

VINCENTIO
SAVIOLLO
his Practise.

D: 4

XVI

In two Bookes.

*The first intreating of the vse of the Ra-
pier and Dagger.*

*The second, of Honor and honorable
Quarrels.*

Both interlaced with fundrie pleasant Discour-
ses, not vnfit for all Gentlemen and Cap-
taines that professe Armes.



AT LONDON
Printed for William Mattes, and are to be solde
at his shop in Fleetestreete, at the signe of
the hand and Plough.

1595.

TO
THE RIGHT

HONORABLE MY

singular good Lord, *Robert Earle*
of Essex and Ewe, Viscount Here-
ford, Lord Ferrers of Chartley,
Bourghchier and Louain, Master of
the Queenes Maiesties horse, Knight
of the most noble order of the Garter,

and one of her Highnesse most honorable
Prinie Councill.



Auing of late,
(right Hono-
rable) compi-
led this simple
Discourfe, of
managing we-
pons, and dea-
ling in honorable Quarrels (which
I esteeme an Introduction to Mar-
tiall

The Epistle Dedicatorie.

ciall affayres), I haue thought good to dedicate the same vnto your Honor, as vnto him whose bountie most bindeth me: whose valour inforceth all soldiers to acknowledge you the English *Achilles*: whose fauouring good literature celebrateth your name for the students *Mecenas*: whose benigne potecti- on and prouision for strangers, maketh you reported off as theyr safe sanctuary. This work, I must needs confesse, is farre vnworthie your Lordships view, in regard eyther of method or substance: and being much vnperfecter than it shoulde haue beene, if I had had copie of English to haue expressed my meaning as I would. But I humbly beseech your good Lordship to accept this Booke, howsoeuer it be, as
a new

The Epistle Dedicatorie.

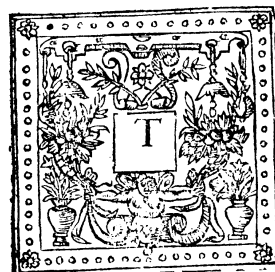
a new yeeres gifte proceeding from a minde most dutifully affected towards you, that wisheth and prayeth, that your Honour may inioy many good and prosperous yeres: and is presented by him that is and will be readie euerie yere, daie, and houre to liue and die at your Lordships foot to do you seruice.

Your Honors in all dutifulnes,

Vincentio Sauiole.



TO THE READER.



THE meanes whereby men from time to time haue bene preferred euen to the highest degrees of greatnes and dignitie, haue euer bene and are of two sortes, *Armes* and *Letters*: weapons & bookes, as may most plainly bee proved out of antique and moderne histories. Let it not seeme strange vnto any man that I haue placed *Armes* before *Letters*, for in truth I haue found by observing the course of times, and by comparing the occurrents of former ages with those which haue fallen out and followed (as it were by succession) in later yeeres, that the first Princes and patrones of people did obtaine their titles and dominions by force of *Armes*, and that after wards learning & vertue did (as it were by degrees) grow and succede for the making and establishing of good orders, customes, and lawes amongst them. And then did common-wealths begin first to flourish, when their Princes were like *Minerua*, whom the Poets faired to bee the goddesse not onely of studies but also of *Armes*, in spiring wit into schollers, and fauoring those that follow warres. Wherefore knowing that such

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men as endeavour themselves to attaine vnto the excellencie of anie art or science, are worthie both of praise and preferment, because they seeke for that onely true nobilitie, which is in deede much more to be accounted of than birth and parentage. I haue bene induced (for the satisfaction of such, and other like noble spirites, desirous to imploie either their studies in the profession, or their liues in the practise of the arte militarie) to bestowe my paines in the writing of this Treatise concerning the Art, exercise, and manning of the Rapier and Dagger, together with the ordering and mouing of the bodie in those actions. A thing I confesse in shewe the least peece and practise (as a man might saie) of the arte Militarie, but in verie deed to most important, excellent, and noble practise thereof. For when I consider with my selfe how some Authors doo write, that hunting, hauking, wraffling, &c. are things in some sort belonging vnto Militarie profession, for that men thereby doo both make their bodies strong and active, and also learne to marke the situation of hills, woods, lakes, and vallies, together with the crooked and turning courses of riuers. It seemeth vnto mee that I may with farre greater reason saie that the Arte and exercise of the Rapier and Dagger is much more rare and excellent than anie other Militarie exercise of the bodie, because there is very great and necessarie vse thereof, not onely in generall warres, but also in particular combats, & many other accidents, where a man hauing the perfect knowledge and practise of this arte, although but small of stature and weake of strength, may with a little remouing of his foot, a sodain turning of his hand, a slight declining of his bodie, subdue and ouercome the fierce brauing pride of tall and strong bodies.

Moreouer, it doth many times come to passe that discords and quarrels arise amongst souldiers and Gentlemen of honor & account, the which (when they cannot be accorded & com-

pounded

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pounded by lawe, learning, and perswasion) must bee determined, and the truth thereof tried by armes and combat. And therefore he that is wise, carefull of his safetie, and prouident against danger, will be at all times stered and furnished with this honorable vrgent necessity, and instant shortnes of time, he shall be constrained to expose himselfe vnto euident danger.

