sentence of his
(among many other tending to this purpose) where he saith:
Vs hominis decus est ingenium, se ingeniolum est eloquentia:
De claris oratioribus.
A. B. if.
The Epistle

that is, as wit is mans worship, or wisdome mans honor, so eloquence is the light and brightness of wisdome, in which sentence, he both expresseth the singular praises of two most worthie vertues, and also enforceth the necessary, and commendeth the villitie of their excellent conjunction. And true it is that if we joineth with this prudent Orator in a diligent inquisition and contemplation of wisdome, and in a deliberate consideration of art, we shall see that verity which he hath here affirmed. For if we enquire what wisdome is, we shall find that it is the knowledge of divine and humane things, if whose gift it is, we shalbe certifie, that it is the gift of God, if we consider the inventions thereof are wonderfull, if the works they are in infinit, if the frutes, they are in multitudine, in nature necessarie, both for the search of truth, and for the direction of humane life. Briefly this vertue is the louing & prouident mother of mankind, whom she nourisith with the sweete milke of prosperite, defendeth against manifold dangers, instructeth with her counsell, and preferreth to the imperiall dominion over all earthly creatures: and left disquieting with himselfe, he shalbe by his owne contention worke his owne confusion: the deueth lawes to support equitie, and appointeth punishments to repriem fighte, the innocent the art and skill of warre, to resist violence offending against peace, the mainmaineth the one, and directeth the other, and is the mightie Empresse of them both.

Finallie, by her the true felicitie of man is found out and held vp, without her it falleth by a sudden, and wofull ruine: by her his honor is highly aduanced, without her it falleth into shame and reproach, and is vertue confounded: by her hee is indued with a blessed state of life, without her he perisith in miserie and death.

Now:

Dedicatorie.

Now left so excellent a gift of the divine goodness(as wisedome here appeareth to be, and is) should lye suppreste by silence, and so remaine hid in darknesse, almighty God the deepe sea of wisdome, and bright fume of maiestie, hath opened the mouth of man, as the mouth of a plentiful fountain, both to prove the inward passions of his heart, and also as a heavenly planet to fiew forth, by the shining beams of speech) the princie thoughts and secret conceit of his mind. By the benefit of this excellent gift, (I mean of apt speech gien by nature, and guided by Art) wisedome appeareth in her beautie, sheweth her maiestie, and exerciseth her power, working in the minde of the hearer, partly by a pleasant proportion, & as it were by a sweete & mutichal harmonie, and partly by the secret and mightie power of persuasion after a most wonderfull manner. This then is the vertue which the Orator in his praife before metioned calleth eloquence, & the brightnesse of wisedome, for that by the mean thereof, as well the rare inventions & pleasant devises, as the deep vnderstanding, the secret counsels, & politicke considerations of wisedome, are most effectually expressed, and most comely beautified, for even as by the power of the Sun beames, the nature of the roote is shewed in the blombe, & the goodness of the sap tafted in the sweetnesse of the frutes, even to the precious nature, and wonderfull power of wisedome, is by the commendable Art and vse of eloquence, produced and brought into open light. So that hereby plainly appeareth, both the great neccessitie & singular villitie of their conjunction before commended, for one without the other, do finde both great want, and shew great imperfection, for to possess great knowledge without apt vertuance, is, as to possess great treasure without vse: contrariwise to affe eloquence without the discretion of wisdom, is, as to handle a sweete instrument of musique without skill. But the man: A B. iii.
The Epistle

which is well furnished with both: I mean with ample knowledge and excellent speech, hath bene judged able, and esteemed fit to rule the world with counsell, pronounces with laws and cities with policy, and multitudes with perusal: such were those men in times past, who by their singular wisdom and eloquence, made savage nations civil, wild people tame, and cruel tyrants not only to become meek, but likewise merciful. Hence it was that in ancient time Med did attribute so great opinion of wisdom to the eloquent Orators of those days, that they called the sacred, holy, divin, and the interpreters of the goddess, for so doth Horace commending Orpheus, his words be these.

Agrestis homines facer interprepsque Deorum,
Caelibus, & saevos violent deturmis Orpheus:
Dictus ob id, demetige tigres rigidosque leones.

The Poets here under the name of tigers and lions, meant not beasts but men, and such men as by their savage nature and cruel manners, might well be compared to fierce tigers and devouring lions, which notwithstanding by the might of wisdom and prudent art of persuasion were converted from that most brutish condition of life, to the lune of humanize, and politicke government, so mighty is the power of this happy union, (I mean of wisdom and eloquence) that by the one the Orator forceth, and by the other he allureth, and by both he worketh, that he commendeth is beloved, what he dissuades is abhorred, what he persuadeth is obeyed, and what he dissuadeth is avoided: so that he is in a manner the emperour of mens minds and affections, and next to the omnipotent God in the power of persuasion, by grace, and divine assistance. The principal instruments of man help in this wonderful effect, are those figures and forms of speech contained in this book, which are the fruitfull branches of eloquition, and the mightie flames of eloquence: whole

