

THE GARDEN OF ELOQUENCE, CONTAINING THE MOST EXCEL-

lent Ornaments, Exornations, Lightes,
flowers, and formes of speech,
commonly called the Figures
of Rhetorike.

By which the singular partes of mans mind, are
most aptly expresse, and the fundrie
affections of his heart most effec-
tuallie vttered.

*Manifested, and furnished with varietie of fit exam-
ples, gathered out of the most eloquent Ora-
tors, and best approved authors, and
chiefly out of the holie
Scriptures.*

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

*Corrected and augmented by the
first Author.*

H. P.



LONDON
Printed by R. F. for H. Iackson
dwelling in Fleetstreet.
1593.

TO THE RIGHT HO-
 NORABLE SIR IOHN
 Puckering Knight, Lord keeper
*of the great seale of
 England.*



Albeit (Right Honorable) it may seeme to
 some men at the first sight, a matter importu-
 nate, to interrupt your Lordships graue, deep,
 and weightie considerations, sitting as you
 do at the sterne of the commonwelth in these
 daies of danger, yet seeing the infirmitie of our mortall e-
 state cannot possible indure to stand continually bent, no,
 not in the contemplation of the most excellent subiect, or
 matter of greatest importance, May it therefore please your
 good Lordship (if for no other cause yet) partly for your
 owne ease, release, and recreation, and partly for patronage
 to poore and painfull studētes, to lend your honorable view
 to these my simple labours, hoping that as you are not wont
 either to close your eies, or stop your cares to the meanest
 or the poorest, so your Lordship wil not refuse to spare some
 time (when your leasure may best permit) to cast your eie
 vppon these meane and simple frutes of my studies: The ar-
 gument whereof albeit I confesse it subiect to the exceptions
 of many, and peraduenture to the reprehensions of some,
 which seeme to make a diuorce betweene nature and art,
 and a separation betweene pollicie and humanitie: yet Ci-
 cero being both a most excellent Orator and prudent poli-
 tick, doth mightily support, and defend it against all obie-
 ctions, as we may plainly see in one short sentence of his
 (among many other tending to this purpose) where he saith:
Vt hominis decus est ingenium, sic ingenij lumen, est eloquentia:

A. B. ij.

De claris
 oratoribus.
 that

The Epistle

that is, as wit is mans worship, or wisdomes mans honor, so eloquence is the light and brightnesse of wisdomes, in which sentence, he both expresseth the singular praises of two most worthie vertues, and also enforceth the necessitie, and commendeth the vtilitie of their excellent coniunction. And true it is that if we ioine with this prudent Orator in a diligent inquisition and contemplation of wisdomes, and in a deliberate consideration of art, we shall see that verified which he hath here affirmed. For if we enquire what wisdomes is, we shall find that it is the knowledge of diuine and humane things, if whose gift it is, we shall be certified, that it is the gift of God, if we consider the inuentions thereof they are wonderfull, if the works they are infinit, if the frutes, they are in vse sweete, in nature necessarie, both for the search of truth and for the direction of humane life. Brieflie this vertue is the louing & prouident mother of mankind, whom shee nourisheth with the sweete milke of prosperitie, defendeth against manifold dangers, instructeth with her counsell, and preferreth to the imperiall dominion ouer all earthly creatures: and lest dissenting with himselfe, he should by his owne contention worke his owne confusion: she deuisech lawes to support equitie, and appointeth punishments to repress iniurie, she inuenteth the art and skill of warre, to resist violence offending against peace, she maintaineth 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 sinketh into shame and reproach, and is vterlie confounded: by her hee is indued with a blessed state of life, without her he perisheth in miserie and death.

Now.

Dedicatorie.

Now left so excellent a gift of the diuine goodnesse (as wisdomes here appeareth to be, and is) should lye suppressed by silence, and so remaine hid in darknesse, almightie God the deepe sea of wisdomes, and bright sunne of maiestie, hath opened the mouth of man, as the mouth of a plentifull fountaine, both to powre forth the inward passions of his heart, and also as a heauenly planet to shew forth, (by the shining beames of speech) the priue thoughts and secret conceites of his mind. By the benefit of this excellent gift, (I meane of apt speech giuen by nature, and guided by Art) wisdomes 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 sweet & muscicall harmonie, and partly by the secret and mightie power of perswasion after a most wonderfull manner. This then is the vertue which the Orator in his praise before mentioned calleth eloquence, & the brightnesse of wisdomes, for that by the mean hereof, as well the rare inuentions & pleasant deuises, as the deepe vnderstanding, the secret counsell, & politicke considerations of wisdomes, are most effectually expressed, and most comely beautified, for euen as by the power of the Sun beames, the nature of the roote is shewed in the blossome, & the goodnesse of the sap tasted in the sweetnesse of the frute, euen so the precious nature, and wonderfull power of wisdomes, is by the commendable Art and vse of eloquence, produced and brought into open light. So that hereby plainlie appeareth, both the great necessitie & singular vtilitie of their coniunction before commended, for the one without the other, do finde both great want, and shew great imperfection, for to possesse great knowledge without apt vtterance, is, as to possesse great treasure without vse: contrariwise to affect eloquence without the discretion of wisdomes, is, as to handle a sweete instrument of musicke without skill. But the man

A. B. iij.

The Epistle

which is well furnished with both : I meane with ample knowledge and excellent speech, hath bene iudged able, and esteemed fit to rule the world with counsell, prouinces with lawes, cities with pollicy, & multitudes with perswasio: such were those men in times past, who by their singular wisdom and eloquence, made sauage nations ciuill, wild people tame, and cruell tyrants not only to become meeke, but likewise mercifull. Hence it was, that in ancient time mé did attribute so great opinion of wisdom to the eloquent Orators of those daies, that they called the sacred, holy, diuine, & the interpreters of the goddes, for so doth *Horace* commending *Orpheus*, his words be these.

*Agrestes homines sacer interpretisque Deorum,
Cecidibus, & fædo victu deterruit Orpheus:
Dicitur ob id, lenire tigres rigidosque leones.*

The Poet here vnder the name of tigers and lions, meant not beasts but men, & such men as by their sauage nature & cruell manners, might well be compared to fierce tigers and deuouring lions, which notwithstanding by the mightie power of wisdom, and prudent art of perswasion were coverted from that most brutish condition of life, to the lone of humanitie, & pollicke gouernment, so mighty is the power of this happie vnion, (I meane of wisdom & eloquence) that by the one the Orator forceth, and by the other he allureth, and by both so worketh, that what he commendeth is beloued, what he dispraiseth is abhorred, what he perswadeth is obeyed, & what he dissuadeth is auoided: so that he is in a maner the emperour of mens minds & affections, and next to the omnipotent God in the power of perswasion, by grace, & diuine assistance. The principal instrumets of mans help in this wonderfull effect, are those figures and formes of speech cōteined in this booke, which are the frutefull branches of eloquution, and the mightie streames of eloquence: whose

Dedicatorie.

whose vtilitie, power, and vertue, I cannot sufficiently commend, but speaking by similitude, I say they are as stars to giue light, as cordials to comfort, as harmony to delight, as pitiful spectacles to moue sorrowfull passions, and as orient colours to beautifie 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 alwaies readie in our handes, wherewith we may defend our selues, inuade our enemies, reuenge our wrongs, ayd the weake, deliuer the simple from dangers, cōserue true religion, & confute idolatry: for looke what the sword may do in war, this vertue may performe in peace, yet with great difference, for that with violence, this with perswasion, that with shedding of blood, this with pearcing the affections, that with desire of death, this with speciall regard of life.