Wherefore vpon these occasions, and also for that I haue bin therunto requested by sundrie Gentlemen my good friends, I haue endeouored to expresse in this discourse, and to make plain by pictures all the skil and knowledge which I haue in this art: Exhorting all men of good mindes and noble spirites to learne and purchase the same, not to the end to abuse it in insolencies and iniuries, but to vse it in cases of necessity for the defence of iust causes, and to the maintenance of the honour of themselves and others. For whosoever will followe this profession must flee from rashnes, pride, and iniurie, and not fall into that foule fall and error which many men incurre, who feeling themselves to be strong of bodie and expert in this science, presuming thereupon, thinke that they may lawfully offer outrage and iniury vnto anie man, and with crosse and grosse tearmes and behauiour prouoke euery man to fight, as though they were the onely heirs of Mars. & more inuincible than Achilles: not remembering how it hath oftentimes happened, that a little wretched man of stature by skil and reason hath overcome a vast mightie man of person, and overthrowen the unweldie masse and burthen of his bodie vpon the face of his kind & liberali mother the earth. This manner of proceeding and behauiour doth plainly shew that these men (although peraduenture they haue learned the vse of the weapons) haue not yet bene sufficiently instructed in the Arte of Armes. For by the rule and precept of this Art, men are taught by how much they are resolute in courage, and skilful of the vse of the same weapons, by so much the more to shew

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themselves vertuous, humble, and modest both in speech & action, and not to be liars, vaunters, or quarrellers, for those which in this sort demean themselves, (notwithstanding their skill or courage) do commonly carry away wounds and dishonor, and sometimes death.

I have scene and noted in diuerse partes of mine owne countrie and in other places of the world, great quarrells springing from small causes, and many men slayne vpon light occasions. Amongest other things, I remember that in Lielena a citie of Sclauonia, it was once my chance to see a sodaine quarrell and slaughter vpon very small cause betwene two Italian captaines of great familiaritie and acquaintance. There was in the company a foolish boy belonging vnto one of the Captaines, who going carelesly forward, & approaching neere vnto the other captaine, began to touch the hilts of his sword, whereupon the captaine lent the boy a little blow to teach him better manners: The other Captaine (the boies master) taking this reprehension of his boy in worse parte than there was cause, after some wordes multiplyed began to drawe his sword, the other Captaine in like sort betaking himselfe to his rapier did with a thrust run him quite through the bodie, who falling downe dead vpon the place receiued the iust reward of his frivolous quarrell. And to confesse the plaine truth in this point, it is not well done either of men or boyes to touch the weapons of another man that weareth them. Neuerthelesse a man ought in all his actions to seeke and endeavour to liue in peace and good agreement (as much as may be) with euerie one: and especially he that is a Gentleman and conuerseth with men of honorable quality, must aboue all others haue a great regard to frame his speech and answers with such respectiue reuerence, that there neuer growe against him any quarrell vpon a foolish worde or a froward answer, as it often hath and daily doth come to passe, whereupon follow deadly ha-

treds,

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treds, cruell murtheres, and extreame ruines. Wherefore I saie and set downe as a most vndoubted truth, that it is good for euerie man to be taught and instructed in the Rapier and Dagger, not the rather thereby to grow insolent, or to commit murther, but to be able and ready in a case of iust necessitie to defend himselfe, either at the sodaine, or vpon defiance and in field assigned: for at that time it is too late to looke backe and to intend this studie, as many doo, who hauing appointed the time and place for fight, doe practise some point or other of this arte, the which being so lightly learned and in such hast, both afterwards in time of need prone but little helpfull or available vnto them. But this knowledge doeth more particularly appertayne vnto Gentlemen and souldiers that professe and follow warres, for they more than other men will (for the credite of their calling, and the honor of Armes) dispute and determine with the point of the sword all points that passe in controuersie, especially amongest themselves, who had rather die than not to haue reason and satisfaction for euerie worde of preiudice and disgrace offered vnto them. Now in this case I am to exhort and aduise men of all sortes and condition, as well the skilfull as the vnskilfull, not to bee in any wise too suspitious, nor to catch (as they saie) at euerie flie that passeth by, for in so dooing, they purchase to themselves endlesse trouble, and enter into actions full of danger and dishonor: but rather to stande as much as they can all occasions of quarrelling. And not to fight excepte (as hath bene sayde) vpon a iust cause, and in a point of honor. And to the end that euerie man may know what to doo, and bee able to practise as much as hee knoweth (at the request of certaine Gentlemen my good friends, & to make the world witnes of my gratefull minde towards them for the many courtesies which I haue receiued at their handes since my first coming into this Countrey) out of those preceptes which I haue learned from the

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most rare and renowned professors that haue bin of this Art in my time, and out of that experience which I haue obserued in diuerse fraies and fights, I haue composed and framed this little worke, containing the noble Arte of the Rapier and Dagger, the which I haue set downe in manner of a Dialogue, &c.



VINCENTIO SAVIOLO HIS PRACTISE.



Haue long and greatly desired (my deare friend *V.*) to learne this noble science, and especially of you, who did put the first weapons into my hands: wherefore (seeing so good opportunitie is so fitly presented) I coulde wishe that wee might spende this time in some discourse concerning the Arte of the Rapier and Dagger, to the end that I might thereby, both the better retaine the title which I haue alreadie learned, and also adde some new lesson thereunto.

V. Certes (my louing friend *L.*) as wel for that I haue found you to be a man of a noble spirit, as in regard of the great loue which I beare vnto you, as also to the end that hereafter when time shall serue, you may be better knowne vnto sundry Gentlemen my good friends, I am content to yeeld vnto your request, and therefore demand boldly any thing wherein you desire to bee resolved.