Dedicatorie.

whose vilitie, power, and vertue, I cannot sufficiently commend, but speaking by similitude, I say they are as stars to give light, as cordials to comfort, as harmony to delight, as pitiful spectacles to move sorrowfull passions, and as orient colours to beautifull reason. Finally they are as martiall instruments both of defence & inuasion, and being so, what may be either more necessary, or more profitable for vs, then to hold those weapons always ready in our hands, whereby we may defend our selves, invite our enemies, reuenge our wrongs, and the weak, deliver the simple from dangers, conserve true religion, and confute idolatry for they are what the sword may do in war, this vertue may performe in peace, yet with great difference, for that with violence, this with persuasion, that with shedding of blood, this with pacifying the affections, that with desire of death, this with speciall regard of life.

Now, left this part should serve an empi te art of words, without wisedome or substance of matter, I haue gathered out of the most excellent Orators, & best approved authors, variety of fit examples for every figure by it selfe, which figures or forms of speech, I haue dispos'd into orders, described by their propriete, distinguished by their difference, noted their singular vtes, & added certaine Cautiones to compasse them for feare of abuse. And now Right Honourable, haue finished this little book (although with no little labor) I hope to the good of many, and hunte of none, with sincere affection, and with most humble dutie, I present it to your good Lordship, as to a lover & favourer of learning, in hope of your fauourable acceptation, being moued heretofore by log experience of your lordships excellent wisedome, & constant goodnes, ready at all times to lende your helping hand (in good causes) to them which by necessitie & diffire, found in need thereof, among which, I am one that haue tasted of your goodnes & colour: the remembrance whereof, hath bin one principally
The Epistle

motive, of taking this labor in hand, to the end that I among
the rest which love and honour your Lordship, might have
somewhat to signify my gratitude and bound duty: besee-
ching your Honor, albeit this work be such as your Lord-
ship shall need, being so richly furnished by nature, yet
for their takes who may take benefit by it, you will please to
shadow and protect it under the wings of your honourable
favor. That I may not trouble your Lordship any further,
I commend your Honor with my humble prayers, to the mer-
ciful protection of the Almighty, beseeching him, that by
his grace and mercy you may long continue, to her most ex-
cellent Majestie a most faithful and prudent Counsellor, to
the oppressed a relief, to innocents a sure protection, to your
country a treasure, to your friends a comfort, to godlike
and painfull studens a gracious Mecenas, and to the posterity
of many ages, a renowned preside of equitie.

At North Amstes the 3. of February. 1593.

Your Honors most humble to be
commanded.

Henry Peacham.

THE GARDEN OF
ELOQUENCE.

The names of figures.

Figures of the Greeks are called Tropes and Schem-
ates, and of the Latines, figures, exuations,
lights, colours and ornaments. Ciceri, who suppor-
ting them to be names of the Greeks Schemates,
known to us, and was the first to give them a
name. According to that is, propriety, aptitude, comeliness, figures and
ornaments, composing all ornaments under one name.

A Figure what it is.

A Figure is a figure of words, action, or sentence, made new
by art, differing from the vulgar manner and custom of wri-
ting or speaking.

A Figure how it is divided.

A Figure is either

A Tropic or A Schematic.

A Tropic what it is.

A Tropic is an artificial alteration of a word, or a sentence,
from the proper and natural signification to another not pro-
per, but yet nigh, and likely.

The beginning, and causes of Tropes.

The causes of Tropes are these: necessity, will and art, or
usual that necessity was the first, for hence there named words
to express the nature and propriety of diverse things, men were
wished and constrained to take remedies for the supply of so great
a want, whereupon wise men calling to remembrance that many

1 Necessity.
The Garden of Eloquence.

The division of Tropes.

Tropes are either of Words or Sentences.


Metaphor. 1.

Ephora is artificial translation of one word from the proper signification, to another not proper, but yet high and like.

The efficient cause of a Metaphor.

It is apparent that memory is the principal efficient of a Metaphor, for being the retenent power of the mind, it is the treasure house of man's knowledge, which as it perversely the fancies of known things, so is it ready at all times to present them to man's mind, as often as occasion, and cause both necessarily require. As for example, he that hath seen a caterpillar eating and devouring the tender buds and blossoms of trees and plants, and after this shall see an idle person living by the spoyle of other men's labours, is put in mind to call him a caterpillar; he that hath seen a gulf of gaping line, swallowing a continual stream of mighty quantities of water, and afterward shall see a man consuming his substance and patience in prodigality and riot, is put in mind to call him a gulf of patrimony or a sink of wealth.

It is to be confessed notwithstanding, that memory is weaketh not all gone in the learning of translations, but hath exact judgement always to help her, for memory presenteth the former part of the comparison, and judgement appliceth the latter, for a man may easily remember what he hath seen, but yet if he want precise judgement, he cannot apply compare to it the thing that he now seeth although there be some similitude between them, and also some necessary occasion to use it: and therefore ample
The Garden of Eloquence.

knowledge, perfect memory, and exact judgement being in one mind, are the principal and especial causes of all apt and excellent translations.

