

THE
SCOTS
FENCING-MASTER

OR
COMPLEAT SMALL--SWORD--MAN ;

In which you have

First, The Defensive Part , where you are taught all the *Parades* belonging to the *Small Sword*.

Secondly, The Offensive Part , in which you are taught all the *Lessons* , which no Man that intends to be Master of this ART should be ignorant of, because the whole Art of *Fencing* dependeth upon them ; Also, they are those *Lessons* which are most commonly taught in the *Fencings-Schools*.

Thirdly, You have after the Explanation of each particular *Lesson* , the *Parades* and *Contraries* most proper to be made use of against the preceding *Lesson*.

Fourthly,

Fourthly , You have the way of keeping all the *Guards* belonging to the *Small Sword*, with the best Methods of *Defending* and *Pursuing* each of them.

And *last of all, You have* some *General Rules* to be observed in *playing* against either *Artists*, or *Ignorants* , with *Blunts* or *Sharps* , together with the way of *playing* with the *Small Sword* against the *Broad* , all very necessary to be understood by *Gentlemen*, or others, who intend to perfect themselves in the Art of the *Small Sword*.

You have also *Figures* representing some of the *Chiefest Postures* which 'tis like some Persons would not so easily understand without the help of the *Figures* which are as exact as necessary.

By W. H. Gent,

E D I N B U R G H ,

Printed by John Reid , Anno DOM. 1687.

EDINBURGH

The 26th Day of OCTOBER, 1686.

THE Lords of the Committe of His Majesties Privy Council for Publick Affairs, having considered an Address made to them by *Sir William Hope of Kirkliston*, Craving an Allowance for Printing a Book, entituled, *The SCOTS Fencing Master, Or Compleat Smal-Sword-Man*; The saids Lords do grant the said Desire, and hereby Discharges all Persons whatsoever to Print, Re-print, Import, or Sell the said Book within this Kingdom, for the space of Nineteen years after the date hereof, without a Licence to be obtained from the said *Sir William Hope*, under the pain of Confiscation of all the saids Copies so Printed, or Imported, besides the Contraveeners being lyable to such Fynes as the Council shall think fit to impose. Extracted forth of the Records of Council, by me *Sir William Paterson*, Clerk to His Majesties most Honourable Privy Council.

WILL. PATERSON.

TO THE YOUNG NOBILITY AND GENTRY Of the KINGDOM of SCOTLAND

My Lords and Gentlemen,

I HERE present to You a *SCOTS Fencing-Master*, who going to appear publickly in the World, cannot but at his first outsetting expect some Enemies, until his Art make him more Famous; and therefore he humbly adresth himself to you, as the fittest persons to defend him from the Censures of these his evil Wishers, because he knoweth that it is by
A 3 such

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such Young Persons as you, that he and
his Art must be Maintained and Defended,
for if such hopeful Youths as You are en-
courage not his Art, it were then altogether
in vain for him to offer his Service to the
Publick; But upon the contrary, if you do,
he hopeth that in a short time his Ability
in this Art will be so well known, that
there shall be but few in the Kingdom
who will not enquire after him. And, *My*
Lords and Gentlemen, I the more earnestly
recommend him to you, because he is my
intimate Acquaintance, and of whose A-
bilities I have also certain Proofs; there-
fore if there be any thing to lay to his
Charge, let your Complaint be to Me,
and if I be not able to answer for him, let
not his Ignorance be imputed to him, but
to

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to Me, for I am the occasion of it; But
I hope I need fear no such Complaints; I am
also to let you know that he hath so much
Respect for the rest of the *Fencing-Masters* of
this Kingdom, that he pretendeth to do
nothing without their Concurrence, for he
will accept of no Scholars (except such as
are of an extraordinary Capacity) until
they be at first grounded by the other
Masters of this Kingdom, for I know he
hath Lessons which would not be well un-
derstood by many altogether ignorant of
his Art; & therefore I thought fit to adver-
tise you, that it is fittest to begin with any o-
ther *Master* you please, & to make him your
last, who will, I assure you perfect what the
others have begun. I might here say some-
thing in Commendation of the Art he pro-
fesseth

eth, but I shall do that in another place; So all I crave of You now , *My Lords and Gentlemen*, is that You would do me the Favour to receive Him into Your Protection, and take a Tryal of Him; If He please You, I have my Designe; if not, it will make Me the more warry in time coming, to put either You or My self to the like trouble; but however at this time I hope You will look Favourably upon Him, and encourage his Imployment , seing he is so earnestly recommended to You by Me, who will take it as one of the greatest Obligations imaginable done to

My Lords, and Gentlemen,

Your Humble, and

Obedient Servant,

WIL. HOPE

TO THE READER

Least I should be thought singular , I shall say something by way of Preface, wherein I shall answer some Objections which it is like may be made both against the Subject I treat of, and against Me for treating of it, as being a work altogether of no use.

The first Objections against the Subject I treat of, (which is of Fencing, or the Art of Defending Ones self with the Small Sword from their Adversary) and saith , it is not worth the while to understand it ; because saith be, if it be a Mans Fate to be kill'd , his understanding of this Art will never save him.

Object.
1.
against
the sub-
ject.

Any Rational Man will laugh at this Objection , and think it not worth the Answering , but yet I will take the pains to convince them, (if possible) who ever they are who will have the confidence to make such an Objection, of the contrary by Reason; I deny not but what ever Providence ordaineth is unavoidable , yet we are to use all the means imaginable to preserve our Lives as long as we can ; otherwise we should be careless and not provide for our Subsistence, nor in any manner defend

Answer.

The Epistle to the Reader.

send our selves, which is a thing most ridiculous, and the contrary of which we see daily practised; For when one Country or Kingdom cometh against another, do they not now a dayes endeavour to fortifie their Cities, that they think lye most open to be attacked, with all the Art imaginable; As also, do they not endeavour to bring as well trained Men to the Field as possible, that so they may defend themselves with the more ease by their Art, and fight with the less confusion: I am sure any man that would deny the use of Fortification, or the bringing of well Disciplin'd Men to the Field; and would maintain that a Company of Rabble would come as soon to their purpose, and defend themselves as well; If I be not deceived, such a person would be accounted very ridiculous. Therefore seeing through all the World almost, Art is allowed to one Kingdom against another, and to one Countrey against another, I know no reason, and certainly there is no reason, why it should not be allowed to one single Man against another.

Object.
2d:

But saith he, what Advantage have those who have practised this Art, of others who understand nothing at all of it, seeing that we daily see that the understanding of this Art hath but little effect; for as oft, yea oftner, those who understand this Art, are worsted by Ignorants, then the Ignorants by them, and therefore I think a Man is as well

The Epistle to the Reader.

well without it as with it?

I think no rational Man will deny, but when two Men of equal Courage are engaged one against the other, and the one hath Art and the other none, but it is ten to one, that he that hath no Art be worsted, (seeing no rational Man can say, that a Mans Art in any manner taketh away his courage. I confess that a compleat Artist will not be so rashly forward as a rude Ignorant, and the reason is, because when he pursueth he doth it with Judgement, and waiteth an opportunity, which the other cannot; for although he did wait for an opportunity of pursuing, yet not having Art, he would be as far to seek after he hath got it, how to make use of it, as if he had not got it at all, and it is upon that account that most part of Ignorants pursue furiously and irregularly, because they know they can have no Advantage by not doing of it, and by chance may have advantage by doing of it, if they have to do with one who is but half an Artist, you may see by this that the Ignorants rash forwardness proceeds from his want of Art; and the Artists deliberation from his having Art: Now seeing Art taketh not away Courage, then certainly the Artist hath this Advantage of the Ignorant (being as I supposed of equal Courage with the Ignorant) that his Art maketh him to defend himself a great deale better, then the other can be expected to do

Answer.
That it is an advantage for a man to understand Fencing.

The Epistle to the Reader.

do and also to pursue better when he hath an opportunity, which the other being ignorant cannot do; and therefore I say being of equal Courage, it is ten to one but the Artist master the Ignorant, although the contrary may fall out; for there is nothing certain in this World. Now I will reduce the Reasons why that sometimes falleth out unto Three.

Reason

1.

The

Reasons

why Ignorants

sometimes

over-

come

Artists.

First, There are but few good Sword Men to be found, and many get the name of Artists who are really but Ignorants; For if a Man hath been but a moneth or six weeks at a Fencing School, presently he is said to understand this Art, and when such a person as this is engaged against an Ignorant, in stead of having any Advantage by what he hath been taught; I can assure you he hath rather a disadvantage, because what he hath Learned hath put away his Natural and forward Play, and maketh him understand the hazard there is in being too forward; And therefore taking himself to the Defensive part which he is not master of, he findeth himself in a confusion, because to pursue the little Art he hath maketh him to know the hazard that he runneth, in doing of it, and to Defend he cannot, because he hath not as yet had practice enough to be master of the Parade, so that he hath the disadvantage of the altogether Ignorant, in so far as he is not so forward, because he knoweth the hazard of it;

The Epistle to the Reader.

; whereas the others ignorance maketh him more forward, and so is the occasion of his mastering the other, who getteth the name of an Artist; and indeed is neither altogether ignorant, because of his being a little grounded in the Art, nor an Artist, because he had not the Time, or at least took not the pains to perfect himself in it. And therefore he is rather the worse of that little Art which he hath, then the better, and that for the Reason I just now told you; and such an accident as this maketh this Art undervalued, because an Ignorant hath overcome one that understood this Art, as they call him. But there is a great difference betwixt a Man that is but grounded, his playing with an Ignorant, and ones playing that really knoweth how to make use of his Art with judgement: I say if an Ignorant meet with such a person, he will find that he hath but too too great advantage of him, if he come to make use of his Harps: Yet Ignorants will sometimes overcome those who understand this Art very well; and my other two Reasons which I have yet to shew you, are the Reasons why that falleth out.

If he that hath Art be in drink, and the Ignorant be sober, then undoubtedly the Ignorant hath by far the Advantage of him, because although the other hath Art, yet he hath not his Judgement about him, to make use of it; and if they be both in drink, then still the Ignorant is in equal terms with

Reason
2.

The Epistle to the Reader.

with the other; And so as the Proverb is, Let it fall upon the Foyest; for neither Art nor Conduct can be made use of by persons the one of which is Ignorant, and the other wanteth the use of his Senses.

3. Now the next and last Reason why Ignorants are in equal terms, or have the Advantage of those who have taken the time really to practise this Art, and understand it, (and really this is a chief Reason, and I wish from my Heart that Men could master their Passions more then they do, that so they might prevent it,) is that when it is the humour of such Artists to be passionate, then they are at the very sight of their Adversary so transported by their Passion unto a Fury against him, that they cannot take the time, nor have the Patience to make use of their Art, but rushes headlong to their own Destruction; so that in such a case a Mans Art signifieth just nothing, because being in passion he is not master of himself, and consequently not master at that time of his Art, which upon such an occasion he stands most in need of. For if a Man intend that his Art should do him Service, then his Judgement must go along with it, otherwise his Art will signifie unto him but very little. I think what I have now said, sufficient to convince any Rational Man, that it is an advantage (and that no small one) to have Art, if he that hath it knoweth how to use it. But for such who

The Epistle to the Reader.

will undervalue this Art, although they can give no Reason for it, and who will not be convinced of the Advantage a Man hath by it; I wish that one day to their sad Experience and Cost they may not be forced by their Ignorance (when it will be too late to help it,) to acknowledge its usefulness.

The following Objections are against my self, and there are three of them; the first is, that although the Art be very usefull, yet this Treatise of mine, is of no use, neither can it be of any, to such as never had a Master.

The Second is, That I should have offered to Treat of a Subject that hath been already fully Explained by others, and who tislike understood this Art better then I do.

And the Third is, That I should have made it by way of Dialogue, and not in a continued Discourse. In answering of which three Objections, I think there is no great difficulty.

As to the First then, That this Treatise is of no use to those who never had any Insight in this Art from a Master. I confess, for the Design of putting out this Treatise is not upon such Persons accompt, for it is like had I thought, that this Treatise would have supplied the place of a Master to those who never had any Insight in this Art; I never had been at the pains to make

Object.
1. a-
gainst
my self.

Obj. 2.

Obj. 3.

Answer
to the
first
Object:

The
design
of put-
ting out
this
Trea-
tise.

The Epistle to the Reader.

make it publick, seeing all who know me, know that I have a greater kindness for those who profess the Teaching of this Art, then to do any thing to prejudice their Calling: and to tell the Truth, people here are ready enough of their own Accord to neglect, and undervalue a Fencing-Master, without a Mans setting out a Treatise to shew them, that they may be made Masters of this Art, without the help of one: so now the main design, and use of this my small work, is not for those who never had any insight in this Art, although such persons will be a great deal the better of having it by them in their Chambers, when they are at a Fencing School, for when they come home from the School, they will find their Lessons explained in this, which will be a great help to their Memory, and also if they follow my advice, make them become sooner Masters of this Art, then perhaps otherwise they would. My Advice is, that what ever Lesson in this small Treatise they would put in practice, that they would get it exactly by heart; if they observe the Direction, they will in a short time find what advantage they will reap by it: But as I said before, it is not so much for the use of such Persons as for the improvement of those who are already grounded; or Masters of this Art, who when they have been out of practice a little, will find great advantage in the very reading of it.

The Epistle to the Reader.

for it will bring the Theory again to them which 'tis like they could not have so well, nor easily attained without the help of a Master, the advantage of which many cannot have in the Countrey, Tea, nor in many Cities in this Kingdom, there are so few in it, and yet more then are well employed, which is a great discouragement to them, and the Reason why we have so few of them. Also I thought that such a plain piece as this falling into such persons hands, who farr from having ever seen any thing of Fencing, 'tis like perhaps did never so much as know what it meant, this piece I say, falling by chance amongst their hands, I thought it might be a means to cause them be more earnest after the understanding of this Art, and so mind them of enquiring after Fencing Masters, of whom we have very able Ones in this Kingdom, so that we need not be beholden to our Neighbouring Nations for the perfecting of our Youth in this Art, seeing we have it most exactly taught in his Kingdom, and although it be not taught perhaps with so good a grace, as abroad, yet I say, if a Man should be forced to make use of Sharps, our Scots play is in my Opinion, farr before any I ever saw abroad, as for security, and the Reason why I think it so, is, because all French play runneth upon Falstifying and taking of time, which appeareth to the Eyes of the Spectatours to be a farr neatter, & Gentiler way of playing then ours but no man that under-
* stands

The Epistle to the Reader.

stands what secure Fencing is, will ever call that kind of play sure play, because when a Man maketh use of such kind of play, he can never so secure himself, but his Adversary (if he design it) may Contre-temps him every Thrust, now our Scots play is quite another thing, for it runneth all upon Binding or securing of your Adversaries Sword, before that you offer to Thrust, which maketh both your Thrust sure, and your Adversarie incapable of giving you a Contre temps, if you understand this Method of play, as you should; and I appeal to any rational Man, who hath really been taught, seen, and considered, both Methods of Playing, if what I say be not true as to the security of a Mans Person, which is a main thing to be considered in Playing with Sharps. I shall insist no longer upon this, it only coming in he the by, only I shall tell you ingenuously, that I had really no other Motive, for giving this small piece to the publick, but as I have before told you, that I thought it might be a means to cause our Youth ply it more earnestly, & so encourage the Fencing Masters to bring this Art to a greater perfection if possible; That so Our Youth may be perfected in an Art, of which at present (& really it is a disgrace to our Nation) they are so Ignorant of, it being of so great use to Mankind; But more especially to those who pretend to have the Name of Gentlemen. Because, ordinarily they stand more
in

The Epistle to the Reader.

in need of it then others, and therefore it is most proper, that they above all other people should understand it, also it was upon their account, that I was at first moved to writ of this Subject, which I am very sensible deserveth a farr abler pen then mine, to Explain it.

As for the Second, which is, That I put myself to an unnecessary trouble, in treating of a Subject that hath been already treated of by others, and who 'tis like understood this Art better then I do. I say it is hard to light on a Subject that hath not been in some manner treated of by others, but I only begg that this small work of mine may be compared with others of this kind, and then I am confident you will find a great difference betwixt them and this for in them (at least in all of them that ever I saw) you will find a great many things ill Explained, and almost unnecessary, besides that there is such diversitie of Lessons, with their contraries, and so many of them, that it is impossible without a great deal of pains, and a vast memorie to remember them all; whereas in this there is nothing but the very grounds as it were, and the Lessons upon which this Art depends, so that I account a Man that understands not the Lessons I have here given him, but an Ignorant, because they are in effect the Quintessence of this Art; But upon the contrarie, if he understand them, and know exactly how to put them in practice, I account him an Artist, be-
cause

The Epistle to the Reader.

cause once knowing the grounds by which he is to walk, he will of himself find out diversitie of Lessons, together with their contraries to play upon such as are engaged against him, which will be of greater use to him then if I should have set him down more, which its like would have Embarrassed his judgment, whereas his own are more natural to him, and providing he observe the Directions I shall give him, as good. And for those Authors who have treated of this Subject before their understanding of this Art better then I do. I shal not deny it; First, because (as I told you before,) I am perhaps more sensible of my own weakness then you are. Secondly, although I had a better opinion of my self then really I have, yet I have more of good manners then openly either to discommend them, or commend my self; But this much I will say for my self, that what I have here given you in this small Treatise, I am sure will be approven of by all who understand what Fencing is; so that I undervalue what Ignorants can say of it, seeing it was not for such Criticizing Ignorants, that I was at the pains to write; For such Ignorants will endeavour to find faults where there are none, neither are they capable of making any amendement, if there were any, and it is upon that account that I undervalue any thing they can say, either against my self, or against what I have here write.

But now, Lastly, The Reason of my putting it in a Dialogue, and not in a continued Dis-

The Epistle to the Reader.

Discourse, was that after I had thought what would be the easiest Method I could take, for to make those of the meanest Capacitie understand my meaning; (which is no small trouble) I found this of Dialogue in my Opinion to be the best and plainest; First, Because young Beginners, or who ever it be, that is to peruse this Treatise, will understand by the Scholars Questions, the Description of the Lessons better then if I had only discoursed of them. Secondly, the Scholar in his Questions, bringeth in many things very pertinently, and useful to a Beginner, which had I used any other Method, could not have been brought in so to the purpose; But to tell the truth it is a matter of indifference, for this Method I thought best, and therefore, made use of it. 'Tis like their may be as many of my Opinion, as of the contrary, but however let not such a trivial Matter as this make you undervalue the Work, for if it doe, it is a signe that neither Dialogue, nor Discourse, would have pleased you. I need make no Apology for my Stile, the Subject of which I treat requiring but a Course, Plain and Easie one, so all that I am to begg of you Gentle Reader, is that when you are perusing this small Work, you would not be too critical, but if you meet with any thing a mist, which I am hopefull you will not, pass it over, considering the pains I have been at, is for your improvement which I am confident will Answer both our Expectations, providing you seriously consider, and observe the Directions which follow.

AD.

ADVERTISEMENT

I Must here before I proceed further let you know, that all the Directions for the *Lessons* which are described in this following Treatise, especially in the *Lessons Offensive*, are for one Right handed-Man against another, for the *Lessons Defensive*, or *Parades* are to be done the same way by Left-handed Men as by Right, and therefore the following Directions will serve for both, in the *Defensive part*: but that you may with the more ease, whither you be either Right or Left-Handed, understand what followeth in the *Offensive part*, I shall here give you some few Directions which in my Opinion will make the following Discourse of more use to you then otherwise it would.

First then, if you are a Right-Handed-Man, and are to ingadge against another who is Right-Handed, you must as near as possible observe all the following Directions; for the more exact you are in observing of them, the better *Sword-Man* will you be.

Secondly, if you are a Right-Handed-Man, and are to ingadge against one who is

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is Left-Handed, you must know that that which is called *within* the Left-Handed-Mans Sword, is the distance betwixt his Left-Arm and his Right, when he hath presented his Sword with his Left-Hand, and that which is called *without* or *above the Sword* is that part of his body, which when he holdeth his Sword towards his Right-side is above it the whole breadth of his Body; & you must remember this one general Rule when you are playing against a Left-Handed-Man, (for I think I need give you no other, because by a little practice and experience you will find them out) that when you give in a Thrust *within his Sword* you must give it with your *Nails in Terce*, and let your head lie under your Arm as you give in the thrust, when you play the *single Feint at the Head*, see plate 5. figure 2. and when you give it *without the Sword*, then you must give it with your *Nails in Quart*, and *Quart* your head well, see plate 2. figure 2. This direction is just contrary to what ye are to observe in playing against a Right-Handed-Man; now what *Quart* and *Terce* are you will find explained in page 4th: so that any other difference betwixt playing with a Right-Handed Man and a Left, you will as I said before with a little practice easily find out
Thirdly,

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Thirdly, If you are a Left-Handed-Man and are to engage against a Right, then you must also observe the preceeding Direction, which is, *to give the Thrust within the Right-Handed-Mans Sword in Terce, and without his Sword in Quart, what within and without the Sword of a Right Handed Man is, you will find it explained in Page 5.* Any other difference I leave it to your own Judgement to find out, because it would be too Tedious in this place to set them all down, but this one which I have given you is the most important.

Fourthly and Lastly, if you are a Left-Handed-Man and are To engage against another who is Left-Handed, then you must both of you observe the following Directions as exactly as if you were both Right-Handed, and the Truer you play the following *Lessons*, in so much less danger will your Body be of being hitt by a *Contre-Temps*, what a *Contre-Temps* is you have it shewn you in page 9. I doubt not but by thir few lines you will understand the following Directions better then if I had omitted them, especially if you be Left-Handed.

THE

THE
ART
OF
DEFENCE and PURSUIT,
With the Small-Sword.

Described in a Dialogue between a
SCHOLAR and a MASTER,
of that A R T.

Scholar.

GOOD morrow Sir, I am glad that I have once found you at home, for I have called several times for you, and till now, could never have the good Fortune to meet with you.

Master.

I am sorry Sir that you should have been at that trouble, but now, seeing we have met, What Service have you to command me with?

Scholar.

Sir, I hear you profess the Art of Fencing, and the great love and desire I have for that noble Art, made me desirous to be acquainted, with you, that I might be instructed in it.

B

Ma.

The SCOTS

Ma. Sir, Seeing your enquiring for me is for that end, I shall with all diligence, and plainness explain, & demonstrate to you the principal grounds, requisite to be exactly understood by any who intend, either to profess, or understand this useful Art, of defending ones self, with the single Rapier from their Enemy.

Sch. I pray you do so, and you shall be well rewarded for your pains.

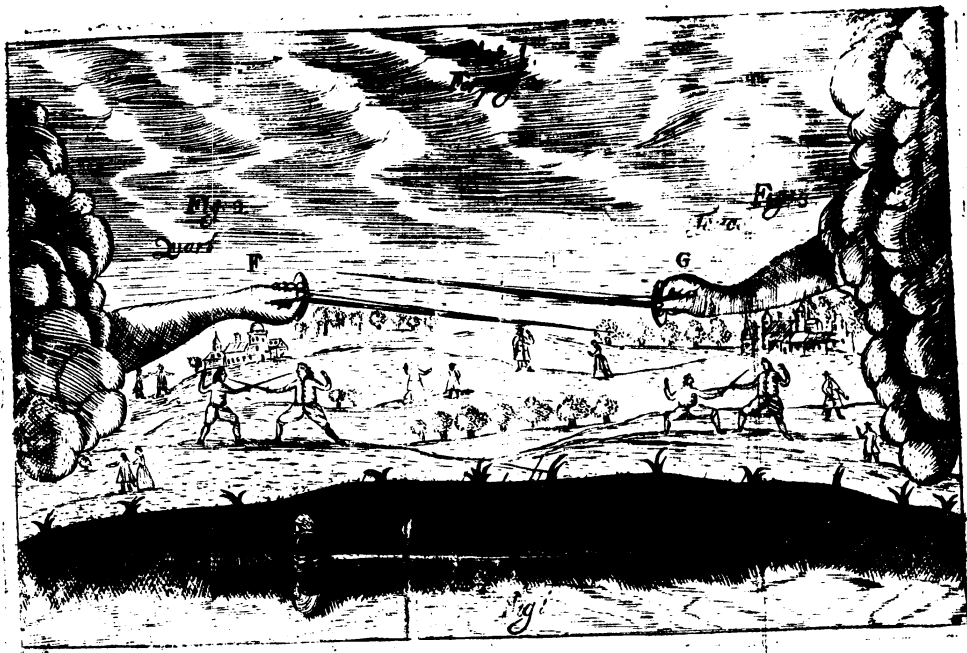
Ma. Sir I do not in the least doubt that.

Sch. Which is the first thing then you will shew me?

Ma. The first thing I intend to shew you, is the Division of the Sword.

Sch. I pray you let me hear it.

Ma. A Rapier then is Generally divided into two parts, viz. The *Hilt*. A. B. C. And the *Blade*. C. D. E. as you have them marked in the first figure of the first Plate. The *Hilt* is divided into three parts, viz. the *Pommel*, which is the Little ball at the farr end of the *Hilt*, which in the fore-named figure is marked with the Letter A. and is sometimes of a round, and sometimes of an Ovall-shape. Its use is to keep the rest of the *Hilt* fast, and to make a Sword well Mounted, That is to say light before the hand, the *Handle* marked B in the



the same figure, and which is that part you hold in your hand. And the *Shell* which is that part of the *Hilt*, next to the *Blade* marked in the same figure with the Letter C. and serveth to preserve your hand sometimes from a thrust or blow.

The *Blade* is divided into two parts, viz. the *Strong part*, and the *Weak*, the *Fort*, Secondly and the *Feeble*, or the *Prime*, and the *Second*. The *Strong*, *Fort*, or *Prime*, of the *Blade* is Measured from the *Shell* C to the middle of the *Blade* D, and because it is the strongest part of the *Blade* it is therefore made use of in *Parieing*, or putting by thrusts and Blowes, the *Weak*, *Feeble*, or *Second* part of the *Blade*, is measured from the middle D. to the point E. and being the weakest part of the *Blade*, it is therefore made use of, in offending, or, in giving thrusts, or blowes, and this much for the division of the Sword.

Sch. *What is the next thing you are to shew me?*

Ma. The next thing I will doe, will be to Explain some termes belonging to this Art, which otherwise, might seem somewhat difficult to you, or any new beginner to understand.

Sch. *Which are they?*

Ma. They are these which follow.

The
Part
cul
div
of
and
of
the
Hilt

The SCOTS

A Guard.

Is a posture which a Man putteth his body into for the better defending of himself from his Adversaries thrusts, or blowes. See the Figures of the Second, Tenth, and Eleventh Plates.

To Parie.

Is to put by a thrust, or blow, so that you are not touched with it. As you see in the Third Plate where the first Figure is paring the second, or in the three following plates, where the figures giving in the thrusts are *Paried* by the figures opposite to them.

Quarte.

When a Man holdeth the Nails of his Sword hand quite upwards, which the 2. Figure of the first Plate representeth at the letter F. then he is said to hold his hand in *Quarte*.

Terce.

When a Man holdeth the Nails of his Sword hand quite downwards, which the third figure of the first Plate representeth at the letter G. Then he is said to hold his hand in *Terce*.

Within

Fencing Master, 1690.

Within the Sword.

It is that part of your Body which (when your right side is towards your Adversary) is betwixt your Sword, and your left Breast, and is marked in the first figure of the third Plate with the distance, A. B.

Without the Sword.

Is that part of your Body, which (when you hold your Sword towards your left side) is above your Sword, the whole breadth of your Body, and is marked in the second figure of the eleventh plate with the distance, C. D.

To Approach, or Advance.

A Man is said to *Approach*, or *Advance*, when being out of his Adversaries reach or at a pretty distance from him, he cometh nearer to him.

To Retire.

A Man is said to *Retire*, when being within his Adversaries reach, he goeth out of it either by stepping or Jumping backwards from his Adversary upon a Streight line.