L. Sir, the loue which you beare mee I know to bee exceeding great, and therefore haue no doubt that you will fayle me in anie part of your promise, for the which fauour I acknowledge my selfe infinitely beholding vnto you. I shall desire you therefore, according to your iudgement and skill, to resolve and instruct mee in such doubtles

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doubts as doo occurre vnto me, for I knowe, and many noble men and Gentlemen do likewise know, that you are exquisitely able not only to resolue vs of anie doubt readily, but also to instruct vs in this science perfectly.

V. Sir, I desire nothing more than to please and satisfie you and such other Gentlemen my good friends, and therefore you may expounde questions at your pleasure.

L. From my first yeres I haue liked this noble Art, but now doo much more loue it, hauing seene such diuersitie of this exercise, together with the danger ther-vnto belonging, and (since I came to be your scholler) plainly perceiued how that a man in one moment may be slaine. And therfore I giue God thanks that in some measure hee hath giuen mee the knowledge of this science, and I hope through your good helpe to bee more fully informed therein. Wherefore I desire you to tell me, if there may be giuen anie certaine instruction and firme rule whereby to direct a man to the true knowledge of hereof.

V. Since my childhoode I haue seene verie many masters the which haue taken great paines in teaching, and I haue marked their diuerse manners of playe and indangering: wherefore (both for the particular contentment & pleasure of the Gentlemen my friends, and for the general help & benefit of many) I haue changed fise or six sundry maner of plaies, taught me by diuerse masters, and reduced them vnto one by my no little labour and paine, and in this will I resolue you, and geue you therein so direct a rule and instruction, as that thereby (being my scholler) you may attain vnto the perfect knowledge of this science.

L. But

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L. But tell me sir of curtesie, those which haue not bene your schollers, are they therefore debarred from the vnderstanding of your said rule?

V. In truth sir, well they may learne and conceiue much, but of those secrets which I will reueale vnto you they are not so capable as those whom I haue taught?

L. Shew me (I praie you) what may bee the cause, why this arte (being so necessarie and noble) is of so many so little esteemed?

V. You haue moued a question whereof I am grieved to speake, when I consider with my selfe the slight account wherein this so worthy science is held, I deeme the cause hereof to be either because many which doo (peraduenture) vnderstand the same will not professe to teach it, or that many (hauing in deed no vnderstanding thereof) doe iudge the same to consist in theyr great strength and brauing courage, but they deceiue themselves. Moreouer, I am of this opinion, that many (not knowing this art to be the beginning and foundation of the art Militarie) doe therefore neglect and contemne it, because they esteeme the same to bee a thing vnto them altogether impertinent.

L. By what reason can you shew this science to be the ground and foundation of the arte Militarie?

V. You shall heare. This word *Schermize et Scharamuzare*, to skirmish or fence, may be taken either generally or particularly. Generally, for euerie kind of fight. Particularly for single combat. and so it is taken as often as it is indistinctly set downe, and not expressly. And being taken in this sense, that it doth necessarily belong vnto the arte Militarie may many waies bee proued, for in the arte Militarie it is requisite that a man know how he

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may best overcome his enemy, and which waie to entertaine him, & as it were to dallie with him vntill such time as he can espie some aduantage. Again, we doo many times see that a great man or a Captaine doeth wrong an inferiour person or a souldier, who for that they are men of meane fortune, doo seldome by lawe recouer right or credite, wherefore the Prince or General (after that the partie wronged hath done his dutie, in complaining vnto him of the iniury receiued) ought to require and command him by whome the wrong was done, eitherto make satisfaction vnto the partie wronged, if the fact were against reason, or by waie of disgrace, or else to fight the combat with him. Then (being to accept one of these conditions) if hee trie the combat, he can neuer acquite himself without danger and dishonour, if hee haue not first learned this noble science.

Moreover, if a man follow the warres and conuerse with Captaines, and incurre a quarrell, and haue no knowledge of this arte, what shift shall hee make? Or how shall hee behaue himselfe being challenged the combat for his Countrey or his Prince, which hath often happened, not onely in the time of the Romanes, but in our dayes, as we may reade in the life of Charles the fift, and of other Emperours: *Paulus Iouius* and *Gucciardino* do make mention of many combats fought in the kingdome of Naples betwene French-men and Italians for their Countrey, whereunto were required and chosen most famous and skilfull men both of the French and Italian Nation. Wherefore a Captaine or a General, is not perfectly accomplished in all pointes appertaining to his place and profession, if hee

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bee disfurnished of this science: for admit (as it may fall out vpon many occasions concerning his Countrey and his owne honour) hee bee challenged the combat, and chance to be overcome therein, although hee haue bin renowned for infinite victories, hee hath now lost in one moment all his foregotten glorie, for both the honour of the fight, and the triumph of the victorie doth wholly redound vnto him who hath overcome in combat. Neither were his many victories gotten in the field vnto him more glorious, than this one foile in single fight is dishonourable, for those victories had many helpes, as horse, armour, opportunitie of time, aduantage of place, &c. Those glories many parteners, as souldiers and vnder officers, but this dishonour doth wholly fall vpon himselfe, as purchased by some imperfection in himselfe, as namely for want of this science, without the which no man professing the *Arte Militarie*, can bee called perfect in his profession, but rather maimed in the principall part thereof, and most concerning the safety and defence of a mans owne life, for this is a branch of that wisdom which holdeth the first place and chiefest preheminance in matters of warre, for he that is deuoid of art and skill, doth rashly encounter with his enemy, and so is slaine with scorne and dishonour.