The places from whence translations may be taken are infinite, yet of that infinite number certaine are chosen out, as most apt, most visible, & most commendable, which are these following.

From man himselfe, and first from his senses.

1. From the sight.

The light among the rest of the senses is most sharpe, and pierceth farthest; so is it proved most sure, and least deceived, and therefore is very nigh to the mind in the affinities of nature, farre forth as an external sense of the body may be compared to an internal sense of the mind. The consideration hereof causeth men to use the words which are proper to this sense and that very often, as fit to signifie many virtues of the mind, as the understanding, knowledge, prudence, carefullness, hope, opinion, judgment and such like. Hence it is that a man may say, I see your meaning, I see your malice, here the translation is from the sight to the mind: so to speak properly we can not say, we see mens meanings, or mens malice, which are invisible in respect of our bodies sight. But yet in respect of our minds we may perceive, and understand them, as by some probable conjectures, as likely tokens collected by reason and judgement. An example of the holy Scripture, when the Queen of Saba had seen the wisdom of Solomon, now to speak properly she proved and understood the wisdom of Solomon, but for it she could not. Another the king that loathed well about him dishonoured all evil; here the word, loathed well about is the translation, and signifieth the regard and carefull government of his kingdom. Another, You loathed so much, and lo it is come to little: here to loathed, signifieth to hope so.

In the sight of the brute they appear to die, that is, in the opinion of judgement of the brute.

He that puttith his hand to the plough, and lootheth backe, is unmeet for the kingdom of God: by lootheth backe is meant unconstancy or waverie of mind.

In like manner by this place we may signifie, by loothing up, heavenly meditation for to both our Saviour Christ use it, where he faith, then looke up for your redemption, and weep not. Also by high looks is very often signified pride and disobedience, by looking partialy, by circumspection Wilsole and prudence, by looking away displeasure, by looking downe discontent, and sometime views and surmise, by looking upon due and deliberate consideration. Now as the sense of sight both aptly express many virtues of the mind, so the situation thereof, which we call blindness, may be fittly signifie the contraries, as for example, Gifts blind the wise, that is, gifts obscure the understanding, and seduce the will of wise men: blind are they the guides of the blind, that is, altogether ignorant and destitute of knowledge.

From the hearing.

From the hearing are divers translations taken, not so much to signifie the powers of the mind as to express the affections of the heart. An example: Heare the complaint of the fatherless and widow, that is, do them justice, pity them, and tender their distressed estate.

He that is content full will not heare when he is reproued, in this translation refusing to heare signifieth disdain of correction, and hatred of doctrine.

Heare no counsell against innocent blood, that is, content not to that counsel which induceth to shed the blood of innocent persons.

By some heare the fathers doctrine, that is, obey it.

Heare the small as well as the great, the word heare in this place signifieth the action and execution equitie.

Take thou with us and we will heare that is, we will attend and impacate the doctrine.

The noise of bowles is heard from Dan, that is, to ye saine by the Le.

The Prophet.

C is
From the mind to the body.

From things in the mind to the parts of the body, as to call a

Examples in the sacred Scripture. 


There is nothing new in the passion of Christ, which is an example to us. 

Another: There is nothing new in the passion of Christ, which is an example to us. 

From the mind to the body.

From things in the mind to the parts of the body, as to call a

Examples in the sacred Scripture. 

From the living creatures without reason, to man partaker of reason.

From the creatures without reason. Metaphors are taken, and applied to men, by which some of speech mean qualities and conditions are described by the properties of dumb beasts; by this place, a tyrant is called a lion, an erector a wolf, a man without mercy a tiger, he that is deceitful and subtle a fox, a shameless raker a barking dog. In praise, the innocent is called a dove, the mute and patient man a lamb, the faithfull in love and wedlock a turtle. The particular properties of the dumb creatures are very significant, especially in their Verbes and Verbales, by which we signify murmuration & grunting, by slinging secret darts, by crowing proud and arrogant infalling, by swelling possession of abundance, or fruition of great felicity, by roaring impatient miferie, by hissing terrible threatening, or bitter cursing, by honouring attending opportunitie, by bowing conumption, and by fawning lattiere.

From man to the brute creature.

From the reasonable to the unreasonable. The small translations are these and such like: as to say, the mourning dove, the musical nightingale, the proud peacock, the flattering bogge. By the same frame of speech we may call the enmity of the world, the carriagel, the spider diligent, the foame mutilful, the racon wise, the serpent subtle. These particular translations serve to show how near these creatures do come to man in these re Partial properties.

From the living to things without life.

This part of translation is also very apt and significant, by this place the sea is said to swallow, the wind or tempests to rage; the flood to bite, the ground to thirst, fields and fountains to rejoice. Also we say, that waters do roar. Also in manner, as if I should say, Do not thou not know that Fortune is fleeting; that a quince is incontinent, that love is blind, that envy bringeth where she is lost, that malice thirsteth after blood.