Now, lest this part should seeme an emptie art of wordes, without wisdom or substance of matter, I haue gathered out of the most excellent Orators, & best approued authors, varietie of fit examples for euerie figure by it selfe: which figures or formes of speech, I haue disposed into orders, described by their properties, distinguished by their differēces, noted their singular vtes, & added certain Cautions to compassse them for feare of abuse. And now Right Honourable, hauing finished this little booke (although with no little labor) I hope to the good of many, and hurt of none, with sincere affection, & with most humble dutie, I present it to your good Lordship, as to a louer & fauourer of learning, in hope of your fauourable acceptation, being moued hereunto by lōg experiēce of your lordships excellēt wisdom, & cōstant goodnes, ready at al times to lēd your helping hand (in good causes) to them which by necessitie & distresse, stood in need thereof, amōg which, I am one that haue tasted of your goodnes & cōfort: the remēbrāce wherof, hath bin one principall

The Epistle

motiue, of taking this labor in hand, to the end that I among the rest which loue and honour your Lordship, might haue somewhat to signifie my gratitude and bound dutie : beseeching your Honor, albeit this worke be such as your Lordship shall little need, being so richly furnished by nature, yet for their sakes who may take benefit by it, you will please to shadow and protect it vnder the wings of your honourable fauour. That I may not trouble your Lordship any further, I commend your Honor with my hartie praiers, to the mercifull protection of the Almighty, beseeching him, that by his grace and mercy you may long continue, to her most excellent Maiestie a most faithfull and prudent Counsellour, to the oppressed a reliefe, to innocents a sure protectiō, to your country a treasure, to your friends a comfort, to godlie and painfull students a gracious *Mecenas*, and to the posteritie of many ages, a renowned president of equitie.

At North Mymmes 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 Grecians are called Tropes and Schemates, and of the Latines, figures, exornations, lights, colours and ornaments. Cicero who supposing them to be named of the Grecians Schemates, as gestures and countenances of speech, called them Concinnitie, that is, propriette, aptnesse, comelinesse, formes and consozinations, comprising all ornaments vnder one name.

A Figure what it is.

A Figure is a forme of words, oration, or sentence, made new by art, differing from the vulgar maner and custome of writing or speaking.

A Figure how it is deuised,

A Figure is either

A Trope or A Schemate.

A Trope what it is.

A Trope is an artificiall alteration of a word, or a sentence, from the proper and natural signification to another not proper, but yet nigh, and likely.

The beginning, and causes of Tropes.

The causes of Tropes are three, necessity, will and arte, & of these three necessity was the first, for when there wanted words to expresse the nature and propertie of diuerse things, men were bidden and constrained to seek remedie for the supply of so great a want, whereupon wise men calling to remembrance that many

1. Necessity.

things were verie like one to another in some respect of nature, thought it good to borrow the name of one thing, to signifie another, which did in some part or property of nature resemble it, & thus began they to vse translated speech; declaring their meaning by similitudes and compared significations. And then, seeing that by this meanes matters were well expressed, their meanings more largely uttered, and their inuention well commended, men in their priuate speech, and Orators in their publike orations, refused such words as were proper, and had little sweetnesse, or could not declare the nature of the thing so well, and used other wordes borrowed from like things, both for the grace sake of the similitude, and also for the cause of perspicuitie of the thing expressed.

Since vpon good liking, and confirmed iudgement, the wisdome of man hath inuented and found out an Art, not onely teaching where apt translations may be found, but also giuing excellent rules and certaine directions, how they should be most aptly and properly applied.

The places from whence translations may be taken, are infinite, notwithstanding there be certaine that be verie vsuall, ready, apt and pleasant, which I purpose hereafter to obserue and note, as the most plentiful fields, yielding such profitable and pleasant flowers.

This excellent Art of translating, among other profitable rules commendeth to vs this necessarie obseruation to begin with, that is to say, that those things ought to be equal in proportion, which we purpose to compare by translation, that is, of foure things two ought alwayes to be compared to two, as for example, we say the flower of age, here in this translation the herbe and the flower is compared to man and his youth, for the same that the flower is in the herbe, the same is youth in man. By the same proportion the Poet saith, unhappy Dido enflamed is, in this example Dido and her loue is compared to the wood and the fire.

This rule is alwayes most diligently obserued of wise and learned men, whose wordes and works are by this singular forme of speech both pleasantly beautified, and brightly adorne. The especial commendation of translated speech I will referre it to the proper vse of euery singular Trope.

The

Tropes are either of

Words or Sentences.

Tropes of words are these. 8.

1. Metaphora. 2. Onomatopoeia. 3. Catachresis. 4. Synecdoche.
5. Metonymia. 6. Antonomasia. 7. Metalepsis. 8. Antiphrasis.

Metaphora. 1.

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

The efficient cause of a Metaphore.

It is apparant that memozie is the principall efficient of a Metaphore, for being the retentive power of the mind, it is the treasure house of mans knowledge, which as it possesseth the formes of known things, so is it ready at all times to present them to mans vse, as often as occasion, and cause doth necessarily require. As for example, he that hath seene a caterpillar eating and deuouring the tender buds and blossomes of trees and plants, and after this shall see an idle person liuing by the spoyle of other mens labours, is put in mind to call him a caterpillar: he that hath seene a gulph or gaping sinke, swallowing a continuall streame or mightie quantitie of water, and afterward shall see a man consuming his substance and patrimonie in prodigalitie and riot, is put in mind to call him a gulph of patrimonie or a sinke of wealth.

It is to be confessed notwithstanding, that memozie worketh not all alone in the framing of translations, but hath exact iudgement alwayes to helpe her, for memozie presenteth the former part of the comparison, and iudgement applieth the later, for a man may easily remember what he hath seene, but yet if he want discrete iudgement, he cannot aptly compare to it the thing that he now seeth although there be some fit similitude betwene them, and also some necessarie occasion to vse it: and therefore ample

C ij

knowledge, perfect memorie, and exact iudgement ioyning together in one mind, are the principall and especiall causes of all apt and excellent translations.

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

From man him selfe, and first from his senses.

1. From the sight.



So the sight among the rest of the senses is most sharpe, and pierceth furthest, so is it proued most sure, and least deceiued, and therefore is very nigh to the mind in the affinitie of nature, so farre soorth as an externall sense of the bodie may be compared to an internall vertue of the mind. The consideration hereof causeth men to vse the words which are proper to this sense and that very often, as fit to signifie many vertues of the mind, as the vnderstanding, knowledge, prouidence, carefulnesse, hope, opinion, iudgement 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: for to speake properly we can not say, we see mens meanings, or mens malice, which are inuisible in respect of our bodily sight. But yet in respect of our minds we may perceiue, and vnderstand them, as by some probable conjectures, or likely tokens collected by reason and iudgement. An example of the holy Scripture, when the Quene of Saba had seene the wisdom of Salomon: now to speake properly she proued & vnderstood the wisdom of Salomon, but she it she could not. Another. The thing that looketh well about him doineth alway all euil: here the word, looketh well about is the translation, and signifieth the regard and carefull gouernement of his kingdome. Another. You looked for much, and lo it is come to litle: here to loke for, signifieth to hope for.

2. Chron. 9.

Prou. 3.

Agge 1.

In

In the sight of the vnwise they appeare to die, that is, in the opinion or iudgement of the vnwise. Sap. 4.

He that putteth his hand to the plough, and looketh backe, is vnmeet for the kingdome of God: by looking backe is meant vnconstancie or wauering of mind. Luke 9.

In like maner by this place we may signifie, by looking vp, heauenly meditation. for so doth our Saviour Christ vse it, where he saith, then loke vp, for your redemption draweth nigh. Also by high looks is very often signified pride and disdain, by winking partialitie, by circumspection wisdom and prouidence, by looking awry displeasure, by looking downe discomfort, and sometime biew and suruay, by looking vpon due and deliberate consideration. Now as the sense of sight doth aptly expresse many vertues of the mind, so the pruiation thereof, which we call blindness, may be fitly vled to signifie the contraries, as for example, Gifts blind the wise, that is, gifts obscureth the vnderstanding, and seduceth the will of wise men: blind are they and the guides of the blind, that is, altogether ignorant and destitute of knowledge. Deut. 16.

From the hearing.

From the hearing are diuerse translations taken, not so much seruing to signifie the powers of the mind, as to expresse the affections of the heart. An example. Heare the complaint of the fatherlesse and widow, that is, do them iustice, pitie them, and tender their distressed estate.