L. This which you saie seemeth to stande with greater reason, yet neuertheless we see by experience, that men vnskillfull and altogether ignorant in this arte, haue vanquished and ouerthrowen those which practise the same for their dayly exercise, whereas (if your assertion were true) the skilfull should euermore conquer the vnskillfull:

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V. Sir

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V. Sir, you are to vnderstand, that many are called professours of their Rapier and Dagger, and yet bee ouercome by men that neuer practised the same, but howeuer, not as professours of this science, but as base and vnskillfull persons. For in him that will bee rightly called a professour of this arte, and in him that shall goe into the field to fight a combat, are required reason, animositie, strength, dexteritie, iudgement, wit, courage, skill, and practise: wherefore it may bee that those which are ouercome bee men of base mindes, or void of reason, and falsely called professours of that arte whereof they haue no vnderstanding, and which they doo but discredite. Others are so head-strong and rash, that they doo lyke rammes which kill themselves by running full but at theyr enemies. But to haue recourse vnto the first and highest cause, these actions are euermore directed by the secret will of God, and are the executions of his hidden iudgements.

L. Certainly sir, when I consider your reasons, I am confounded in mine owne iudgement, for your speech doeth necessarily inferre, that if a man bee able, strong, actiue, wise, skillfull, valiaunt, and not quarelous, hee shall bee conquerour, if otherwise, conquered.

V. Let vs omit therefore as a speciall and extraordinarie cause, that sometimes God suffereth and permitteth the contrarie: and take this for an infallible rule and ground, that euerie one renounceth and forsaketh that helpe which God hath appointed, as often as hee despiseth and contemneth this Arte, and that God hath giuen vs wit and vnderstanding to discern and knowe the good and the badde: which
beeing

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beeing so, it must needs followe, that if a man will not defend himselfe nor doo his best to obtaine victorie, he must be ouercome although his quarrell and cause were most iust and reasonable, because he will not vse the meanes which God hath appointed, and therefore must blame himselfe only for his ill hap and successe. Wherefore it cannot be denied but that this knowledge and skill which groweth and riseth from this art of Defence is necessary. And therefore I say that when vpon iust ground and occasion a man shall take a quarrell in hand, and shall haue courage, reason, boldnes, and force to maintaine it, hauing also the meanes and helpe of this art, it will seldome or neuer chaunce but that he shall ouercome his aduersary, and vpon this reason and ground proceedeth my argument. But when he forsaketh the fauour and benefit graunted by God, in that he wil not learne how to defend himselfe: if the quite contrary happen to him he must impure the fault and blame to himselfe. And therefore I must tell you this also, that he hath most neede of this art which lacketh courage and strength, because that by this art and practise he groweth in vre with his weapon, and to haue skill and iudgement to defend himselfe. And this also I saye, that strength and valiant courage is not it which giueth victorie, but a skill and knowledge in the vse of his weapon, and a certaine nimblenes and actiuitie as well of the body as of the hand and the foot.

L. In sooth by that which you say, it seemes to me that nature is she which worketh and perfourmeth all, and not art, because that from nature commeth courage, force, and a right frame and aptnes of the body, therefore he which shall be furnished with these partes

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and shall undertake a right and iust cause, is like to beare away the victory without hauing any or very little skil in the art of Defence.

R. Certes we may graunt, that nature may doo very much to frame a man apt and fit for this exercise, both in respect of conuenient courage and strength, but all these abilities and giftes which nature can bestow on a man, are nothing except he haue knowledge or arte, for we see that the very thinges themselves which are brought forth by nature good and perfect, if they be not holpen by arte, by very course of nature become naught and vnprofitable. As the Vine if it be not holpen by art comes to no prooffe nor profit, so likewise other trees how apt so euer they be to bring forth excellent frutes, if they are not husbanded growe wilde, and degenerate from their naturall perfection. Suppose that nature bring forth a most goodly and beautifull tree, if it begin once to growe crooked and be not holpen it looseth all his beautye, and therefore as you see, arte is an aide and helpe to nature: so that one hauing those good partes and abilities by nature before mentioned, yet not knowing them, he cannot vse them to his benefite but by the meanes of skill and iudgement, which a man by his industrie and practise attaineth vnto. And although he may strike right and crosse blows and giue the foyné and thrust, yet these being not guided by reason and skill, may as well harne him as profit or procure him any aduantage: but art which imitateth and perfiteth nature, if a man apply his minde therunto, by many experimentes and much practise, will make him skilfull and capable of great perfection. And to proue that this is true, we see little infants which although

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though as soone as they are borne they haue a tung, yet they cannot speake, and after when they haue learned to speake, yet they want eloquence: nature may bestowe a gift of memory, which when it is accompanied with art and knowledge, they are able in good sorte to expresse their minde and conceipt. How can you be skilfull in riding if you haue not learned the arte, nature may helpe, but not bring to perfection: how is it possible that you should proue a skilfull Carpenter or Saylor, if you haue not by practise acquainted your selfe with those thinges which appertaine thereunto? how can a man be a professour in any art or science, vnlesse he haue learned it first himselfe? and therefore they which make so small reckoning of art, in my fancie and conceipt in this respect are worse than beastes, especially those which are practised in fight, in which a man may perceiue a kinde of reason and arte, and for prooffe of this, take a young Dog which hath not been accustomed to fight, and set him on a Bull, and you shall see him assaile him with more courage and fiercenes then another which hath bene beaten and practised in the matter, but you shall see him by and by hurte and wounded: whereas in the other you shall see the quite contrary, for before he set vpon his aduersary you shall see him spie all aduantages that maye be, and hauing found his aduantage he wil after make an assault, wherefore these braggers which without iudgement and reason will take vpon them to kill the whole worlde, at the least wise should order and gouerne themselves more discretely then beastes: and if they being without reason can help themselves with art which is taught them? how much rather should a man which is indued with reason