This place is very copious both to poets and Prophets; and to private speech. This place for the most part is the fountain of the figure called Prophetic: hence it is that Prophets and Poets do attribute to things which are without life, not only life, but also reason and affection, and sometime speech. An example of Prophetic. The firmament bewailed his funeral, the sunne mournd, and would not be seen, and the clouds did great plente of piousfull tears. This kind of乃是 description, is framed only by attributive life, sense, reason, and affection to things which are body of them all.

From things without life to things having life.

From this place Metaphors of this sort are taken, as to say, that men of famous renowne do shine, which is only proper to the planets, as the Sunne, Moon and Mars: in like manner we say, a sanguine heart, a Greene head, a leaue wise, a raw youth. Also a bitter people, a cursed nation, a harpe lyne, a glorious prince, the blossom of tender age, the milk of immortality. In these examples by shine is signified excellent fame and renowne, by sanguine heart crueul, by leaue wise a mind of small capacity, etc. This place is also very copious, and indeed much to perspicuose.

From things sensible to things insensible.

By this place bines are sapy to bud, desires to burne, beautie to wither, anger to boil, sometime to flame. In like frame we say, that enmity is the canker of fame, that volentee is the root
The Garden of Eloquence.

Satan hath desired to sift you. He shall gather the wheat into his barn, 

From certain Substantivus very much vised in translation.

From certain Substantivus, very apt and pleasant Metaphors are taken, as these following, and such like. Thy word is a lantern to my feet, and a light into my path.

The night is past; the day is come. Another, The day decreased and the day desire ariseth in your hearts.

They have stumbled against the stumbling stone. They are fallen into the same pit they made for others.

The way of sinners, and the chariot of scanners.

Also we say by this place, that imputation is a gate to all mischief, that hypocrisy is covered under the cloak of religion, that the hope of an hypocrite is a spider web, that one evil condition is the stain of life. These also are common Metaphors, a spectacle of virtue, a haven of peace and rest, a buckler of defence, a fountain of life, a rock of refuge, a treasure of goodness, a shadow of protection. This place is a very plentiful stream of translations, and as it is most plentiful, so is it not least pleasant.

From the fore Elements.

First to begin with translations taken from the nature and property of fire. We lay a man of an inflamed mind, the flaming desire of malice both saidome wise till it be quenched with blood. Kindle not thereby, lest thou hast not able to quench it: an emplume is the name of flame.

2. From the air. His treading never cease, thundering out most dreadful thunders, with his vehement breath he blasted the gnat and burning poison of his common wealth. By this place we say, The raging tempests of faction, the whirlwinds of trouble, the infection of ill examples.
The Garden of Eloquence.

1. From water, by this place it is, that one calleth swaddles a swete flower mingled with harpe bale. An example of the holy Scripture, When me Lord and I shall be water their souls. Also the Apostles faith, Search not the spirit but ye in a powered, Strive not against the dreame. Likewise in this petition, let the death of the mercy Lord refresh the bate of my miserie: He shall take me out of many waters, that is, out of many dangers: and in another place he saith, And lead me by the waters of comfort.

2. By this place we say, the waves of worldly troubles, that men ebb or flow, thereby signifying either their amendment or decay, whether it be in the state of health or wealth.

3. From the earth are borrowed these such like translations, a large field of matter, a mountain of wealth, a wilderness of doubts, a denne of fayness, a path of pleasure, a way of error, a vale of miserie.

From men to God.

So infinite and incomprehensible is the nature of Almighty God, and mans capacity of so small a compasse, that no one attribute of him can be conceived by mans weak understanding without the help of earthly images and natural properties well known to man, and therefore so much as mans eye cannot behold invisible virtues, no his understanding able to apprehend the incomprehensible wisdom: Almighty God of his goodness hath described himself by the most excellent and evident letters and characters imprinted most visibly in his creatures, not only by such as are somewhat secret, but also by most plain by such as are evident and manifest to mans understanding and knowledge. Hence it is that he is called a King, a Lord, a Lord of hosts, a Judge, a father, a husbandman, a planter of a vineyard, a shepherd, a nurse, a guide, a rocke, a buckler in the day of battle, an Eagle: these and such like are the letters of comfort, by which we may easily read and plainly understand the goodness of our God towards us, for by earthly kings, and Lords of armies it is described to us his majestie and his power; but Judges his equity and love of justice, by fathers his love and tender compassion, by shepherds his daily providence and careful custodie of his people, by nurses his most loving regard and manifold benvotes, by guides, his government and safe conduct, by rockes his sure defence against all violence and opposition. But in respect of his enemies, he is portrayed with letters of another quality, he is called a giant to wound, a judge to condemn, and a fire to consume. This part of translation is called of the Geocian Anthropopothia, that is, an attributing to God humane affections.

From God to men.