He that is scornfull will not heare when he is repproued, in this translation refusing to heare signifieth disdain of correction, and hatred of doctrine. Prou. 13.

Heare no counsell against innocent blood, that is, consent not to that counsell which induceth to shed the blood of innocent persons. Esa. 33.

By sonne heare thy 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. Deut. 1.

Take thou with vs and we wil heare, that is, we will attend and embrace thy doctrine.

The noise of hoyses is heard from Dan, that is, foresene by the prophet. Ier. 8.

C is

The Garden of Eloquence.

Concerning Ismael I haue heard thee, signifying by hearing, a granting to Abrams petition. Thus from this sense as you see translations be taken to signifie pitie, compassion, ayd, succour, consent, obedience, equitie, attention, foresight, and granting. And by the pination of this sense many things contrary to these former significations may be expessed, They are deaffe and can not heare, signifying that they are vnapt to accept doctrine. Againe, They will not heare, that is, they are obstinate, and hardened against all god counsell.

From the smelling.

From smelling these translations and such like may be taken, Being wise & prouident, by his singular foresight did timely smell out the vngratious practices, and priuie conspiracies of the enemies bent against the citie and comon wealth. Here by smelling out, is signified knowledge gathered by prudent suspicion, and wittie coniectures. An example of the holy Scripture, A sacrifice of a sweet saour, that is, a sacrifice acceptable to God.

The things which do please this sense, are sweet saours, and pleasant odors, and therefore the vse of this sense in translation is commonly vsed to signifie the pleasure of the mind, as the contraries are vsed to expresse the hatred and offence of mans heart, as when it is said, that abominations of sinne do stinke and are odious to God and all good men.

As also the property of smelling findeth oftentimes the effect before the eye can discern the cause: so prouidence and foresight, which this sense doth most aptly signifie in translation, do manie times espie and preuent secret practices and priuie conspiracies before they take effect.

From feeling or touching.

From this sense are sundrie Metaphors taken. An example of the holy Scripture, Stretch out thy hand now, and touch him selfe and his flesh: here to touch doth signifie another thing then it doth in the proper signification, for Sathan by touching vnderstandeth a piercing, and plaguing of Iobs bodie with grievous and lothsome diseases. In the same signification Iob afterwards bleth the

The Garden of Eloquence.

the same word, saying, the hand of God hath touched me, that is, hath grievously smitten and wounded me.

Another example, And they were pricked in their hearts, meaning, pierced with sorrow and repentance. Act. 2.

Art thou so senselesse, that thou neither seelest hurt by thy foe, nor benefit by thy friend? Here by feeling is signified vnderstanding, and by the want of feeling is vnderstood the astonishment of mind or lacke of wit. Briefly by this place these translations are vsed, by touching is vnderstood prouoking, by feeling vnderstanding, by nipping taunting or priuie mocking, by wounding confusion, by pricking remorse of conscience, by renting extreame griefe, by smoothnesse faire speech or flatterie, by coldnesse want of affection, by heate vehement displeasure or feruent zeale, by dymnesse defect, by embracing loue or possession of pleasure.

From the tasting.

From this sense and his subiectes, these kinds of translations are taken. Cicero to Atticus: you may tast that man, that is, you may trye & proue him. Man is bozne to tast as well the sower as the sweete, that is, as well to suffer aduersitie as to enioy prosperitie.

Moreover by this place we may by sweetnesse signifie pleasure, by bitternesse griefe of mind, or crueltie of speech, and by sowernesse seueritie.

Examples of the sacred Scripture, Tast and see how gracious the Lord is. Another: Where are certaine of them which stand here, that shall not tast of death till they see the kingdome of God. Another: And hauing once tasted of the heavenly gifts, in these examples tasting is put Metaphorically, & signifieth experience, but yet in sundry respects. Psal. 54. Luke 9. 27. Heb. 6. 5.

Hitherto I haue noted those places which do serue from the bodie to the mind: and now next I will obserue those translations that are taken from the mind and applyed to the bodie.

From the mind to the bodie.

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

wound angrie, or wofull: a tongue malicious, and also when we say, a pitifull eye, a liberali hand, a wise eare. Now these words angrie, wofull, malicious, pitifull, and wise, do belong properly to the mind, yet by this forme of speaking, they signifie passions and properties of the bodie.

Ecclesi.

An example of holy Scripture, whatsoever mine eyes desired I let them haue it. Here Salomon attributeth desire to the eyes, which is a word properly belonging to the mind and not to the eyes, which are parts of the body.

Ecclesi.

Also in like sense he saith, The eye is not satisfied with sight, nor the eare with hearing: by the eye end eare he vnderstandeth the desire of the mind kindled by those senses.

From liuing creatures without reason, to man partaker of reason.

From the creatures without reason Metaphors are taken, and applied to men, by which forme of speech mens qualities & conditions are described by the properties of dumbe beasts: by this place, a tyrant is called a lyon, an extortioner a wolfe, a man without mercie a tigre, he that is deceitfull and subtle a foxe, a shamelesse rayler a barking dogge. In praise, the innocent is called a doue, the meke and patient man a lambe, the faithfull in loue and wedlocke a turtle. The particular properties of the dumbe creatures are very significant, especially in their Verbes and Verbals, for by whining we signifie murmuratiō & grudging, by stinging secret mischiefe, by crowing proud and arrogant insulting, by swimming possession of abundance, or fruition of great felicitie, by roaring impatient miserie, by hissing terrible threatening, or bitter cursing, by howling attending opportunity, by deuouring consumption, and by fawning flatterie.

From man to the brute creature.

From the reasonable to the vnreasonable the vsuall translations are these and such like, as to say, the mourning doue, the muscull nightingale, the proud peacocke, the flattering dogge. By the same forme of speech we may call the emmet proud, the cat circumspect, the spider diligent, the toade mistrustfull, the rauen wise, the serpent subtle. These particular translations serue

serue to shew how neare these creatures do come to man in these rehearsed properties.

From the liuing to things without life.

This part of translation is also very apt and significant, by this place the sea is sayd to swallow, the wind or tempests to rage, the frost to bite, the ground to thirst, field and flowers to reioyce. Also we say, that waters do roare. Also in manner, as if I should say, Dost thou not know that fortune is fleeting? that avarice is insatiable, that loue is blind, that enuie stingeth where she is fostered, that malice thirsteth after blood?

This place is very copious both to Poets and Orators, & also to private speech. This place for the most part is the fountaine of the figure called Prosopoeia: hence it is that Poets and Orators do attribute to things which are without life, not only life, but also reason and affection, and sometime speech. An example of Poetrie, The firmament bewailed his funerall, the sunne mourned and would not be seene, and the clouds shed great plentie of sorrowfull teares. This kind of fained description, is framed only by attributing life, sense, reason, and affection to things which are void of them all.

From things without life to things hauing life.

From this place Metaphors of this sort are take, as to say, that men of famous renowne do shine, which is onely proper to the planets, as the Sunne, Moone and starres: in like manner we say, a stonie heart, a greene head, a leaden wit, raw youth. Also a bitter people, a crooked nation, a sharpe iudge, a glorious prince, the blossome of tender age, the mist of memorie. In these examples by shine is signified excellent fame and renowne, by stonie heart crueltie, by leaden wit a mind of small capacitie, &c. This place is also very copious, and serueth much to perspicuitie.

From things senslesse to things senslesse.

By this place vices are sayd to bud, desires to burne, beautie to wither, anger to boile, & sometime to flame. In like forme we say, that enuie is the canker of fame, that idlenesse is the rust

The Garden of Eloquence.

10

1. Cor. 15.

of a common wealth, that euill words do corrupt good maners. Also by this place are these and such like translations, a golden sentence, a filed phrase, flowing speech, & waues of woolloly troubles, the stormes of aduersitie, the carkasses of mangled and destroyed cities. These significations are euident inough, and therefore I omit their interpretation.

From the offices and actions of men.

Luke. 6. 37.