Measure

Measure.

Is the distance betwixt a Man and his Adversary, which should be exactly observed, that when he is Thrusting at you, You may be without his *Measure* or *Reach*, as the first figure of the third Plate is without the *Reach* of the second figure, and when you are Thrusting at him, that your thrust may be home, and not short of him when you are at your *Elonge*, as for example, the distance betwixt the right foot of the first, and the right foot of the second figure of the second Plate, is called the *Measure* betwixt these two Figures.

To Break Measure.

Is just as your Adversary is thrusting at you, so to judge the distance he is from you as that his Thrust when he is at his full *Elonge*, may be short of you, because you are out of his *Measure* or reach as the first Figure of the third Plate, is without the reach of the second Figure, for I suppose that the first Figure, to make the Thrust of the second short of him, hath broke his *Measure*; the way of doing it shall be taught you hereafter.

To

To Elonge.

Is to Streatch forward ones right Arm, and Legg, and to keep a closs left Foot. This a Man doth, when he giveth in a Thrust; and when he doth it, he is then said to make an *Elonge*, which is represented by the second Figure of the third Plate.

Respost.

Is when a Man hath given in a Thrust, and before he recovereth his Body receiveth a Thrust after his Adversary hath *Paried* his, then he is said to receive a Thrust upon the *respost* or back of the *Parrade*, which is the Safest thrust that a Man can give, for it is not possible for him, upon that Thrust to receive a *Contre-Temps*, which shall be immediately explained what is.

Feinting, or, Falsifying.

Is the deceiving of your Adversary, by causing him believe that you are to give your Thrust in one place, when you design really to give it him in another.

Beating.

Is the striking of the *Feeble* of your Adversary.

verfaries sword with the edge, and *Fort* of yours, either with one hand, or with the help of your left hand, joyned to the blade about a foot from the *Hilt*, as in the second figure of the 11. plate, to cause the *Bea* have the greater spring or force.

Battery.

The difference between *Beating*, and *Battery*, is, that *Battery* is the striking with the edge & *Feeble* of your sword, upon the edge, and *Feeble* of your Adversaries, whereas *beating* as I just now told, is done with the *fort* of your sword upon the *feeble* of your adversaries, and therefore secureth your Adversaries sword a great deale better then *Battery* doth.

Binding.

Is the securing your Adversaries sword, with 8. or 10. Inches of yours, upon 5. or 6. of your Adversaries.

Caveating, or Dis-engaging.

Is the slipping of your Adversaries sword, when it is going to *bind* or secure yours.

To

To take time.

Is either never to thrust, but when you have a fitt opportunity, or otherwise it is the thrusting at your Adversarie just as he is making of a *Feint*, or the slipping of him and giving him the thrust when he is either going to *bind*, or *beat* your sword; as you may see in plate 9. where the second figure hath *taken time* upon the first.

Contre-Temps.

Is when a man thrusts without having a good opportunity, or when he thrusts at the same time his Adversarie thrusts, and that each of them at that time receive a thrust.

Quarting upon the streight Line.

Is the keeping very much back of your head and shoulders from your Adversaries sword, when you are giving in a thrust *within the sword*, which is represented by the second figure of the third plate.

Dequarting, Or Quarting off the streight Line.

Is the throwing of your left foot and body

dy, backwards off the straight Line toward your Adversarie, and keeping your right foot fast, which is represented by the second figure of the 9. plate.

Volting.

Is the leaping by your Adversaries left side, quite out of his measure. These are the terms of Art which ordinarily young beginners understand not.

Sch. Are those all the termes of Art you have to explain to me?

Ma. Yes these are all the termes which I think need explaining, any other being easily understood without it.

Sch. What then do you intend to teach me in the next place?

Ma. Because you are still asking me that question, and that you may not put your self to the trouble of asking it again, I will shew you the method I intend to follow in teaching you this Art. And first I will teach you how to hold your sword in your hand, secondly, how many Guards there are, and how you are to stand to your Guard, Thirdly I shall explain to you the lessons defensive, which are called the Parade, Fourthly the Lessons offensive, together

gether with their contraries, by shewing you how they must be played, Fifthly I shall teach you how each of the Guards are kept & how every one of them is to be pursued, your Adversary keeping any of them, or defended your Adversary pursuing you after you have taken your self to any of them, Sixthly, I shall set you down some general rules to be observed, when you are playing either with blunts, or sharps, against those who understand, or against those who are altogether Ignorant of this Art.

Sch. Sir you have thought upon a very good Method, and I begg that you would be as plain in the describing of the lessons you are to teach me as possible.

Ma. Sir I shall to the outmost of my power obey your desire.

Sch. As to the first then, how am I to hold my sword in my hand?

C H A P. I.

Of holding the Sword.

Ma. You must hold your Sword after this manner; hold your Thumb upon the broad side of the Handle with your Fingers quite round it, as in the second Figure of the first Plat

How a
Man is
to hold
his
Sword.
See
Plate 1.
Figure
2d.

Plate marked F. and not as some do, who put their foremost and middle Fingers thorow the two arms of the Hilt, thinking that by doing that, they hold their Sword firmer, some use onely to put their foremost Finger through, which the Spaniards did of old, and many even to this day do it; but both wayes are most ridiculous, and dangerous.

Sch. I think any Man of common sense may perceive that, for when a Man holdeth his Sword in that fashion, with his Fingers through the arms of the Hilt, he is in danger of having his Fingers broken, if his Adversary should inleese with him, and offer to force the Sword out of his hand, for holding it that way he cannot so easily quit with it, as he should, and therefore will infallibly in my opinion be in hazard of losing his Fingers, if not his life in the cause.

Ma. Sir, You have found out exactly the hazard that a Man is in, in holding his Sword after that manner, but when you hold it, as I have before told you, you must hold it fast and firm, and not gently, for that your Adversary with the least sudden beat or twist may force it out of your hand.

Sch. What is the hazard if I should hold it loosely in my hand?

Ma. The hazard of holding it loosely is

this, that when once you get a habit of holding your sword so, if you should have occasion to play with sharps, you will be in hazard of having it struck out of your hand, which may put your life in hazard. This I think a sufficient reason to cause you hold your Sword firm in your hand, but not so as to weary it.

Sch. Indeed it is so, and now when I consider, although a Man had not such a strong reason as that you have given me to cause him hold his Sword fast, yet Peoples very laughing at men when they are playing with blunts, because they see every other Thrust their Flurett beat out of their hand, should be a sufficient argument to them to cause them hold it fast, and I my self when I have seen them quise with their Flurett so easily, although I understood nothing of this Art my self, yet I thought it very un-handsome, and laughed at them as being as Ignorant of this Art as my self.

Ma. You had good reason to do so, and I have seen some who understood little or nothing of this Art, beat the Flurett out of their Adversaries hand, although he was very far above their play.

Sch. What should be the Reason of that?

Ma. The Reason why that sometimes the flurett falleth out, is because he that is playing with such an Ignorant, knoweth himself to be

The Reason why a Man should not hold his Sword too loosely in his hand.

That an Ignorant may sometimes beat the Fluret out of an Artifts hand, and yet that it is no reflection upon this Art.

be far above his play and therefore trusting too much to his Adversaries, Ignorance neglects that which he should, and certainly would most if he were playing with one he thought understood as well as himself, taking notice of, so that by the least sudden twist of Beat, that his Adversarie giveth his flure (although more perhaps by chance than Art) he and it is separate, and it is sometime for such reasons as this, that by-standers who understand not this Art. Cry it done and undervalue it as not worth the understanding, when they see one that getteth the Name of a Sword-man, baffled by an Ignorant, never considering that it is the fault of others inadvertencie. Therefore, to prevent all such inconveniencies, let every man alwayes hold his sword as firm in his hand as possibly he can, without wearing himself, and then he will be but in little hazard as to that: for I can assure him he will but find few unless it be such as are very expert in this Art, that will be able to beat his sword with such a spring, as to cause it go out of his hand, but let us go to the next thing I am to teach you, which is

CHAP

CHAP. II

Of keeping a Guard.

Sch. How am I to keep a Guard?

Ma. Before I shew you how to keep a Guard, you must know how many there are.

Sch. How many are there?

Ma. There are generally but two Guards, viz. the Quart-Guard, and the Terce. But these two Guards, are again sub-divided into other Guards. General-ly but two Guards.

Sch. How?

Ma. The Quart-Guard is sub-divided into two, viz. the Quart with a Streight point, and the Quart with a Sloping point near to the Ground: The Terce is likewise sub-divided into two, viz. The Terce with the point higher then the Hilt, and the Terce with the point lower then the Hilt. There is likewise another kind of Guard (but I have not a proper Name to it,) in which you are to hold your Sword with both your hands. Now I shall teach you, how all those several Guards must be kept when I come

Particu-
larly
five
Guards.

come to the Chapter that treateth of them. But because the *Quart Guard with a Streight point*, is most commonly made use of, I shall in this place shew you how it is kept.

How to keep the *Quart Guard with a streight point.* See Plate 2. Fig. 1.

And first you must keep a thin Body which is done by only shewing your right side to your Adversary, let your Feet be in a streight line from him, so that when he looketh to your Right Legg, it may hinder him to see the left, but let them not be too farr asunder, for that will make your Elonge the shorter, nor yet too close, for then you cannot stand Firm, but keep them at a competent distance, and let the point of your right Foot be turned a little outwards from the Streight Line, but the broad-side of your Left must look towards your Adversary, As in the first figure of the second Plate.

Sch. What good doth the turning of my right Toe a little outwards doe?

Ma. The turning of your Toe a little outwards from the Streight Line, Maketh you both Stand Firmer, and handsomelyer, you are also to sink with both your Thighs, but your left Knee must be a little more Betwixt then your Right, which is done by leaning a little Back upon your left thigh: when you present your Sword, you must hold the Nails



Nails of your Sword Hand in *Quart*: (and it is from that, that this *Guard* hath its Name) the *Hilt* of your Sword as high as your right Papp, your Arm must be a little bent, For the better pursuing, or for giving in a Thrust the quicker, and the point of your Sword must look towards your Adversaries Right Side, and about two or three Inches lower then your *Hilt*, your left Hand must be held as high as your left Ear, and some more then half a Foot from it with the palm of it looking Streight towards your Adversary, and the points of your Fingers must not look upwards, but pointing towards your Adversary. All which Directions are represented to you, by the first Figure of the Second Plate.

Sch. Sir your Directions are so plain, that I understand them very well, but is there no other way of keeping this *Quart Guard*?

Ma. Yes, that there is, for the way I have been shewing you is that which is ordinarily used by the *French*, but I shall shew you a way which is somewhat different from it, & which in my opinion is by far the best, & safest, and it is as followeth: you know in the foregoing *Guard*, you are to set your left foot with the broad side of it towards your Adversary but in this, you must turn your left

The best way in my opinion of keeping the *Quart-guard* with a streight point; see plate 2. figure 2.

C

Toc

toe as farr out as conveniently you can. As in the Second Figure of the Second Plat.

Sch. *What Good doth that?*

Ma. The good it doth is, that of necessity it causeth you turn out your left Thigh, and therefore maketh your Body so much the thinner, for when the Broad side of your Foot is towards your Adversary, you can by no means turn out your left Thigh, and so consequently it will be seen, or open to your Adversary to thrust at, and therefore in hazard of being wounded, which you would have prevented had you turned out your left Toe; you must remember also when you stand to your Guard this way to Sink as close to the Ground with your breech as possible, without Thrusting of it out. As in the Second figure of the Second Plate.

Sch. *I am convinced of the Advantage I have in turning out of my left Toe, but I doe not understand any advantage I have by Sinking so close to the Ground with my Breech as you desire me.*

Ma. The Advantage you have by Sinking is also considerable, for when you Sink as I desire you, that part of your Body which is betwixt the Hilt of your Sword & your right thigh is quite covered, which, when you keep your Guard after the French way

way is quite discovered and open: You must also remember when you Stand to your Guard this way, to bow both your Knees alike, and rest equally with your Bddie upon both your Thighs, as in the Second Figure of the second Plate; you are to keep the rest your Body, according to the Directions I gave you for the French way: At first this Guard is a little uneasy, but a little custom will make it become as easie to the Body, as the foregoing Posture.

Sch. *I am now convinced by the Reasons you give me, of the advantage this Latter way hath of the former.*

Ma. Sir I am glad that you both understand my meaning so well, and are convinced by reason, of what is wrong, and what right, for that will encourage me to take the more pains to Instruct you: but you must now to the next thing I promised to teach you.

Sch. *What was that?*

Ma. You see I have taught you how to hold your Sword, and keep a Guard, the next thing I promised to teach you was the Lessons, which accordingly I will do, now I think the first thing a Man should learn, after that he can hold his Sword, and keep a Guard is to defend himself, for certain-

ly it is a great deal more necessary, and honourable, for a Man to defend himself, and save his Enemy if possible, then for him either to kill his Enemy and have himself likewise killed, or, even kill his Enemy, and save himself, for the design of teaching this Art, is not so much for to teach a man to offend, as to defend himself handsomely, and with ease, when it may be his Fortune to be attached, for this Art is called *Fencing*, or the *Art of Defence*. Therefore I think it fittest to begin with the Lessons Defensive, which are commonly called the *Parade*.

CHAP. III.

Of the Lessons Defensive.

Sch. *How am I then to defend my self?*

Ma. Before I shew you how to defend your self, you must know how many *Parades*, or wayes of defending there are.

Sch. *How many Parades then are there?*

Ma. There are generally but two *Parades* the *Parade in Quart* and the *Parade in*

Gene-
rally
For 2
Parades.

in Terce. but they are again subdivided into other *Parades*, to wit, the *Parade in Quart* is subdivided into two, viz. The *Parade in Quart with the point a little higher then the Hilt*, and the *Parade in Quart, with the point Sloping towards your Adversaries right Thigh, & a thought without it*. The *Parade in Terce* is likewise subdivided into two, viz. The *Parade in Terce with the point a little higher then the Hilt*, and the *Parade in Terce with the point Sloping towards the Left side of your Adversaries Thigh*.

Parti-
Pcular-
ly five
Parades.

Sch. *You have no other Parades, then those you have named to me, have you?*

Ma. Yes, I have yet another, which although it end alwayes in one of the four former *Parades*, yet there is a great difference betwixt the doing of them, and the doing of it, and I can give no other name to this *Parade* but the *Counter-Caveating Parade*, because, let your Adversary make use of what lesson he pleaseth, or thrust upon what side He listeth, if you make use of this *Parade* as you should, you will infallibly meet with his *Sword*, & so cross all his designs the easilier, which making use of any of the four former, you might find somewhat more difficult to doe.

Sch. *I would have you shew me why those Parades are called the Quart, and Terce, Parades because I know not for what Reason they are so called.*

C 3

Ma-

Why
the Pa-
rades are
called
the
Quart &
Terce
Parades.

Ma. I shall, the First Parade then is either called the *Quart Parade*, or the *Parade within the Sword*, because when you put by the thrust, you put it by upon the *inside of your Sword*, or upon that side the Nails of your Hand look to, and that Side is called *Quart*, or *within the Sword*: see the first Figure of the third Plate who is pareing the Thrust of the second Figure with the first Parade in *Quart*, and remember alwayes when I desire you to hold your hand, or Nails in *Quart*, that I mean you should hold your Nails quit upwards, as in the second figure of the first plate marked F. The second Parade, is called the *Terce Parade*, or the *Parade without the Sword*, because you put by the thrust upon that side which is *without your Sword*, and as the other is called *Quart*, because it is *within your Sword*, or upon that side your Nails look too, so this is called *Terce*, because it is *without your Sword*, or upon that side the back of your hand looks too. See the second Figure of the 4th. Plate who is Pareing the thrust of the first figure with the first Parade in *Terce*. And remember also that when I desire you to hold your hand, or Nails in *Terce*, that I mean you should hold

hold your Nails quite downwards as in the Third Figure of the first Plate marked G.

Sch. Sir I now by this Explanation understand you very well.

Ma. Sir, any doubt you have, or any thing that I shew you which seemeth difficult to you, mind me of it, and according to my power I shall explain it to you.

Sch. I shall not fail to do it, but I pray you shew me how I must Parie after those five several wayes.

Ma. I shall shew you orderly one by one how you are to do them, you must do the first Parade in *Quart*, with the point a little higher then the *Hilt* after this manner, when you are Standing to your *Guard*, and your Adversary offers to give you a Thrust home upon that side his Sword lyeth, which I suppose to be *within your Sword*, for this Thrust is done without *Disengaging* (which I shall explain to you hereafter) and is the plainest, and simplest Thrust which can be given with the small Sword, and yet a Man will sometimes be surpris'd with it; I say when you perceive Him offer to give Home the Thrust, which is known by looking Steadfastly to the *Hilt* of his Sword, and not as Ignorants doe who look to their Adversaries eye, for I pray you

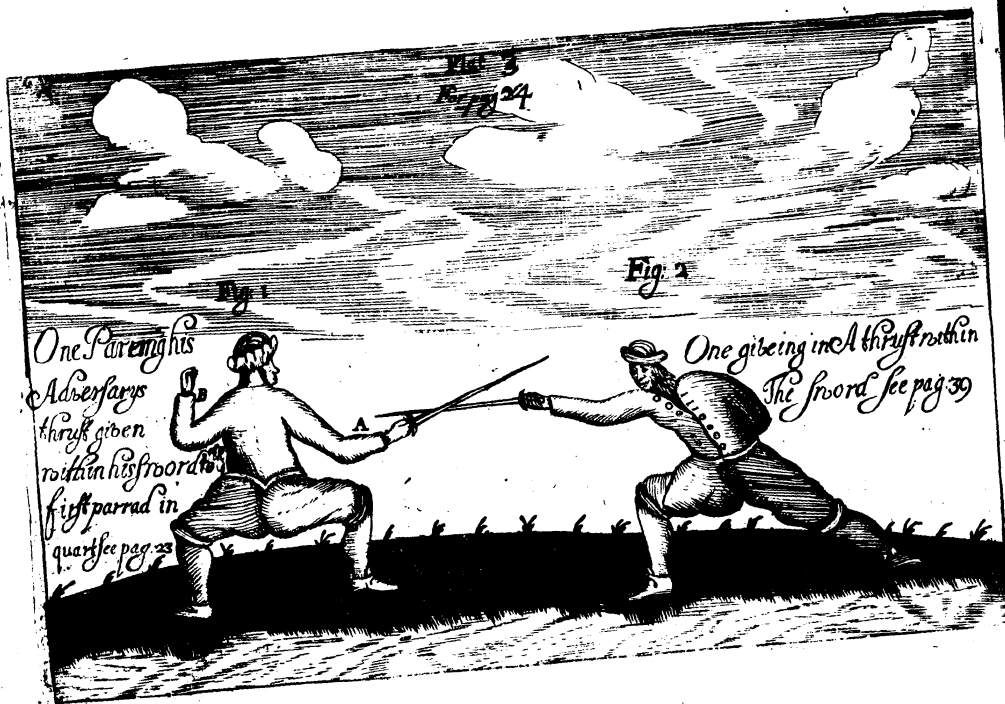
How
the first
Parade
in
Quart is
to be
done;
see
plate 3
figure

How a
man is
to per-
ceive
the com-
ing in
a thrust

you how can a Man Judge, either upon what side of the Sword, or when the Thrust will be given, if he look to the Eye, when he is playing with one that Squints, certainly it is very uncertain; and therefore as a most certain Rule, and which will never fail you, Look alwayes to the *Hilt* of your Adversaries Sword, when you expect that he is going to Thrust. And when you see it moving towards you, (which will be in the Twinkling of an Eye, if he that giveth in the Thrust have a swift hand.) You must Immediately turn your wrest, with a little motion of the Arm, but so little that it may scarcely be perceived, to your Left side, and so put his Sword by, (alwayes with the *Fort* of yours.) Upon your Left-side, Still keeping the point of your Sword after your *Parade* towards his right Shoulder, which is represented by the first Figure of the Third Plate who is *Pareing* his Adversaries Thrust given *within his Sword*, with the first *Parade* in *Quart*. But I would have you, when you put by your Adversaries Sword, to do it with a little *Beat*, or *Spring* towards the Ground, which in my opinion is absolutely the best way of doing this *Parade*. When I say a *Spring*, I mean a little *Beat*, and immediately bring your Sword to it's right

The
best
way in
my op-
inion of
doing
the first
Parade
in
Quart.





Right Posture again : when you *Parie* after this way, you must not at all turn your wrist, but keep your hand when you *Parie* in the same posture, as when you presented your sword, which most ordinarily will be neither altogether *Quart*, nor altogether *Terce*, but betwixt the two, because it is painful for a Man to hold his hand long in *Quart*, yet the nearer you hold your hand to *Quart*, the better is it, for there never was yet a Master who could in common practice observe all the exact directions to an Ace, which I give you, therefore there must be always some allowance given, but as I told you, the nearer you observe them, the better will be for you, because the Directions I give you are most exact.

Sch. Why think you this last way of doing this *Parade*, better then the former ?

Ma. Because it is done with a Spring, and the former is not, so that using this last way as you should, you may often in the *Parade*, Beat your Adversaries sword out of his hand, which is no small Advantage ; so this last way secureth your Adversaries sword better then the Former doth, if you had a mind to give him a Thrust upon the *Respost*, or back of your *Parade*, but I told you before, you must by any means

means remember to bring up your Sword to its right posture again, otherwise your Body would ly too open without your Sword for your Adversary to Thrust at. And therefore I say again, by any means forget not the bringing up of your Sword, instantly after your Beat, and then I doubt not in the least, but you will rather approve of this last way of *pareing* then of the former.

Sch. Its very like I may, but in both the *Parades* what advantage have I by keeping my Swords point towards my Adversaries right shoulder and not farther aside.

The advantage a man hath in not letting his Swords point go too far aside when he *parieth*.
 Ma. The Advantage you have by it is this, that when you keep your Swords point towards your Adversaries right shoulder after you have *Paried* him; you are ready to go to the *Parade* again if he should offer to *Disengage*, and Thrust upon the other Side, whereas if you keep your Swords point farther aside, you would have a greater way to make with it, if he should immediately after his Thrust *Disengage*, and Thrust upon the other side, or without your Sword, and therefore you would be in great Hazard of receiving the Thrust before you could meet with his Sword to put it also the keeping of your point, as Streight as possible upon your Adversary when

Parie in some manner aweth him, and hindereth him to thrust so Furiously (for fear of his receiving a *Contre-temps*) as otherwise he might do.

Sch. But why am I to make such a little Motion with my Arm when I *Parie*. For one would think that the greater Motion one maketh with their Arm the farther they would put by their Adversaries Sword.

Ma. You are right, in that you would put by your Adversaries Sword the farther, as you make the motion of your Arm the greater, but you perceive not the great disadvantage you have in so doing; For do you not see? That if you should make so great a Motion with your Arm, when you are *Pareing*, you would be in far greater hazard of being hit, if your Adversary should make a *Feint within your Sword*, because then your Body would be quite discovered upon that side, upon which he is to give in his Thrust, which would have been in a manner secured, had you made as little a motion with your Arm as I before desired you, besides that the making of so great a Motion with your Arm, disordereth your Body, which should be kept in as good a posture for defence as possible.

Sch. I am now convinced by the Reasons you give, of

The disadvantage a Man hath in making too great a motion with his Arm when he *parieth*.

of the Advantage a Man bath by making a little motion with the Arm when he is Parieing, as also by keeping of his Swords point, as Straight to his adversary as he can, after that he hath Paried him.

How
the 2d.
Parade
in Quart
is to be
done.

Ma. I am glad of it, but now Secondly, you must doe the second Parade in Quart, with the point sloping towards your Adversaries right Thigh, and a thought without it, as followeth; when you perceive that he is Thrusting within your Sword, turn the Nails of your hand in Quart, with a Stretched Arm, and your hand as high as your Face, see Plate 5. Figure first. And at the very same time you do this, Slope your point as low as your Adversaries Thigh, and so put by his Thrust with the Fort of your Sword upon the weak of his. As I told you before in Page twenty four; for if a Man Parie right, he must alwayes do it, with the Fort of his Sword, and not with the Feible.

The danger that a Man is in, in not parieing with the Fort of his Sword.

Sch. Why, may not a Man sometimes Parie with the Feible of his Sword?

Ma. Yes, but then he runneth the risk of having the Thrust forced in upon him, which if his Adversaries Arm, or wrest, be stronger then his, may easily be done, and which is almost impossible to be done, if he hath the Parade right, and Parie with the Fort

Fort of his Sword, as he should.

Sch. I see now indeed that there can no Man be sure of the Parade, if he offer to Parie with the Feible of his Sword.

Ma. It is very true, and you must likewise when you make use of this Parade, Quart. your Head well, and look as it were by the outside of your Sword.

Sch. What Advantage have I by Quating of my Head?

Ma. The Advantage you have by Quating of your Head, is, that it will hinder your Adversary to hitt you so easily in the Face by way of Contre-temps, as otherwise he might doe.

The advantage of quating the head well.

Sch. I see so indeed, but how am I to do the first Parade in Terce, or without the Sword, with the point a little higher then the Hilt.

Ma. You are to doe the first Parade in Terce, or without the Sword, with the point a little higher then the Hilt, after this Manner, when you perceive your Adversary giving in the Thrust without your Sword, immediately turn your wrest: (With a little motion also of the Arm, as in the first Parade in Quart,) to that side until your Nails be in Terce, and so Parie his Thrust, see Plate 5. figure second, you must remember in this Parade, to keep the point of your Sword

How the first Parade in Terce is to be done.

The best way in my opinion of doing the first Parade in Terce.

Sword, after you have *Paried* him towards his left Shoulder, as in the first Parade in *Quart* you keep it towards his right, and that for the Reasons shewn you in page. 2. I would also have you to doe the *Parade* with a kind of a Spring, as I told you in the first Parade in *Quart*, and that same way, as you have it set down to you there, which as I told you before is in my opinion the best way of doing this Parade therefore I pray you to mind it.

Sch. I shall endeavour to do so, seeing you commend it so earnestly to me, but how am I to doe the second Parade in Terce, with a sloping point?

How the 2. Parade in Terce is to be done.

Ma. The second Parade in Terce, or without the Sword, with the point sloping towards your Adversaries Thigh, and a thong within it, is done as followeth; when you perceive your Adversarie giving in a thrust without and below your Sword, as if he were at your arm pit, see plate fifth, figure 1. Immediately let the point of your sword fall as low as his thigh, & turn your Nails quondam round to your right side untill they look from you, and keep your hand as high as your head, and put his thrust by upon your right side, & in the time of your Parade let your head lye close almost under your arm. see plate 6. figure 1.

Sch. What advantage have I by holding my head so?

Ma. As in the second Parade in *Quart*, the *Quarting* of your head preserveth you from being hitt in the face, so the holding of your head close under your arm, when you make use of this second Parade in Terce preserveth your face from your Adversaries cutting, or *Contre-temps* thrusts: you may also make use of this Parade in Terce with a sloping point, if your Adversarie should offer to thrust without and above your Sword, by putting by his thrust upon your left side, but then your point must not stop towards your Adversaries thigh, but by his right side; also in *Parcing* this way, you must *Quart* your Head well, whereas in the foregoing way, you are to hold it close almost under your Arm. This is all, I have to say of the *Quart* and Terce Parades, either with the point a little higher then the Hilt, or with a sloping point, but I must tell you, that this last way of *Parcing* with the second Parade in Terce, with a sloping point, is seldom made use of except your Adversarie hath not gained the Feeble of your sword, that you could not *Parie* him with the first Parade in Terce.

How a Man is to *Parie* with the 2d. Parade in Terce when his Adversarie thrusts without and above his Sword.

Sch. I understand thir four wayes of *Parcing* which

which you have been shewing me very well, but there is yet another, which you call the *Contre-caveating Parade*, the way of doing it, you have not as yet shewn me.

How
the
*Contre-
caveat-
ing Pa-
rade* is
to be
done.