By this place we give the titles of highnesse and maisterie to princes, which are proper to God, yet made for them in respect of their high dignities and princely thrones, wherein Almighty God the giver of maisterie hath placed the. An example of the sacred Scripture, I said ye are Gods: by calling the Gods he signifies from whom they have their authority, whose power they supply, whose person they present, and whose example they ought to follow, both in executing of justice, and in the giving of mercy. Thus in one word they are put in mind what they are, as what they ought to be, and being as they should be, that they ought to continue.

The use of Metaphors.

1. Metaphors have their manifold frutes, and the same both profitable and pleasant, which is a thing well known to men of learning and wisdome. First, they give pleasant light to dark things, whereby removing unprofitable and obious obscuritie. Secondly, by the aptnesse of their proportion, and nearnesse of affinity, they break in the bearer many effects, they obtain allowance of his judgement, they move his affections, and minde for a pleasure to his wit.

3. Thirdly, they are feasible to persuade, fourthly to commend or dispraise.

4. Firstly, they leave such a style impression in the memory as is not lightly forgotten.

The comparison of Metaphors.

Metaphors in respect of their perspicuitie, a light which they give, may well be compared to the flares of the flue, which
The Garden of Elocution.

1. The Gardn of Elocution, are both the comfort of the night, \\ 2. the beauty of the firmament. \\ 3. In respect of their aptness to make descriptions, they are not only as pleasant colours of all kinds, but also as red as penfils pliable to line out and shadow any manner of proportion in nature. \\ 4. In respect of their stumbe impression in the minds of the hearer, they are as scales upon soft ware, as deep things in long lasting metal.

The Caution.

I. The choice and use of translation had ought to be taken, that these faults be not found in Metaphors. First, that there be not an offensiveness in kind of a likeness, as if one should say, the bull beareth, which is very unlike. Secoed, that the similitude be not farre fetched, as from strange things untrue to the speaker, as if one should take Metaphors from the parts of a ship, and apply them among husbandmen which never came at the sea; he shall obscure the thing that he would faine make evident. Thirdly, that there be no unclean or vunclen signification contained in the Metaphor, which may offend against modest and reverend minds. Fourthly, that the similitude be not greater then the matter requireth, or contrarywise.

Onomatopeia, 2.

The Garden of Elocution.

3. By derivation from the original, as the title Troy, was so called by derivation from king Troes before it was called Teucric, from Teucus, and first of all Durasaki from Durasa, so Ninui of Nineus, so Lud-s-towne of Lud, and now London. Fourthly, by composition, as when we put two words together and make of them but one, as so say, Patricialike, scholarlike, also to call a short thickskin, a niggard a pinchpenny, a flatterer a pickthieves, a gluton a begger, Filthy by meaning antquity.

The use of this Figure.

This figure is the life, and makes description of an action, as much as may be signified by noise or sound. Also it presenteth to the hearer the nature of both things, birds and other things, by the proper imitation of their voices. By derivation from the original, it receiveth a perpetual memory of the first founders of great doomes: it presenteth by the apt composition, it is the register of ancient speech and antiquity.

The Caution.

As the use of this figure is both profitable and pleasant, being artificiously framed: so is it very beharmes and ridiculous, if Art be neglected, and therefore these observations ought to be regarded. First, concerning the imitation of sounds, that it be somewhat like to the thing it signifieth, and not unlike, as if one should

1. Vulgar, or

2. equal in proportion.
The Garden of Eloquence.

call the sound of a Cannon, a rattling or cracking; it were farse from the similitude, if he should call the roaring of a Lion, a blating or a grunting, it were absurd and ridiculous. Secondly, that the extremity of extension of the verse be diligently avoided, for it were very absurd if the voice should be extended to the uttermost in the word of imitation, for that were most ridiculous. Thirdly, as is said in the Metaphor, uncouth and vile imitation ought to be shunned, and always a different regard to be observed.

Catachresis. 3.

Atachresis in Latin is called Ambiguo, and it is a figure of speech whereby the speaker or writer wanting a proper word, borrowed the next or the like to the thing that he would signify. An example: They build a house by Pallas are divine: here the poet traduceth that to a beast, which is proper to the making of a house. An example of Moses: He driveth the pure blood of the grapes, here the prophet putteth this word blood for ripe. Solomon by this figure nameth the two daughters of the heaven. Also it is said in the Psalms. Let my right hand forget her cunning: likewise the Prophet saith, The word shall endure.

Be the licence of this figure we give names to many things which lack names, as when we say, the water runneth, which is improper, so to run, is proper to those creatures which have feet, and not to water which hath none. By this figure we attribute existence to a finial, and fate to a blade, so likewise to many other things which lack their proper names.

The use of this figure is chiefly to serve in time of need, as to yield a necessary supply for the want of a proper word.

The Caution.

This observation is to be regarded, that we stretch not the translation to farre off, or that which is much unlike. Secondly that we bee it not off.

Synecdoche.

Ynecdoche, in Latin called Intellectio, that is, an understanding, and it is a figure of speech by which the Deist signifieth more as less by a word, which the proper signification hath not express; and it is by putting the whole for the part, or the part for the whole.