From the offices and actions of men are very vsuall translations, and apt for description. 1. From the Magistrate. Examples of holy Scripture, Judge not and you shall not be iudged, condemne not, and ye shall not be condemned. Here iudging and condemning be Metaphoricall, the authoritie to iudge and condemne pertaineth properly to Judges, who are lawfully deputed by the Princes of kingdomes to that office.

Ephes. 4.

Whose names are written in the booke of life, here the wordes written and booke, are Metaphors taken from the Registers of Judges, or Scribes, or Secretaries of Princes, who are wont to register and inroll the pardons of life.

2. Tim. 4.
Ephes. 6.

2. From martiall actions and practises. Examples of holy scripture, I haue fought a good fight. Another. Put on the armour of God, that you may resist in the euill time: also, we wrestle not against flesh and blood, &c.

Arme not thy selfe to make warre against God vndermine not the simple and silly man, wound not the conscience of thy weake brother, cline not too fast to the seate of honoꝝ, tread not the poze vnder thy foote, triumph not before the victorie.

Iere. 8.
Eccles. 6.

3. From the Physitian and Chirurgian, They heale the hurt of my people very slenderly. Another. A faithfull friend is a medicine of life. By this place men say, that an iniurie may be salued, that is, may be recompenced, that an ill member of a common wealth ought to be cut off, that is, ought to be executed according to his deserts.

Iob. 4.

4. From the husbandman. Examples of Scripture, They that plow iniquitie shall reape the same.

1. Cor. 3.
4. Reg. 14.

I haue planted, Apollo hath watred.
Thou art he whom I must thersy.

Sathan

The Garden of Eloquence.

11

Sathan hath desired to sift you.

We shall gather the wheate into his barne, &c.

Mat. 3.

5. From Artificers many translations are taken, as these and such like, to build, to pull downe, to set vp, to waygh in ballance, to tray in a moztar, to plane, to square, to mingle, to toyne, to digge, to frame, &c.

From certaine Substantiuies very much vsed in translation.

From certaine Substantiuies, very apt and pleasant Metaphors are taken, as these following; and such like, Thy word is a lanterne to my fete, and a light vnto my pathes.

Psal. 119.

The night is past, & the day is come. Another, The day dawne and the day starre ariseth in your hearts.

Rom. 13.
2. Pet. 1.

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

The way of sinners, and the chaire of scozners.

Psal. 1.

Also we say by this place, that impietie is a gate to all mischiefe, that hypocrisie is covered vnder the cloke of religion, that the hope of an hypocrite is a spiders web, that one euill condition is the staine of life. These also are common Metaphors, a spectacle of vertue, a haue of peace and rest, a buckler of defence, a fountaine of life, a rocke of refuge, a treasure of godnesse, a shadow of protection. This place is a verie plentifull streame of translations, and as it is most plentifull, so is it not least pleasant.

From the foure Elements.

First to begin with translations taken from the nature and properties of fire. We say a man of an inflamed mind, the flaming desire of malice doth seildome die till it be quenched with blood. Kindle not wrath, lest thou beest not able to quench it: an euill name is the smoke of sinne.

2. From the aire, His tyrannie neuer ceased thundring out most dreadfull threatnings, & with his venomous breath he blasted the greene and flourishing prosperitie of his common wealth.

By this place we say, The raging tempests of sedition, the whirlewinds of trouble, the infection of ill examples.

D y

3 From water, by this place it is, that one calleth wedlocke a swete shower mingled with sharpe haile. An example of the holy Scripture, Wash me O Lord and I shall be whiter then snow. Also the Apostle saith, Quench not the spirit: we say in a pproverb, Strike not against the streame. Likewise in this petition, Let the deaw of thy mercy O Lord refresh the heate of my miserie: He shall take me out of many waters, that is, out of many dangers: and in another place he sayth, And leade me forth by the waters of comfort.

By this place we say, the waues of worldly troubles, that men ebbe or flow, thereby signifying either their amendement or decay, whether it be in the state of health or wealth.

4 From the earth are borrowed these & such like translations, a large field of matter, a mountaine of wealth, a wildernesse of doubts, a denne of thēues, 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 capacitie of so small a compasse, that no one attribute of God can be conceived by mans weake understanding without the helpe of earthly images and naturall properties well knowne to man, and therefore forasmuch as mans eye cannot behold invisible vertues, nor his understanding able to apprehend the incomprehensible wisdom: Almighty God of his goodnesse hath described him selfe by the most excellent and evident letters and characters imprinted most liuely in his creatures. not only by such as are somewhat secret, but also and most chiefly 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, an husbandman, a planter of a vineyard, a shepherd, a nurse, a guide, a rocke, a buckler in the day of battel, an Eagle: these and such like are the letters of comfort, by which we may easily read and plainly understand the goodnesse of our God towards vs, for by earthly kings, and Lords of armies is described to vs his maiestie and his power: by Judges his equitie and loue of iustice, by fathers his loue and tender compassion, by

shepherds

shepherds his dayly pprovidence and careful custodie of his people, by nurses his most louing regard and manifold benefites, by guides, his gouernement and safe conduction, by rockes his sure defence against all violence and oppression. But in respect of his enemies, he is portrayed with letters of another qualitie, he is called a giant to wound, a iudge to condemne, and a fire to consume. This part of translation is called of the Grecians Anthropolopachia, that is, an attributing to God humane affections.

From God to men.

By this place we giue the titles of highnesse and maiestie to Princes, which are proper to God, yet make for them in respect of their high dignities & princely thrones, wherein Almighty God the giuer of maiestie hath placed the. An example of the sacred Scripture, I said ye are Gods: by calling the Gods he signifieth from whom they haue their authoritie, whose place they supply, whose person they present, and whose example they ought to follow, both in executing of iustice, and in shewing of mercy. Thus in one word they are put in mind what they are, or what they ought to be, and being as they should be, that they ought so to continue.

The vse of Metaphors.

At Metaphors haue their manifold frutes, and the same both profitable and pleasant, which is a thing well known to men of learning and wisdom. First, they giue pleasant light to darke things, thereby remouing vnprofitable and odious obscuritie.

1. They giue light.

Secondly, by the aptnesse of their proportion, and nearnesse of affinitie, they worke in the hearer many effects, they obtaine allowance of his iudgement, they moue his affections, and minister a pleasure to his wit.

2. They moue affections.

3. They are pleasant.

Thirdly, they are forcible to perswade. Fourthly to commend or dispraise.

4. They are forcible to perswade.

Fifthly, they leaue such a firme impression in the memory, as is not lightly forgotten.

5. They are well remembered.

The comparison of Metaphors.

Metaphors in respect of their perspicuitie, & light which they giue, may well be compared to the starres of the skie, which

1. Compared to the starres.

D ii

Psalm 51.

Psalm 18.

Psalm 123.

Eccl. 19.

14

The Garden of Eloquence.

2. To colours

3. To pensils.

4. To scales.

5. To stamps in metall.

are both the comfort of the night, & the beautie of the firmament. 2. In respect of their aptnesse to make descriptions, they are not onely as pleasant colours of all kinds, but also as readie pensils pliable to line out and shadow any maner of proportion in nature. 3. In respect of their firme impression in the mind, & remembrance of the hearer, they are as scales upon soft ware, or as deep stamps in long lasting metall.

The Caution.

1. Unlikenesse

2. Far fetcht or strange.

3. Vnchast signification.

4. Excesse, or defect in the similitude.

In the choise and vse of translation heed ought to be taken, that these faults be not found in Metaphors. First, that there be not an unlikenesse in kind of a likenesse, as if one should say, the bull barketh, which is very unlike. Secondly, that the similitude be not farre fetcht, as from strange things unknowne to the hearer, as if one should take Metaphors from the parts of a ship, and apply them among husbandmen which neuer came at the sea, he shall obscure the thing that he would fairest make eident. Thirdly, that there be no vnchaste or vnchast signification contained in the Metaphore, which may offend against modest and reuerend minds. Fourthly, that the similitude be not greater then the matter requireth, or contrariwise lesse.

Onomatopoeia. 2.