Ma. I am just going to shew you it, in the last *Parade* I named to you in page 31 and is absolutely the best, and safest a man can make use of, the way of doing it is this: when you perceive your Adversaries thrust coming home within your Sword, then instantly stop the point of your sword and bring it up again on the other side of your Adversaries, which will be without your sword, and parie his thrust without your sword, that was to be given within your Sword, and in parieing neither turn your Nails *Quart* nor *Terce*, but keep them in the same posture as when you presented your Sword: this *parade* must also be done with a spring. In like manner if you think that he is to give in his thrust without your sword, you must instantly stop your point and bring it up again, upon the inside of his Sword, and parie his thrust that was to be given without your sword, within your Sword, this stopping of your point, and bringing of it up again upon the other side of your Adversaries Sword, must be done in the twinkling of an Eye, otherwise your Adversaries Thrust

will be home upon you, and so your *Parade* will signifie nothing: Therefore to prevent the coming in of any Thrust, make use of this *Parade*, or of any other *Parade* you intend to use, with as quick a Motion as possibly you can, which if you doe, and judge exactly of the coming in of your Adversaries Thrust, you will be but very seldom hit.

Sch. I see I must so indeed, but I pray you let me know what advantage this *Parade* hath of the other four.

Ma. The advantage a man hath in making use of this *Contre-caveating Parade* is very great, by what it is when he maketh use of any of the four former, because when a man maketh use of any of the other four *Parades*, he may be hit with a Feint by Reason of his judging that the Thrust will be given without the Sword, when it is designed to be given within the sword, or within the sword, when it is to be given without the sword; & so although he hath a quick enough *Parade*, and a good Eye, yet you see he may be hit by reason of his wrong Judging of the coming in of the Thrust, which would have been prevented had he made use of this *Contre-caveating Parade*, for this *Parade* crosseth and confoundeth all Feints, yea not only Feints, but in a man-

The ad-
van-
tage the
*Contre-
caveat-
ing Pa-
rade* hath of
any
other.

ner all Lessons that can be played with the Small Sword, so that certainly it is by far the best and safest Parade, and therefore I would advise you, that when once you can make use of it, never, (unless it be very seldom) to make use of another, and you will find it to be as I told you, the absolutely safest Parade, and the Parade which should be most exactly understood, and frequently practised, by those who intend to be Masters of this Art.

Sch. Sir you have convinced me of the advantage a Man hath in making use of this Centre-cavering Parade, and therefore I shall endeavour never to make use of any other, seeing it is so general a Parade.

Ma. Your resolution Sir is good, and I am confident if you keep it, you will confess that all that I have said, in commendation of this Parade, is but little in respect of what it deserveth.

Sch. I shall to the utmost of my power endeavour to keep it, but have you no more to say of the Parade?

Ma. No, and what I have said concerning the Defensive part, of Parade, I am sure is so plain, and easy to be understood, that the meanest capacity may be able to put it in practice, if the Directions which I have

have given be seriously considered, and observed: we will now proceed to the Offensive part, in which I shall endeavour to be as distinct, and easy in my Directions to you, as I have been in the Defensive.

*The End of the Defensive part,
or Parades.*

CHAP. 4

Of the Lessons Offensive.

Sch. Which is your first Lesson in the Offensive part?

Lesson 1.

Of Approaching or Advancing.

Ma. My first Lesson is of Approaching, or Advancing.

Sch. How many ways are there of Approaching?

Ma. Two.

Sch. Shew me how I am to approach these two ways?

Ma. The first way then is with a single stepp and is done thus, when you are standing to your Guard, and your Adversary without your measure, so that your Thrust cannot reach him, without Approaching, then lift your right foot forwards about a foot, and

How a Man is to approach with the single stepp.

and immediatly let your left foot follow cloſe by the Ground, and keeping your left knee bowed, obſerving alwayes at the end of every ſtepp, that your feet be at the ſame diſtance they were at when you firſt preſented your Sword, or rather nearer.

Sch. *Why nearer?*

Ma. You muſt underſtand that in your *approaching* with the *ſingle ſtep* the nearer you bring your feet together, (yea even ſo cloſe that your heels almoſt touch one another) your advantage is the greater, becauſe your *Elonge* will come as much nearer to your Adverſary, as you brought your left foot, nearer to your right.

Sch. *I ſee ſo indeed?*

Ma. And you muſt remember alwayes to Redouble this ſtepp, or any other you intend to make uſe of, untill you come ſo near to your Adverſary that you think he is within your Meaſure, or that your *Elonge* will reach him.

Sch. *Can a man make uſe of this ſingle ſtepp in ragged Ground.*

Ma. Not eaſily, for this *ſingle ſtepp* is only to be made uſe of in plain Ground, where there is nothing that may occaſion a Man's falling, but the *double ſtepp*, which I am going to ſhew you is moſt proper to be made

made uſe of, in ſtony or ragged Ground, where a man cannot make uſe of the *ſingle ſtepp*, without being in hazard of falling; for with the *double ſtepp*, you may ſtep over a little furrow, or a rickle of ſtones, which is almoſt impoſſible for you to doe, with the *ſingle ſtepp*, without being in hazard of falling, which is as much as your life is worth.

Sch. *Let me ſee how the double ſtepp is done?*

Ma. The *double ſtepp* is done as followeth, you muſt firſt throw your left foot, before your right (By raiſing of your Body a little on your right foot to doe it with the better grace,) about a foot, then bring forewards your right foot again, as farre before the left, as it was when you preſented your Sword, theſe two Motions muſt be done immediatly after other, otherwiſe the doing of this ſtepp, will appear very unhandſome. Remember when you make uſe of this *double ſtepp*, to keep as thin a Body as poſſible, becauſe the throwing of your left foot before your right, caſts your Body open, and therefore you muſt guard againſt it. You muſt alſo as I told you before redouble this ſtepp, according to the diſtance you are from your Adverſary.

Sch. *Since I now know how this double ſtepp is done*

How a Man is to approach with the double ſtepp.

The uſe of the ſingle & double ſteps.

done, I perceive that it is indeed, properest to use it in uneven Ground, and the single in a plain field, But which is your second Lesson?

Lesson 2.

Of Retireing.

Ma. My second Lesson is of Retireing.

Sch. How many wayes can a man Retire?

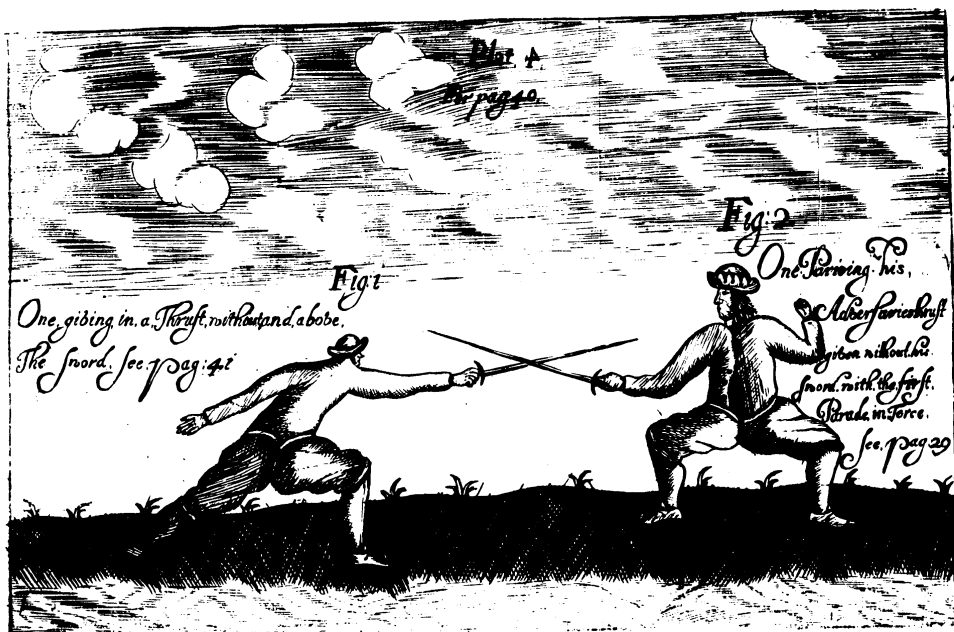
Ma. Three wayes.

Sch. Shew me them?

How a Man is to retire with the single stepp.
Ma. The first is with a single stepp and is done the same way, as you approach with the single stepp, onely whereas in *Approaching* with the single stepp, you lift your right foot first, in *Retireing* with the single stepp you must lift your left foot first, you must observe the rest of the Directions given you in *Approaching* with the single stepp.

How a Man is to retire with the double stepp.
The second way is with a double stepp; and is also done the same way as the *Advancing* with the double stepp, only whereas in *Approaching* with the double stepp you throw your left Foot before your Right in *Retiring* with the Double stepp, you throw your right foot backwards, behind your left, the rest is to be done, as in *Advancing* with the double stepp.

Sch. The *Retiring* with the Single and Double Stepps, is made use of, upon the same Occasions and in the same Grounds, that the *Advancing* with



with the Single and Double Stepp is, is it not?

Ma. Yes, that it is, but the *Third* way of Retiring is done by jumping backwards upon the *streight Line*: The Reason why I call it the *streight Line* is, because you Jump *streight* back from your Adversarie, as it were in a *Streight Line*, for there is play which must be played off the *Streight Line*, called *Quarting*, and *Volting*, which shall be taught you in its proper place, I say it is done by Jumping backwards upon the *streight Line*, with both your feet in the Air at once, but you must lift your Right Foot first, and after your Jump is done, stand to your *Guard* again, unless you intend to Redouble your Jump, that you may go farther out of your Adversaries Measure.

How a Man is to retire by jumping.

Sch. Which is your Third Lesson?

Lesson 3.

Of giving in a Thrust.

Ma. My Third Lesson is of giving in a Thrust, or making of an Elongé.

Sch. How am I to give in a Thrust?

Ma. You are to do it thus, when you are standing to your *Guard*, and your Adversary within your Measure, your Sword being presented either *within* or *without* your Adversaries Sword as you please, but I sup-

How a Man is to give in a Thrust.

pose

pose it be *within*, then stretch forth your Right Arm, and step forward with your Right Foot, as farr as you can, keeping the point of it streight forwards, and let the Motion of your Arm begin a thought before you move your Foot. see *Plate 3. figure 2.* For a thrust that is right given, may be compared to the shot of a Gun or Pistoll, for as he that is wounded with the shot of a Pistoll receiveth his wound, before he hear the report of the Pistoll, so he that is wounded with a Sword receiveth his wound before he hear his Adversaries Right Foot touch the ground when he is giving in his *Thrust*, and the Reason of it is, because the Motion of his hand is begun, before that he move his right Foot, but the difference is so little, that it can scarcely be perceived, but by a very quick Eye, or Ear: when you are at your full stretch, keep your left hough stretched, and by any means keep a closs and couched left Foot, which is done by keeping your left heel and broad side of your foot closs to the Ground, without the least drawing it after you, the keeping of a closs left foot, is one of the Chiefest things to be most exactly observed in all the *Art* of *Fencing*, when you give in your *Thrust*, throw your left hand behind your back as in *Plate 3 figure 2.*

or

or stretch it out upon your left Side, so that your two Arms, Body and Sword, make one streight Line from your Adversary, as in *Plate 4. Figure 1.* you must do this with your left Hand; when you intend not to make use of it for a *Parade*, but if you intend to make use of it for a *Parade*, then you must in the very time of giving your *Thrust*, throw your left Arm forwards, as far as you can, without disordering the rest of your Body, turning the Palm of it from you, by turning down your Thumb, and p your little Finger, as in *Plate 6. Figure 2.* and so *Parrie* his *Thrust*, if you judged he was to *thrust* upon the same time you *thrust*; and you must remember alwayes when you give in a *Thrust within the Sword*, to give it with your Nails in *Quart*, and *Quart* your Head and Shoulders well; but when you *Thrust without the Sword*, then give it with your Nails in *Terce*, and keep your *Hilt* a good deal lower then your *Point*, and your head from your Adversaries Sword, and remember as a Generall Rule, that in all *Lessons* in which you do not first secure, or bind your Adversaries Sword, you are to *Thrust* closs by the *Weake* of his Sword, with the *Fort* of yours, but the matter is farr different in *Lessons* where you first

first secure your Adversaries Sword, for after your securing, or *binding*, you quite his Sword, and giveth the Thrust straight home, without so much as touching it, after you have bound it, which shall be taught in it's proper place.

Sch. But what advantage have I by observing all those Rules, in giving in a Thrust, as when I thrust without the Sword, the holding of my Hilt lower then my Point, and the holding of my Head from my Adversaries Sword; as also the thrusting close by the Feible of my Adversaries Sword; I pray you let me see, what Advantage I have by observing all those Directions.

Ma. As the Quaring of your head when you Thrust within the Sword, preserveth you from your Adversaries Contre-temps Thrusts in the face. So also doth your Thrusting close by the Feible of his Sword, and the holding of your Hilt lower then the Point, when you Thrust without the sword, as also the holding of your head alwayes to the contrary side your Adversaries Sword is on, preserve you from Contre-temps. And observe this as a General Rule alwayes to keep your head to the contrary side your Adversaries Sword is on, upon whatever side you Thrust, for this will oftentimes preserve your face from being hitt, when otherwise it would, for a Man

The advantage a Man hath in giving in a Thrust according to Art.

Man that in giving a Thrust receiveth another at the same time, cannot be accounted a Master of this Art, for this Art is called the Art of Defence, and therefore the great use of it is to Defend ones self, and save their Adversary, (which a Man that is Master of it, may easily doe.) and not to hurt their Adversary, and have themselves likewise wounded, for any Man that never had a Sword in his Hand can doe that: After that you have let in your Thrust, recover your Body instantly to the posture it was in when you stood to your Guard, and in the recovering, whither or not you think your Adversary intends to Thrust upon the Respost, go to his Sword or to the Parade, accordingly as you judge he will give in his Thrust, if you think within the Sword, then Parie in Quart, if without the Sword, then Parie in Terce, or you may make use of the Contre-Cavating Parade which if you make use of it right will never fail you, let your Adversary Thrust as he pleaseth; this recovering of the Body is one of the chiefest things in the Small-Sword, for many a Man for not recovering of his Body quickly enough, after the giving in of a Thrust, hath received one, which had he recovered his Body quickly he would have shuned; Therefore I pray you

you by any means, mind to recover your Body as quickly as possible after every thrust, and when you do recover, go to his Sword and either Beat it or Bind it, as shall be taught you in it's proper place.

Sch. I shall, and I also was convinced of the Excellency of this Contre-caveating Parade before, but cannot a Man give in a Thrust unless he observe exactly all the Directions which you have here given?

Ma. Yes that he may, and not observe one of them, but then his Thrust will not be given according to the Rules of this Art, and so it cannot be expected, but his Body will be exposed to a great deal of more hazard, then if he had exactly observed the foregoing directions.

Sch. Sir you are very farr in the right, but go on to your next Lesson?

Lesson 4.

Of Caveating or Dis-engaging.

Ma. My fourth Lesson is of Caveating or Dis-engaging, with your Adversaries Sword.

Sch. How am I to do it?

Ma. You must do it thus, when your Sword is presented within your Adversaries Sword, and you would have it without

his Sword, you must (keeping your Nails in Quart,) sloap your Swords point so low, that you may bring it up upon the outside of your Adversaries, this sloaping must be done onlie with the wrest, and not with any motion at all of the Arm.

Sch. Why so?

Ma. Because, if you should move your Arm, when you Dis-engage, as some Ignorants do, you would discover so much of your Body, in the time of your Dis-engaging, that your Adversary would have a very good time to give in a Thrust, which he would want, had you only moved your wrest, this sloaping of your Point with the wrest, and bringing of it up again on the other side, resembleth somewhat the Motion of the Contre-caveating Parade, and it must be done very quickly.

Sch. It doth so indeed, but is this all I must do, when I intend to Dis-engage?

Ma. Yes, for if once you can Dis-engage, and go from the inside of your Adversaries Sword, to the outside, and then back again to the inside, you will know how to dis-engage, and slip your Adversaries Sword, as you please.

Sch. Which is your fifth Lesson?

Lesson

How a
Man is
to dis-
engage
with his
Adver-
saries
Sword.

Lesson. 5.
Of Feinting or Falsifying.

Ma. My fifth Lesson is of Feinting, or Falsifying.

Sch. How am I to make a Feint?

Ma. Before I shew you how to make Feints, you must know that there are several kinds of Feints.

Sch. I pray you shew me them?

How many kinds of Feints there are.

Ma. There is then the Ordinary single Feint and the Ordinary double Feint; the single Feint at the Head; and the double Feint at the head, the low Feint, single, and double; the single and double Feint upon Battery; Volt-coupe, single and double; all which Feints I shall shew you orderly, as I have here set them down, how they must be played.

Sch. I pray you do so, and let your Explanation of them be as distinct, and easie, as possible, that so I may the better understand your meaning.

How a man is to play the ordinary single Feint, being within distance.

Ma. I shall, you are to make your Ordinary single Feint then, after this manner (I suppose that you are alwayes standing in a Guard, before you offer to play any Lesson when you are within your Adversaries Sword disengage and make your Feint without, which is done by giving a beat with your right foot upon the ground, just as you disengage

and your Sword upon the outside of your Adversaries, and instantly after you have disengaged, if you perceive him answer your Feint, by offering to Parie, disengage again, and give him the Thrust within the Sword, some use to make their Feint without any beat with their Right Foot, but I am wholly against it, unless you were playing against those who are expert in this Art.

Sch. What is your Reason for that?

Ma. My Reason is this, that if you should give a beat with your Foot, when you are playing against such as understand this Art well, they would immediately know it to be a Feint, and therefore would not answer it. Now to make your Feint, without any motion of your Foot to them, is most reasonable, because the making of it, as quick as you can, without any beat of your Foot will cause them believe that it is really a Thrust, coming in upon that side on which you make your Feint, and so cause them to answer it, and then you have your design. In the matter is farr different, when you are playing with Ignorants, or with such who are in a manner but just grounded in this Art, for if you should make a Feint to them without giving a beat with your Foot, upon the ground, they would not answer

Reasons shewing that a Man should alwayes give a beat with his Foot when he is making a Feint, except when he is playing against great Artists.

it, not because they should not, (for observe this as a Generall Rule, never to answer a *Feint*, unless you do it upon some design,) but because they have not as yet come the length of discerning such quick play. For your *Feint* without a beat of your Foot with it, would appear to them as no *Feint* at all, because of the quickness of the Motion, whereas upon the contrary, if you gave a beat with your *Feint*, you would surprize them, and in a manner make them start, when you made your *Feint*, and so make them go to the *Parade* which was your design. Sometimes also a beat with ones Foot, without any Motion at all of the Sword, will make some Ignorants brangle, which is no small advantage to their Adversary.

Sch: I am now fully convinced of the necessity of Beating with the Foot, except when I am playing as you say, with such as are in a manner Masters of this Art.

Ma. I am glad you are convinced that what I say is true, for that will encourage me to take the more pains to instruct you in the rest of this Art, but let us now speak of the *double Feint*.

Sch. Show me first how I am to play the *single Feint*, being without distance.

Ma. You must approach with your *Feint*.

Sch. And with what stepp am I to approach whether with the *single* or *double*?

Ma. With the *single*, for if you approached with the *double*, you would discover your Body too much in the time of your approaching, and so be in hazard of being hitt by your Adversary, besides that the *double stepp* is ordinarily never made use of, neither in approaching, nor Retiring, But upon the occasions I before told you in page 37. where I treated of them.

Sch. I indeed thought otherwise, but shew me now how I must play the ordinary *double Feint*.

Lesson 6.

Of the Double-Feint.

Ma. Before I shew you how to play it, you must know what difference there is betwixt all *Single Feints* and *Double Feints*.

Sch. I am very well satisfied that you shew me

Ma. You are then in all *single Feints* to make two Motions, with the first Motion you make your *Feint*; and with the next you give in the *Thrust*, and the *Thrust* in all *Single Feints*, (except when you make your *Feint* upon that Side your Sword lyeth,

E

which

How the ordinary *single Feint* is to be played, being without distance.

The difference betwixt all *single* and *double Feints*.

which is done without *Dis-engaging*, and is the simplest of all *Feints*) is given in upon the side your Sword lay before you made your *Feint*, whereas in all *Double Feints*, you make 3. Motions, and the Thrust (Except when you make your first Motion on that side your sword was presented) is given in upon the other side, and not in that side your Sword lay immediately before you began to make your *Feint*. This is the difference betwixt *Single* and *Double Feints*.

Sch. Seing you have shown me the difference betwixt them, pray shew me how I must play the ordinary *Double Feint* ?

How
a Man is
to play
the or-
dinary
double
Feint
being
within
distance.

Ma. There are then two wayes of playing your ordinary *Double Feint*, for when your Adversary is *within your Measure*, you play it one way, and when he is *without your Measure* you are to play it another; when you are *within distance*, your Sword being presented *within your Adversarys Sword*, you must *Dis-engage*, and make your first Motion *without his Sword*, and stand a thought upon to see if he answereth you, by offering to go to the *Parade*, if he do not answer you your *Lesson* will have no effect, and therefore in such a case, you must try another. But if he answer your first Motion, the

instantly

instantly make your second Motion *within his Sword*, and your Third *without the Sword* again, by giving the Thrust, thir two last Motions must be as quick as possible, and remember at every Motion to give a beat with your Foot, and *Dis-engage* alwayes with your Nails in *Quart*.

Sch. How am I to play it being without distance ?

Ma. When you are *without distance*, you must first make a Motion to try if he will answer your *Feint*, and if you perceive him answer you, then begin again, and make your first Motion just as you did when you was *within distance* (but you must *approach* with it) and you must make your second Motion, and Third also as you did before.

How
the
double
feint
it is to
be play-
ed be-
ing
without
distance.

Sch. Which is your contrary to the ordinary *Single and Double Feints* ?

Ma. My *Contrary* to them is this, when I perceive my Adversary make use of them against me, I then either make use of the *Contre-caveating Parade*, or otherwise, I keep my Swords point immovable towards his face, with my Arm as stretched as Possible, and when I do that, I recover my Body, by drawing my right Foot close to my left, & standing as it were upon my tipp-toes; and

The
Parade,
and
contra-
res
against
the or-
dinary
single
and
double
Feints.

if for all his seeing me do that, he give home the Thrust, then I *Contre-temps* him in the Face, and *Parie* his Thrust with my left Hand, or otherwise when I see him make variety of *Feints*, then in the very time of his making them, I make a half Thrust at him, that is I Thrust but I go not home with it. This will make him go to the *Parade*, and so it I please, I may take the *pursuit*, or when he maketh such variety of *Feints*, I give home a plain thrust as smartly as possible, and in the time I give it, I endeavour to defend my Body from a *Contre-temps* with my left Hand, as in Plate 5. fig. 1. or Plate 6. fig. 2.

That the best contrary against Feints is the *Contre-temps*, also that the making use of the Left-Hand is very necessary.

Sch. But which of these Contraries is the best, and safest?

Ma. In my Opinion the *Contre-temps* is the best, for if you make right use of it, you may defie his *Feints*, but making use of any of the other two Contraries you may be hitt, because you trust all to your left Hand. Not that I am against the making use of it; for upon the contrary, I think a Man can never give home a Thrust without being in hazard of receiving a *Contre-temps* (if his Adversary designe it,) unless he make use of his Left Hand, and therefore I advise you never to give in a Thrust

but when you make use of your Left Hand, and if you make right use of it, you will find it save you from a great many *Contre-temps*, which otherwise you would have received; But let not this cause you trust all to your Left Hand, and nothing to your Sword, for if you do that, it had been better for you that I had not given you the foregoing Advice: Which, nevertheless I can assure you is very good, if you onely make use of it as a help to your *Parade* with the Sword, and not alone, for alone it is dangerous, but together with your Sword most safe and excellent.

Sch. Truly, Sir, I am much of your mind, and I shall endeavour first to come to a *Parade* with my Sword alone, and when I am Master of the *Parade* that way, then I think I may venture to make use of my Left Hand, without spoiling of my self?

Ma. That is the very Method you should take, for once being Master of the *Parade* with the Sword alone, you will then find the making use of your Left Hand very useful to you, and you will I am confident, confess that it is of as great use to you, as before told you it would.

Sch. Its like I may; But which is your seventh Lesson?

Lesson

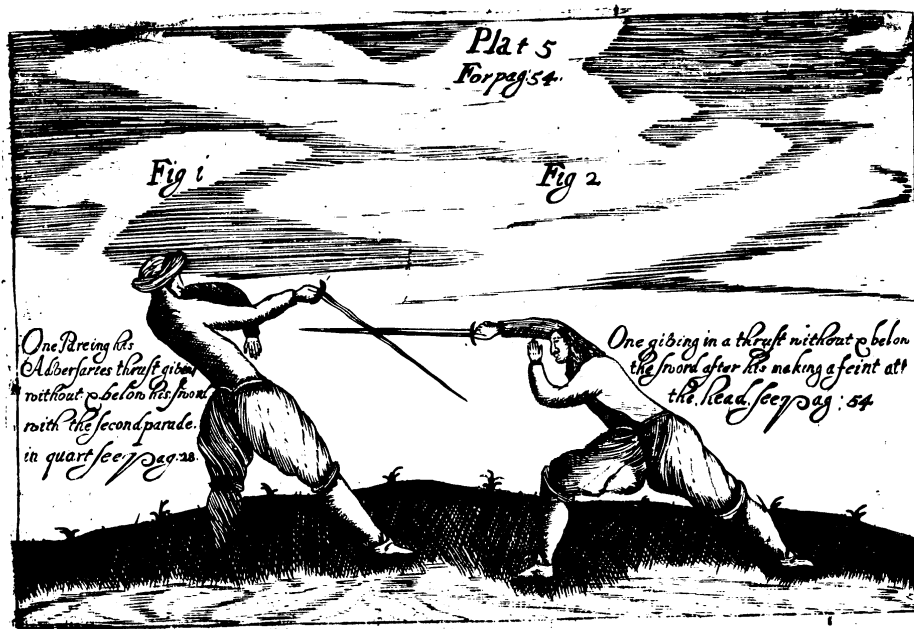
Lesson 7.

Of the Single Feint at the Head.

Ma. My seventh Lesson is the Single Feint
a la Teste, or single Feint at the Head.

Sch. How am I to play it?

Ma. When you are within distance play
 after this manner, you may either present
 your Sword *within* or *without* your Adver-
 saries Sword, if your Sword be presented
without, make a Motion or Feint, at your
 Adversaries Face, by stretching out of your
 right Arm a little, and turning your nail
 upwards towards your Adversarie, when
 you make the Motion give a beat with
 your Right Foot, and if you perceive him
 answer your Feint, then instantlie give
 your Thrust at your Adversaries Arm-pi-
 with your Head under your Right Arm,
 I shew you in the *second Parade in Terce*
 Page 30, and for the same reasons there g-
 ven, the Motion at the Face, stretching
 your Arm, turning of your Nails, and
 beat with your Right Foot, must be
 done together, your Thrust must be
 given with your Nails in *Terce*, and you must
 hold your left Hand before you, with
 palm of it, looking towards your Ri-



side, and that part of your Arm from your elbow to the points of your Fingers must stand in a manner streight upwards; this you are alwayes to do when you give in this thrust, to preserve you from a *Contre-temps*. see Plate 5 fig. 2.

Sch. *Why must I stretch out my Arm, and make my Nails look upwards from my self towards my Adversary.*

Ma. Because the doing of it defends you from your Adversaries thrust, if he should Thrust *without* and above your sword, at the same time you are making the Motion at his Face.

Sch. *Would I not also if I kept my Nails in Quart, when I make that Motion, Parie his Thrust, if he should Thrust at the same time I am making it?*

Ma. Not at all, for do you not see, that if you made **your Feint** with your nails in *Quart*, your **Body** would be quite open *without* and above your sword, which making your *Feint* with your Nails in *Terce*, is quite Guarded.