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reason make his profit therof, seeke to learne it and not to scorne and despise it, especiallye in such a case where to deeply it concerneth a mans life, that in the stirring of a foote he may be soddenlye ouertaken and slaine: but the more skilla man hath of his weapon the more gentle and curteous should he shewe himselfe, for in truth this is rightly the honour of a braue Gentleman, and so much the more is hee to bee esteemed: neither must he be a bragger, or lyer, and without ruth in his word, because there is nothing more to be required in a man then to know himselfe, for me therefore I thinke it necessarye that euery one should learne this arte, for as a man hath voice and can sing by nature, but shall neuer doo it with time and measure of musicke vnlesse he haue learned the arte: and as a horse may be strong and fyt for fight by nature, but can not serue a man to any vse in the feelde vnlesse he haue beene first broken and taught, and framed to be obedient to his maisters pleasure and minde: So much more should a man learne how to mannage and vse his body, his hand and his foote, and to know how to defend himselfe from his enemy. And heereupon we see, that how stoute or couragious soeuer a man be, yet when he is challenged into the feelde he seeks then to learn the skill and practise of his weapon of some braue and skilfull man against the daye of the fight and combate, and for no other cause but that he knoweth that it is necessarye for him, & that it concerneth his honor and life: and they which affirme the contrary, if cuer they haue occasion to fight, shall perceiue to their disadvantage and discredit, how much they haue erred and bene out of the way: and this which we haue discoursed hitherto as I
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thinke may suffice to proue the necessitie of this art.

L. You haue with so manye reasons and proofes shewed the necessitie of this worthie art, that in truth I greatly esteeme and honor it, and could wish that euery man of honour would seeke to know it and practise it, that it might be more esteemed: but now that I know the excellency of this art, I would gladly know wherein consisteth the order and manner to vnderstand it.

V. Certes my freend *L.* I will not faile in that which I haue promised. And therefore I wil begin this small worke, to leaue some remembrance of me, with these Gentlemen and my good freendes, and with you who are desirous to vnderstand it, and especially because I haue alwaies found you to be a louer of gentleman-like qualities.

L. I thanke you sir for your good will and good opinion conceiued of me, and therefore according to the desire which you haue to make me vnderstand this worthie arte, I require you to tell me with what weapon a good teacher minding to make a good scholler ought to begin.

V. So I will, yet I must tell you, that I haue seene many braue sufficient men teach with great diuersitie and diuers sortes and fashions of play: and I my selfe haue had many teachers, and found them all to differ one from the other.

L. But I pray you of freendship tell me how there can be such disagreement, since that all that art consisteth in down-right or crosse blowes, thrustes, foynes, or ouerthwart prickes.

V. That which you say, verilye is true, but consider
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also that we see many precious stones, and yet the one to be more esteemed then the other, although they be of the same forte and kinde: and we see many excellent men which studie the same art, and yet one is more esteemed then the other, as well ingrauers as Painters: the same is seene amongst learned men, all are learned, but one better learned then the other: and the like is to be seene in all sciences and artes, and so in this noble art God hath giuen more to one, then to another. I will begin therefore to tell you how that of many that teach, some begin and enter their schollers with the rapier and Dagger, some with the Rapier and Cloake, some with the Rapier and Buckler, and some with the Rapier alone: some after one forte and some after another.

L. Is it not all one for a scholler to begin with the Rapier alone, or with the Rapier and Cloake, or any other weapon: may not he become a braue man, as well with one weapon as with another?

V. Surely, they may proue well, but not so well as those which begin with the true ground, the which schollers should learne of good maisters, and teachers should with all diligence teach their schollers.

L. And what I pray you is this ground?

V. The true foundation verily and the true beginning from whence you may learne all thinges belonging to this art, is the Rapier alone, and from it will I begin, and you shal perceiue of what great importance this beginning is, and how without it hardly or neuer any commeth to true skill and perfection: yet proceed you to aske such questions as you shall thinke best, and take good heede to that which I shall say, for I will

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will beginne as I tolde you.

L. In truth *M. Vincent*, although as yet I haue no great skil, yet me thinkes you haue reason in your assertion, and that you haue got the right and true knowledge of this science; and therefore I pray you shew me the reason why the Rapier alone is the ground and beginning of this art.

V. The reason as I take it, is because that amongst Knightes, Captaines and valiant Souldiours, the Rapier is it which sheweth who are men of armes and of honour, and which obtaineth right for those which are wronged: and for this reason it is made with two edges and one point, and being the weapon which ordinarily Noble men, Knightes, Gentlemen and Souldiours weare by their side, as being more proper and fit to be worne then other weapons: therefore this is it which must first be learned, especiallye being so vsuall to be worne and taught. In my discourse therefore of this fight of the single Rapier I will speake onely of three wardes.

L. Tell me I pray you firste how it is best to holde a mans Rapier in his hand, and how to stand vpon his garde.

V. For your Rapier, holde it as you shall thinke most fit and commodious for you, but if I might aduise you you should not holde it after this fashion, and especially with the second finger in the hylte, for holding it in that sorte, you cannot reach so farre either to strike direct or crosse blowes, or to giue a foyné or thrust, because your arme is not free and at liberty.

L. How then would you haue me holde it?

V. I would haue you put your thumbe on the hylte,
D 2 and

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and the next finger toward the edge of the Rapier, for so you shall reach further and strike more readily.