Onomatopoeia, this figure of the Latines is diuersly named, as Nominatio, Nominis fictio, Procreatio. It is a forme of speech whereby the Orator or speaker maketh and faineth a name to some thing, imitating the sound or voyce of that it signifieth, or else whereby he affecteth a word deriued from the name of a person, or from the originall of y thing which it doth expresse. And this forme of sayning, & framing names is vsed diuerse wayes. First, by imitation of sound, as to say, a hurlyburly, signifying a tumult or vpproze: likewise, rushing, lumbzing, rattling, blustering, creaking, and many such like. Secondly, by imitation of voyces, as the roaring of Lyons, the bellowing of buls, the blating of sheepe, the grunting of swine, the croaking of frogs, the chattering of Pies, the chirping of sparrows, the howling of dogs, the neighing of horses, & hissing of serpents.

Thirdly,

1. By imitation of sound.

2. By imitation of voyces.

The Garden of Eloquence.

15

Thirdly, by the deriuation from the original, as the citie Troy was so called by deriuation from king Troe, & before that it was called Teucris, from Teucrus, and first of all Dardania from Dardanus, so Niniue of Ninus, so Luds-towne of Lud, and now London. Fourthly, by composition, as when we put two words together and make of them but one, as to say, Oratorlike, scholerlike: also to call a churle thickskin, a niggard a pinchpeny, a flatterer a pickthank, a glutton a bellygod. Fifthly, by reuiuing antiquity. Touching this part I will refer the Reader to Chaucer & Gower, and to the new Shepherds calendar, a most singular imitation of ancient speech. The first maner of speaking or writing by this figure is, when we signifie the imitation of another mans property or fashion: this forme of speaking is very vsuall in the Greeke tongue, and somewhat it is vsed in the Latine, as when they say, Patrissare, matrissare, Platonissare, that is to say, to imitate his father, to imitate his mother, to imitate Plato, which forme our tongue can hardly imitate, except we should say, he doth fatherize, Platonize, tempozize, which is not much in vse. Yet the English tongue endeuoreth what it can to speake by this part, as where it saith, I can not court it, I can not Italian it, that is, I can not performe the dutie or manners of a courtier, I can not imitate the fashion of an Italian.

3. By deriuation from the originall.

4. By composition of two words.

5. Imitating antiquitie.

The vse of this Figure.

This figure serueth fitly to make description of an action, as much as may be signified by noise or sound. Also it presenteth to the hearer the nature of beasts, birds and other things, by the proper imitation of their voyces. By deriuation from the originall, it recordeth a perpetuall memorie of the first founders of great woorkes: it serueth to breuifie by the apt composition, it is the register of ancient speech and antiquitie.

1. To describe.

2. To record.

3. To breuify

4. To retaine antiquitie.

The Caution.

As the vse of this figure is both profitable & pleasant, being Artificially framed: so is it very vnseemely and ridiculous, if Art be neglected, and therefore these obseruations ought to be regarded. First, concerning the imitation of sound, that it be somewhat like to the thing it signifieth, and not unlike, as if one should

1. Unlike, or vnequall in proportion.

call the sound of a Cannon, a rattling or cracking, it were farre from the similitude, or if he should call the roaring of a Lion, a blating or a grunting, it were absurd and ridiculous. Secondly, that the extremitie of extension of the voyce be diligently auoyded. For it were also very absurd if the voyce should be extended to the uttermost in the word of imitation, for that were most ridiculous. Thirdly, as is said in the Metaphore, vnchast and vile imitation ought to be shunned, and alwayes a discret regard to be obserued.

Catachresis. 3.



Catachresis in Latine is called Abusio, and it is a forme of speech wherby the speaker or writer wanting a proper word, borroweth the next or the likeliest to the thing that he would signifie. An example: They build a house by Pallas art diuine: here the Poet traduceth that to a beast, which is proper to the making of a house. An example of Moses. The drinke the pure blood of the grapes, here the prophet putteth this word blood for iuyce. Salomon by this figure nameth the two daughters of the house. Also it is sayd in the Psalme, Let my right hand forget her cunning: likewise the Prophet sayth, The sword shall deuoure.

By the licence of this figure we giue names to many things which lacke names, as when we say, the water runne, which is improper, for to run, is proper to those creatures which haue feete, and not to water which hath none. By this forme we attribute hoznes to a snail, and feete to a scowle, & so likewise to many other things which do lacke their proper names.

The vse of this figure is chiefly to serue in time of neede, as to yeld a necessarie supply for the want of a proper word.

The Caution.

This obseruation is to be regarded, that we fetch not the translation too farre off, or that which is much unlike. Secondly that we vse it not oft.

Synec-

Synecdoche. 4.



Synecdoche, in Latine called Intellectio, that is, an understanding, and it is a forme of speech by which the Orator signifieth more or lesse by a word, which the proper signification doth not expresse: 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 quantitie, the generall kind, the plurall number, the matter of which things are made.

1 The whole put for a part. An example: An host so great as drinke riuers drie, meaning a great part of riuers. An example of holy Scriptures: All the world came to heare the wisdom of Salomon, understanding a great part of the world, and not all the world as it is expessed. 1. Reg. 10.

2 The generall kind for the speciall kind. An example of the holy Scripture: Preach the Gospell to all creatures, signifying to all men, and not to any other creature.

3 The Plurall number put for the singular. Cicero to Brutus: We deceiued the people, and seemed Orators, understanding but him selfe.

4 The matter for the things made of that matter: They eate the finest wheate, and drinke the sweetest grapes, by wheate is vnderstood bread, and by grapes wine.

5 Things following put for things going before: Thou shalt eate thy bread in the sweat of thy face. Here by sweat following labor, is signified labor going before sweate. Hitherto the more is signified, and the lesse is vnderstood.

Now contrariwise the part is expessed and the whole is vnderstood. An example of Scripture: I am not worthy that thou shouldest enter vnder my rose. Here by the rose is signified the whole house. Another example: Blessed is the wombe that bare thee, and the pappes which gaue thee sucke. Where wombe & the pappes do signifie the mother, and in the holy Scripture the soule is often put alone, and signifieth the whole man. Luc. 11.

2 The speciall kind put for the generall: It is not my sword that shall helpe me, by sword is vnderstood all kind of weapons,

Deut. 3.

Prou. 30.
Psal. 127.
Esa. 1.
Iere. 46.

To make supply where a word wanteth.

1. Not too far fetched.
2. Not to be used too oft.

and manner of defence. Another: Man shal not live by bread only, by bread is signified all kind of food and nourishment.

3 The singular number for the plurall: A man bozne of a woman hath but a shoyt time to live, meaning all men. The Roman was victor in battel, understanding the Roman host.

4 By things going before, things following are signified: He put the people to the sword, and the citie to the fire. Here by these wordes sword and fire is signified the generall slaughter of the people, and bitter destruction of the citie, which presently followed. Another example of the holy Scripture: Say to the sonnes of Ammon, the sword is drawne, here by the drawne sword is signified the slaughter ensuing.

1. Wife dome required in the hearer.

2. A grace of speech.

3. A further consideration of the sense.

The Orator vseth this figure chiefly when he is well perswaded concerning the wisdom of his hearers, that they are of sufficient capacite and understanding to collect his meaning, whereupon he maketh the holder to remove his speech from the vulgar manner of speaking to a figurative forme, whereby he giveth it a grace which otherwise it should want, forcing the understanding of his hearer to a deeper consideration of the sense and meaning.

The Caution.

1. Apt choise of the partes.

2. Choise of the speciall kind.

3. Not to be vset in pleas nor in evidences.

4. Unfit among ignorant persons.

5. Captious cauillers may abuse it.

These observations concerning this figure ought to be thought upon. First that when a part is put for the whole, there be a discrete choise of that part: the rose is put many times for the house, but not the window, nor the rafters.

2 Secondly, that there be likewise a choise of the speciall kinds when they signifie the generall.

3 Also it is to be remembred, that this figure ought not to be vset in iudiciall pleadings, for there a part may not stand for the whole, nor the whole for a part, without some wrong to the one partie or to the other.