By the whole is meant, the whole of a quantity, the general kind, the plural number, the matter of which things are made.

1. The whole put for a part. An example: An host so great as draketh rivers bite, meaning a great part of rivers. An example of holy Scripture: All the world came to hear the wisdome of Salomon, understanding a great part of the world, and not all the world as it is express.

2. The general kind for the special kind. An example of the holy Scripture: Breach the Cowper to all creatures, signifying to all men, and not to any other creature.

3. The plural number put for the singular. Cicero to Brutus: We deceived the people, and seemed to say, understanding but him self.

4. The matter for the things made of that matter: They eate the kneel wheate, and drink the sweetest grapes, by wheate is understand bread, and by grapes wine.

5. Things following put for things going before: Iohn did eate the bread in the sweat of thy face. Here by sweat following labors, is signified labors going before sweat. Hytter, the more is signified, and the less is understood.

Now contrariwise the part is expressd, and the whole is understood. An example of Scripture: I am not happy if thou shouldest enter under my roof. Here by the roof is signified the whole house. Another example: Blesse is the wounde that bare thee, and the papese which gave thee. Whereon the papese do signifie the mother, and in the holy Scripture the soule is often put alone, and signifieth the whole man.

2. The special kind put for the general: It is not my sword that shall help me, by sword is understand all kind of weapons,
The Garden of Eloquence

Chapter 6

The Torments of the Damned.

In the Garden of Eloquence, a number of punishments are inflicted on the damned, including a variety of torments that are both physical and mental. Among these punishments, the most common are those that involve the constant repetition of certain phrases or words.

1. The damned are compelled torepeat the words "I confess" over and over again, until their voices are hoarse and their souls are shattered.

2. They are forced to walk on hot coals, with the flames licking at their feet, as they try to escape the searing pain.

3. They are subjected to eternal darkness, with the eternal light of the damned world forever extinguished.

4. They are made to inhale the stench of their own damnation, with the fetid odor of their sins permeating every breath.

5. They are required to eat Their own excrement, a constant reminder of their own moral failings.

6. They are subjected to eternal hunger, with the empty stomachs of the damned gnawing at their insides.

7. They are forced to drink the poison of their own condemnations, as they are slowly poisoned by their own sins.

8. They are made to endure the eternal heat of the damned world, with the sun of damnation burning them to a crisp.

The Garden of Eloquence is a place of endless punishment, where the damned are forever subjected to the torments of their own guilt and shame.
The Garden of Eloquence.

Shall age, 02 as the poet saith, My happy days be past, my toilful years be gone. In dispaste thus, D blessed to be, D malicious age.

3 Place put for the things it containeth. An example: I call heaven and earth to record. Here Moises by heaven and earth understoodeth the creatures of heaven and earth, which he calleth to witness with him.

Another: It is not overthrown by warre, no; Greece by Countrey learning, meaning the people in those countreys.

They made the cite oppposed with flaxe. By the city is meant the Trojans being in their dead sleep at midnight.

An example of the holy Scripture, Jerusalem Jerusalem, from which killed the Prophets. By Jerusalem Christ significeth the rulers and the people of that cite.

Another: He made him ruler of his house, that is, of all his servants, treasures, and gods within his house.

4 The container for the thing contained: Is not the cup of blessing, which we bless the common of the blood of Christ? In this example of Apostle puteth the cup for the contents of the cup. Another: Here shall be one fold, and one shepherd, that is, one company of sheepe.

Sometime the Mennonim is of place significeth the actions in place. An example: For the temples sake which is at Jerusalem kings shall bring presents to this. Here by the Temple is understood the holy exercises and divine worship laid in the Temple.

In the same sense men use to say, The hall is bone, meaning the actions in the Courts of judgement.

4 The Subiect for the Subiect. An example: Righteousness had loked downe from heaven, meaning God in whom righteousness is estath. Another: There is no truth, no mercy, no knowledge of God in this land. By these Mennon the prophet significeth that there are none, at least very fewe, in whom those virtues may be found.

Another: Noah lived after the flood this hundred and five and seven years. Here the flood being an Adumant, significeth time the subiect.
The Garden of Eloquence.

The use of this figure.

The use of this figure is very great and very pleasant, it giveth great variety of speech, and serveth aptly to beauty, it is of large and ample capacity to contain matters of great significance, and of many figures there are none more expressive or more significant than this.

The Caution.

As there are many particular places of this figure: so there may be many faults committed, and therefore especiall regard ought to be had that they may be avoided. The most general fault of all, is, when the Metonomia is taken from the common title, and knowne of common us. As for example, if you should put Neptune for the chief of swimming, who is reputed to be the inuentor of that art, you should make the Metonomia apt, and your speech obscure, if not absurd. Therefore every inuentor may not be put for the thing inuented, nor every cause for the effect, nor every subject for the Adiaphor, but such as are in knowne title, and may aptly be put for the things which they signify.

Antonomasia. 6.