L. You haue fully satisfied me concerning this matter, but I pray you proccede and shew me how I must stand vpon my garde, or assaile myne enemy.

V. So I will, and as before I haue tolde you of diuersitie of teachers and varietie of wardes, so in this poynt also must I tell you that mens fashions are diuers, for some let vpon their enemies in running, and there are other which assaile them with rage and furye after the fashion of Rammes, and both these sortes of men for the moste parte are slaine and come to misfortune, as may be seene in many places of such like fights. Which I speak not as though those two fights were not good for him which knowes how to vse them, because that sometimes they are very necessary, according as a man findes his enemy prepared with his weapon: but then they must be doone with time and measure, when you haue got your enemye at an aduantage, with great dexteritie and readines. But as for me I will shewe you the wardes which I my selfe vse, the which if you well marke and obserue, you cannot but vnderstand the art, and withall keepe your bodye safe from hurte and danger.

L. At this present I take wonderfull delight in your companye, and nothing pleaseth me so much as this discourse of yours, to heare you giue me the reasons of those things which so much concerne the life and honour of a man: wherefore performe that which you haue promised, wherein you shall not onelye pleasure mee, but many other gentlemen and Noble-men will thinke themselues to haue receiued a fauour at your hands,

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handes, therefore begin I pray you.

V. That which I haue promised you I will now performe, therefore I say, that when a teacher will begin to make a Scholler, (as for me I wil begin with the single



Rapier, and at this weapon will firste enter you, to the ende you maye frame your hand, your foote, and your body, all which partes must goe together, and vlesse you can stirre and moue all these together, you shall neuer be able to performe any gear matter, but with great danger) I come therefore to the point and say, that when the teacher wil enter his scholler, he shal

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cause him to stand vpon this ward, which is very good to bee taught for framing the foote, the hand, and the body: so the teacher shall deliuer the Rapier into his hand, and shall cause him to stand with his right foote for most, with his knee somewhat bowing, but that his bodye rest more vpon the lefte legge, not stedfast and firme as some stand, which seeme to be nayled to the place, but with a readines and nimblenes, as though he were to performe some feate of actiuitie, and in this sorte let them stand both to strike and to defend themselves. Now when the maister hath placed his scholler in this sorte, and that the scholler hath receiued his Rapier into his hand, let him make his hand free and at liberty, not by force of the arme, but by the nimble and ready mouing of the ioynt of the wriste of the hand, so that his hand be free and at libertie from his body, and that the ward of his hand be directlye against his right knee: and let the teacher also put him selfe in the same ward, and holde his Rapier against the middest of his schollers Rapier, so that the pointe be directlye against the face of his scholler, and likewise his schollers against his, and let their feete be right one against another, then shall the maister begin to teach him, mouing his right foot somewhat on the right side in circle wise, putting the point of his Rapier vnder his schollers Rapier, and so giuing him a thrust in the belly.

L. And what then must the scholler doo?

V. At the selfesame time the scholler must remoue with like measure or counter-time with his right foote a little aside, and let the left foote follow the right, turning a little his bodye on the right side, thrusting with the point of his Rapier at the belly of his teacher. turning

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ning redily his hand, that the fingers be inward toward the body, and the ioint of the wrist be outward. In this sorte the saide scholler shall learne to strike and not be stricken, as I alwaies aduise the noble men and gentlemen with whome I haue to deale, that if they cannot hit or hurt their enemy, that they learn to defend themselves that they be not hurt. Then to make the scholler more ready, the teacher shall cause his scholler firste to part, wherefore he shall remoue with his right foote on the right side a little in circle wise as the maister did before to the scholler.

L. What then must the maister or teacher doo?

V. At the same time that the scholler remoueth his foote, the teacher shall play a little with stirring of his body, and with his lefte hand shall beat away his schollers rapier from his right side, and shall remoue his right foot behinde his left striking a crosse blow at the head.

L. And the scholler what shall he doo?

V. When I remoue with my foote and lifte vp my hand, let the scholler passe with his lefte foote where his right was, and withall let him turne his hand, and not loose the opportunity of this blow, which must be a foyné in manner of a thrust vnder his Rapier, and let him lifte vp his hand with his ward that he be garded and lie not open, meeting with his left hand the rapier of his teacher, and let him not beat aside the blow with his Rapier for hee endangereth the point and bringes his life in hazard, because he loseth the point: But I wil goe forward. At the selfesame time that the scholler goes back, the maister shall play a little, and shifting his body shall breake the same imbroccata or foyné outward from the lefte side, remouing with his left foote, which

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which must be carried behinde the right, and withall shall giue a mandritta at the head of his scholler, at which time the scholler must remoue with his right foote, following with his lefte, and let him turne his Rapier hand as I haue saide, and that the scholler obserue the same time in going backe as the teacher shall, to the end that his point may be toward the bellye of his maister, and let him lifte vp his other hand with his ward on high, that he be not stricken on the face with the mandritta, or in the belly with the thrust or stoccata. Wherefore at the selfesame time that the scholler shall deliuer the fore saide stoccata to the teacher, the teacher shall yeelde and shrink with his bodye, and beate the stoccata outward on the lefte side, and shall bring his right foot a little aside in circlewise vpon the right side, & shall giue an imbriocata to the face of his scholler, at which time the saide scholler shal go backe with his right foote a little aside with the same measure, and shall beate aside the imbriocata of his maister with his left hand outward from the lefte side, and withall shall deliuer the like imbriocata of counter-time to the teacher, but onely to the face, and then the maister shall goe backe with his right foote toward the left side of his scholler, in breaking with his lefte hand the saide imbriocata outward from the lefte side, and shall strike a downe-right blowe to his head, because that by beating aside his foyne with his hand, he shall finde him naked and without garde.