4 Lastly, the vse of this figure is very vnfit among ignorant hearers, which for lacke of knowledge may mistake it, and likewise among cauilling and captious persons, which of wilfull peruersenesse may easily peruert the true meaning, either by malice or mockerie.

Me-

Metonymia. s.

Metonymia, called of the Latines Transnominatio, and of some Hypallage, it is a forme of speech, whereby the Orator putteth one thing for another, which by nature are nigh knit together. This change of name is vset foure wayes. 1. The cause for the effect, 2. The effect for the cause, 3. The subject for the adiunct, 4. The adiunct for the subject.

Under the name of the Cause are contained the efficient, the inuenter, the commander, the instrument.

1 The efficient: The sword without, pestilence and famine within. By pestilence and famine is signified death the effect of those causes. Another: I haue called for a drought upon the earth. By drought is vnderstood hunger and famine caused by drought. Ezec. 7. Aggs. 1.

2 The inuenter for the thing inuented: as Mars for warre, Ceres for frute, Bacchus for wine, Vulcane for fire, Mercurie for eloquence, & his author for his work thus, He learned his arguments of Aristotle, & his eloquence of Tullie, he esteemed much of Linus, and toke great delight in Plato; signifying by these Authors their workes. An example of the holy Scripture: They haue Moses and the Prophets: that is, their booke and volumes. Luc. 16.

3 The commander or gouernour for those which are vnder his gouernement: Hannibal was slaine by Scipio. Here Hannibal is put for his army which he led against the Romans, and Scipio for the Romans who obtained the victorie.

4 The instruments for their effects. Examples: The scepter shall not depart from Iuda. Another: The unlikely haue twome the crowne. Here scepter and crowne being instruments of royal dignitie do signifie a kingdom. He beareth not sword for nought. Also: There shall no sword go through your land. In the former example is vnderstood by sword, the authoritie of a Magistrate, in the later warre and conquest. Gen. 49. Rom. 13.

An example of Iob: Let me be weighed in an euen ballance. Here ballance, and instrument of equitie, is put for equitie it self. In like maner we vse to put the chaine for bondage, the key for office, the rod for correction, and the crosse for persecution.

¶

Secondly, the effect is put for the cause : by this we say, Death is pale, feare sad, anger hastie, wine bold. Here is signified, that death maketh pale, and feare maketh sad, and likewise of the rest. An example of holy Scripture : I am the resurrection, Christ meaneth that he is the cause of the resurrection. Another : There are two nations in thy wombe. Almighty God speaking this to Rebecca, signifieth by two nations, the authoꝝ or fathers of two nations, that is, Esau the father or authoꝝ of the Idumeans, and Iacob the father or authoꝝ of the Israelites or Iewes. Another: Death is in the pot or main of God, that is, a deadly thing, or a thing which is the cause of death.

Another example of Iob: Be not thou too extreme upon my sin. Here Iob by sinne signifieth him selfe, the efficient of his sinne.

By this place also, an instrument in respect of his regent may stand as an effect, and signifie his agent. An example: As thy sword hath made many women childlesse, so shall thy mother be depriued of thee. Here Samuel putteth the sword for Agag the regent or agent of the sword.

Thirdly, the subiect put for the adiunct, the subiect is that which containeth, the adiunct is that which is contained, and this containing is sayd of diuerse things diuerfly.

1 The possessor for the thing possessed. An example: Iuda shall be inhabited for evermore. Here Iuda the sonne of Iacob is put for the land of Iewrie which was promised to his posteritie, and by them possessed. Another: I pray thee depart not from thy seruant. Here Abraham understandeth his tent vnder the naming of him selfe. By this place cities, lands, houses and ships are often called by the names of their owners.

2 Time put for the things done in time. An example: I haue considered the dayes of old, and the yeares that are past. By dayes and yeares, the Prophet signifieth the peace and prosperitie which sometime he enioyed. By this place it is said, that the dayes thought is the nights dreame, that the mornings biew correcteth the eueninges worke. In these two examples the day and the night, the morning and euening do signifie the actions and accidents in the. Hence it is, that times being put for the accidents in them, are either commended or dispraised, as when we say, A blessed time, A happy

Gen. 25.

2 Reg. 4.

1 Sam. 15.

Amos 2.

A happy age, or as the Poet saith, My happie dayes be past, my toyfull yeares be gone. In dispraise thus, A wicked world, A malicious age.

3 Place put for the things it containeth. An example: I call heauen and earth to recoꝝd. Here Moses by heauen and earth vnderstandeth the creatures of heauen and earth, which he calleth to witnesse with him.

Another, Italie can not be ouercome by warre, nor Greece by learning, meaning the people in those countreys.

They intrude the citie oppressed with sleepe. By the citie is meant the Troyans being in their dead sleepe at midnight.

An example of the holy Scripture, O Jerusalem, Jerusalem, thou which killest the Prophets. By Jerusalem Christ signifieth the Rulers and the people of that citie.

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

4 The container for the thing contained: Is not the cup of blessing, which we blesse the communion of the blood of Christ? In this example the Apostle putteth the cup for the contents of the cup. Another: There shall be one fold, and one shepherd, that is, one company or flocke.

Sometime the Metonymia of place signifieth the actions in place. An example: For thy temples sake which is at Jerusalem, Kings shall bring presents to thee. Here by the Temple is understood the holy exercises and diuine worship bled in the Temple.

In the same sense men vse to say, The hall is done, meaning the actions in the Courts of iudgement.

4 The adiunct for the subiect. An example: Righteousnesse hath looked downe from heauen, meaning God in whom righteousness resteth. Another: There is no truth, no mercie, no knowledge of God in this land. By these adiuncts the prophet signifieth that there are none, or at least very few, in whom these vertues may be found.

Another: Noah liued after the flood three hundred and fixtē yeares. Here the flood being an adiunct, signifieth time the subiect.

C ij

Deu. 30.
1. The world.

2. Countreys.

3. Cities.

Gen. 39. 4.

4. Houses.

Ioh. 10.

Psal. 68.

Osc. 4. 1.

The vse of this figure.

1. Varietie.
2. Veritie.
3. Ample capacite.
4. Delectatio.
5. Significatio.

The vse of this figure is very great and very pleasant, it yieldeth great varietie of speech, and serueth aptly to breuitie, it is of large and ample capacite to containe matters of great signification, and of many figures there are none moze pleasant or moze significant then this.

The Caution.

1. Not in vse.

2. Obscurity.
3. Euerie inuentor, or cause, may not be put for their effects, &c.

As there are many particular places of this figure: so there may be many faults committed, & therefore especiall regard ought to be had that they may be auoyded. The most generall fault of all, is, when the Metonimie is not taken from the comon vse, and knowne custome of the word. As for example, if you should put Neptune for the skill of riding, who is reported to be the inuenter of that art, you should make the Metonimie faultie, and your speech obscure, if not absurd. Wherefore euerie inuenter may not be put for the thing inuented, nor euerie cause for the effect, nor euerie subject for the adiunct, but such as are in knowne vse, and may aptly be put for the things which they signifie.

Antonomasia. 6.

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

1. Dignitie.

1 By this figure when the Orator speaketh to a king or a Prince, he saith, your Grace, your Highnesse, or your Maiestie: to a noble man, your Lordship, your Honor.

Cant.

2 Also in sted of a name or title, he useth a decent and due Epithite thus, Reuerend Father, honorable Judge. In this forme speaketh the Apostle Paule, where he saith, Dearely beloved, and Salomon likewise bringeth in Christ calling his Church his sister, his loue and his done, and the Church in like maner calling Christ her beloved.

3 The

3 The author by the name of his profession or science, as when we say, the Philosopher for Aristotle: the Græke Poet for Homer: the Romane Orator for Cicero: the Psalmograph for Dauid.