Sch. *I see so indeed, but how must I play this Lesson, if at the first I had presented my Sword, within my Adversaries?*

Ma. Just as I have been shewing you, but you must *Disengage* with the first Motion.

Sch.

Sch. And how am I to play it being without distance?

Ma. Also just as I have been shewing you only you must approach with your Feint.

Sch. Which is your Contrary to this single Feint at the Head?

The Parade and contraries to the single Feint at the Head.

Ma. When I perceive my Adversary make use of this Lesson against me, then I either give him the Thrust upon time, which is just as he is making his Feint at my Face, then I give him the Thrust at that same very time, and that same way he should have given it me, or otherwise I Parie him with the second Parade in Terce, or with the Contre-cavating Parade, by making half a Circle with it, from my Right to my left side, which at last, will end in the second Parade in Quart. see Plate 5. fig. 1.

Sch. I understand you very well, but is their no contraries whereby a Man may win at his Adversary although he make use of these Parades, when this Lesson is played upon him?

Ma. Yes, for each of these Parades, have a contrary, which you may make use of, when you perceive your Adversary, make use of any of those two foregoing Parades against this Lesson.

Sch. I pray you shew me them?

Lesson

Lesson 8.

Of the Double Feint at the Head.

Ma. My Contrary to the first Parade, is the double Feint at the Head, and is done thus, when you are within distance, make your first Motion or Feint at the face as in the foregoing Lesson, then make your second Motion low towards your Adversaries Belly without his Sword, and with the Third Motion give in the Thrust without and above your Adversaries Sword with the Nails of your Hand in Quart, and let your Head, Hand, and Foot, mark every Motion: also when you make your second Motion towards your Adversaries Belly, you must hold your Left-Hand as I told you when you was shewn to play the single Feint at the Head see Plate 5. figure 2. when you give in your Thrust above the Sword, you must Quart your Head well, because you are to give it in with your Nails in Quart.

How the double feint at the head is to be played, which is the contrary to the first parade of the single feint at the head.

Sch. Why am I in this Lesson to give in my Thrust without, and above my Adversaries Sword with my Nails in Quart, whereas in all other Thrusts without and above the Sword, I am to give in my Thrust, with my Nails in Terce?

Ma.

Ma. The reason is this, that after you have made your second Motion, towards your Adversaries Belly, it lyeth more naturally to your Hand, to give in the Thrust with your Nails in *Quart*, then in *Terce*, and besides, you can give in your Thrust quicker this way then if you should Aim at the turning of your Nails in *Terce*, which if you did, your Body would be open to your Adversary within your Sword, if he should offer to *Disengage* and give you a *Contre-temps*, but when you give in your thrust with your Nails in *Quart*, your Body within your Sword is kept secure, especially if you *Quart* your Head well, and make use of your Left Hand as in Plate 5. Figure 2.

Sch. I perceive so indeed, but must I not when I am without distance, or my Sword presented within my Adversaries, and intends to play this Lesson, observe your Directions given me in playing the single Feint, at the Head, without distance?

Ma. Yes, and approach with your first Motion.

Sch. How is this Contrary to be Paried?

Ma. Either with the *Contre-caveating Parade*, or by answering every Motion, and so you will fall to *Parie* him with the first *Parade*, in *Terce*, see Plate 4 figure 2.

Sch.

Sch. Which is your Contrary to the second Parade of the Single Feint at the Head?

Lesson 9.

Of the Feint at the Head, upon the true Parade.

Ma. My Contrary to the second Parade is called the Feint at the Head, upon the true Parade, and is to be done as followeth, first you make your Motion at your Adversaries Face, and then if you think that he intends to *Parie* you with the second or *Contre-caveating Parade*, go quit round his Sword, by making as it were a circle with your Sword, and so give him in the Thrust at his Arm Pit, as in the Single Feint at the Head, and preserve your self with your Left Hand, from a *Contre temps* as you do in it, see Plate 5. Figure 2. And if you be without distance, approach with your first Motion.

Sch. I understand not what good that going round my Adversaries Sword doth

Ma. Do you not see that by so doing you Caveat his sword and shun his parade.

Sch. I now see so indeed?

Ma. You may if you please make one, two or three circles as your Adversary followeth

The
Parade
of the
double
Feint at
the
Head.

How
the
Feint at
the head
upon the
true
Parade
is to be
played,
which is
the con-
trary to
the
second
Parade,
of the
single
Feint at
the
Head.

followeth your sword, untill you have the opportunity of letting in your Thrust.

Sch. *And how is this Contrary paried?*

The Parade of the Feint at the head, upon the true parade.
 Ma You may either *parie* it as you do the *single Feint at the Head*, or you may make one or two Circles with the *Contre-caveating parade*, untill you meet with his sword, but if your Adversary still *Caveat* you, by going about, then make your Circle the *Contrary way*, and then certainly you will meet with his sword, and so prevent the giving in of the Thrust.

Sch. *Which is your next Lesson?*

Lesson 10. Of the Low Feint.

How the single low Feint, is to be played
 Ma. My next Lesson is, the *Low Feint*, and when you intend to play it, you must remember to have your sword *without* your Adversaries, and when it is so, make exactly the second Motion of the *Double Feint*, at the Head, and give in the Thrust above as you did in it, & when you are *without distance*, approach with the Feint, or first Motion, and give the Thrust with the second.

Sch. *May not a Man make a Double Feint upon this Lesson?*

Ma.

Ma. Yes very well, by only making the Motion with which you was to give in your Thrust above the Sword, a Feint, and give in your Thrust as in the *single Feint at the Head*, at your Adversaries Arm-Pitt, and when you are *without distance*, approach with your first Feint or Motion.

Sch. *Which is the Parade of this Lesson?*

Ma. You may *Parie* it either by answering every Motion, or otherwise make use of the *Contre caveating Parade*.

Sch. *Have you a Contrary to this Lesson?*

Ma. Yes, you may when your Adversary is making his *Low Feint*, take time, and give him the Thrust above his Sword, with your Nails in *Quart*, or you may *Quart*, or *Volt*, which I shall shew you hereafter.

Sch. *Which is your next Lesson?*

Lesson 11. Of Battery.

Ma. My next Lesson is called *Battery*.

Sch. *Why hath it that name?*

Ma. I know no other reason for its having that name, but because it is done with a kind of Beat. But before I proceed further, I will

rel

tell you that there are many Names & Lessons in this Art, the meaning of which cannot be easily explain'd in English, to make the name, and the Lesson answer one another, and therefore you need not trouble your self to ask a reason for their having such Names.

Sch. I shall not; But pray tell me why you have not English Names to them?

Ma. I can give you no other reason then this that it is like those who brought this Art first to this Kingdom, out of other Countries, have still given the Lessons the proper names, which they had in their own country, and now those Lessons are so well known by the same names they gave them at the first coming to this Kingdom, that they need no other.

Sch. I think indeed that must be the reason of it, but how must I play this Battery?

Ma. When you make use of this Lesson (it is a kind of Beat) you may present your sword either without, or within your Adversaries, if you present within his sword, and he within your measure, you must lye with your sword about half a Foot from his, and when you intend to play the Lesson, give a little stroak with the Edge, and Feible your sword, upon the Edge and Feible

How
the
single
Battery
is to be
played.

your Adversaries, and in the very time you give the stroake give a beat with your foot to surprize him: if he doth not in the least answer your stroak by offering to parie, give him the Thrust streight home to his Right Pap, as you give in a plain Thrust within the Sword, remember when you give the stroak, to make the Motion only with the wrist, for by so doing you keep your Body close, and doth not disorder your self.

Sch. I understand you, but if he offer to answer my stroak, what must I do in that case?

Ma. If you perceive him offer to go to the parade, then slip him, and give him the thrust without, and above the sword.

Sch. May not a man make a Double Feint upon this Lesson?

Ma. Yes very well.

Sch. How I pray you?

Ma. Thus, when you perceive him going to the Parade, immediately slip, and make your Feint in the other side, and give in the Thrust upon that side on which you gave the Beat.

How
the
double
Battery
is to be
played.

Sch. Must I give a Beat with my Foot, at every Motion?

Ma. You may either give a beat at every Motion you make, or otherwise, only

ly at the first, just as you please, and when you are *without distance*, approach with the first Motion, and give the Beat with the Feible of your Sword, upon the Feible of your Adversaries.

Sch. And how am I to play this Lesson, my Sword being presented *without my Adversaries*?

Ma. You must observe exactly the same rules, your Sword being presented *without your Adversaries*, as you do your Sword being presented *within it*, for you may play this Lesson upon any side, without *disengaging*, after you have presented your Sword.

Sch. Which is your Contrary to this Battery?

The
Parade
and
contrary
to Bat-
tery.

Ma. My Contrary is this, you may either *Parie* it with the *Contre-eaveating* parade, or otherwise, you may meet his stroak, and make a half Thrust at him, which will make him go to the parade, and so you become the Pursuer.

Sch. Which is your next Lesson?

Lesson 12. Of Volt Coupe.

Ma. My next Lesson is *Volt Coupe*.

Sch. How is it to be played?

Ma. You are to play it thus, when your Sword is presented *within your Adversaries*, and he *within your measure*, make a Feint at his Face, with your Nails in *Quart*, and when you do it, give a Beat with your Foot, and *Quart* your Head well, and if he answer your Feint by offering to *parie*, and *parie* high; then give him the Thrust in the Belly with your Nails in *Terce*, as in the *single Feint at the Head*, and hold your Left hand that same way, to defend your self from a *contre-temps* as you doe in it. see Plate 5. fig. 2.

Sch. But what if he *parie Low*?

Ma. If he *parie* you with the first parade in *Quart* and very low, then make use of the *Double Volt-coupe*, which is done thus, after you have made your Feint, instead of giving him the Thrust in the Belly, you *Slip* his parade, and give him the Thrust *without and above the Sword* which resembleth something the *Double Battery*, and when you are *without distance*, approach with the first Motion, or Feint.

Sch. How must I play this Lesson when my sword is presented *without my Adversaries*?

Ma. You must first *Dis-engage*.

Sch. Which is your contrary to this Lesson?

Ma. It is this, you may either *Parie* it

How
the
single
volt-
coupe is
to be
played.

How
the
double
volt-
coupe is
to be
played.

F

with

The
Parade
and con-
trary to
volt-
Coupe.

with the second Parade in *Quart*, or you may take time, and give him the Thrust, that same very way he was to give it you, just when he is making the Motion at your face or you may pass with your Thrust, which shall be shewn you when I come to speak of passing.

Sch. You have now described to me very plainly the Feints, which you told me a little before of: as also their Contraries, I pray you now go on to your other Lessons, and be as plain in the describing of them.

Lesson 13. Of Binding.

Ma. I shall, my next Lesson then is the Binding, or securing of your Adversaries Sword, which certainly is the chiefest Lesson belonging to this Art. For a Man that can play it exactly, needeth almost no other.

Sch. Because you commend this Lesson so much, I shall hear you describe it with the more attentiveness, that I may the better understand it.

Ma. You will do well to do so, for it is the only secure play, belonging to the small Sword.

Sch. I shall, therefore I pray you, let me hear how it is done?

Ma. Take notice to me then, when you keep the *Quart Guard*, the first thing that ever you should doe, should be to secure or Bind your Adversaries sword, which if it be well done, you will be but in little hazard of being hurt by him, and it is done after this manner, after your sword is presented either *within*, or *without* your Adversaries, immediatlie overlapp Six, or seven Inches of your Adversaries Sword, with 8: or 10: of yours, the doing of with secureth his Sword: this Binding must alwayes be done with the edge of your Sword, whether it be presented *within* or *without* your Adversaries, and immediatlie after you have Bound his Sword, give him the Thrust streight home, keeping a close Left Foot, and remember alwayes when you bind, to give a beat with your Foot, and Bind with a spring, that is to say, press his Sword almost to the Ground, but stay not with it, but instantlie bring up your Sword again, and give in the Thrust.

Sch. I begin to think that when a Man maketh use of this Lesson, he indeed secureth his Adversaries Sword better, and is in less hazard

Sch

of being hitt by a Contre-temps, then when he maketh use of any of the preceeding Lessons.

Ma. That is most certain, otherwise he could not have had the confidence, to recommend it so earnestly to you.

Sch. Sir I am obliged to you, for the pains you take to informe me; but which is your parade against this Lesson?

The
parade
against
binding.

Ma. The best Parade absolutelic against this Lesson, is the Contre-caveating Parade.

Sch. Which is your contrary to binding?

The
contrary
to bind-
ing.

Ma. My Contrary is Caveating, or Slipping, and you must do it before your Adversarie feel your Sword, for you must understand, that this binding is done by feeling, and not by seing, as the Lessons before shewn you are.

Sch. I pray you let me understand this way of playing by feeling.

Ma. It is known thus, when you overlap your Adversaries Sword, if he slipp you before you touch his Sword, (which is the feeling of it.) then your offering to bind is in vain, because he hath prevented it by Caveating your sword, but if you feel his sword before he Caveat you, then you may safely give home the thrust, because you did first secure it. Which you knew by your feeling, or touching of his sword, and which you

you, nor no man else, could have so well discerned by your sight.

Sch. But what must I doe to prevent my Adversaries slipping of my Sword when I am going to secure his?

Ma. You must (if you intend to Bind his Sword within, and he slipp you) rebind his Sword again, either without, by making use of the first Parade in Terce, or within by making use of the Contre-caveating Parade, & after you have rebound him, give him home the Thrust, or if you intend to bind his sword without, and he slipp you, then either rebind him again within his sword, by making use of the first Parade in Quart, or without his sword, by making use of the Contre-caveating Parade, and remember that Binding or the Contre-caveating parade, are only the contraries to slipping, and that slipping is absolutely the best Contrary, either against the Contre-caveating-Parade, or binding.

The
contrary
to the
caveat-
ing or
slipping
of the
Sword.

Sch. I understand you very well, but may I not play a Feint with Binding?

Ma. That you may, for you may make the ordinary single, and double Feint upon it, which resembleth very near the single, and double Feint upon battery, or you may bind his sword without, & give in your Thrust as you do when you play the single Feint at the Head.

Sch.

Sch. When I am without distance and intends to bind my Adversaries sword, must I not approach with the binding?

Ma. Yes, that you must.

Sch. I find this to be a very useful Lesson, and therefore I will endeavour to practise it as much as lyeth in my power, that so I may become master of it.

Ma. If you do that, I am confident you will confers to me, that what I have laid in commendation of it, is far less then it deserveth.

Sch. It may be so, but which is your Next Lesson?

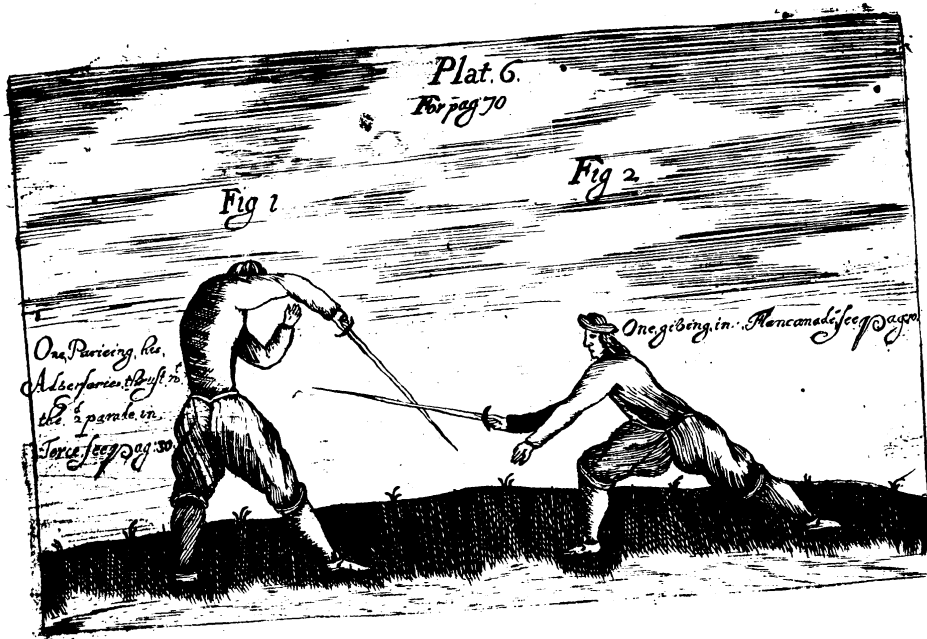
Lesson 14.

Of Flancanade.

Ma. My next Lesson is called Flancanade.

Sch. How am I to play this Lesson?

Ma. You must play it thus, (for it is a kind of binding) when you have presented ^r _{nade is} within your Adversaries sword, then over-lapp _t his sword within with about a foot of yours played. upon 8. Inches of his, and give him the Thrust in his right Flanck, upon the outside of his sword, and beneath it, with your Nails



Nails sidewise, and when you give in the Thrust, throw forward your Left-Hand, turning the palm of it from you, and the points of your Fingers towards the Ground, and with it keep off your Adversaries Sword, giving you a *Contre-temps* in the Belly, see plat: 6: Fig: 2. You must also when you give in the Thrust, keep your *Hilt* a good deal lower then your *Point*, the doing of which likewise secureth your Adversaries sword; you must also remember when you overlap, to do it with the broad side of your blade, and not with the Edge, as you do when you bind.

Sch. *What Contrary have you to this Lesson?*

Ma. There are only two *Contraries* to this Lesson, the first is by *Parrying*, and the other by *slipping*, and the *Parade* is with the *second Parade* in *Terce*, when your Adversary is giving in the Thrust.

The contraries of Flanade.

Sch. *Which is your contrary to the Parade?*

Ma. If I perceive him offer to *Parry*, then I give him the thrust *without*, and above the sword, as in the *double Feint* at the Head, &c if he *slipp* my overlapping, then I either make use of *Binding*, or the *Contre-temps* creating *Parade*.

The contraries to the Parade and slipping of Flanade.

Sch. *When I am without distance must I not approach, with the overlapping or Binding?*

Ma.

Ma. Yes, that you must, and if your Sword be at first presented *without* your Adversaries, then before you can play this Lesson, you must first *dis-engage*.

Sch. Which is your next Lesson?

Lesson 15. Of Under-Counter.

Ma. My next Lesson is Under-Counter.

Sch. How do you play it?

How
under-
counter
is to be
played.

Ma. It is almost played like *Flancanade*, only whereas in it, after you have overlapped your Adversaries Sword, you give him the Thrust in his Flank, in this you must go quite under his Sword, turning your hand in *Terce*, & bring up his Sword, and give him the Thrust, as you give it when you play the *single Feint at the Head*, and hold your left hand that same very way also, as you do in it.

Sch. Which is your Contrary to this Lesson.

The
contra-
ries to
under-
counter.

Ma. There are also only two Contraries against this Lesson, the first is by *Parieing*, and is done by making use of the *second Parade in Quart*, when he hath overlapped your Sword, and is giving in the Thrust, the second

second is by *slipping*, when he is overlapping your Sword, and giving the Thrust *without* and *above his sword*, by *De-quarting* or *Quarting off the streight Line*, which shall be shewn you in its proper place, and is represented by the second figure of the ninth plate.

Sch. Which is your contrary to this parade?

Ma. My contrary to this Parade, is the *Feint at the Head upon the true parade*, and my contrary to his *slipping*, is either *binding*, or the *Contre caveating Parade*, when you are *with- out distance*, you must also *approach* with your overlapping, and if at first your sword be presented *without* your Adversaries, you must before you offer to play this Lesson *dis-engage*, because this Lesson is surer to be played when your Sword is presented *with- in* your Adversaries, then when it is presented *without*, for when you have presented *with- in*, you have the Advantage of overlapping your Adversaries Sword, which in some Manner secureth it, Which you cannot at all do, when you have presented *without*, unless you first *dis-engage*.

The
contra-
ries to
the
parade,
and slip-
ping of
under-
counter.

Sch. Is this all you have to say of this Lesson?

Ma. Yes.

Sch. Which is your Next then?

Lesson

Lesson. 16.

of Beating.

Ma. My next Lesson is, of the *beating* of your Adversaries Sword, with one or both hands.

Sch. I pray you *show me how that is done*?

Ma. A Man should never offer to make use of this Lesson, untill he be almost Master of this Art, because the doing of it disordereth his Body, besides that a Man is in hazard of being hurt, if he should miss his Beat, but because you are curious to know how it is done, I shall satisfy you.

Sch. I pray you *do so*?

How
a man is
to beat
his Ad-
versa-
ries
sword,
with
one, or
both
hands.

Ma. You must do it after this manner, when you intend to make use of this Lesson, you must let your Adversaries Sword be *within* yours, & then either only with your right hand, or otherwise, with your Left, joyned to your sword about 8. or. 10. Inches from the hilt, as in Plate 11. Fig. 2. (To do it with the greater Force,) *Disengage*, and *beat* your Adversaries Sword strongly, and smartly, upon the *outside*, with the *strong* of yours, upon the *Feible* of his, and do

do it with a spring, that is when you *beat*, let not the point of your sword follow your Adversaries, but keep your point as near *streight* towards your Adversarie as possible, the doing of which will less disorder your Body, then if ye followed your Adversaries sword, for then your Body would be discovered *within your sword*, and so you would give your Adversarie, an opportunity to thrust at you, if you hapned to miss his sword.

Sch. I take you up very well, But what signifyth this beating?

Ma. It is very usefull, for if you *beat* your Adversaries sword smartly, and with a spring, as I before told you, you will hardly ever fail, either to *beat* it, (unless he be all the better skill'd in this Art, and take the more notice to himself;) out of his hand, or if he keep his sword very firme, you may infallibly give him the Thrust, but remember if you intend to give the Thrust, to give it upon the *streight Line*, by keeping a Close Left Foot, unless you intend to *Pass* with your *beat*, as I shall teach you hereafter.

Sch. Well, but can I never make use of this Lesson, but when my Adversarie hath presented his sword within mine?

Ma.

The
usefull-
ness of
beating.

Ma. Yes, that you may very well.

The occasions upon which a Man may make use of beating.

Sch. *Shew me then upon what occasions, I should make use of it?*

Ma. You may doe it upon thir occasions, *First*, if your Adversarie offer to give in a plain Thrust, either *within*, or, *without* your sword, then before his Thrust come home to you, recovering your Body a little, *Disengage*, and *beat* his sword, if he Thrust *within* your sword, *Disengage*, and *beat* his sword, upon the *out-side*, and if he Thrust *without*, *Disengage*, and *beat within*, and instantly after the *beat*, give him home the Thrust. *Secondly*, if he should offer to make a *Feint*, *within your sword*, then immediately in the time of his making the *Feint*, *Disengage*, and *beat* his sword, and give him home the Thrust. *Thirdly*, if you should offer to make a *Feint within his sword*, and he should *take time*, and Thrust just as you are making your *Feint*, then instantly *Disengage* and before his Thrust be home at you, *beat* his sword, and give him the Thrust, alwayes with a closs Left Foot; this I think as good a time for *Beating* of your Adversaries sword this way, as can be, but you must be sure not to miss his sword, for if you do, he is but an ignorant, if he miss you, And therefore, I think

think a man should be very Expert in the Parade, and judging of his Adversaries Measure, before he should offer to make use of this Lesson.

Sch. *I am much of your opinion, considering what difficulty there is in playing of it well.*

Ma. I can assure you, the more you practise this Lesson, the more you will find out the hazard a man is in, if he happen to miss his Adversaries Sword.

Sch. *I believe it indeed, but can a Man never play this Lesson without Disengaging?*

Ma. Yes you may Beat your Adversaries Sword, after this same manner, without *Disengaging*, when he offereth to give in a plain Thrust, *without your Sword*, but then your Beat hath not such a spring with it, to cause him part with his Sword, as when he offereth to Thrust, either *without* or *within your Sword*, and you *Disengage*, and Beat upon that time, which certainly is the best.

Sch. *You are in the right now when I consider it. But is there no other way, to Beat the sword, to cause it go out of my Adversaries Hand?*

Ma. Yes, there are yet two wayes which I have not as yet shewn you?

Sch. *I pray you show me them?*

Ma. The first way then is done thus, when your Adversary hath his sword presented

Two other ways of beating the sword out of a Man's hand.

The 1.
way
of beat-
ing your
Adver-
saries
sword
out of
his
hand.

The
2. way.

The
contra-
ries to
beating.

sented *within yours*, then on a sudden give a smart *Beat*, with the strong and edge of your sword, upon the *Feible*, and *outter edge* of his, and let your *Beat* be very strong, and quick.

Sch. Which is your second way?

Ma. The second way is done by a *twist*, and is just done as you play *under-counter*, only you must do it with a spring, by throwing of your point smartly up towards your Adversaries left side?

Sch. What contraries have you to this Beating of the sword?

Ma. A man must of necessity either *slip* the *Beat*, or otherwise hold his sword so fast, that his Adversary *Beat* it not out of his Hand. I have no other contraries against it, but the *slipping* is absolutely the best, you must also remember that you can never make use of *Beating*, but when you are *with- in distance*.

Sch. I shall, but is this all you have to say of the Beating of the sword?

Ma. Yes.

Sch. Which is your next Lesson then?

Lesson

Lesson 17.

Of Passing.

Ma. My next Lesson is of *Passing*, or making of a *pass*.

Sch. Shew me how I am to do that?

Ma. Before I shew you the way of doing it, you must know that there are two kinds of *Passes*, the *first* kind, (and that which most properly deserveth the name of a *Pass*) is that with which a man goeth quite by, and behind his Adversary, the *second* kind which is called a *Pass*, (but improperly,) is that with which a Man goeth only close to his Adversary, and when he is close at him commandeth his Sword, and this most properly is called an *inclosing* or *commanding* of your Adversaries Sword, and shall be the next Lesson I shall shew you.

Sch. Shew me then the way of making a true *Pass*?

Ma. The true *Pass* is done by running quite by your Adversaries right side untill you be behind him, and when you are running by, give him the Thrust at his right pap, if you give him the Thrust above the Sword

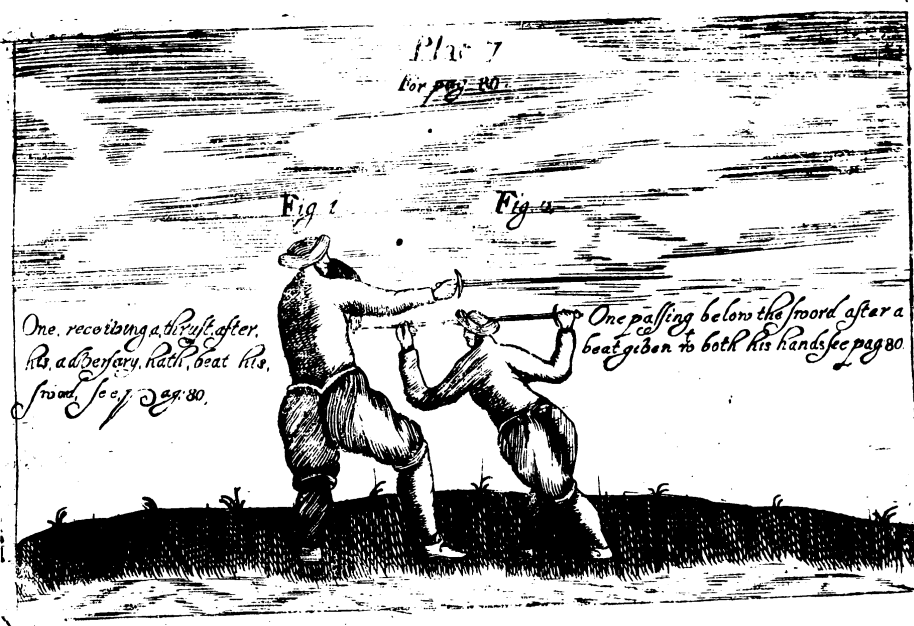
but

What is
proper-
ly cal-
led a
Pass.