Antonomasia, of the Latines called Nominatio and Nomina permutatio, that is, a naming, or the changing of a name, it is a figure of speech by which the Socrates for a proper name putteth another, as some name of dignity, office, profession, science or trade.

1. By this figure when the Socrates speaketh to a king, he faith, your Grace, your Highness, or your Matter, to a noble man, your Lordship, your Honours.

2. Also in jest of a name or title, he faith, a decent and due Epithet, thus, Reverend Father, honorable Judge. In this form speaketh the Apostle Paul, where he faith, dearly beloved, and Solomon likewise kyngeth in Christ calling his Church his eye, his love and his vine, and the Church in like manner calling Christ her beloved.

Metalepseis. 7.

Metalepseis, called of the Latines Transumptio, it is a figure of speech by which the Socrates in one word expecteth signifieth another word or thing removed from it by certaine degrees.

Virgil by esse of same signifieth somers, by somers yeares. An example of the holy scripture.
The Garden of Eloquence.

The tongues of the thinking children do cleanse to the rose of these mouths for very thirst. Here by the extreme thirst of the thinking babes, the Prophet signifies the barrenness and dryness of the mothers, by the dryness of the extreme hunger and famine, and by the famine the wofull affliction and great misery of the people. This figure is a kind of Metonymy, signifying by the effect a cause far off by an effect high at hand: yet it is a trope of speech seldom used of orators, and not of poets, yet it is not Boyd of profit or utility, for it teacheth the understanding to bring down to the bottom of the sense, and infracteth the eye of the wit, to discern a meaning farre off. For which propriety it may well be compared to an high prospect, which presenteth to the view of the beholder an object far distant, by leading the eye from one mark to another by a lineall direction, till it discerneth the thing that is looked for.

The Caution.

This figure ought not to be used without some urgent cause, neither is it commonly to be used of all persons, in respect of the breach of duty: it were unmeet for the sonne to say, wisely spoken father, so it were as much, as to call his father fool: and likewise for a servant in his anger to use this figure against his master, it were contrary to good manners: and therefore these two things ought to be observed, that it be not used without great cause, nor of any without some authority, or at the least matched in equalitie.

Tropes of Sentences. 10.


Allegoria. 

Allegoria, called of Quintilian, Inversio, is a Trop of a sentence, or some of speech which expresseth one thing in words, and another in sense. In a Metaphore there is a translation of one word only, in an allegoric of many, and that cause an Allegoric is called a continued Metaphore.

An example: A knave not the scarre, lest you open against the wound that is healed, and so cause to bleed afresh. The signification hereof is, Remorse not by rehearse the injury which time hath made forgot.

Another: Shall we suffer the monstrous Crocodile to come out of Nilus, and to breathe into our soul, to overcome our shepherdes to rent off our flocks with his griping paws, to crush our carriages with his benigne teeth, to fill his intollerable panche with our flesh, and to swallow at his pleasure in our wole? 
The Garden of Eloquence.

Another like unto this: Shall we set ablaze among bushes, and set the serpent to climb our tree, to suck out of our nests, to saucour our bird, and to spread among our feathers? By these two Allegories, as well as by the one as by the other, our enemies are described, who either by open force or secret surprisals, are prepared and fully bent to make conquest of our country, to murder and destroy us people, to spoil our dwellings, and enjoy our wealth.

O that new floods came the second into the sea?
What doest thou now? Strive manfully to keep the port alway.

Another.
Thou Licene mayst base full well, if wisely evermore.
Thou dost not thrust into the deep, nor preile too nigh the shore:
for fear of storms.

In the former verse Horace by ship under standeth Sextus Pompeus making incursions, and troubling the sea with a small war, whom he expected to make peace with Augustus. By floods he signifies small battall, and by poets peace and concord. In the latter he much commendeth mediocrity. Horace was much delighted in this kind of speech, as may appear by many of his verses which he wrote Allegorically.

Examples of Poetical Allegories.

In the former verse Horace by ship under standeth Sextus Pompeus making incursions, and troubling the sea with a small war, whom he expected to make peace with Augustus. By floods he signifies small battall, and by poets peace and concord. In the latter he much commendeth mediocrity. Horace was much delighted in this kind of speech, as may appear by many of his verses which he wrote Allegorically.

The Garden of Eloquence.

The use of an Allegorie fisically most aptly to ingrate the lively images and to present them under deep that draweth to the contemplation of the mind, wherein wit and judgment take pleasure, and the remembrance receiveth a long lasting impression, and there as a Metaphor may be compared to a starre in respect of beautie, brightness, and direction: So may an Allegorie be also likened to a signe compounded of many stars, which of the Greeks is called Alkron, and of the Latines Sidus, which we may call a constellation, that is, a company or conjunction of many stars.

The Caution.

In speaking by Allegories strange similitudes and unhonest 
Interpretations ought to be avoided, lest the Allegorie which should be pleasant, become phisical and altogether impossible: also the likenes of the comparisons to make the Allegorie absurd.

Enigma, z.