4 A man by the name of his countrey, as, the Persian, the Polonian, the Germane, the Brittain.

5 Also when we giue to one man the name of another for the affinities sake of their manners or conditions. In praise thus, as when we call a graue man a Cato, a iust dealer an Aristides, a wise man a Salomon. In dispraise, to call a glorious boaster a Thrafo, an enuious detracter a Zoilus, a captious reprehender a Momus, a tyrant a Nero, a voluptuous liuer an Epicure.

The vse of this figure

The vse of this figure is both necessary & profitable, for by this forme the Orator when he speaketh to high dignities, he boloweth (as it were) the knee of his speech, and lifteth up the eye of his phrase to the bright beames of earthly glory, thereby declaring his due reuerence, and their high dignitie. It helpeth much in praising or dispraising, by the equall comparison, it serueth readily for copie and varietie.

1. Grauitie.

2. Amplification.

3. Varietie.

The Caution.

The faultes that may be committed in this figure are these, To giue a lesse name then the dignitie requireth, as speaking to a king to say, Your worship, or in sted of a name of reuerence to vse another that is base or ridiculous, as speaking to a graue father, to call him gray beard: or to vse amorous termes, as swete heart, and finally to vse any name which is vnfit for the person to whom it is attributed, or vndercent and vnchast, either in open apparance, or in shadowed signification.

1. Names debasing.

2. Ridiculous.

3. Amorous.

4. Vnchast.

Metalepsis. 7.

Metalepsis, called of the Latines Transumptio, it is a forme of speech by which the Orator in one word expresseth, signifieth another word or thing remoued from it by certaine degrees.

Virgil by eares of cozne signifieth sommers, & by sommers yeares. An example of the holy scripture:

here. lam. 4. 4.

1. This figure is a kind of Metonymie.
2. Seldome vsed of Orators.
3. The vse & vtilitie of this figure.

24 The Garden of Eloquence.
The tongues of the sucking childeyn do cleane to the roose of theire mouth for very thirst. Here by the extreme thirst of the sucking babes, the Prophet signifieth the barraine and drie breasts of the mothers, by the drie breasts the extreme hunger and famine, and by the famine the wooll affliction and great miserie of the people. This figure is a kind of Metonymie, signifying by the effect a cause far off, by an effect nigh at hand: yet it is a forme of speech seldome vsed of Orators, and not oft of Poets, yet is it not voyd of profit & vtility, for it teacheth the vnderstanding to diue downe to the bottome of the sense, and instructeth the eye of the wit, to discern a meaning farre off. For which property 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 marke to another by a lineall direction, till it discerneth the thing that is looked for.

The Caution.

1. Too farre removed.
2. Not to be vsed in matters requiring perspicuitie.

The faultes which may be committed in this figure are these, When the word expressed and the thing signified stand too far asunder, that is so many degrees, as the meaning can not be vnderstood. Secondly, when it is vsed in a cause which requireth perspicuitie.

Antiphrasis. 8.

Antiphrasis is a forme of speech which by a word expresseth both signifie the contrary: as when the speaker sayth, wisely, or wittily, vnderstanding the contrary. Also to say, You are alwayes my friend, meaning, mine enemy. You are a man of great iudgement, signifying vnapt and unable to iudge.

The vse of this figure.

1. Sharpe rebuke.

The especiall vse of this figure is to reprehend vice, and mock folly: for by expressing a vertue, and signifying a vice, it striketh the mind of the offender with the sharpe edge of contrarie comparison, whereby he is compelled to see the great difference betwene what he is, and what he ought to be, betwene what he hath

The Garden of Eloquence. 25
hath done, and what he ought to haue done, and so by looking in the cleare glasse he may be ashamed of his soule face, I meane his soule face.

The Caution.

This figure ought not to be vsed without some vrgent cause, neither is it seemely to be vsed of all persons, in respect of the breach of duty: it were vnmete for the sonne to say, wisely spoken father, for it were as much, as to call his father foole: and likewise for a seruant in his anger to vse this figure against his master, it were contrary to good maners: and therefore these two things ought to be obserued, that it be not vsed without great cause, nor of any without some authoritie, or at the least matched in equalitie.

1. Not to be vsed without great cause.
2. Not of all persons.

3. Not indued with authority.

Tropes of Sentences. 10.

1. Allegoria, 2. Enigma, 3. Paroemia, 4. Hyperbole, 5. Alteismus, 6. Ironia, 7. Charentismus, 8. Sarcasmus, 9. Mycterismus, 10. Diafirmus.

Allegoria. 1

Allegoria, called of Quintilian, Inuersio, is a Trope of a sentence, or forme of speech which expreth one thing in words, and another in sense. In a Metaphore there is a translation of one word onely, in an Allegorie of many, and for that cause an Allegorie is called a continued Metaphore.

An example: Kisse not the scarre, lest you open againe the wound that is healed, and so cause it to bleed afresh. The signification hereof is, Kisse not by rehearfall the sorrow which time hath made forgotten.

Another: Shall we suffer the monstrous Crocodile to come out of Nilus, and to beake into our fold, to overcome our shepherd, to rent off our skins with his griping pawes, to crush our carcases with his venimous teeth, to fill his insatiable panch with our flesh, and to swallow at his pleasure in our woll?

ff

Another like unto this : Shall we sit aloofe amazed among boughes, and suffer the serpent to climbe our tree, to thrust vs out of our nests, to sucke our blood, to deuour our birds, and to sleepe among our feathers? By these two Allegories, as well by the one as by the other, our enemies are described, who either by open force or secret conspiracie, are prepared and fully bent to make conquest of our countrey, to murder and destroy vs people, to possesse our dwellings, and enioy our wealth.

Examples of Poetical Allegories,

O ship shal new flouds carie thee againe into the sea?

What doest thou nowe? striue manfully to keepe the port alway.

Another.

Thou Licinie maylt liue full well, if wisely euermore,

Thou doest not thrust into the deepe, nor presse too nigh the shore:

for feare of stormes

In the former verse Horace by Ship vnderstandeth Sextus Pompeius making incursions, and troubling the sea with small war, whom he exhorteth to make peace with Augustus. By flouds he signifieth ciuill battell, and by port peace and concord. In the latter he much commendeth mediocritie. Horace was much delighted in this kind of speech, as may appeare by many of his verses which he wrote Allegorically.

Examples of the holy Scriptures: Whose fan is in his hand, and he shall purge his floure, and gather his wheate into his barn, but will burne the chaffe with vnquenchable fire.

Another: A buzled reede shal he not breake, and smoking flare shall he not quench, till he bring forth iudgement vnto victorie.

Another: Gue ye not that which is holy to dogs, neither cast ye your pearles before swine, lest they tread them vnder their feete, and turning againe all to rent you.

Sometime an Allegorie is mixt with some words retaining their proper and vsuall signification, whereof this may be an example: Why doest thou couet the frute, and not consider the height of the tree whereon it groweth? thou doest not sozethinke of the

difficultie

difficultie in climbing, nor danger in reaching, wherby it cometh to passe, that while thou endeuozeest to climbe to the top, thou fallest with the bough which thou doest embrace. This Allegorie describeth although somewhat obscurely, yet verie aptly, the danger, vanitie, and common reward of ambition. The words which retainne their proper sense are these, couet, consider, and sozethinke, which words do make it a mixt Allegorie.

The vse of this figure

The vse of an Allegorie serueth most aptly to ingraue the liuely images of things, and to present them vnder deepe shadowes to the contemplation of the mind, wherein wit and iudgement take pleasure, and the remembrance receiveth a long lasting impression, and there as a Metaphore may be compared to a starre in respect of beautie, brightnesse, and direction: so may an Allegorie be fitly likened to a signe compounded of many stars, which of the Grecians is called Astron, and of the Latines Sidus, which we may call a constellation, that is, a company or confluxion of many starres.

The Caution.

In speaking by Allegories strange similitudes and vnknown translations ought to be auoyded, lest the Allegorie which should be pleasant, become peruisish and altogether vnprofitable: also vnlikenesse of the comparisons do make the Allegorie absurd.

1. Shadowed description.

2. Compared to a constellation.

Similarities.
1. Strange.
2. Vnlike.