How a
Man is
to *pass*.

but if you give it him below at his Arm Pitt, then you must in the time of your passing keep your head that same very way as you do when you play the single Feint at the Head, and that to preserve your Face from a blow, or joyne your left hand to your Sword, about half a Foot from the point, and give him the thrust the very same way as it is represented by the 2d. figure of the seventh plate. And when you think you are farr enough past your Adversary (which is that if he should turn about to you, you would be out of his measure,) You must then turn about, and stand to your own defence again, and remember alwayes when you intend to pass, to go quite thorow with it. And not (if you should chance not to take the time exactly,) to stop in the middle and offer to recover your Body. For there is farr less hazard in going forward, although you have not taken the occasion altogether so exactly as you should, then to offer to recover your self.

Sch. Sir I think there is a great deal of reason for what you say, for when a man offereth to pass, it surpriseth his Adversary, if he go quite thorow with it, although he should miss the giving of the Thrust, but when a man offereth to pass, and doth it not freely, it both disordereth himself



and encourageth his Adversarie to pursue him
he brisklyer upon the back of it, but I pray you,
Sir, upon what occasions am I to make use of this
passing?

Ma. You may Pass upon the very same
occasions that you can beat your Adversarie's
sword. (I mean not the two last wayes
of beating of it.) But then you must first beat,
and immediatly after your beat, Pass, or
you may pass without beating, with the single
Point at the Head, Volt-coupe, and Under-counter,
those are the best times which I know for
Passing, but you will by frequent practice
know all the occasions, upon which you
may either Beat, or Pass, according to your
pleasure.

The oc-
casions
upon
which a
Man
may
pass.

Sch. Which is your contrary to passing?

Ma. If your Adversarie make use of
Passing after his beat, then prevent his Pass-
ing by using the contrary to beating, for by
preventing his beating, you prevent his pass-
ing after his beat, but if he offer to pass u-
pon any other occasion, then the best con-
traries I know, are either to parie him, or
otherwise to break his Measure, or go
straight Line, as shall be taught off the
after. you here.

The
contra-
ries to
passing

Sch. Which is your next Les-
son?

G

Lesson

Lesson 18.

of Commanding the Sword.

Ma. I told you before that my next Lesson should be of *Inclosing*, or *commanding* your Adversaries Sword.

Sch. Which way do you that.

Ma. There are two kinds of *Inclosing*, the first kind is done, by running close to your Adversarie, as it were with half a *Passe*. Which I before said was improperly called a *Passe*, the second kind is done without running, Now I shall begin with the *Inclosing*, with half a *Passe* as it were, and shew you First how that is done, afterwards I shall go to the second kind, and also shew you the occasions you are to take to do it: as for the first kind then it is done thus, when you intend to *Command* your Adversaries sword, or *inclose* with him, you must run close to his right side, and take hold of the *Hilt* of his Sword, and not of his Arm, (as Ignorants do,) so that their Adversarie to be in a manner in equal terms with them again, hath nothing to do but to change his

How the first kind of *inclosing* as it were, with half a *passe* is to be done.

his Sword, from his right hand to his Left, and then I pray you for what serveth the securing of the hand, seeing the Sword is not secured.

Sch. Certainly a man should alwayes endeavour to secure the Sword rather as the Arm, but I think this a very dangerous kind of Lesson, for if I should run so upon my Adversarie as you tell me, he hath no more to doe, but to catch me upon the point of his Sword.

Ma. There will be no fear of that, if you but observe the directions which I shall give you.

Sch. Sir to the utmost of my power I shall, pray let me hear them?

Ma. They are these then which follow, first when you intend to *Command* or *Inclose* this way, you must try if your Adversarie answereth *Feints*, if he do not answer them, then it will be hard to inclose with him this way, but if he do Answer and offereth to go to the *Parade*, then immediately *Inclose* with a plain thrust within his sword, at his belly, by turning the point of your sword, towards the right side of his Belly, for the better resisting of his *Parade* if he should meet with your sword, before that you hitt him, and when you are running to give your Thrust, let your Nails be

G 2

turned

The wayes a man is to take for to inclose with half a *passe*.

Way first.

- Way 2. turned in *Terce*. Secondly, you may *Inclose* with an ordinary *single*, or *double Feint*:
 Way 3. Thirdly you may *inclose* the same way, with *Volt-Coupe*. Fourthly you may also *Inclose*
 Way 4. with *half a Passe*, when you have secured your Adversaries sword *without*, and when you *Passe*, carry the point of your sword, towards your Adversaries Left pap, as when you give in the Thrust *within the sword*, you was to carry it towards the right side of his belly, and that also for the better resisting of his *Parade*, and when you *Inclose* with this thrust *without the sword*, carry your *bilt* low, to prevent his *slipping* of your sword, and giving you the Thrust, when you are runing to *Inclose*.

Sch. I understand you, but yet I see that a man in making use of this kind of inclosing, may be in a great deal of hazard, if he be not all the Expert in this Art.

Ma. Sir I tell you again that a Man should never offer to play any of thir Difficult Lessons, when he is assaulting, untill by practice upon a Masters breast, he hath become Master of them.

Sch. I see so indeed, but are there no wayes to prevent this kind of inclosing?

Ma. Yes that there are.

Sch. I would very gladly know them?

Ma.

Ma. You may then prevent your Adversaries *Commanding* of your sword after this kind, as followeth, first then, if your Adversarie maketh use of the *First*, *Second*, or *Third* wayes, you may shun his *Commanding*, by throwing back your right Foot, and when you do it, *Parie* his *Passe* with the *second parade in Terce*.

But secondly, if he make use of the *Fourth* way, then you may prevent his *Commanding* *Three wayes*, First you may when he is *Passing*, if he hath not secured your sword all the better, throw back your right Legg, and *Parie* his *Passe* with the *First Parade in Terce*, and in the mean time you may with your left hand secure his sword, Secondly, if he hath win the *Feible* of your sword, so that you cannot *Parie* him with the *First Parade in Terce*, then without moving your right Foot, *Parie* him with the *second Parade in Terce*, which I shew you in the *Parade* in page 31 if your Adversarie should Thrust *without, and above the sword*. Thirdly, you may prevent him by (just as he is going to run) giving him the thrust, by *de-quarting*, or *quarting* off the streight Line, which shall be shewn you in its proper place, and so I go on to the *second kind of inclosing*, which I told you of.

Sch. How am I to inclose after this second kind?
 Ma.

The contrary to the First, Second, and Third wayes of inclosing with half a pass as it were.

The contrary to the Fourth way of inclosing with half a pass as it were.

The
several
occali-
ons in
which a
man
may
use the
second
kind of
com-
mand-
ing.

Oc-
casion
1.

Oc-
casion
2.

Oc-
casion
3.

Oc-
casion
4.

Ma. There are several occasions in which a man may make use of this *Second* kind of *inclosing*, which is done without running, as first if your Adversarie keep a high point, and your sword be presented *withouts* his, & he *within* your measure; then with the *Fort* of your sword, and your Naills turned up-wards from you, put up the point of his sword, and keeping your right foot close, throw forward your left almost close to your Adversaries right Foot, and then se- cure his sword, as I have before told you. Secondly, if your Adversarie keep a low point, then you may overcross his sword with your *strong* upon his *weak*, and so pres- sing down the point of his sword, near the ground, throw forward your left hand, and take hold of his sword with it, just at the *hilt*, and so wrest it out of his hand. when you make use of this occasion, you must keep a close left Foot. Thirdly, when your Adver- sarie giveth in a Thrust, *within* your sword, *parie* him with the first *parade in Quart*, and take hold of his sword that same very way you was to do it before. Fourthly, when your Adversarie giveth in a Thrust at you, *without* your sword, immediatly *Parie* him with the first *Parade in Terce*, and in the very time of your *Parade*, throw your left Foot forward



forward near to his right, and then secure his sword, when you do this, you must keep a close Right Foot, and remember sayes, after you have taken hold of your Adversaries sword, to draw back your right Legg, and Arm, and hold your swords point to his Breast, as in Plat. 8. Fig. 1. So that if he do not immediately yield you his sword, you may either give him the Thrust, or spare him, as you please. *Fifthly*, you may *Command* your Adversaries sword after this fashion, which is a very good time for *Commanding*, and that is immediately after you have given in a Thrust *without the sword*, and that your Adversarie hath *paried* it, you must then immediately, leap half about to the right, changing your Feet, by putting the Left where the Right was, and the right where the Left was, and in the very time you are changing your Feet, bring your sword which was under your Adversaries, quite over your head, and in the mean time you do this, throw your left arme over your Adversaries sword and so secure it, under your Left arm as in Plat. 8. Fig. 1. The changing of your Feet, bringing your sword over your head, and securing of your Adversaries sword under your Arm must be all done together, other-

Th
severa
occaf
ons in
which
man
may
use t
second
kind
com-
mand-
ing.
Oc-
casion
1.

Oc-
casion
3.

Oc-
casion
4.

otherwise, the offering to take this occasion of *Commanding*, will signifie nothing. I now go to shew you, how you are to prevent a man's taking of these occasions to *Inclofe* with you?

Sch. *Pray do so, for I was just going to desire it of you.*

How
to pre-
vent the
first
occa-
sion for
inclof-
ing

Ma. You may then prevent your Adversaries *Commanding* of your sword, as followeth; first if your Adversarie should make use of the first occasion, you may shun his *Commanding*, by throwing back your right Foot, and in the time you throw it back, give him a blow upon the Left hand; this must be done, just as he is throwing in his Left Foot to *command*. or you may, when you perceive him offer to *Command*, leape quite out of his *measure*. Secondly, if your Adversarie make use of the second occasion of *Commanding*, you may shun him thus, immediately when he hath overcrossed your Sword, and you perceive him bringing forward his left Hand to secure yours, either with a leap half about to the right, change your Feet, by putting the left, where the right was, and the right where the left was, and instantly take hold of his Sword, and so long as you keep it in your hand, hold the point of yours to his

How
to pre-
vent
the
second
occa-
sion for
inclof-
ing.

this Breast, you may perceive the advantage, of making use of this contrary, providing you take the *right time*, for if you do it right, you not only shun his *Commanding* of you, but you at one time both prevent his *inclosing* with you, and you become the pursuer, by *Commanding* of his Sword, whereas he should have *Commanded* yours, but as I said before, you must be sure, to take the *right time*, otherwise you will be disappointed.

Sch. *But what is to be done, if he should catch hold of my Sword, before that I command him?*

Ma. Truly, if that happen you must either yeild him your sword, or if you will not do that, but rather run the hazard of receiving a Thrust, you must instantly when you find that your sword is secured, turn your Hand in *Terce*, and strive to secure his sword likewise, before that he can get his sword free of you to harm you, but if you take this method, you must do it very quickly.

Sch. *But although I turn my hand in Terce, may not my Adversary force my sword from me, before that I can take hold of his?*

Ma. Yes that he may, by only (when you have turned your hand,) drawing your sword

sword sidewise out of it, by raising of your Point, and pressing down your Hilt.

Sch. I understand all you say very well, but only that of taking the right time I understand not.

The taking of right time explained.

Occasion 1. of taking right time.

Occasion 2. of taking right time.

Ma. I shall explain it to you then, there are two times, viz. A right and a wrong, for the wrong I have nothing to do with it in this place, because most commonly all people take it, but to take the right time, is that which at this time I am to explain to you, and shew you upon what occasions a man is said to take it, there are then two occasions in which a man is said to take the right time, first, when a man hath an opportunity of playing of a Lesson, commanding, or giving in a Thrust, and neglecteth not that occasion, then he is said to take the right time. The second is when a man preventeth his Adversary, by playing the same or the like Lesson upon his Adversary, which his Adversary designed to play upon him, and to make use of this second occasion right, a man must be sure to be before his Adversary, that is to say, whatever Lesson he designs to prevent his Adversaries Lesson with, he must have it played before his Adversary hath played his, otherwise it will be a Contre-temps, as for example, if your Adversary should offer to give you in a Plain Thrust,

Thrust, and you in the very time of his giving of it in, should give him a plain Thrust, before that his be home at you, by Quarting your head, and shoulders upon the streight Line; then I say you are Before him, because although he pursued first, yet you prevented him, and was Before him, in so far as your Thrust, was sooner home at him, then his at you, which had it not been so, it would have been a Contre-temps, because you would have been hilt, had you not Quarted all the better upon the streight Line; In like manner if a man should offer to command your sword, by taking the second occasion, and you should offer to prevent him, by the contrary to it, which I just before shew you, I say, you must then have your Contrary played, and his sword Commanded, before that he hath yours Commanded, otherwise you have neither taken the right time nor been Before him, and therefore your endeavouring to prevent him signified nothing. I think I have now sufficiently Explained to you, what the taking of the right time is.

Sch. You have so Sir and I understand you very well, but I pray you go on in what you was saying, Concerning the shunning of my Adversaries commanding my sword.

Ma.

How
to pre-
vent
the
third
occa-
sion for
inclos-
ing.

Ma. I shall, *Thirdly* then, if your Adversarie should take the *Third* occasion you may prevent him thus, either by recovering of your Body, before that he catch hold of your sword, or if he do catch hold of it before that you can recover your Body, you must then Instantlie turn your hand in *Terce*, and before that he can have the time either to disarm you, or to get his sword free of you to command you, throw in your left foot & command his sword likewise, and then he that is strongest must carry it.

How
to pre-
vent
the
fourth
occa-
sion for
inclos-
ing.

Fourthly, if your Adversary take the *fourth* occasion for Commanding, you may either prevent him, by making use of the *sixth* occasion as in Plat 8. fig. 1. & so you command his sword, whereas he should have commanded yours, or you may when he is throwing in his left foot, & going to take hold of your sword, immediately throw your Left Foot behind you, towards your Adversarie, and upon it, as a Center make a whole turn to the Left, and in the time you are turning, clapp the *Feible* of your sword, under your Left Arm Pitt, and so you both shun his Commanding of your sword, and you give him the Thrust, with your sword being placed as I told you, in his Left shoulder as you are turning, if you do this

Contrary

Contrary right, the turn that you make upon your left Foot, will put you quite behind your Adversarie, and as I said in the very turning, you give him the Thrust, and after you have given it him, you must jump out of his *Measure*, and then stand to your *Guard* again, By this *contrary* you may see how ridiculous some people are, in thinking that a Man cannot be fairly wounded in the back, I am sure, there is no rational Man that will deny the faireness of this Thrust, and yet you see it is given at your Adversaries back.

Sch. I see so indeed, and till now, I thought my self, but now I see the contrary both of this, and other things, which before I could not, because of my Ignorance, but I think this turning a pretty kind of contrary.

Ma. It is so, but you would take heed that you play it not to your knowledge, upon many who know the contrary to it, for you do, it is ten to one, but you meet with a reward, for your folly.

Sch. Why so, is there any hazard, in this turning?

Ma. Yes that there is, for if your Adversary should but thrust you off him with his left Hand upon your left shoulder when you are turning, he may either certainly give

The
Contrary
to the
preven-
ting of

The 4. occasion for inclosing by turning. give you the thrust in the Back, or cause you fall if he thrust you off him with a little force, and in the mean time trip you with his left Foot.

Sch. I see now indeed that there is more hazard in the making use of this turning, than at first I thought there was.

How to prevent the 5. occasion for inclosing. Ma. Sir if you were not convinced with the reasons I give you, that what I say is right, I would think my labour lost: But to the purpose, if your Adversary should offer to command your sword, by taking the Fifth occasion for Inclosing, you may then make use of the contrary to the First occasion, but you must do it very quickly, otherwise you will not be Before him, and so he will have you commanded, before that you could prevent him with your contrary.

Sch. These are all the contraries to the several occasions a man can have to inclose, or command are they not?

Ma. Yes, they are all which I think Necessary to shew you, and therefore will proceed to my next Lesson.

Sch. Concerning what is it?

Lesson 19.

Of Breaking of Measure.

Ma. It is of Breaking of Measure, which is a thing as Necessary to be understood, as any Lesson I have as yet shewn you, and it sheweth a Mans art very much, if he do it neatly.

Sch. I pray you shew me then how it is done?

Ma. It is done thus, when you perceive your Adversary thrusting at you, and you are not very certain of the Parade, then Break his measure, or make his thrust short of you, by either stepping a Foot, or half a foot back, with the single stepp, for if you Judge your Adversaries distance or measure well, half a foot will Break his measure as well as ten Ells: You are to Judge the distance your Adversary is from you by First considering the Distance his right Foot is from you, Secondly the Distance that there is betwixt his Feet. Now you must observe their two Directions for although his right Foot be at a reasonable distance from you, yet if his Feet be near to other, then he will reach

How a man is to judge his Adversaries distance, or Measure.

reach you as farr of, as if his right Foot had been nearer to you, and his Feet at a greater Distance, because the nearer that his Feet are together, the farther will his *Elonge* reach: this needs no demonstration, if you will but seriously consider it. So now in Judging of *Distance*, there are two things to be observed, *first* the Distance his right Foot is from you, *Secondly*, the distance betwixt his Feet, if you observe thir two Directions you cannot but judge your Adversaries *distance* exactly, which is a chief point, in the Art of the small Sword, but as I said, after you have Judged it, then to *break* it, you must when he is thrusting *break* it according to the *Distance* you think he is from you, by either throwing your Body backwards, and drawing your right foot a little to your left, which you must keep fast, this way of *breaking of measure*, is fore for ones back, and is not used, but when your Adversaries Thrust would not go farr by you; or you may, as I told you before, go back half a foot, a foot, or as you Judge your Adversaries *Distance*, with the *single stepp*. This is the most ordinary, and, in my opinion, the best way of *breaking of measure*; or you may *break* your Adversaries *measure*, by Jumping backwards from him

How
a man is
to
break
his Ad-
versa-
ries
mea-
sure.

him upon the streight line, but this way of *breaking of measure* is not much made use of, except just after you have given in a thrust your self, because it hindereth extremely your Adversaries pursuit upon the *repost*, and therefore is a great deal more proper to be used upon that occasion, then upon any other, for in the ordinary *breaking of Measure*, if people should jump alwayes so far out of their Adversaries reach, people would have really ground to cry out against the *breaking of Measure*, for it would indeed look too like yielding of ground, which I am very farr against, it looking some what like cowardliness, but upon the contrarie, I am altogether for *Judging of distance*, and *breaking of Measure*. For I never accompt a Man a compleat Sword-Man, untill he both know how to *Judge distance*, and *break measure*, and also putteth them in practice, but I am altogether against yielding ground, unless it be done out of a good design which no Coward can do.

Sch. Sir this is an extraordinary fine Lesson you have been explaining to me, and I am very much convinced of the usefulness of it.

Ma. Sir, people may talk what they please of *breaking of Measure*, but I assure you, it sheweth a Man's art, as much as
H any

any thing in all this art I have been explaining to you.

Sch. Really it doth so, and upon that account, I will endeavour to become Master of it, but which is your next Lesson?

Lesson 20.

Of Redoubling of Thrusts.

Ma. It is of Redoubling of Thrusts, and Gathering up of your left Foot, which is to be done thus, after you have let in your Thrust, and that your Adversarie hath broken your Measure, and you at your Elonge, keeping your right Foot close, draw your left so near to it, that you can either approach, or make another Elonge, just as you please, and when you Redouble or give in another Thrust, First Bind, for it is the securest way; and then give in your Thrust, if you can play this Lesson well, you may pursue your Adversarie, by this Redoubling, (although he should break your Measure) half a paire or more according to your strength, and when you Redouble remember as a general rule, always either

to Beat, or Bind your Adversaries sword, before you offer to give the Thrust, for it will preserve you from a great many Contretemps.

Sch. I think this a very useful Lesson, for I perceive it is just the contrary to retreating, or breaking of measure, which is a great preventer of all thrusts.

Ma. It is so, and if you learn not to do this Redoubling exactly, your Adversary may many a time shun your thrust, which (had you known how to Redouble) he might certainly have gotten.

Sch. I perceive so indeed, but shew me your next Lesson?

Lesson 21.

Of raising or gathering up of the sword.

Ma. My next Lesson is of Raising or Gathering up of your Adversaries sword, and I do it thus, when my Adversary either presents his sword, with a very low point, so that I cannot easily bind it, or that he maketh use of the Quart Guard, with a sloping point near to the Ground, then I present my sword

How
a man is
to Redouble
his
Thrust,
which
is the
contrary
to the
breaking
of
Measure.

How
a man is
to raise,
or gather
up,
his Ad-
versaries
sword,

when the point of it is sloping towards the ground. sword *within* his, and brings his up with the edge of my sword, not farr from his point, and when I have *raised* it as high as my middle then I *bind* him in the *outside*, and so I give him the thrust, either *streight home without his sword*, or I make a *Feint without*, and give the thrust *within*, you must know that this *raising* and *binding* of my Adversaries sword, is done with two Motions, with the *first* I bring up his sword, and with the *second* I *Bind*, when you are *without distance*, you must *approach* with the *raising* or *gathering* up of the sword,

The contrary to the gathering, ing up of the sword.

Sch. Is this all you have to say of this Lesson?

Ma. Yes, only that the *contrary* to it, is *slipping*.

Sch. Which is your next Lesson?

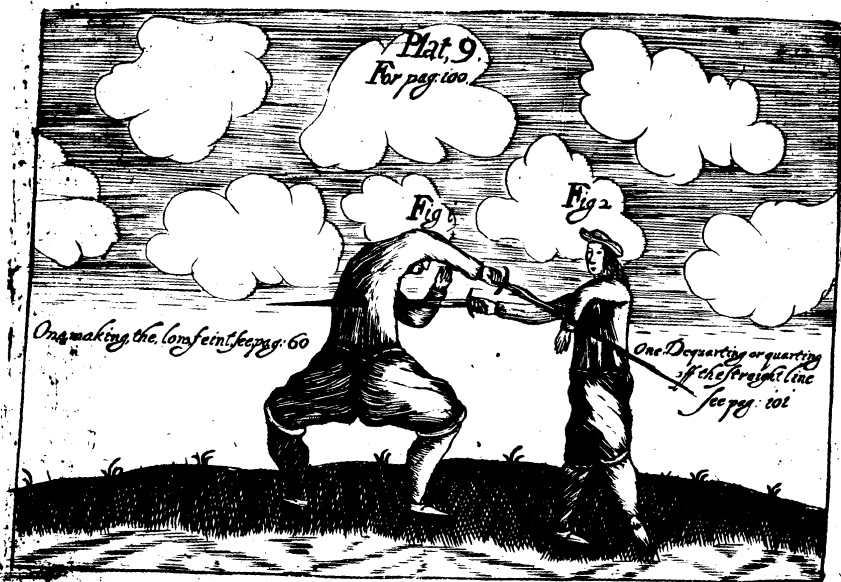
Lesson 22.

Of Quarting and Volting.

Ma. My next and last Lesson is called *Quarting* and *Volting*, and is to be played off the *streight line*.

Sch. I intreat you *shew* me how this lesson is to be played?

Ma.



Ma. You must play it after this manner, you may either only *Quart*, or *Volt*, or *Quart* either and *Volt* immediatly after other, if you only *Quart*, you must when your Adversary offer- eth to bind your sword without, immediatly before he touch your sword, give him the thrust, by *slipping* him, and in the very time you *slipp* him, throw your left foot behind you off the streight line backwards towards your adversary, & give him the thrust at his breast, by keeping your right legg close and stretched, this is called *Desquarting* or *Quarting off the streight line*, see plat: 9. fig: 2. and if you intend to *Volt*, you may either take the same verie time, or when he is going to *Bind* you *rubin*, but this time is not so safe as the former, or you may *Volt* after you have *Bound* his sword, this is a verie good time, but whatsoever time you take, you must *Volt*, or leap with both your feet in the Air at once, quite by your Adversaries left shoul- der, and in the time you *Volt*, *Quart* your head well, to prevent a *Contre-temps*, and give him the thrust at his left pap, and *Volt* quite out of his *Measure*, and then stand to your *Guard* again, and remember when you either *Quart* or *Volt*, alwayes to make use of your left hand for fear of a *Contre-temps*. But if you intend to *Quart*, and *Volt* immedi- arly.

atly after other; then you must first *quart* as I have shewn you, but give not your thrust with your *quarting*, and afterwards *volt*, I say you must first *quart*, and secure his sword *within*, by *binding* in the verie time you *quart*, and immediatly after give him the thrust at his left Pap, by *volting* as I told you, now the properest time, of *Quarting*, and *volting*, immediatly after other, is when your Adversary giveth in a thrust *within your Sword*, or when he goeth to *bind* your *Sword without*, then immediatly you *Quart*, and with the *Quarting secur-eth* and *Parie-th* his thrust as it were, although the *Quarting* of it self shuneth it sufficiently, yet it is farr surer first to *secure* his *Sword*, in the time you *Quart*, and then with your *volt* you give the thrust, as I before shew you.

Sch. *I see this is a difficult Lesson, and should not be played, but when one hath a verie fair opportunity for in playing of it, a man throweth his body wholly open to his Adversarie.*

Ma. Sir your observation is good, and I am glad to see you reflect upon the security, and hazard a man may be in when he maketh use of such, and such a lesson, for it is a great signe that you will reap advantage, from what I have at present

sent been teaching you.

Sch. *I pray you if you have a Contrary to this Quarting and Volting, shew me it?*

Ma. There is no other contrary to this Lesson, but when you perceive that your Adversary is either going to *quart*, or *contrarie Volt*, to *Rebind* him *without his sword*, by making use of the *contre caveating Parade*, and give him the Thrust streight home, or you may take time and *Volt* upon him.

Sch. *And are you now Sir at an end with your Lessons?*

Ma. Yes.

Sch. *But have you no more to say, before you go on to the pursuing and defending of the several Guards?*

Ma. No, for although there might be a great deal more said, yet I think what I have taught you, sufficient to make you a Master of this Art, providing you practise it exactly, for the Lessons which I have shewn you, are those upon which this Art depends, so that a Man that can once play them exactlie, in my opinion needeth no other, besides that a Man when once he knoweth the common grounds, may according to his own fancy, invent very good Lessons, together with their *contraries*, for his own practice, for all Lessons that can be

be invented, depend upon thir that I have been shewing you.

Sch. Sir I think there is a great deal of reason for what you say, but now let us go to the several Guards, and see how they must be pursued and defended.

CHAR. V.

How the several Guards, are to be kept, pursued, and defended, and First,

Of the Quart Guard with a streight point.

Ma. I shall begin then with the quart guard with a streight point, for a man that can pursue, or defend well upon that Guard, will easily pursue, or defend, upon any of the rest: Now because I have shewn you already in the beginning of our discourse, in Page 16. and 17. How this Guard was to be kept, I shall not in this place trouble you with the repetition of it, but shall refer you to the Page and Plate wherein it is described. viz. Page 16. and Plat. 2. Fig. 1. or 2. but for my own part I preferre the second figure of the same Plate farr before the first but you may take your choise of either.

Sch. You say well Sir, but how am I to pursue

How this Quart Guard with a streight point?

Ma. Before I shew you how to pursue it particularly, you must know that all Guards as well as this, are Generally pursued by either, Falsifying, Finding, Bearing, or a Plain Thrust, now if you intend to pursue your Adversary, he keeping this Quart Guard, with a streight point, you may first try him with Feints, and if you perceive that he answer your Feints, then you need make use of no other Lesson against him, but if he do not answer your ordinary single, and Double Feints, then try him with your other Feints, viz. the single, and Double Feint at the head, Battery single, and Double, or volt-conpe, and if you see that none of those Lessons will have effect; the second pursuit you must make use of, must be by Binding of his sword; for if you can do that well, you will force Thrusts upon him, whereas by the former, you strive first to deceive him, and then to give him the Thrust, Thirdly you may pursue him by striking of his sword, with one, or both your Hands, and either give him the Thrust with a clost left Foot, or if you see a fit opportunity Pass immediately after your stroak, & either give him the Thrust, or Command him: Fourthly, if he opp you when you are either going to Bind, or

or Beat his sword, then immediatly Rebind him by making use of the *Contre-caveating-Parade*, Fifthly, you may try him with all sorts of *Lessons*, and what *Lessons* you find have most effect, those use most frequently against him, if he Break your Measure, then Redouble your Thrust again, and whatever Lesson you design to play upon him, by any means remember to have a care that he take not time upon it, you would mind this Rule well, for it is of great importance to a sword Man, I might fill a Volume with the description of *Lessons* with their *contraries*, together with their *contraries*, as also with the *contraries* of those *contraries*, all which would in a manner signifie nothing to you but to Embarrasse your Judgement. Therefore I think what I have said to you, concerning the Pursuit of this Guard sufficient for you to understand all the *Lessons*, and may make use of any of them as you think fit.

