

Scio quosdam inani diligētia p minutissimas ista partes secuisse, & esse aliquid mino simile, vt simia homini, & vt marmora deformata prima manu: aliquid plus, vt illud, Non ouum tam simile ouo. Et dissimilibus inesse simile, vt est formicæ & elephāto genus, quia sunt animalia, Et similibus dissimile.

Vt canibus catulos, & matribus hoedos:
differunt enim aetate.¹⁶⁶

Here is the simile of egg to egg, and it occurs with other similes involving parent and offspring. It might, of course, have occurred to Shakspeare independently; but in any case it is a stock simile, conventionally applied. Shakspeare also uses a well-worn proverb which is ultimately from the same source, "Conscientia mille testes."¹⁶⁷ Quintilian and Susenbrotus together would have furnished Shakspeare's information, and should in grammar school have done so. While Peacham and Puttenham are rather full, and Day brief, yet no one of these or all together would have supplied all of Shakspeare's information.

Many of the terms in Susenbrotus are so widely spread and general, such as adagium, proverbium, sententia, confessio, excusatio, definitio, interpretatio, expositio, divisio, digressio, that a consideration of them would lead us too far astray. Others seem to show a knowledge of the original sources in *Ad Herennium* and Quintilian, so can be better discussed in connection with those works. But perhaps the reader is by now convinced that a great deal of Shakspeare's rhetorical knowledge was to be had in Susenbrotus, whether Shakspeare himself had it from that source or not. From Susenbrotus some of these materials passed over to the English popularizers, especially to Peacham, Puttenham, and Day. But it is really very much more economical of Shakspeare's time and energy to permit him the conventional drill upon Susenbrotus in grammar school rather than to send him through these English popularizers for here a gay rag and there a feather. And how did he know to pick from these fripperies only the materials which belonged to Susenbrotus? Since a great deal of Shakspeare's knowledge from Susenbrotus could not have come through these intermediaries at all, and since none of it has been located in these intermediaries which was not in Susenbrotus, the case seems clear. I have not indeed attempted to make so detailed a comparison between Shakspeare and these as I have between him and the regular grammar school texts and methods; but

¹⁶⁶ Quintilian (1580), pp. 295-296; (1538), p. 75v.

¹⁶⁷ Quintilian (1580), p. 297; (1538), p. 76r.