

Savile has also lauded Queen Elizabeth's scholarly accomplishments. In an oration to Queen Elizabeth at Oxford on September 23, 1592, he says that in spite of numerous enumerated duties,

*Te magnam diei partem in gravissimorum autorum scriptis legendis audien-
disque ponere. Neminem nisi suâ linguâ tecum loqui; te cum nemine nisi
ipsorum aut omnium communibus Latinâ Graecâque. Omitto plebeios
philosophos, quos rarò in manus sumis: quoties divinum Platonem animad-
verti tuis interpretationibus diviniorem effectum! quoties Aristotelis ob-
scuritates, principis philosophorum, à principe foeminarum evolutas atque
explicatas! Dicerem liberè, nemini unquam ad sacratissimam Majestatem
tuam aditum patuisse semidocto, qui non ex tuis sermonibus discesserit
doctissimus, nisi meae vehementer me poeniteret tarditatis, qui in tam
illustri scholâ tam parùm profecerim.*⁶⁴

This leads to the closing plea that Queen Elizabeth protect learning. We must remember that this tardy pupil of Queen Elizabeth's school not merely is not on his Bible oath, but on the contrary is most definitely upon his oratorical Pegasus, soaring in the empyrean. He could afford to be lavish in Queen Elizabeth's praise; he was well rewarded for it. He himself, as we have seen, is supposed several years earlier to have been Queen Elizabeth's tutor in Greek. Perhaps Queen Elizabeth did write a comment on Plato as Walpole says. Pretty certainly she was posing with Plato and Aristotle around 1592. Who was "teacher" for these?

The year before, Savile in his translation from Tacitus (1591) had already thrown a bouquet of the largest at these translations in general. In his dedication "To Her Most Sacred Maiestie," he mentions "the great account your Highnesse most worthily holdeth this Historie in," and hopes by his halting example

to incite your Maiesty by this as by a foile to communicate to the world, if not those admirable cõpositions of your owne, yet at the least those most rare and excellent translations of Histories (if I may call them translations, which haue so infinitelie exceeded the originals) making eident demonstration to all who haue seene them, that as the great actions of Princes are the subiect of stories, so stories composed or amended by Princes, are not onely the best patterne and rule of great actiõs, but also the most naturall Registers thereof, the writers being persons of like degree and of proportionable conceits with the doers, etc.

At least, it is clear that Elizabeth delighted to pose as a lady learned in the classics. The laudatory letters of Ascham were published in 1576, and were not infrequently read in grammar school.

⁶⁴ Nichols, *Elizabeth* (1823), Vol. III, p. 167.