Sch. I think Sir you are in the right, for if a Man once know the grounds, he may easily of himself invent *Lessons*, to win at, and stop his Adversarie.

Ma. 'Tis very true he may so, and is upon that account, I have cut my discourse so short, thinking any more concerning

cerning the Pursuit of this Guard altogether unnecessary.

Sch. But how am I to defend my self, if my Adversarie should pursue me, I keeping this Guard?

Ma. You must Defend your self two ways, either by *parieing*, or by using *contraries* to the *Lessons* your Adversarie plays upon you, if you intend to Defend your self by *parieing*, which certainly is the best way, when once a Man is Master of it, then use any of the five *Parades* I shew you in the *Defensive* part according to your discretion, and Judgement, but if you intend to use *Contraries*, then make use of the *Contraries* which belongeth to the *Lessons* you Judge your Adversarie is to play upon you, the which *Contraries* you know, all alongst, I have set down, immediately after the *Lessons* they belong to, and therefore, I think a repetition of them in this place, altogether unnecessary, seeing it is but your pains to look back to the pages, where they are set down, and that you may make use of them according to your Judgement, and pleasure.

Sch. It is so, but which is your next Guard?

Secondly

Secondly

*Of the Quart Guard, with the point
sloping near to the ground.*

How the Quart Guard, with a sloping point, is to be kept.

Ma. My second Guard, is the Quart Guard, with a sloping point, and is to be kept thus, you must stand a great deal straighter then you did in the Quart Guard, with a straight point, and you must stop the point of your sword within half a Foot of the ground, or nearer if you please, your Hilt as low as your fore pocket, with a bent Arm, and your Nails betwixt Quart, and Terce, you are in this Guard to make use of your left Hand, and therefore to make use of it with the more ease, it will be fit to advance your left shoulder, almost as far forward as your right, and keep in your belly well, and out your breast, and hold your left Hand, as high as your Head, just as one doth that puteth up his Hand, to save the Sun from his Face, but where as he holdeth his clove to his brow, yours must be held somewhat more then half a Foot from it, this is a very Open Guard, but yet very surprising to those who know not how to Pursue it. See Plat. II. Fig. I.

Sch.

Sch. *How is it to be pursued?*

Ma. There are onlie Four wayes of pursuing this Guard, the First is by Raising, or Gathering up of your Adversaries sword, as is shewn you in Lesson the 21. the Second is by striking at his sword, and making half Thrusts at his Body, and so make him doubtful when you will give in the Thrust, and when you think you have an opportunity, then give it home, and alwayes when you Pursue this Guard, have your left hand in readines to Parie your Adversaries thrust, if he should thrust just as you are thrusting; for that is only his design, to thrust when you are thrusting, and to Parie your thrust with his left hand; or sometimes with his sword, just as he pleaseth, Which is all the defence upon this Guard: Thirdly you may also after you Beat at his sword, give a Stroak at his left hand, and see if you can force him by so doing to take himself to another Guard, or Fourthly, you may Volt, and give him the thrust in the time of your Volting, which if neatly done, will easily surprise him; this is all the Pursue, and Defence, can be used upon this Guard.

Sch. *Which is your next Guard?*

Thirdly,

Thirdly,

Of the Terce Guard, with the Point
higher then the Hilt.

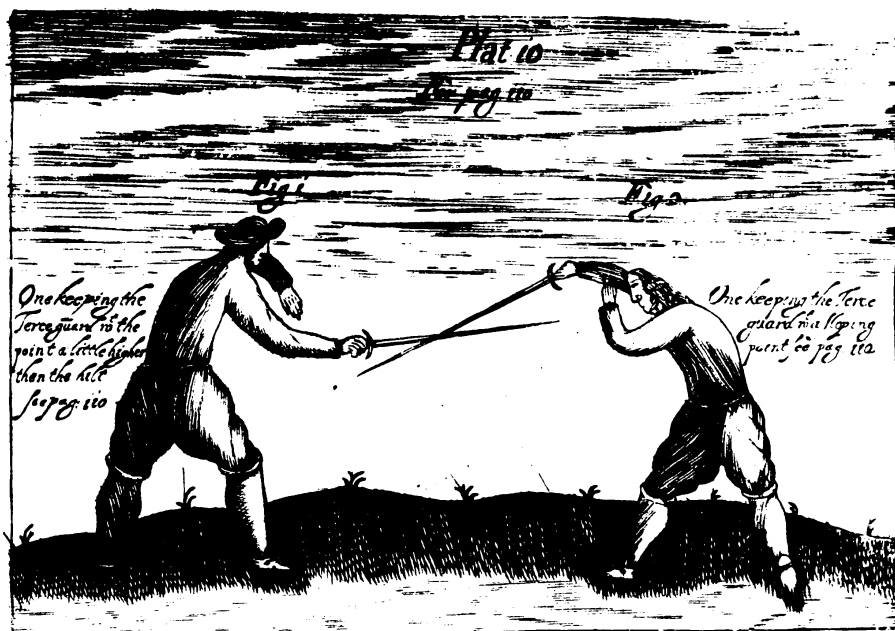
How the Terce Guard, with the point, higher then the Hilt, is to be kept.

Ma. My Third Guard, is the Terce Guard, with the point higher then the Hilt, and is to be kept thus: you must hold your Nail in Terce, and your hand some lower then in the Quart Guard, with a streight point the point of your Sword must be presented towards your Adversaries left shoulder. If he be a tall man, but if little, then to his left eye, you must keep your arme a little bent, as in the Quart Guard, for the better pursuing: you are also to lean a little forward with your bodie, as in the foregoing Guard, and to make use of your left hand for a Parade, but it must be held lower then you hold it in the fore-going Guard, the rest of your bodie must be kept after the same manner, as in the Quart Guard, with a streight point. See Plat. 10: fig: 1.

How the Terce Guard, with the point, is to be pursued?

Sch. How is this Guard to be pursued?

Ma. It is to be pursued either with striking, Binding, Volting, or Passing, for your feint upon this Guard will signifie nothing, unless your Adversarie understand it, for, as



none of the *Guards* a man is to answer *feints*, ^{higher}
so far less in this; for the right *Defence* of this ^{then the}
Guard is to secure your self *without* your ^{Hilt is}
sword, which you do by presenting your ^{to be}
point to your Adversaries left shoulder, or ^{pursued}
eye, so that your bodie is quite covered ^{and}
without your sword, and seeing you are by ^{Defend-}
no means to Answer his *Feints*, but to keep ^{ed.}
your self secured upon that side, you are
then certain, that if he Thrust he must
of necessitie Thrust *within* your sword, and
then you are to *Parie* him with your left
Hand, and give him the Thrust upon the
Repost; or, you may, if you please,
Parie with your Sword, or *take time*, for
seeing you are not to answer his *Feints*,
you may the easilier judge of the coming
in of his Thrusts; and therefore may either
make use of Sword, or hand, as you
think fit. Now seeing *Feints*, against this
Guard, signifie nothing, therefore it
must be *pursued*, according to your fancy,
by *Binding*, or *Beating*, you may also if you
please, try your Adversarie with *Feints*,
and if he answer them, they may do well
enough, but then it is a certain sign, that
he understandeth not the *Defence* of this
Guard, as he should, but if your Ad-
versarie should *pursue* you upon this *Guard*,
the

the most proper way to defend your self upon it, is to make use of your left hand although it be left to your choice, either to make use of it, of your sword, or any other Contrary you think fit, this is all I think needful to say of this Guard.

Sch. Which is your fourth Guard?

Fourthly,

Of the Terce Guard, with the point

Lower then the Hilt.

How the Terce Guard with the point lower then the Hilt, is to be kept, Pursued, and Defended.

Ma. My Fourth Guard is the Terce Guard, with the point lower then the Hilt, and is just Kept with your body in that posture, as when you give in the Thrust, when you play the single Feint at the Head, but only your Feet must be at their just distance, and not as when you are at your full Elonge, and your left hand must be also just held after that same manner, as it is held when you play that Lesson, but your swords point must be prented towards your Adversaries left side, and make use of your left hand, for a Parade: it is to be pursued and defended, just as the preceeding Terce Guard, only when you defend it, you need not make so much use of your left hand, as in the fore-

foregoing, but more of your sword, you may make use of either, according to your Fancy. See Plat. 10. Fig. 2.

Sch. Which is your Fifth Guard?

Fifthly,

Of a Guard, in which a Man is to hold

his sword, with both hands.

Ma. To my Fifth and last Guard I have no proper Name, but as I told you in the beginning of this Treatise, Page-15. you are to hold your sword with both your hands, and you are to do it thus, keep your body Exactlie in the posture of the Terce Guard, with a streight point, but for your sword, you are to join your left hand to it, about 8. or 10. Inches from the Hilt, and hold the Blade betwixt your foremost finger and thumb, just as you do, when you are going to beat your Adversaries sword with both hands, as in page 74. and Plat. 11. Fig. 2. and secure your self within your sword immediatly when you present it, that is, present your swords point towards your Adversaries right thigh, and a thought without it, with your point sloping a little towards the ground. For to Pursue

sue this *Guard*, you must *First* strive to take away your Adversaries left hand, by *striking* at it, and immediatly after the *stroak*, offer to Thrust at his body, and so make him doubtful when you will give your Thrust: the *Pursuit* of this *Guard*, is somewhat like the *Pursuit* of the *Quart Guard* with a *sloping point*; you may try him with *Feints*, but if he understand the *Defence* of this *Guard* as he should, they will signify nothing, because he will not answer them any other way of *Pursuing* this *Five Guards* then what I have set you down, is left wholly to your own discretion, which you may easily, with a little consideration find out, but these which I have given you are the safest, and most proper *Pursuits* belonging to each *Guard*: if you take yourself to this *Guard*, and your Adversary *Pursue* you upon it, you know you are secured upon one side, so that if he give you a Thrust, it must certainlie be upon the side in which you are discovered, unless it be your own Fault, by answering of his *parries*, I say if he *Pursue* you upon it, your *Defence* is only to wait his Thrust, and when he is giving it, *Beat* his sword, and give him home the Thrust, and prevent as much as you can his *Hitting* you upon the

left hand, which you must doe, by sometimes making half Thrusts at him, and other times, drawing back your sword near your Body, by doing of which you *slipp* his *stroak*; the *judging* of your Adversaries *measure* in this *Guard*, as well as in all the rest, is most requisit, therefore, I intreat you to remember it. I have now explained to you the *Five* several *Guards*, with their *defences* and *Pursuits*, which you may make use of; according to your own fancy, the next and last thing I will shew you, will be some *Rules* to be observed, (As I told you in page eleventh) when you are playing with either *Blunts*, or *Sharps*, against those who understand this Art, or against those who are altogether Ignorant of it.

Sch. Sir before you do that, I would gladly have you shew me, which of this five Guards, is the best, and safest to be made use of, if a man were going to venture his life.

Ma. This is a very pertinent Question, and I shall quicklie according to my own opinion resolve it to you; I think then either for *Pursuing* or *Defending* the *Quart Guard*, with a *streight point*, absolutelie without comparison the best. For if you intend to be the *pursuer*, then without debate this *Guard* is

1 2

the

Which of the Guards a man should make choise of as the best and safest.

the best, because when you keep it, you are in a readier posture for *offending*, then when you keep any of the other *four*; and if you intend to be the *defender*, then also is it the best, both because you are in as ready a posture to *defend*, as when you keep any of the other, and also because in it as well as in any of the other, you may make use of your Left Hand, so it hath this advantage of the rest, that when you keep it, your Body is more at liberty, and not so constrained to observe one posture, and one *Parade*, as you must do for the most part, when you keep any of the rest, for they are more proper for the *Defensive part*, then for the *pursuit*; yet next the *Quart Guard with a straight point*, I esteem the *Terce Guard, with the point higher then the Hilt*, next to it is the *Terce Guard with the point lower then the Hilt*, to be chosen, next to it is the *Quart Guard, with the point sloping towards the Ground*, and last of all, is the *Fifth Guard*, which is only for the *Defensive part*, especially when a Mans sword-hand is wearied, this is my opinion as to the choice of a *guard* for safety, yet there may be some of another opinion, but every Man chooseth the *guard* he hath most liking to: and so I leave it to you to make your choise also; according to your

your Fancy; although I think in reason you should chooe that which I have recommended to you as the best.

Sch. Sir, I think there is all the reason imaginable that I should, for seeing I am not so able to judge of the goodness, and badness of them as you are, why should I not then approve of your choise? But Sir, I will yet put you to the trouble, of answering me one *Question*, before you proceed to those rules, you were just now speaking of; and that is, if two men of equall *Art*, and courage, were engaged against other, the one with a *Broad Sword*, and the other with a *Small*, which of them, in your opinion would have the advantage?

Ma. Sir there is very little difficulty in answering of this *Question*, for there is no rational man that understandeth both the *Art* of the *Small Sword*, and the *Broad*, but will confesse that the *Small* hath a very great advantage of the other, if these who are to make use of those different kinds of swords be engaged for their lives, and the reason is this, that a man with a *Small Sword*, may *Contre-Temps* with him that hath the *Broad*, so that each of them receiveth a wound, but he that had the *Broad Sword* shall be killed, because there can be but few wounds given with the *small Sword*, in a mans Body, but

what

That
the
Small
sword
hath
the ad-
vantage
of the
Broad.

what prove mortall, whereas a man may receive many cutts in the Body, yea, even in the Head, with a *Broad Sword*, which will not be mortall, yea even hardly so disabling, as that a Man with a *small sword* may not (betwixt the time of his receiving his wound, and being disabled) kill his Adversary, but I assure you, if a Man be run thorow with a *small-Sword*, it either immediatly killeth him or disableth him so, that he can hardly keep his feet, let alone to resist any longer.

Sch. Truly Sir your argument is very strong and in my opinion, there can little be said against it, yet I have heard those in their Schools, who taught the *Broad-Sword*, say that they would hit a Man oftner with the *Broad Sword*, or *Cudgell* then a Man could hit them with a *small sword* or *Flourret*?

Ma. I shall likewise easily answer you to that, First every Man endeavoureth to maintain the excellency of the Art he professeth above other Arts of that nature, as much as possible, that so he may be the better employed, and really a Man can hardly be condemned for so doing, Secondly, playing with *Blunts*, I think the *Cudgell* hath as farr the advantage of the *Flourret*, as *Sharps* the *small-sword*, hath of the *broad*

and my reason is, because one good smart blow, of a *bazle stick* is worth a dozen of Thrusts given with a *Flourret*, and so is a Thrust with a *small-sword*, which is right planted, worth half a dozen, yea I may say a dozen of such wounds as ordinarily people who understand the *broad sword* receive when they are playing with *Sharps*: But Thirdly, as for a Man's hitting oftner with the *cudgell* then another who understandeth the Art of the *small sword*, will with a *Flourret*, I altogether deny it, unless a Man can hit oftner with the *Broad-sword*, or *cudgell* without being hit by his Adversary, then his Adversary with a *small-sword*, or *Flourret* can hit him without being hit himself, I say unless he hit without being hit himself with a *Contre-temps*, or upon the *ressort*, he cannot be said to hit oftner. Now if he be playing with one that is Master of the *small-sword*, I positively deny, that ever he will hit him without receiving a Thrust, either by way of *Contre-temps* or upon the *ressort*, if he with the *small-sword* have a mind for it; which if he do, he cannot be said to hit oftner, and so consequently, his Art is not better: I know that the grounds of the Art of the *Broad Sword* are almost the same, with the grounds of this Art, but still when a man commeth to

to practise with *sharps*, the *small sword* hath the advantage, both because of the reasons I just now gave you, and also because it's *Morions* are a great deal more Subtil, and quicker, then those of the *Broad Sword*, and I appeal to any rational indifferent person, if what I say be not grounded upon Reason, but for all this, I am so farr from undervaluing the Art of the *Broad Sword*, that upon the contrary I think it both very profitable, and pleasant, and hath it's own use as well as the *Small*, for as upon Foot the *Small* is most commonly used (although it be also very usefull upon *Horse-back*,) so upon *Horse-back* is the *Broad* most ordinarily to be made use of, and I really think that all Gentlemen should understand, how to *Defend* themselves with both, for a Man can never be called a compleat *Sword-Man*, untill he can *Defend* himself with all kindes of *Swords*, against all sorts his Adversary can choose against him.

Sch. *Indeed Sir I agree with you in that, now this question, I have heard many times debated, and till now could never be resolved of it, so that by the reasons you have given me in favours of the small-sword against the broad, I am fully of your opinion, and I think they are of such force, that no rational Man will deny them; but seeing you*
mention

mention the usefulness of the sword upon horse-back, I earnestly beg that before you proceed farther, you would doe me the favour to shew me how to make use of it that way, which will be to me a singular obligation.

Ma. Sir at your earnest desire I shall not much care, to put a little stop to our present discourse, that so I may inform you in what you desire to know concerning the fighting with the sword upon horse-back.

Sch. In doing that Sir, I shall be so much beholden to you, that I am affraid I shall never be able to recompence it.

Ma. Sir I earnestly beg of you to leave your complements, for seeing at present I am in the station of a Master to you, it is but rationall, that I should answer according to my ability any question you can put to me, either concerning the *small* or *broad-sword*, upon Foot or *Horse-back*: To begin then, although the directions which I am to give you be mostly (according to your desire) designed for the sword upon horse-back, yet I think I cannot well shun saying something of the *Pistol*, because now a dayes people seldom fight upon horse-back with the sword alone, but ordinarily with sword & *Pistol*, I should rather say *Pistol* and sword, because before they come to make use of their swords they

they first discharge their *Pistols*, so that in my opinion it is properest to put the *Pistol* before the *sword*, and therefore following that method, I shal in the first place (before I say any thing of the *sword*) teach you how to discharge your *Pistols* against your Adversary with the greatest advantage, which you may learn by the following directions if you seriously consider them.

Sch. Sir you need not in the least fear my not taking notice to them, for there is nothing that I would so gladly know.

First,
Directions for fighting upon horse-back with
Pistols.

How a man is to make use of his *Pistols* upon Horse-Back
Ma. You must then in the first place provide your self if possible with a well mouthed horse, that is to say with a *Horse* that will answer your *Bridle-Hand*, and *spurres*, as you shall please to make use of them, so that with the least touch of them he will go whither you direct him, he would also be bold and forward, and not affrighted at the report or fire of the *Pistol*, now after you have provided your self with a *Horse* having those qualities, and that you know how to govern him, for that is

is a chief point, because a good *Horse* without a good *Rider* signifieth not much; I say then if you have a *Horse* with the forenam'd qualities, and your self also Master of him, you may (if you be not a Coward your self) very confidently venture to engage against any Man. When you are come to the feild then, and have all in order viz. Your *Pistols* charged, *Tutch* holes cleared and Primed, and good *flints*, by any means neglect not that, for upon the goodness, or badness of them may your life almost depend, therefore be sure to be well provided as to them; you would also have your *stirrups* shorter then ordinary, in case you should be forced after the discharging of your *Pistols* to make use of your *sword*, that so you may pitch your self upon them, to make your *Blows* or *Thrusts* reach the farther: being thus provided of all, and after that you have passed your last complement upon your Adversary, so that you are both of you to doe the best you can to Master other, then step, *Trot* or put your *Horse* into a gentle *Hand* gallop untill you be without *Pistol* shot of him, and in the mean time you are going from him draw your *sword* being tyed about the *plumet* with a strong riband, and hang it upon your right *wrest*, this you must always

wayes do to have it in readines after your Pistols are discharged, for it is alwayes supposed that a Man may have to doe with his sword after that his Pistols are discharged, and therefore it is fit to have it in readines, after you have done that, then draw your right Pistol and Bending her put her into your bridle-hand, holding her near the work betwixt your formest finger and thumb, then immediately draw your left, and bend her likewise holding her in your right hand with her muzzle upwards, this you are all to doe in the going from your Adversary, therefore it must be all done in a minute, and when you are at the distance I before spoke of, which I suppose to be about fiftie or sixtie paces, then gently turn your Horse and come at a Hand-gallop untill you be within a pair, or less of your Adversary, keeping still up the muzzle of your Pistol till then, when you are about a pair from him, make a brusche clois by him so that you may almost touch his leg with yours in the passing, and after the time that you begin your brusche, let the muzzle of your Pistol fall so by degrees, that it may at your coming at him, or passing him be level with the middle of his Body, so that in passing you may almost touch him with it, and then fire upon him, this they call (in French

French, *Tirer a Brule pourpoint*, or) to fire so near that you may almost with the fire of your Pistol, singe your Adversaries Doublet or Coat, for you must know that one shot given this near may be reckon'd worth two or three shot at a greater distance, & so consequently not so dangerous being shot in a manner at random, whereas a shot given this near, if your Pistol be in order as she should, will hardly ever fail to do execution, immediately when you are past him, drop the Pistol you fired, and take the Pistol which is already Cocked in your Left-hand, into your right, and in the mean time you are taking your Pistol into your right-hand, change your Horse to the right, and so Gallop on at a hand-gallop untill you be within a pair again of your adversary (if you have gone so far by him) and then behave just as you did with the first Pistol remembering alwayes after you have passed your Adversary instantly to turn your Horse to the right, that so you may shun his Gaining of your Crouper (which is called in French, *Gainer la croup*) if after both your Pistols are fired, you have done no Execution upon neither side, which will seldom fall out if you fire so near as I desire you, especially if you have accustomed your selfe to Shoot at a mark with your Pistolls, and that you know how they shoot

shoot, this is an *Exercise* which all Gentlemen should practise; and therefore I earnestly recommend it to you: But I lay if it should happen that there be no execution done upon neither side, then you will both of you be necessitat to decide the quarrel with your *Swords*, the which that you may with the more *Art* and *Advantage* against your Adversarie doe, thir few following *Directions* will not be unnecessarie.

Sch Sir, I am extremely well pleased with what ye have been saying, therefore pray go on.

Secondly,

Directions for the sheering Sword upon Horse Back.

How
a man
isto
make
use of
the
Sheer-
ing
sword,
upon
Horse-
Back.

Ma. Both your *Pistols* being *Discharged*, and no execution upon neither side done, drop your last fired *Pistol* also, and then (your *stirrups* being as I said before, some what shorter then ordinary) take hold of your *sword*, which I suppose all this time to have been hanging at your *wrest*, and pitch your self exactly to the *Terce Guard* with a sloping point, see page 112 and plat: 10 fig. 2. It cannot be expected that you can make use of your left hand with this *Guard* upon horse back, as you do upon *Foot*, because you are

are to hold your bridle with it, but excepting that, keep exactly the posture of the forementioned *Figure* and lean with your body a little forewards that so you may the better *Defend* your *Horses head*, as for your *Defence* upon this *Guard*, if you lean well forewards by standing upon your *stirrups* to *Defend* your *horses head*, your Adversary will but have little variety of play to make use of against you, for he can but strick at you two wayes, and that is either *without* and *above* the *sword*, by stricking at your *Head*, and then you are to *Defend* your self with the *second parade in Terce*, as is shewn you in page 31, or he must strick at you *without* and *below* the *sword* at your *wrest*, and then you are also to *parie* him with the *second parade in Terce*, but not as you was to do it before, but as it is shewn you in the preceeding page viz. pag: 30: There is no other *persuit* upon horse back that is any thing worth except this, and the *gaining* of your *Crouper*, or *left hand*, which is almost all your Adversary can do against you, you must indeed take good notice that your Adversary gain not your *Crouper*, for if he gain that, he will have the greatest advantage imaginable, but you may easily prevent it by keeping your right side alwayes towards him

him, and as he turneth to go behind you, turn you also your *horse* alwayes that way, and then it will not be possible for him to gain it, the *gaining of the crouper*, is one of the greatest advantages that can be gotten upon *horse-back*, and therefore you must by any means prevent it, whither you be either making use of *pistol*, or *sword*, for if once your *crouper* be gained, and your Adversary behind you upon your *left hand*, he is absolutely master of you, if by great chance it happeneth not otherwise; you must also endeavour as much as possible to defend your *horses face*, and his *bridle reins*, because when once a *horse* getteth a smart blow in the face, it maketh him afterwards instead of *advancing*, to *retire*, which will be a great disadvantage to you, also if your *bridle reins* should be cutt, you would be but in a bad condition, but if you pitch your self to a right *Guard* as I desired you, you may easily defend both, and that you may the better do it, as you advance upon your Adversary, keep your *horses head* alwayes from your Adversary, by making your *horse* go *side-wise* towards him, and alwayes keep your Adversary upon your *sword hand*, that so he gain not your *crouper*. Any other *pursuit* upon *horse-back*, as *inclosing*, *dismounting*, or the like

I altogether disapprove, because it is not possible to doe them without both disordering your self, and also very often giving your Adversary as good an opportunity, of either *Dismounting*, or wounding your self as you thought to have got of him, and therefore the only *Pursuit* upon *Horse-back* is plain *stroak* either at your Adversary or his *horse*, then *parie his stroak* and doe you *Re-ble* upon the back of your *parade*, for *Feints* upon *horse-back* are worth nothing, especially if you pitch your self to the *Guard* I before desired you, this is all I think necessary to say of *Fighting upon horse-back*, either with *pistol* or *sword*, and had it not been upon your earnest entreaty, I had not in the least at this time spoken of it, seing it did not at all concern our present discourse.

Sch. Sir I shall only trouble you with one other question, and then we shall go on where we left.

Ma. Let me hear it then, and if I can, I shall answer it.

Sch. It is this, you know you ordered me to provide a well mouth'd horse, but I pray you what shall a man doe that in such a case is not master of such a horse, neither can perhaps for money have one?

Ma. Really Sir if that happen, I would advise you to provide your self with one that can but stand still, and turn about in one place

place as you would have him, without offering to *Run away*, for let your *Horse* be never so stiff, if he be not a *Runn-away-jade*, you may alwayes turn as soon in the ground your horse is standing upon, as your Adversary can make a tour about you, so that what ever part of the *Circumference* your Adversaries *Horse* maketh, let him be never nimble, you may at the same time with your *Horse* (being as it were the *Centre*) in a great deal less time make the same, and by consequence keep alwayes your *Horses* head towards your Adversary, which will hinder him to *Gain your Crouper*, and you are to defend your self that same very way as if your horse were well managed; you must also know that when you come to make use of your *Sword*, *A Carrier*, or *Brushing*, are altogether unnecessary, for they are properest to be made use of when you are to discharge your *Pistol*, but when you come to make use of your *Sword*, then there is nothing necessary but a gentle *Hand-gallop*, except it fall out that you have a horse which will not answer you, and then you are as I told you before, to stand still in one place with him, alwayes keeping his head towards your Adversary, that by so doing you may hinder him to *gain your Crouper*.

Sch

Sch. Sir all which you have been saying I think extreme good, but you seem to me at the beginning of this discourse to give an unnecessary advice, which is the providing of a well mouth'd Horse, whereas afterwards you say that a Man may defend himself as well, if his Horse will but stand still in one place with him, which in my opinion is much as to say, that there is no difference in a single combat upon Horse back, betwixt a well managed, and nimble Horse, and a Horse that can but stand still in one place, which is contrary almost to the opinion of all the World, therefore I would gladly hear what your opinion is as to that?