Nigma a kind of Allegorie, differing only in obscuritie; for an Enigma is a sentence or some of speech, which for the darknesse, the faine may hardly be gathered.

Examples: If I consume my mother that bare me I eat by my nurse that fed me, then I die leaving the all blind that saw me. Beamt of the flame of a candle, where it hath consumed both waxe and wick, goeth out, leaving them in the dark which follow by it.

Another: As long as I live I eat, but when I drink I die, understood of the fire, which continueth so long as it hath.
The Garden of Eloquence.

The Garden of Eloquence.

meaning whereof Daniel by divine grace expounds.

The vie of this figure.

This figure is more convenient to poets than to painters, and more agreeable to high and heavenly visions, than to the sense of familiar and proper speech. For being a figure of deep obscurity, it is opposed to peripetie, the principal virtue of an essay.

Sometimes notwithstanding darknesse of speech causeth distraction, as that which is usually intened, and aptly applied, and so proportioned as that it may be understood of prompt minds and apt capacities, who are best able to find out the sense of a similitude, and to uncover the dark veil of an enigmatical speech. For in deed this figure is like a dark mine, the obtaining of whose metal requires deep digging, or to a dark night, whose stars be hid with thick clouds.

The Caution.

Let this figure regard ought to be bad, that the similitudes be not false, strange, or unnatural. If they be built on, or unlike, they make it abstruse, if strange, they make it obscure and impossible to be interpreted, if unnatural or incertaine, they make it obscure by leading of the minde to unceraine things, which fast there be many of our English riddles.

Lastly, that this figure be not used to denote by obscure pensive, as oft it hath been to many a miser destruction, nor among simple and silly persons, which are apt and unable to conceive the meaning of darkes speech, and therefore a vanitie.

Paraphrasis.

Aromia, called of Boethius, is a sentence or some of speech much bred, and commonly known, and also excellent for the similitude and significations, to which two things are necessarily required, the one, that it be renowned, and much spoken off, as a sentence in several mens mouths. The other, that it be witty, and
The Garden of Eloquence.

well proportioned, whereby it may be discerned by some special mark and note from common speech; and be commended by antiquity and learning.

Examples.

There is nothing to be done so much as to make the fire with joy, hath much smoke and little heat; meaning that many words and little matter, make men weary, but never the better. All are not the same that doges barke at: declaring that all tongues do so well slander good men, as speaketh truth of the evil. One swallow maketh no summer, that is, one uncertain conjecture poueth no verity.

While the grass grows, the red harvest signifies that present made be required present help. The swiftest horse hath his thrones, meaning the best man is not without his fault. It is good to strike with the hammer while the iron is hot, a proverb recommending the benefit and goodness of opportunities. Many hoops may pierce the marble stone; a singular proverb declaring the vertue of continuance and constancy.

The vie of this figure.

A mongst all the excellent frames of speech there are none other more brief, more significant, more evident or more excellent, than Proverbs; for what figure of speech is more fit to teach, more capable to persuade, more wise to persuade, more strong to confirm, or more piercing to impress? Which are most profitable, and most pleasant, may well be called. The Summaries of manners, so, The images of humane life; so in them there is contained a general doctrine of direction, and particular rules for all duties in all persons. Finally, for their pertinency they are like the most bright and glorious stars of the firmament, which as they are more excellent than others in brightness and glory, so are they more beloved, more admired, and more beloved, and as they excel others

The Garden of Eloquence.

others in the dignity of light, so are they more violently removed and more thinly dispersed. In like manner ought Proverbs to be sparingly sprinkled, both in private speech, and in publical occasions, and then not without some fit occasion to use them, for proverbs being aptly applied and duly placed, do extend their power and show their dignity; otherwise they lose their sense, and the occasion his strength.

The caution.

There are dicing times which ought to be avoided and banished out of Proverbs, strangelness, volitioness, incomeliness, barrenness, and untruth. Strange Proverbs are those which are either framed by similitudes of strange things little known, or taken from strange tongues disagreeing to ours, when the Proverbs be translated. Unlike Proverbs be those which are made of bush similitudes. Incomely Proverbs are such as consist of wanton, uncouth, and vile similitudes, which proceed from the most part from unchristian minds and polluted mouths. barren Proverbs are those which contain no pith, nor virtue, whereby they should teach and delight. untrue and false Proverbs are such, as many instances may repence.

Hyperbole. 4.

Yperbole of Cicero called Superlatio, of Quintilian Supersticio, and it is a figure of saying summing the truth only for the sake of increasing, by multiplying, not with purpose to deceive by speaking untrue, but with desire to amplify the greatness or smallness of things by the exceeding similitude. This figure Cicero used much in the praises of Pompey, He bath made such as (meaning Pompey) muscellatores, and others have read, and conquered muscullatores, and others have descried. Now, in this specific of his praise, Cicero meant not so much as to make, but by making an incredible report, he doth signify that the noble acts of Pompey were so wonderfull, and his victories so many, that they were almost incredible.