L. And what then, cannot the Scholler defend him selfe?

V. Yes very easilye with a readie dexteritie or nimblenes, for at the same time that the maister shall giue the

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the saide mandritta, the scholler shall doo nothing else but turne the pointe of his foote toward the bodye of his maister, and let the middest of his left foote directly respect the heele of the right, and let him turn his body vpon the right side, but let it rest and staye vpon the lefte, and in the same time let him turne the Rapier hand outward in the stoccata or thrust, as I haue giuen you to vnderstand before, that the point be toward the bellye of his maister, and let him lifte vp his hand and take good heede that hee come not forward in deliue- ring the saide stoccata, which is halfe an incartata, for how little soeuer hee should come forward, he would put himselfe in danger of his life: and beleue me, euery man which shall not vnderstand these measures and principles, incurs the danger of his life: and who so despise these grounds which are necessarye as well for the schoole as the combat, it may bee to his confusion & dishonour, and losse of his life: wherefore euery one which makes profession of this art, should seek to learn them and vnderstand them.

L. For this matter I am fullye satisfied, wherefore I praye you proceed to teach me that which remaineth to be taught for this ward.

V. When the maister will make his scholler readye, hee shall practise him to be the first in going backe, by remouing his right foote a little aside in circle wise, as before his maister did to him, and let him with great readines thrust his Rapier vnder his teachers, and giue him a thrust or stoccata in the belly.

L. What then shall the teacher doo?

V. He shall shift his body a little, and shall beate the stoccata or thrust outward from the right side, and shal

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remoue with his right foote, which must bee conueied behinde the lefte, and shall strike a riuersa at his schollers head, as before: and further, to the end his scholler may haue iudgement to knowe what fight meanes, with measure and time, hee shall teach him to giue a mandritta, and to know when the time serueth for it.

L. What I pray you, cannot euery one of himselfe without teaching giue a mandritta?

V. Yes, euery man can strike, but euery man hath not the skill to strike, especiallye with measure, and to make it cutte: and heereupon you shall see manye which oftentimes will strike and hitte with the flatte of their Rapier, without hurting or wounding the aduersarye: and likewise many, when they would strike a downe-right blowe, will goe forward more then measure, and so cause themselves to be slaine. Wherefore I saye, when the maister and scholler shall stand vpon this ward, and that the pointe of the schollers weapon shall be against the face of the teacher, and the pointe of the teachers weapon nigh to the ward of the schollers Rapier, and that it be stretched out, then the scholler shall remoue with his right foot a little aside in circle wise, and with the inside of his left hand barracher wise shall beate away his maisters Rapier, firste lifting his aboue it, and let the lefte foot followe the right: and let him turne skilfully his body, or else he shall be in danger to receiue a stoccata either in the face or bellye. Therefore hee must take heede to saue himselfe with good time and measure, and let him take heede that hee steppe not forward toward his teacher, forso hee should bee in danger to be wounded: but let him go a little aside, as I haue already saide.

L.

The first Booke.

II

L. Me thinkes the maister is in danger, if the scholler at this time keepe measure.

V. If the maister stood still, hee should bee in danger, but when the scholler shall giue the mandritta, the maister must shifte a little with his bodye, and shall remouue with his right foote, which must be carried behinde his lefte, and shall strike a riuerso to the head, as I saide before, when I began to speake of stoccata.

Furthermore, the Scholler maye likewise giue a mandritta at the legges, but it standes vpon him to playe with great nimblenes and agilitie of bodye, for to tell the trueth, I would not aduise anye freend of mine, if hee were to fight for his credite and life, to strik neither mandrittaes nor riuersaes, because he puts himselfe in danger of his life: for to vse the poynte is more readie, and spendes not the lyke time: and that is my reason, why I would not aduise any of my frends to vse them.

L. But I praye you off freendship tell me, if a man were to goe into the feelde with some freend of his whome hee would bee loth to kill, should not these mandrittaes be good to wound him, and not put him in danger of his life, I praye you therefore tell mee your opinion, and how a man in respect of his honour were to vse and order himselfe, put the case he would not kill his freend, but would willingly saue and keepe him from harme.

V. I will speake mine opinion of these things which concerne a mans life and honour, and firste I would wish euery one which is challenged into the feeld, to consider that he which challengeth him, dooth not re-

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quire to fight with him as a freend, but as an enemye, and that he is not to thinke any otherwise of his minde but as full of rancour and malice towards him: wherefore when you see one with weapons in his hand that will needes fight with you, although hee were your freend or kinsman, take him for an enemye, and trust him not, how great a freend or how nigh of kin soeuer he be, for the inconuenience that may grow thereby, is seene in many histories both ancient and moderne. But when you see the naked blade or weapon, consider that it meanes redresse of wrong, iustice, and reuenge: and therefore if he be your freend that will needes fight with you, you may tell him that you haue giuen him no cause, nor offered any wrong, and if any other haue made any false report, & that he is to proue and iustifie it, that for your selfe, if by chaunce without your knowledge you haue offended him, that you are ready with reason to satisfie him and make amends. But if they be matters that touch your honour and that you bee compelled to accept of the combat, doo the best you can when you haue your weapon in your hand, and consider that fightes are dangerous, and you know not the minde and purpose of your enemye, whome if you should chaunce to spare, afterwards peradventure he may kill you or put you in danger of your life, especially when you vse the mandritta or right blowes: for if he be either a man skilfull at his weapon, or fierce or furious, he may peradventure doo that to you, which you would not doo, (when you might) to him. Wherefore if hee bee your friend goe not with him into the felde, but if you go, doe your best, because it seemeth childish to saie, I will go and fight, but I will spare and fa-