Ma. I shall likewise Sir seeing you desire it, give you my opinion as to that, First then in a Single Combat only with Swords upon Horse-back, and also where there is but one Man engaged against another, I really think that there is but little, or no advantage at all in having a Managed Horse, for suppose I were upon a well Managed Horse and you upon another, who will hardlie stir you out of his place, where I pray lyeth my advantage in having mine Managed? for you know it is supposed that we are only to make use of our Swords, now that being supposed; where lyeth my advantage? For before I can strick at you to doe you any harme, I must first come within reach of

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you, and if I be within reach of you, you will also be within reach of me; for it is not to be expected, that a man can Judge his Adversaries Measure as exactly upon Horse-back, as he can doe upon Foot, to caule himselfe be within reach of his Adversarie, and yet his Adversarie without reach of him, which if he be an Artift he may doe upon Foot but not upon Horse back; theretore if I must before I can touch you, be within reach of you, and when I am within reach of you, you are also within reach of me; then certainly who ever is the best Sword Man should carry it, so that my Mastering of you dependeth not somuch upon the goodnes of my Horse as upon the swiftness of my Parade and Stroak, then suppose after I have given a stroak at you, he should go off you again, I may if I please make my Horse go from hand to hand twenty times, but what signifieth it, seeing before that I can do you any harme I must have you within my reach, and when you are so, I am within yours, so as I said before, our Mastering of each other dependeth upon our own Art, and not upon our Horses being Well or ill Managed, I conclude then that in a single fight upon horse-back only with the sword, and that also only between two persons, a Managed horse is but

if any advantage at all; But I will now shew you see wherein the advantage of having a Managed Horse consisteth; A Managed Horse is absolutely necessary either in time of war, for it may then happen that you may be surrounded with two or three persons against your self alone, and in such a case a well mouth'd Horse, and one that answereth the Spurs is very useful, for if your Horse in such a case will not answer you, you are certainly undone, whereas if he did answer your Hand and Spurs, you might perhaps find a way to get your self ridd of them, which if your Horse stand still with you is impossible: Or he is also very useful in a single Combat with pistols, because if both your pistols be Discharged, and your Adversarie should have yet one of his to Discharge against you, you may if you have a good Horse, make such motions and turnings with him as may readily make your Adversary miss you, whereas if your Horse cannot stir with you, you are in a manner in the same condition as if you were tyed to a Post, because your Adversary can come close, and Discharge his Pistol upon you, and you can make no kind of motion, which may occasion his missing of you, which had you had a Managed Horse you could have done;

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so now the great use of a *Managed Horse*, either in a *Battel*, or where you are to make use of your *Pistols*, for if you are to make use of your *Sword only*, then there will be no great miss of him, and that for the reasons I before told you; Now the reason why I desired you at first to provide a *mouth'd Horse*, was because as I told you in the beginning of this discourse, people now a dayes seldome or never make only use of their *swords* upon *Horse-Back*, but first of their *Pistols*, and then of their *swords*, therefore that being the custome, I think a *Managed Horse* absolutely necessary, but were it not upon that account, I think the want of one might be dispensed with, I have now I suppose satisfied you as to that doubt.

Sch. You have so Sir, but you have not as yet shewn me how I am to behave upon *Horse-back* with the *Small sword*.

Mr. I indeed forgot that, but now seeing you have put me in mind of it, I shall give you some directions for it also, you are then if you have a *Small-sword* your self to observe what fashion of *sword* your adversary hath, if he have a *Broad sword* and you a *Small*, then when you *Pursue* him instead of *striking* at him, *Thrust*, and that

must only be a *plain Thrust* beneath the *sword*, as you give in the *Single Feint at the head*, upon *Foot*; see page 54, and *Plat: 5. Fig. 2*. If the *Pursue* you with his *Broad sword*, defend his *Blows* as you was taught with your *Sheering sword*, for you must pitch your self to the same *Guard* with your *Small sword*, as you do with your *Broad*, and also defend your self the same very way as you do with it, and be sure to *Parie* with the *Fort* of your sword, because if you do it not, he may easilie wound your *Sword-hand*, for when you have a *Small sword*, you have neither a *Basket-hilt*, nor a *Back Wand* to *Defend* your hand, which ordinary *Sheering swords* have, and therefore you must supplie the want of them with your *Parade*, by *Pareing* his stroaks alwise with the *Fort* of your sword cross your head: but it both your adversary and you have *Small-swords*, then you are in your *pursuit* only to make use of *Binding*, as it is shewn you in pag 67. And in your *Defence* only of the *Contre. caveating-Parade* as is shewn you in pag. 32 This is all that is needful to be said of the *Defence*, or *pursuit* of the *Small-sword*, either against the *Broad*, or *Small-sword* upon *Horse-back*, and therefore let us fall on to our old discourse where we left.

Sch. Withall my heart Sir, for I bringing

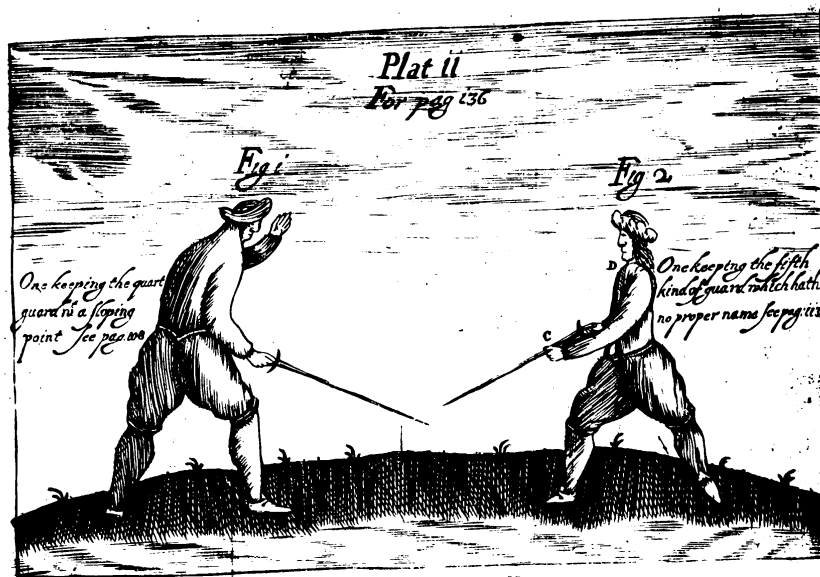
in this discourse but be the by, it will not now be amiss (having said all you think necessary anent it) to fall on and shew me those rules, which certainly cannot but be very necessary, and useful.

CHAP.

VI.

General Rules to be observed, when a Man is playing either with Blunts or Sharps, against those who understand this Art, or against those who are altogether Ignorant of it.

Ma. I shall, and I must advertise you, that all that I have shewn you will signify but just nothing, if you do not exactly both remember, and put in practice the Rules which I am going to shew you, for as I told you in the Epistle to the Reader, that what I was to shew you in this Treatise was the Quintessence of this art, so I assure you that what I am now going to shew you is in effect the Quintessence not only of this Treatise, but



of what can be practised by the *Small-sword*, therefore you would do well to take good notice, and resolve never either to present *Fluriet*, or *Sword*, without having all thir *Rules* in your memory at once, and if you do it, you will both reap the advantage your self, and deserve the name of an understanding sword Man, of whom (to my great regrate) there are but few in this Kingdom, but I hope as wee improve in other things, so wee will improve in this Noble Art.

Sch. Sir I shall to the outmost of my power endeavour to observe them all, seeing you say they are of so great importance.

Ma. I earnestlie entreat you for your own good that you would do so, they are those which follow.

In the First place then, whither you be to play with *Blunts*, or *Sharps*, endeavour as much as you can to play Calmly, and without passion, or anger, for besides that it appears to bystanders very unhandsome, it also disordereth your self, and for my part I would scarcely desire a greater advantage of a man, then when I am playing with him that he should be passionat, for it putteth him quit from using any kind of Art, but you must not mistake *Vigorous* and *Brisk* play.

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playing for *Passionate* playing, I assure you there is a vast difference betwixt them, for a *Passionate* man can hardlie ever be a good *Sword-Man*, and upon the contrary, a *Man* can hardlie ever be a good *Sword-Man*, without playing *Vigorously*, and *Briskly*, this is a great property in a *Sword-Man*, the other a great imperfection, and therefore I shall end this *Rule* with that saying of *Seneca* when he speaketh of anger, and it is a very true one, I shall therefore here give you it *verbatim*, *The Hunts man is not angry with the wilde Boar, when he either pursues, or receives him; a good sword Man watches his opportunity, and keeps himself upon his Guard, whereas Passion lays a Man open: nay, (sayeth he) it is one of the prime Lessons in a Fencing School to learn not to be angry.* And certainly without any manner of doubt, it is one of the disadvantageous faults that a *Sword-Man* can be guiltie of: Therefore you would do well to guard against it, as much as possible.

- 2ly. Secondly, Remember alwayes to keep your sword fast and firm in your hand, after you have presented it, but not so as to weary it.
- 3ly. Thirdly, What ever *Guard* you stand to, keep as thin a body as possible, & the nearer you can (without constraining your self) sink to

to the ground, so much the better.

Fourthly, Always when you give in a thrust within the sword, give it with your nails in *Quart*, and when without the sword, then with your nails in *Terce*, except when you play the *Double Feint at the Head*, and *Flancanade*, for in the first you must give your thrust without the sword, with your nails in *Quart*, and in the other you must give it with your nails looking side ways, see Plate 6, Fig. 2: the *Quarting of your Head*, and holding your hand in *Quart*, when you thrust within the sword, and the holding your hand in *Terce*, and your head from your Adversaries sword, when you thrust without the sword, preserveth you from your Adversaries *Contre-temps thrusts*.

- Fifthly, When you give in a thrust either without the sword, or within, thrust always close by the Feible of your Adversaries sword, this is most proper when you give in a plain thrust, or make an *Ordinar single* or *double Feint*; and when you thrust by any means keep a close left Foot, and a stretched lough, which will hinder you to fall amongst your Adversaries feet, and also help you to recover your self the quicker; which you must not neglect to do instantly after every thrust, by first drawing back of your

your right foot a little when you are at your full *Elonge*, and going to your Adversaries sword both at one time, and either *Beat*, or *Bind* it, which will preserve you from his thrust upon the *Keppost* or back of his *Parade*; For not observing of this *fifth Rule* many a Man getteth a thrust, which otherwise he would have shuned, therefore mind it well.

6ly. *Sixthly*, The first thing you are ordinarily to do after you have presented your Sword, is to *Secure* your Adversaries by *Binding* of it, which if it be neatly done as it should, will infallibly cross all his designs, and hinder the violentness of his *pursuit*.

7ly. *Seventhly*, Never let your Adversarie *secure* your sword, if you can by any means hinder him, which is done by alwayes *Slipping* of him, and *Dis-engaging* with his sword.

8ly. *Eighthly*, Never answer a *Feint* unless you do it upon some designe.

9ly. *Ninthly*, Play with Hand and Foot together, when you are either *Falsifying*, *Binding*, or *Stricking* your Adversaries Sword, especially when you are playing with Ignorants, for the Motion you make with your Foot in a manner surpriseth them, and maketh them answer your *Feints* the better, which nevertheless they should by no means doe,
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for when a Man answereth *Feints*, it is a great token of his ignorance.

Tenthly, *Parie* most frequently with the *Con-* 10ly.
tre-caveating Parade, for by so doing you will cross all your Adversaries designs.

Eleventhly, when you are playing, look always 11ly.
to your Adversaries *Hilt*, and never to his *Eye*, for by looking to his *Hilt* you may perceive where he intends to give his thrust, which you cannot so easily doe, when you look to his *Eye*.

Twelfthly, Before you play home any *Lesson* 12ly.
on your Adversary, endeavour first to *sift* and find him out, by trying him with *Feints*, or any other *Lesson* you think fit, but offer not to play them home upon him, untill by *sifting* of him, you find out whither or not they will have effect; and have a special care that when you are trying him with these *Lessons* he take not time upon you.

Thirteenthly, When you are playing, you 13ly.
are to judge both your own, and your Adversaries *measure* exactly, this is a chief *Rule* to be observed by any Sword Man, for the *breaking of Measure Parie*th more thrusts then the *Parade* doth, and sheweth more of Art.

Fourteenthly, When you intend to make 14ly.
any kind of *Pass*, go quite by, or close
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to your Adversarie, according as your design is, and do not as some who stopp in the very middle of their *Passe*, because they did not take exactlie the *Right time* upon their Adversarie, for by so doing, they put themselves in a great deal of more hazard, then if they went quite forward with it.

15ly. *Fifteenthly*, Never offer to give home a Thrust unless you find a fit opportunity, for I assure you, the plainest Thrust you can give, in some manner disordereth your body, and therefore you should not thrust in vain, but wait untill your Adversarie give you that opportunity.

16ly. *Sixteenthly*. If your Adversarie Break your Measure, then Redouble upon him, this Redoubling is most to be practised with *Blunts*, although you may sometimes of necessity be forced to make use of it with *Sharps*, but I am for as little making use of it then as possible, because a man disordereth himself in doing of it too often.

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When you have occasion to make use of *Sharps*, observe all the foregoing Rules, in so far as they are not contradictorie to these I am going to shew you, but where you find them not agree, thou observe those which follow, I say you

you are to make use of *Sharps*.

First, When you play with *Sharps* First, make not your *Elonge* too long, for fear of your feet slipping, which may put your life in hazard:

Secondly, In playing with *Sharps* play not too difficult Lessons, for they disorder your body, and serve most to shew a Mans art when he is playing with *Blunts*, but they are not proper to be made use of when Men are playing with *Sharps*; Therefore make most ordinary use of a single Thrust, and Binding, together with the *Contravailing-Parade*, or if you have the *Parade* exactlie, you may take your self to the *Defensive part*, and Pursue upon the *Repost*, which is also a most secure kind of playing, if a Man be exactlie master of the *Parade*, but not otherwise; Now this play, and no other kind of play but this, can be called the *secure play of the Smal sword*, therefore mark it well.

Thirdly, In playing with *Sharps*, keep as straight a point towards your Adversarie as possible, with a stretched arm, but be sure to keep your point dis-engaged and alwayes moving, that so you may hinder his securing of it; if you observe this Rule well, you will find a great advantage by it.

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Fourthly, In playing with *Sharps*, have alwayes your left hand in readinesse to put by your Adversaries *scattering*, or *Contre-temps Thrusts*; if you make use of your left hand with Judgement, you will also find a great advantage in it, but trust not all to it, for it is only to be used as a help to your sword.

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Fifthly, When you are playing with *sharps*, be not too desirous of giving many Thrusts upon the back one of another, without recovering of your body, and jumping out of your Adversaries *Measure*, but rather be satisfied with the giving of one wound, although it should be never so slight, and immediately jump out of your Adversaries *Measure*, which will preserve you mightily from his Thrusts upon the *Respost*.

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Sixthly, In playing with *Sharps*, if your Adversarie chance to *Command your sword*, delay not the delivering of it, unless you think you may grapple with him without being in hazard of your life, but rather yeild it to him and come in his Mercy, for you can expect no good but rather evil by the delaying of it, as many one to their sad experience have found, for there is no stoutness, but rather rashness and

and folly, in struggling for your sword, when you know your Adversary is master of it, and so consequentlie of you. Therefore I advice you as a Friend, to follow my advice, seing it is no disparagement to any man, to deliver his sword, after his Adversarie hath commanded it. For there is no man invincible, and although we must, and doe use the means, yet it is Providence that ruleth all. Now the reason why I give you this Advice, is because there is almost no *Sword-Man*, that will after he hath *Commanded your Sword*, stand and debate the matter with you anent the delivering of it, but he will instantly after the *Commanding of it*, if you quite not with it, give you a Thrust, and the reason of it is, because by his delaying, he may loose his advantage, and you may, if you be very quick, and nimble, grapple and come in equal terms with him, therefore people ordinarily, for fear of runing that hazard, after they have got the advantage immediately after their securing of the sword if it be not instantly delivered to them, they give the Thrust, and therefore, that you may not run this risk if it should happen that your sword should be *Commanded*, I have given you this foregoing Advice, which seemeth

seemeth to me not altog ether impertinent although to others it may.

Two humours of Ignorants described.
 But if you are to play against *Ignorants*, then you must know, that there are only *Two Humours* of them, the *First* is a *foreward Humour*, and that you will easily find out, at your very first ingaging with him, for he will immediately run full upon you, alwayes Thrusting irregularly, and not caring whither you hitt him or not, providing that he can but give you thrust for thrust *Contre-temps wayes*, this *first Humour* in *Ignorants* is most crossing; The *second* is of an *Humour* not so *foreward*, and therefore not so troublesome, for his design will be to let you pursue him, and when you give in a thrust, he will receive it, when he can do no better, and endeavour in the meantime to give you a *Contre-temps*. You see both their *Humours* have one and the same design, but to put their designs in execution, they use two different Methods, for the *first humour* to effectuate his design becometh the *pursuer*, although he knoweth not in the least how to defend himself upon his *pursuit*, the *second* again to have his design, he taketh himself to the *Defensive part*, although he knoweth as little, yea perhaps less to defend himself then

then the former, and it is a very great token when an *Ignorant* taketh himself to the *Defensive part* against an *Artist*, that he understandeth not in the least what is any wayes for his advantage, for I must in this place (although it belongeth not to our discourse, and is as it were a *Rule for Ignorants against Artists*) give such *Ignorants* an advice, and that is, that for an *Ignorant* to offer to take himself to the *Defensive part* against an *Artist* is most ridiculous, therefore all that they can do, must be to pursue as violently as possible, to see if they can any wayes put the *Artist* in a confusion, so that he knoweth not what *Contrary* to use against them, and so force him to take his hazard of receiving one Thrust, and giving another, but if he be a compleat *Artist* that such an *Ignorant* hath to deal with, this will not do the busines, although it be all that an *Ignorant* can possibly doe to win at one who understandeth this Art, yet I say that will not doe against a *Compleat Sword Man*; therefore, I would wish that such *Ignorants* would rather apply themselves a little to the understanding of what I have been teaching you, that so they might by Art both endeavour to *Defend* themselves, and master their Adversarys, that if it should be their fate

to do it, they may be said to overcome by *Art*, and not by *Ignorance*: this only coming in be the by I shall leave it, and fall on to shew you what I promised; the *First* of these *Two humours* which I told you of, it being by farr the most troublesome and worst to cross, I will therefore shew you first how to behave against it.

7ly. *Seventhly*, when you see your Adversarie *Pursuing violently*, and without any kinde of *Art*, *First*, either inclose upon him with *Half a pass*, if you think you are strong enough to struggle with him, or if you think you are too weak for him, then *Secondly* keep a streight point towards his face with a stretched arme, and make use of your Left hand with it for a *Parade*, by drawing back of your right foot to your left, and standing as it were upon your Tip-toes as in page 51. Where I spoke of the *Contraries* to *Feints*. Or *Thirdly*, you may play *Off the streight line* upon him, which is excellent against *Ignorants* of the *First humour*; But if all that take not away the violentnes of his *Pursuit*; Then *Fourthly*, you must *Break his Measure* untill you see an opportunitie of *Thrusting* or *Incksing*: If you make use of thir *Contraries* as you should; I doubt not in the least but you will Master him; But some I know will,

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will think this *Last Advice* I give you of *Breaking his Measure* (or giving ground as they call it) looketh too like a *Coward*; If they be rationall Men who have that opini- of *Breaking of Measure*, which sheweth a Mans *Art* as much as any thing that is practised with the *Small Sword*, I think I may easily convince them of their error, but if they be such as will not be convinced by reason, but will be obstinate in their opinion, in *GOD'S* Name let them enjoy it, which it is like they may repent, if they ever happen to receive a thrust, which they would have shuned, had they broken their Adversaries *measure*. But to the purpose, I say when a Man is engaged for his life, he should use all the *Art* imaginable to preserve it, now if he doe that, he must of necessity allow the *Breaking of Measure*, because it is of as great use as the *Parade*, for what doth a Man make use of the *Parade*, is it not to save himself from being *Killed*? I say if that be his design, which I believe no Man will deny, then say I, they must allow the *Breaking of Measure*, for that *Defendeth* them yet better: but say they, when a Man *retireth* it looketh as if he were affraid that his Adversary should *Kill* him if he did it not, I deny not in the least that, and

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sure*.

I pray for what end doth a Man endeavour to *Parie* his Adversaries thrust, is it not also for fear he should hitt him? I am sure no Man will deny that; therefore if they allow the *Parade*, they must of necessity allow the *Breaking of measure*, otherwise they must allow a Man no *Defence* at all; because according to their Argument, it looketh as if a Man were affraid of being hitt, which is altogether ridiculous. But besides this there would also two inconveniences follow upon the not allowing the *Breaking of measure* to Artifts. The first is, that all Art with the Sword hand alone would almost signifie nothing against a *foreward Ignorant*, for here I also suppose that a Man is not to make use of his left hand for a *Parade*, because allowing the left hand to be made use of by an Artift, then certainly the *Ignorant* let him take himself to what *Pursuit* he pleaseth would have the disadvantage, because of his not understanding how to make use of his left hand as well as the Artift, but I say allowing the Artift only the use of the sword-hand against a *Foreward Ignorant*, his Art then will signifie to him but little, the *Breaking of Measure* not being allowed him, this is the First Inconveniency, and the Second is, that all *Weak Men* let them have never so much Art,

Art, would almost alwayes have the worst, if they were to ingage against stronger then themselves, if the use of the left hand, and *Breaking of Measure*, be not allowed to them, which two Inconveniencies I prove as followeth, First that all Art with the Sword-Hand alone would signifie but little, is most evident thus, let the ablest Fencing Master in Christendom be engaged against a *Foreward Ignorant*, and the Fencing Master neither allowed to *Parie* the *Ignorants* thrusts with his Left hand, nor to *Breake his Measure*, then in an instant they either *Contre-temps* upon either, or *Inclose*, and if they do either, then the *Ignorant* may be said to have as much the Advantage as the other, for if they *Contre-temps*, there is no reason why the *Ignorants* thrust should not be as mortal as the Fencing Masters: And if they *Inclose* then still the strongest must carry it, which proveth the Second Inconveniency, in not allowing the use of the left hand, and the *Breaking of Measure* to *Weak men* against *Strong*, for they have nothing to *Defend* themselves with, against those who are stronger then them but their Art, which can signifie almost nothing to them if the *Breaking of Measure*, and the use of their left hand be not allowed, and so it is ten to one, but the Strongest Man carry

carry it, unless by chance the *Weak Man* *Contre-Temps* the *Strong* in a more dangerous part of the Body then he doth the *Weak*, for if they *inclose*, undoubtedly the *Strongest* must carry it, and if they *Contre-temps*, then whose soever thrust is severest he must carry it, which cannot be said to be by Art, but meer Fortune; I know some will object that an expert Fencing-Master will not suffer an *Ignorant* to *Contre-temps* upon him, because he will first *Parie* the *Ignorant's* thrust, and then give him a Thrust upon the *Respost*. I answer, that if the *Breaking of Measure*, and the use of the left-hand be not allowed, no Fencing Master can hinder an *Ignorant* either to *Contre-temps*, or *Inclosing*, for if he be a *Foreward Ignorant*, (as I supposed) then if the Fencing-Master should offer to *Parie* his thrust with his Sword, before ever that he could well get him *Paried*, the *Ignorant* would run in and *Inclosing* with him, because that he would just run to *Inclosing* in the very time that he thrusteth, so that the Fencing-Master must of necessity, either hazard a *Contre-temps*, or an *Inclosing*, any of which maketh the *Ignorant* in equall terms with him, which, had the Fencing-Master been allowed the *Breaking of Measure*, or the use of his left-hand, he could have easily pre-

vented, but to the best of my knowledge hardly any other way. But here I am afraid some persons may be so farre mistaken, as to think that what I have here said reflecteth somewhat upon the usefulness of this Art, because that I am in a manner letting them see, that a Man having no Art may be almost as safe when he is attacked, either by an *Ignorant* or *Artist*, as one who understandeth this Art exactly can be when he is attacked by either, and that by reason of the *Ignorant's Contre-temps*, or *Inclosing*; but let not such persons be deceived, for if they but reflect a little upon what I have been saying, they will find that to make the *Ignorant* in equall terms with the *Artist*, I have supposed two of the chiefest Defences in the Art of the *Smal-Sword*, not to be allowed the *Artist*, which almost no rationally Man will but allow him, and those are the *Breaking of Measure*, and the use of the left-hand for a *Parade*, now although I know that many will yet stickle at the allowing the *breaking of measure*, notwithstanding of all that I have said, both to shew the reasonableness of allowing it, and the ridiculousness of crying out against it, yet there is no Man I am sure so unreasonable, as not to allow the other, which is the *Parieing with the left-hand*

band, for if he allow not that, he may as well allow no defence at all, and if he allow it, then *Art* will still be serviceable to any Man, against *Ignorants* of what ever *Humour* they be, because those who have *Art* will by it know how to make use of their *left-hand*, which the others being *Ignorant* cannot, and so consequently let an *Artist* be engaged against an *Ignorant* in never so little bounds, where perhaps he cannot *Break measure* although he would, yet still by his art he hath an advantage of the *Ignorant*, because by it he knoweth both to *Defend* himself with his *Sword*, and *left-hand*, a great deal better then the *Ignorant* can be supposed to doe, never having been taught it. I thought fit to set down thir few lines, to hinder such persons from thinking that by what I was saying before, in favours of the *Ignorant* against the *Artist*, I intended to prove the uselessness of this Art, you see both my opinion, and design are farr *Contrary* to it, and therefore I again desire both you and them, not to mistake me. But that I may return to my former discourse, although there can no Man be a greater friend to the *Breaking of Measure* then I am, both because I know the advantages *Artists* have in making right use of it, and the dif-

disadvantages which would of necessity (as I have been demonstrating to you) happen to *Artists* in not allowing it; yet notwithstanding of all I have been laying in commendation of it, and for as much as I approve of it, I allow not a mans still going back, and loosing of his ground, no, not at all, because there is a great difference betwixt yielding of much ground, and the breaking of measure. For a Man may break Measure very handsomly without loosing much ground, as I before told you in page 96, where I taught you how to break measure; besides when a Mans Adversary pursueth both, if he get not immediately his Design, he groweth soon out of Breath, and then the other may do with him what he pleaseth: Therefore I maintain that a Man when he is engaged for his Life against one who is of a Forward, Hasty, or Passionate Humour, should yield a little Ground to him, for a People ordinarily say, he will find the first Brunt of the Battle to be the worst, and when that is once over, he will have time enough to consider what to do with him next. This which I have been saying puteth me in mind of a very good Story I heard of a Famous Fencing Master, and a Gentleman of this Country, whose name at present I forbear to men-

mention; it is as followeth, and in my opinion cometh in very fitly in this place; It seemeth the Gentleman came to the Fencing Masters School, upon whom the Fencing Master passed the ordinar Complement of all Fencing Schools, viz. That he would play a Thrust, the Gentleman at the first refused, because said he, I know nothing of your Art; the Fencing Master then desired that he would take the Flurvet and play his Natural Play, as he would do if he were to play with Sharps, which at last the Gentleman condescended to do, so when they fell a playing the Gentleman pursued furiously and ignorantly, and by all probability as he would have done had he been making use of Sharps, in the mean time the Fencing Master took himself to the Parade, and broke the Gentlemans measure; so after they had played a while, the Gentlemans Arm wearied with his too violent pursuing, which the Fencing Master perceiving, said to him, Now Sir have at you, the Gentleman cryed out, O you now take me at a disadvantage, because you see I am out of Breath; Saith the Fencing Master to him, now Sir is my only time of pursuing you when you are so, and then its like he gave him a Thrust or two. I think you may easily apply this Story to what I was before saying,

saying, That a Man may break his Adversaries Measure, and that as often as he thinketh it convenient for his own safety, without being any wayes accounted a Coward. I know very well that those who understand this Art will be of my opinion, because they know that the Judging of Distance exactly is one of the hardest things to be acquired in all the Art of the smal-Sword; and when once it is acquired it is one of the usefulest things, and sheweth a Mans Art as much as any Lesson in it; but I am for no Mans Retiring too much, unless upon a very good Design, and that hardly any Ignorant of this Art can have, because what he doth (as the common Proverb is) he doth by rule of Thumb, and not by Art.