Ænigma, z.



Ænigma a kind of Allegorie, differing onely in obscuritie, for Ænigma is a sentence or forme of speech, which for the darknesse, the sense may hardly be gathered.

1. A kinde of Allegorie.

Examples: I consume my mother that bare me. I eat by my nurse that fed me, then I die leauing the all blind that saw me. Meant of the flame of a candle, which while it hath consumed both waie and waie, goeth cut, leauing them in the darke which saw by it.

Another: As long as I liue I eate, but when I drinke I die, vnderstand of the fire, which continueth so long as it hath

Æ

matter to borne vpon, except it be quenched with fire, which may be termed the death of that nature.

1. A tree the mother.
2. Frute the sonnes.
3. Leaues the daughters.

Ten thousand children beautifull, of this my body bred,
Both sonnes and daughters finely deckt, I liue, & they are dead:
My sonnes were put to extreme death by such as lou'd the well,
My daughters died in extreme age, but where I cannot tell.

Another.

1. A book the anatomie.
2. Wisdome the iuyce.
3. Black veins the letters & lines.

Anatomie of wonder great I speake, and yet am dead,
Men sucke sweet iuyce, from these blacke veines, which mother wisdome bred.

This figure although it be full of obscuritie, and darknesse, yet it is found in the sacred Scriptures both in speech and in visions, the dreames of Pharaos chiefe Butler, and chiefe Baker, and also Pharaos owne dreames were Enigmatical, whose significations Ioseph expounded.

Also the vision of Nabuchodonozor was A Enigmatical, & most aptly proportioned in the similitudes, for vnder the seeme of a godly tree, both him selfe and all the parts of his prosperitie are most excellently described. By the place where it was planted, were described his seate and kingdome: by the height, his dignitie: by the ample aspect, his great glozy, and dread of nations toward him: by the strength of that tree, his great power: by the beautifull leaues, his gorgeous apparell and glorious pompe: by the frute, his wonderfull rents, tributes, and reuenues: by the meate of that tree, the wealth and prosperitie of his people: by the shadow, the safe protection of his subiects: by the birds among the branches, his prudent counsellors, and mightie princes: and by that, that it is said, that all flesh did eate of it, is vnderstood the great plentie of all necessaries. Whitherto is described the wonderfull felicitie and glozie of this mightie Monarch.

And now in like manner, the ouerthrow and confusion of all this is proclaimed by the Angel, saying as followeth, Hew downe the tree, breake off his branches, and scatter his frute abzode, that the beasts may get them away from vnder him, & the birds from his branches, neuer thelesse leaue the stumpe in the earth, &c. The meaning

meaning whereof Daniel by diuine grace expounded.

The vse of this figure.

This figure is more conuenient to Poets then to Oratores, and more agreeable to high and heauenly visions, then to the forme of familiar and proper speech. For being a figure of deepe obscuritie, it is opposed to perspicuitie, the principall vertue of an Orator.

Sometime notwithstanding darknesse of speech causeth delusion, as that which is wittily inuented, and aptly applyed, and so proportioned as that it may be vnderstood of prompt wits and apt capacities, who are best able to find out the sense of a similitude, and to vncouer the darke baile of A Enigmatical speech. For in deepe this figure is like a deepe mine, the obtaining of whose mettall requireth deepe digging, or to a darke night, whose stars be hid with thicke cloudes.

1. Most meet for Poets.
2. Vsed in heauenly visions.
3. Opposed to perspicuitie.
4. Being wittie it delighteth.
5. Compared to a mine.
6. To hidde starres.

The Caution.

If this figure regard ought to be had, that the similitudes be not vnfit, strange, or vnchast. If they be vnfit, or vnlike, they make it absurd, if strange, they make it obscure and vnpossible to be interpreted, if vnchast or vnclane, they make it odious, by leading of the minde to vndecent things, of which sort there be many of our English riddles.

Lastly, that this figure be not vled to seduce by obscure prophecie, as oft it hath bene to many a mans destruction, nor amongst simple and silly persons, which are vnapt and vnable to conceiue the meaning of darke speech, and therefore a vanitie.

1. Vnfit.
2. Strange.
3. Vnchast.
4. Ahfurd.
5. Obscure.
6. Odious.
7. Not to seduce.
8. Vsed among ignorant persons a vanitie.

Paroemia. 3.

Paroemia, called of vs a Proverbe, is a sentence or forme of speech much vsed, and commonly known, and also excellent for the similitude and significatio: so which two things are necessarily required, the one, that it be renowned, and much spoken off, as a sentence in euery mans mouth. The other, that it be witty, and

¶ 14

well proportioned, whereby it may be discerned by some speciall marke and note from common speech, and be commended by antiquitie and learning.

Examples.

The tumbling stone doth seldome gather mosse : teaching that riches and wealth are not gathered by wandering.

He that maketh his fire with hay, hath much smoke and little heate : meaning that many wordes and litle matter, make men weak : but neuer the wiser.

All are not thornes that dogges barke at : declaring that ill tongues do as well slander good men, as speake truth of the evil.

One swallow maketh no sommer, that is, one vncertaine coniecture proueth no veritie.

While the grasse groweth the steele starneth : signifying that present neede requireth present helpe.

The sweetest rose hath his thorne, meaning the best man is not without his fault.

It is good to strike with the hammer while the iron is hote : a prouerbe commending the benefit and goodnesse of oportunitie.

Many drops do pierce the marble stone : a singular prouerbe declaring the vertue of constancie and continuance.

The vse of this figure.

Amongst all the excellent formes of speech there are none other more briefe, more significant, more euident or more excellent, then apt Prouerbs : for what figure of speech is more fit to teach, more forcible to perswade, more wise to forswearne, more sharpe to reprove, more strong to confirme, or more piercing to imprint : Briefly, they are most profitable, and most pleasant, & may well be called, The Summaries of maners, or, The Images of humane life : for in them there is contained a generall doctrine of direction, and particular rules for all duties in all persons. Finally, for their perspicuitie they are like the most bright and glorious starres of the firmament, which as they are more excellent then others in brightnesse and glorie, so are they more looked upon, more admired, and more beloued, and as they excell others

1. The praise or commendation of Prouerbs.

2. Compared to the brightest starres.

others in the dignitie of light, so are they more distantly removed and more thinly dispersed. In like maner ought Prouerbes to be sparingly sprinkled, both in private speech, and in publike orations, and then not without some fit occasion to vse them, for prouerbs being fitly applyed and duly placed, do extend their power and shew their dignitie : other wise they lose their grace, and the oration his strength.

To be sparingly vied. Too often vied loseth their grace.

The Caution.

There are diuerse vices which ought to be auoyded & banished out of Prouerbs, strangenesse, vniuersitie, vncomeliness, barrennesse, and vntruth. Strange Prouerbes are those which are either framed by similitudes of strange things litle known, or taken from strange tongues disagreeing to ours, when the Prouerbes be translated.

1. Strange.

Unlike Prouerbs be those which are made of vnfit similitudes. Vncomely Prouerbes are such as consist of wanton, vnchast, and vile similitudes, which proceed for the most part from vnchast minds and polluted mouthes.

2. Unlike.
3. Vncomely.

Barren Prouerbs are those which containe no pith or vertue, whereby they should teach and delight.

4. Barren.

Vntrue and false Prouerbes are such, as many instances may reprove.

5. Vntrue.

Hyperbole. 4.

Hyperbole of Cicero called Superlatio, of Quintilian Superiectio, and it is a sentence or saying surmounting the truth onely for the cause of increasing or diminishing, not with purpose to deceiue by speaking vntruly, but with desire to amplify the greatnesse or smallnesse of things by the exceeding similitude.

This figure Cicero vseth much in the praises of Pompey, he hath made saith he (meaning Pompey) more battels then others haue read, and conquered more prouinces then others haue desired. Now in this excessse of his praise, Cicero meant not so much as he spake, but by making an incredible report, he doth signifie that the noble actes of Pompey were so woorthie, and his victories so many, that they were almost incredible.