Eighthly, But if it be your Fortune to have to doe with an Ignorant of the second humour I before told you of, which is not so forward, for he will let you be the Pursuer, you may then assure your self, that the only prejudice he can do you, is to endeavour to give you a Contre-temps, for he will never offer to Parie a Thrust, and good reason why, because he cannot; Now to win at this Ignorant, you must be sure alwayes to make use of Binding, and your left hand to preserve you from his Contre-temps.

sly.

How

a man

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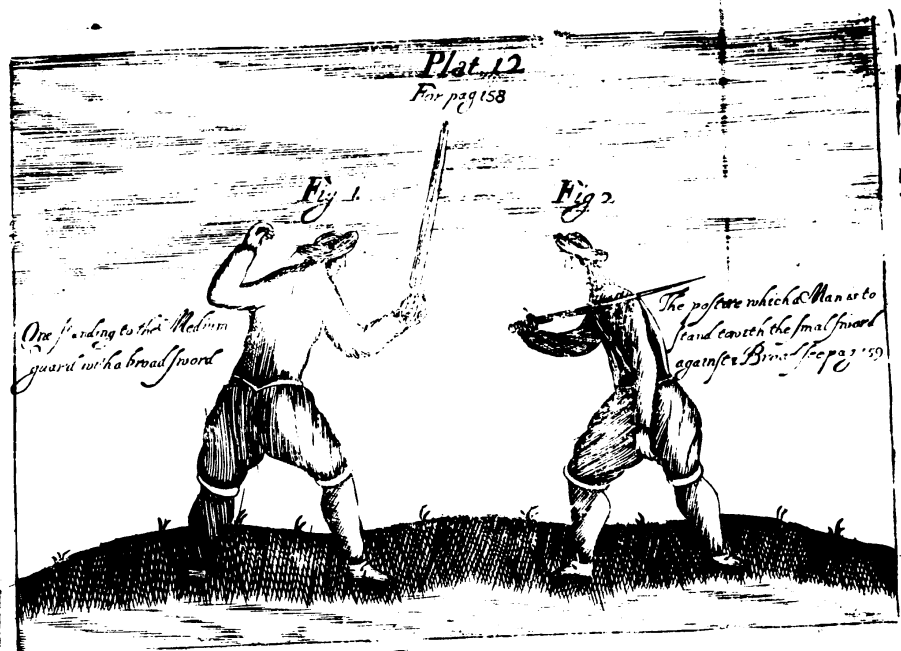
Humour

of Ignorants.

temp: thrusts, and Thrust some times at his Face, if any thing make him endeavour to *Parie* as he can, that will: This is all I have to say, of this Humour of Ignorance, so that I think I have now omitted no Rule, which may be any wayes necessary to you in playing either with *Blunts*, or *Sharps*, against either Ignorance, or those who understand this Art, except this one which followeth; 'tis true it is against the *Broad-sword*, but however, that you may be ignorant of nothing which belongeth to a Master of the *Small-sword*: I therefore think fit that you should know it; and if I be not deceived you will thinke it very well worth your pains to understand it; It is this.

Of a Man Defending himself with a small-sword, against a Broad.

oly. Nimble, If you are engaged with a Small-sword against a Man with a Broad, or Shearing-Sword, you would be as Circumspect as possible, for you would first consider the fashion of his Sword, as whether it be a Broad-Sword only for Striking, or a Shearing-Sword, so that he may either Strike, or Thrust as he pleaseth, for according to the fashion



Fashion of your Adversaries *Sword*, so are against you to take your Measure, First then if a *Broad*. your Adversary hath a *Shearing-Sword*, then you would be altogether as wary as if he had a *Smal*, because you are not sure but he may *Thrust* at you, as well as *Strike*; and therefore the *Judging of Distance* in such a case is most necessary, especially if your Adversary understand any thing of the *Smal-sword*, for that will yet make it the harder for you, but there is nothing for him as I told you; but to expect the worst, and be as careful as you can that he *Contre-temps* not upon you: But *secondly*, if it be a *Broad sword* that your Adversary hath against you, so that you fear not so much his *Thrusts* as his *Blows*, then I would advise you if you intend to take the *Defensive part*, to stand to this posture, viz. Stand not to an *Ordinary Guard*, for then he would *Disable* your *sword Arm*, therefore I would have you hold your sword quite Cross before your body, and your hand in *Terce*, see *Plat. 12. Fig. 2.* So that if he offer to *strike* at your Feet; you must first *slipp* his *stroak*, and immediately with a *Thrust* upon him before he can cover a *second Stroak*; and if he should offer to *strike* at your *Head* or *Hand*, then you may

The posture which a man is to stand too, with a *smal-sword* against a *Broad*.

may either only *Parie* his *Stroak*, which you may easily do holding your *Sword* in that Posture I just now desired you; or otherwise first *Parie*, and then *Pass* immediatly after, but never offer to *Thrust*, for if you should, he may easily *Disable* your *Sword Hand* when you are at your *Elonge*; therefore my best Advice to you is this, that when you are to play against a *Broad sword* you would immediatly after you have presented, *Pursue* and *Pass* with an *Inclose* upon him; so that although he should hit you when you are *Inclose*, yet you are sure to give him a *thrust*, which as I have before told you will certainly be much severer to him then his *Stroak* can be to you, because you will be *close* upon him before you receive the *stroak*, and consequently the *Force* of his *Stroak* will be spent; And as I told you, you must never offer to give home a *thrust* for fear of his *disabling* your *Sword-Hand*, which is not easily defended because you have not a *Basket-hilt* upon it as he hath upon his, but you may sometimes *thrust* at his *Sword Hand* to *disable* it if you can, or make *half thrusts* at him to cause him *strike*, that so you may *slip* his *stroak*, and *Inclose* before he can fetch another; so I will end with this Direction once over again to you, which is, *That if*

your

your Adversary hath a Sheering-sword against you, that then you would be extraordinary careful of your self, as if he had a Small; And if he have a Broad against you, that then at your first presenting you should inclose upon him, but never give in a Thrust but half-Thrusts to bring him to a Stroak, and then be sure to break his Measure, or slip his Stroak, and immediatly Pass upon him. But in my Opinion it is absolutely the best to become the Pursuer, and instantly Inclose when ever you have Presented, for by so doing, you will surprize him extraordinarily. Thir Directions which I have here given you, I think altogether sufficient for the Small-Sword against the Broad; therefore I shall not trouble you with any more, leaving that wholly to your own Discretion.

Now Sir, There is one thing which I would never have you want, and that is a well mounted sword by your side, that is to say, *How to* which is light before the Hand, you may *know* easily try if it be so, by only laying it cross *When a* your foremost Finger about three inches *Sword* from the Shell, and then if the Hilt *is well* contre- *mounted.* poise the Blade, it is well mounted, otherwise not; and also let it be of an indifferent good length which is about three quarters of an eln long in the Blade, this is a midle betwixt the two extrems, for it is neither too long,

M

which

which would be unhandſome; nor too ſhort, which is very inconvenient: For I can aſſure you that if a Mans Arm be longer then his Adverſaries, he hath by it ſome Advantage, although their Swords be of equal length, ſo ſeing there is Advantage in a long Arm, certainly there is more in a long Sword againſt a ſhort. I will now give you my laſt Advice which I know many People will treat *en ridicule*; But I aſſure you, let People think or talk what they pleaſe, it is of greater importance then they imagine, and were it not out of Kindneſs to you, perhaps I would not ſo expoſe my ſelf to their Cenſure; But ſeing I know it will be for your Advantage, I will proceed in giving it you, and undervalue what People may talk of me for it, eſpecially ſeing you nor no Man is forced to obſerve more of what I have been ſaying to you, then what you think is for your Advantage. Now my Advice is this, That you would never go to the Field in drink; but rather if you can by any means (without putting a taſh upon your Honour) delay it until you be ſober; For to Drunk and Paſſionate Men this Art ſignifieth but little or nothing, becauſe neither of them have their Judgement about them to know how they ſhould make uſe of it. And ſo I end.

An
advice
not al-
to-
gether
ſo un-
neceſ-
ſary as
ſome
people
may
ima-
gine.

Sch.

Sch. Sir It is a very good one, and I thank you not heartily for it; But had you had more to ſhew me of this Art, but what you have already expounded to me.

Ma. N. Sir, and I have ſaid all that I have explained to you be exactly an Art ſchool, and in practice, whoever is able to do it, I ſay without vanity, that he will deſerve the name of Maſter.

Sch. There is no doubt of that; But now Sir ſeing we are at a cloſe with our diſpoſe, I think it my duty to give you hearty thanks for the great Pains and Trouble you have taken to teach me; And that you may not think your Labour loſt, I promiſe to you that I ſhall endeavour to put in Practice according to my power, what you have taught me; and ſo ſhall I endeavour to do you all the Service I can in my Power; either in recommending of Scholars to you, or making your Ability in this Art more publick. So Sir, withing you all Health and Happineſs, I bid You farewell.

Ma. Farewell, Dear Sir, and may you never have Occaſion (but with Blunts) to Practice what I have taught you.

THE END.

M 2

POSTSCRIPT



POSTSCRIPT

I Have now kind Reader, (for I cannot well o-
ther wayes call you, who have done me the fa-
vour to peruse this small Piece) if I be not
deceived, made good the Tittle Page, and if
you seriously consider it, somewhat more ; therefore
if you reap not Advantage by what you have read,
blame not me , for I have given you the Directions,
which is all lyeth in my Power to make you a
Sword-Man, and if you put them not in practice
the fault is your own ; for you must not expect
that the simple reading of what I have here given
you, will ever make you a Sword-Man; No no,
it is practice that must do that ; its true your read-
ing of this little Piece may make you talk, and
discourse learnedly enough of Fencing ; But what
will that avail a Man, when he is either to make
use of Blunts or Sharps ? Certainly in such a
case Theorie without Practice will serve but
for little : It is therefore Practice joynd with
it which in such a case must do the business ;
Reading therefore will as I said give you the
Theorie, which is also absolutely necessary for a
Sword-Man, but it is Practice which must
make

make you Act those things I have here given you,
so that without it your Reading will signifie but
very little : Therefore I again give you the Ad-
vice which I once gave you before, and that is,
That you would get exactly by heart any
Lesson you intend to Practise, and when
you have it so, then fall to the practising
of it, either upon a Fencing Masters Breast,
which certainly is the best way if you can
have one, or otherwise upon a Come-
rads. This is the only way to reap Advantage
by the Scots-Fencing-Master ; you may there-
fore observe it if you please ; And if observing it
exactly it answer not your expectation, I shall
then willingly acknowledge my putting you to unne-
cessary trouble: But upon the other hand I earnestly
beg that you would not condemn me before you
have made a tryall, and even then if all should
not answer your expectation as you imagined,
yet in such a case I desire a favourable censure, se-
ing I have imparted to you the smal knowledge I
have my self of this Art, and that it is not to be
expected that a Man can give more then he hath to
himself. I therefore expect of those who are not com-
petent Judges of what I have here written, that
they will keep their Judgement to themselves,
untill they be able first to find a Fault if there be
any, and then to amend it, for I know many will
endeavour to find Faults, which they are not able
to

to prove such, and far less capable to amend them if they were really so, and upon that account I expect of such persons the foregoing Excuse; But for those again who really understand this Art, if they shall happen to find anything amiss in it, I shall indeed be so far from either expecting, or desiring them to be silent, that upon the contrary I earnestly beg they would make their knowledge in it more publick, that by so doing they may both advance the Practice of this so Gentle, and useful Art, and also make me sensible, either of the Errors I have committed, or of things Essential I have omitted, and if they think me that worth their pains, then give me Leave to say with the Poet,

Carece vel noli nostra, &c.

But till then I hope none will undervalue this small Piece of mine, but on the contrary, look favourably upon it, especially seeing my Design is free from any mean by-end, and merely for the Good, and improvement, of the Youth of this Kingdom who in I wish all to be good Sword Men, whereof I had never been at the pains to give them this Piece; which I am confident if judiciously used, will be a great help in improving of them, for there is nothing in it, but what by a little consideration, may be easily taken

up, and understood, for I have all alongst endeavoured as much as lay in my power to be plain, and distinct in my directions; and that I may likewise end so, I have here given an Index of the most Material things treated of in this book, which will certainly be a great help for finding the Pages, where such things are described.

A D I E U

THI

THE
CONTENTS
Of the
SCOTTS
FENCING MASTER
OR
COMPLEAT SMAL-SWORD-MAN.

| | |
|---|------------------|
| I N the Epistle to the Reader, | Page |
| Objection first against the Subject of the Book: <i>The Answer,</i> | - 9 |
| Second Objection | - 10 |
| <i>The Answer. That it is an advantage for a Man to understand Fencing,</i> | - 11 |
| Reason first, why Ignorants sometimes over- come Artists, | - 12 |
| Reason second, | - 13 |
| Reason third, | - 14 |
| The first, second and third Objection against my self; Together with the Answer to the first Objection; | - 15 |
| The design of putting out this Treatise, | 15 and 16 |
| Answer to the second Objection, | - 19 |
| Answer to the third Objection, | - 21 |
| Advertisement to both Right and Left- banded Men, | - 22, 23, and 24 |

THE

THE
INTRODUCTION

| | |
|--|----------------------------------|
| T He Division of the Sword, | Page |
| All the Terms of Art belonging to the Smal-Sword, explain- ed, | 2, 3 4, 5, 6, 7, 8, 9 and 10. |

C H A P. I.
Of holding the Sword.

| | |
|---|--------------|
| H ow a Man is to hold his Sword, | Page |
| The Reasons why a Man should not hold his Sword too loosely in his hand, | 11, 12 13 |
| That an Ignorants beating of the Flu- ret out of an Artists hand, is no re- flection upon this Art. | 14 |

C H A P. II.
Of keeping a Guard.

| | |
|------------------------------------|-----------|
| H ow many Guards there are. | Page |
| | 15 How |

The Contents.

| | pag. |
|--|----------------|
| <i>How to keep the Quart Guard with a streight point.</i> | 16 |
| <i>The best way in my opinion of keeping the Quart Guard with a streight Point, as also the Reasons why I think it the best.</i> | 17, 18, and 19 |

C H A P. I I I.

Of the Lessons Defensive, or Parades.

| | pag. |
|--|-------------|
| <i>How many Parades there are.</i> | 20, and 21. |
| <i>Why the Parades, are called the Quart, and Terce Parades.</i> | 22 |
| <i>How the First Parade In Quart is to be done,</i> | 23 |
| <i>How a Man is to perceive the coming in of a Thrust,</i> | 23, and 24. |
| <i>The best way in my opinion of doing the First Parade in Quart, as also the Reasons why I think it so.</i> | 24, and 25. |
| <i>The Advantage that a man hath in not letting his swords point go too far aside when he Parieth.</i> | 27 |
| <i>The disadvantage that a Man hath in making too great a Motion with his Arm when he Parieth.</i> | 27 |
| <i>How the second Parade in Quart with</i> | 28 |

The Contents.

| | pag. |
|--|-------------|
| <i>What's point is to be done</i> | 28 |
| <i>The danger that a Man is in, in not Parieing with the Point of his Sword</i> | 28 |
| <i>The Advantage of Quarting the Head well.</i> | 29 |
| <i>How the First Parade in Terce is to be done.</i> | 29 |
| <i>The best way in my opinion of doing the First Parade in Terce.</i> | 30 |
| <i>How the Second Parade in Terce with a sloping point is to be done,</i> | 30 |
| <i>How a man is to Parie with the Second Parade in Terce, when his Adversarie Thrusteth without and above his Sword.</i> | 31 |
| <i>How the Contre-Caveating-Parade, is to be done.</i> | 32 |
| <i>The Advantage the Contre-Caveating-Parade hath of any other.</i> | 33, and 34. |

C H A P. I V.

Of the Lessons Offensive.

Lesson I.

Of Approaching or Advancing.

| | pag. |
|--|------|
| <i>How many, and how there are of Approaching,</i> | 35 |
| <i>How</i> | 35 |

The Contents.

| | |
|---|-------------|
| | Page |
| <i>How a Man is to approach with the single</i> | |
| <i>stepp</i> | 35, and 36. |
| <i>The use of the single and Double</i> | |
| <i>Stepps.</i> | 36, and 37. |
| <i>How a man is to Approach with the</i> | |
| <i>Double step.</i> | 37 |

Lesson 2

Of Retiring.

| | |
|--|------|
| | Page |
| <i>How many wayes there are of Retiring.</i> | 38 |
| <i>How a man is to Retire with the Single-</i> | |
| <i>Stepp.</i> | 38 |
| <i>How a man is to Retire with the Double-</i> | |
| <i>Stepp.</i> | 38 |
| <i>How a man is to Retire by Jumping,</i> | 39 |

Lesson 3.

Of Giving in a Thrust.

| | |
|--|-----------------|
| | Page |
| <i>How a man is to Give in a Thrust</i> | |
| | 39, 40, and 41, |
| <i>The Advantage that a man hath in Giving</i> | |
| <i>in a Thrust according to Art.</i> | 42, and 43. |

Lesson

The Contents.

Lesson 4.

Of Caveating, or Dis-engageing.

| | |
|---|-------------|
| | pag. |
| <i>How a man is to Dis-engage, or flipp</i> | |
| <i>his Adversaries sword.</i> | 44, and 45. |

Lesson 5.

Of Feinting, or Falsifying.

| | |
|---|-------------|
| | pag. |
| <i>How many kinds of Feints there are.</i> | 46 |
| <i>How a man is to play the ordinary</i> | |
| <i>single Feint being within di-</i> | |
| <i>stance,</i> | 46, and 47 |
| <i>That a man should alwayes give a Beat with</i> | |
| <i>his Foot at every Feint he maketh, ex-</i> | |
| <i>cept when he is playing against Great</i> | |
| <i>Artists,</i> | 47, and 48. |
| <i>How the Ordinarie single-Feint is to be</i> | |
| <i>played being without Distance,</i> | 49. |

Lesson 6.

Of the ordinary Double Feint.

| | |
|--|------|
| | pag. |
| <i>The difference betwixt all Single and</i> | |
| <i>Double</i> | |

The Contents.

| | |
|---|-----------------|
| Double Feints explained, | pag. 49 and 50. |
| How a man is to play the Ordinary double Feint being within Distance, | 50 and 51. |
| How it is to be played being without Distance. | 51 |
| The Parade and Contraries of the Ordinary Single and Double Feints | 51 and 52. |
| That the making use of the Left Hand for a Parade is very necessary. | 52, and 53. |

Lesson 7.

Of the Single Feint at the Head.

| | |
|--|-----------------|
| How a man is to play the Single Feint at the Head. | pag. 54 and 55. |
| The Parade and Contraries to the Single Feint at the Head. | 55 |

Lesson 8.

Of the Double Feint at the Head.

| | |
|---|-----------------|
| How the Double Feint at the Head is to be played. | pag. 57 and 58. |
| The Parade of the Double Feint at the Head, | |

Lesson

The Contents.

Lesson 9.

Of the Feint at the Head upon the true Parade.

| | |
|---|---------|
| How the Feint at the Head upon the true Parade is to be played, | pag. 59 |
| The Parade of the Feint at the Head upon the true Parade. | 60 |

Lesson 10.

Of the Low Feint.

| | |
|---|---------|
| How the Single Low Feint is to be played. | pag. 60 |
| How the Double Low Feint is to be played. | 61 |
| The Parade of the Low Feint. | 61 |
| The Contraries to the Low Feint. | 61 |

Lesson 11.

Of Battery.

| | |
|--|------------------|
| The Reason why we have not English Names to all the Lessons, | pag. 61, and 62. |
| How the Single Battery is to be played, | 62, and 63. |
| How | |

The Contents.

| | |
|---|-----------|
| <i>How the Double Batery is to be played.</i> | Page 63, |
| <i>The Parade and Contrarie to Batery.</i> | and 64 64 |

Lesson 12.

Of Volt-coupe.

| | |
|---|---------|
| <i>How the Single Volt-coupe is to be played.</i> | pag. 65 |
| <i>How the Double Volt-coupe is to be played.</i> | 65 |
| <i>The Parade and Contrary to Volt-coupe.</i> | 66 |

Lesson 13.

Of Binding.

| | |
|--|---------|
| <i>How a man is to Bind or Secure his Adversaries sword.</i> | Page 67 |
| <i>The Parade against Binding.</i> | 68 |
| <i>The Contrarie to Binding.</i> | 68 |
| <i>The playing by Feeling explained.</i> | 68 |
| <i>The Contrary to the Caveating, or Slipping, of the Sword.</i> | 69 |

Lesson

The Contents.

Lesson 14.

Of Flancanade.

| | |
|---|------------------|
| <i>How Flancanade is to be played.</i> | pag. 70, and 71. |
| <i>The Parade and Contrarie to Flancanade.</i> | 71 |
| <i>The Contraries to the Parade, and Slipping, of Flancanade.</i> | 71 |

Lesson 15.

Of Under-Counter.

| | |
|--|---------|
| <i>How Under-Counter is to be played.</i> | pag. 72 |
| <i>The Contraries to Under-Counter.</i> | 72 |
| <i>The Contraries to the Parade, and Slipping, of Under-Counter.</i> | 73 |

Lesson 16.

Of Beating.

| | |
|---|---------------|
| <i>How a man is to Beat his Adversaries sword with one or both-Hands.</i> | pag. 74, & 75 |
| <i>The</i> | |

The Contents.

| | |
|---|-------------|
| | pag. |
| <i>The usefulness of Beating,</i> | 75 |
| <i>The Occasions upon which a man may make use of Beating;</i> | 76, and 77. |
| <i>Two other wayes of Beating the sword out of a mans hand.</i> | 77, and 78. |
| <i>The Contraries to Beating.</i> | 78 |

Lesson 17.

Of Passing.

| | |
|---|------|
| | pag. |
| W <i>hat is Properly called a Pass,</i> | 79 |
| <i>How a man is to Pass;</i> | 79 |
| <i>The Occasions upon which a man may Pass.</i> | 81 |
| <i>The Contraries to Passing.</i> | 81 |

Lesson 18.

Of Inclosing, or Commanding

| | |
|--|-------------|
| | pag. |
| T <i>wo wayes of inclosing explained,</i> | 82 |
| <i>How the First kinde of inclosing, as it were with Half a Pass, is to be done.</i> | 82 |
| <i>The severall wayes that a man is to take for to Inclose with Half a Pass;</i> | 83, and 84. |
| <i>The Contraries, to the First, Second and Third wayes of inclosing with Half</i> | |

a

The Contents.

| | |
|--|-------------|
| | pag. |
| <i>a pass.</i> | 85 |
| <i>The Contraries to the Fourth way of inclosing with Half a pass.</i> | 85 |
| <i>The severall Occasions in which a man may use the Second kinde of Commanding.</i> | 86, and 87. |
| <i>How to Prevent the First occasion for inclosing.</i> | 88 |
| <i>How to Prevent the Second occasion for Inclosing.</i> | 88, and 89. |
| <i>The Taking of right time explained.</i> | 90 |
| <i>The Occasions in which a man is said to Take the right time.</i> | 90, and 91 |
| <i>How to Prevent the Third occasion for Inclosing,</i> | 92 |
| <i>How to Prevent the Fourth occasion for Inclosing.</i> | 92, and 93 |
| <i>The Contrarie to the Preventing of the Fourth occasion by Turning,</i> | 93, and 94. |
| <i>How to Prevent the Fifth occasion for Inclosing:</i> | 94 |

Lesson 19.

Of Breaking of Measure.

| | |
|---|-------------|
| | pag. |
| H <i>ow a man is to Judge his Adversaries Distance or Measure,</i> | 95, and 96. |
| N 2 | <i>How</i> |

The Contents.

How a man is to Break his Adversaries pag.
Measure. - - - 96, and 97.

Lesson 20.

Of Redoubling of Thrusts.

How a man is to Redouble his Thrust, pag.
which is the Contrary to the Break-
ing of Measure. - - - 98, and 99.

Lesson 21.

Of Raifing or Gathering up of the
Sword.

How a man is to Raife, or Gather up pag.
his Adversaries Sword, when the
point of it is sloping towards the
Ground. - - - 99, and 100.
The Contrary to the Gathering up of the
Sword. - - - 100.

Lesson 22.

Of Quarting and Volting.

How a man is either to Quart, Volt, pag.
or Quart and Volt, immediatly after
other

The Contents.

other, as also the Times in which a man pag.
may use them. - - - 101, and 102.
The Contrary to Quarting and Volting. 103.

C H A P. V.

How the several Guards are to be
kept, pursued, and Defended.

u pag.

First, *How the Quart Guard with a* pag.
streight point is to be Pur-
sued. - - - 105, and 106.

How a man is to Defend himself upon the
Quart Guard with a streight point. 107

Secondly, *How the Quart Guard with*
sloping point is to be Kept.

How the Quart Guard with a
point is to be Pursued and Defended.

Thirdly, *How the Terce Guard with the*
point higher then the Hilt, is to be
Kept. - - - 110.

How the Terce Guard with the point
higher then the Hilt, is to be Pur-
sued and Defended. 110, 111, and 112.

Fourthly, *How the Terce Guard with the*
point lower then the Hilt is to be
Kept, Pursued, and Defended.

- - - 112, and 113.
Fifthly, *How the Fifth kind of Guard is*

The Contents.

| | |
|--|--------------------------------------|
| to be Kept, Pursued, and Defended, | pag. |
| Which of the Guards a man should make choise of as the Best and Safest | 113, 114, and 115. |
| That the Small-Sword hath the Advantage of the Broad, and the reasons for it | 115, 116, and 117. |
| Directions for fighting upon Horse-Back, with Pistols. | 117, 118, 119, and 120. |
| How a man is to make use of his Pistols upon Horse-back. | pag. 122, 123, 124, 155, and 126. |
| Directions for the Sheering sword, upon Horse-Back; | |
| How a man is to make use of the Sheering- Sword, upon Horse-back. | Page from 126, to 130 |
| That a Managed-Horse, is but of little ad- vantage in a single Combat upon Horse- back with Swords only, | 131, and 132. |
| Wherein the advantage of having a Manag- ed-Horse consisteth. | 133, and 134. |
| How a man is to make use of the Smal- Sword, upon Horse-Back. | 134, and 135. |

CHAP.

The Contents.

C H A P. V I.

General Rules to be observed when a
Man is playing either with Blunts,
or Sharps, against those who
understand this Art, or
against those who are
altogether Ignorant
of it.

| | |
|---|---------------------------|
| Rules to be observed in playing with Blunts, against those who understand this Art. | pag. from 137, to 142. |
| Rules to be observed in playing with Sharps, against those who understand this art. | from 142, to 145. |
| Two Humours of Ignorants described, | 146. |
| An advice to Ignorants; | 147 |
| Rules to be observed in playing with either Blunts, or Sharps, against the First or Foreward Humour of Ignorants. | 148 |
| Reasons demonstrating the usefulness of Breaking of Measure. | from 149, to 157. |
| How a man is to behave against the Second Humour of Ignorants. | 157, and 158. |
| How a man is to Defend himself with a Smal-Sword, against a Broad. | 158, & 159, |
| The | |

The Contents.

| | |
|--|----------|
| The Posture which a man is to stand to with a Smal Sword against a Broad. | pag. 159 |
| How to know when a Sword is well Mounted. | 161 |
| An Advice not altogether so unnecessary as some People may imagine. | 162 |
| The Postscript to the Reader from Page 164, to the end. | 164, |

FINIS.