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uour him. For if you were the valiauntest man in the world, and had no minde to doo him anie harme, yet when you see the furie and malice of your enemye, you shall be forced, as it were, to doo that you thought not to doo, for which you may peradventure be forie, and disquieted in mind as long as you liue, as well in respect of friendship, if you kill your friend, as for the punishment which the lawes will inflict and laie vpon you, whether it bee losse of goods, imprisonment, or death. And on the other side, if you be slaine or wounded, it is no excuse for you to saie afterward, that you fauoured him & did not so much as you might, for in such a case euery man will thinke as he list: so that if your enemye were the most coward and base man that might bee, yet he shall bee counted the more valiaunt and braue man. Therefore if it happen that some friend of yours hath a quarrell against you, tell him that you will not haue any thing to doo with him: and fight with your enemye, not with your friend: neither account him your friend that will fight with you: well you may be his friend, but you shall finde him to be your enemye. Therefore whensoever you see anie man drawe vpon you, staie not vntill hee doo his pleasure, and trust him not, for hee hath not his weapon drawn to no purpose: and if in that sorte he will talke of the matter with you, cause him to stand aloofe off, and so let him speake: for of the inconuenience that hath growen thereby wee haue many examples, as I will shew you more at large by and by. I would wish that euery one should beware to offend any man either in wordes or deedes, and if you haue offered offence, seeke to make amends, as a ciuill and honest man should, and suffer not the matter to grow to such extre-

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mitie and inconuenience, as wee see examples euerie daie, whereby God is highly displeased. And amongst others I will tell you of an accident which hath happened in *Padoua*, where I my selfe was borne, of a matter of Fence called M. *Angelo* of *Alezza*, who many yeres brought vp, maintained, and taught a nephew of his, in such sort, that hee became a verie sufficient and skilfull man in this art. Which his nephew, whereas by reason should haue bene louing and faithfull to him, as to his owne father, hauing so long eaten of his bread, and receiued from him so many good turnes, especially hauing bene brought vp by him from his childhoode and infancie, he did the quite contrarie, for his vnckle *Angelo* yet liuing and teaching schollers, hee openly dyd teach and plaie with many, and by that meanes came acquainted with many Gentlemen, so that hee set vp a schoole of Fence, and beganne to teach, entising awaie many which were schollers of his vnckle *Angelo*. A part truly verie vile, and of an vnkinde vnthankfull man. Whereupon the sayd *Angelo* complained of this iniury and wrong offered by his nephew, to a gentleman who was his scholler and loued him entirely, shewing howe his nephew had not onely impaired his credite, but defrauded him of the aide and helpe which he looked for at his hands, hauing brought him vp, as I haue said, and especially being now growen old. Which nephew (as he sayd) in respect of kinred, bringing vp, and teaching of his arte and skill, was bound to haue shewed him all friendship and curtesie. Heereupon the Gentleman, *Angelo* his scholler, promised to seeke redresse, although hee was a friende also vnto the nephewe of *Angelo*. And so, by badde happe, finding the sayde nephew of
Angelo,

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Angelo, tolde him that for the wrong offered to his master and vnckle, he would fight with him, and therewithall put hande to his weapon: the other refused to fight with him because hee was his friend: but the Gentleman tolde him that if hee would not defend himselfe hee would runne him thorough: as hee dyd in deede, for whilest hee stooode vpon tearmes, and would not do his best to defend himselfe, he ranne him quite thorough the bodie. Therefore when a man sees anie one with a drawen weapon, let him take care to defend himselfe, because it is not a matter of friendship. But I thinke verily in this man, that the iustice of God and his owne conscience tooke awaie all courage and wit of defending himselfe. And this was the ende of his vnthankfulnesse, which God would not leaue vnpunished. And if all vnthankfull and trecherous men were so serued after the same sorte, I thinke there would not be found so many: and truly of all vices, I take this vnthankfulnesse to be one of the greatest that is incident to man. Therefore to conclude this matter, I would counsell and aduise euerie one, to giue as small occasion of offence anie waie vnto anie as may be, and especially vnto his friend, to whom hee is in anie sorte beholding: but when that hee is forced to laie hande on his weapon, to doe the best he can, as well in respect of his credite, as for to saue his owne lyfe.

L. Verily this example which you haue heere brought in, is verie good and necessarie, as well to instruct and teach a man not to trust his enimie when he seeth him coming with his weapon in his hand, as
also

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also to warne these vnthankfull men to bee more true and faithfull. But I praie you go forward to tell me that which is behinde concerning this ward.

V. I will verie willingly, but I praie mislike not that I haue somewhat digressed from the matter which wee were about, for I haue spoken these few words not without cause, but now I will go forward with that which remaineth. Therefore I saie, when the master and scoller stand vpon this ward, and that the point of the scollers weapon is towards the face of the teacher, and the point of the masters without the bodie of the scoller toward the right side, both of them being vpon this ward, the scholler must bee readie and nimble to remooue with his left foote, that the point or ende thereof bee against the middest of his masters right foot, turning his Rapier hand, and that his point be in imbrocata-wise aboue his teachers Rapier, and that his left hand bee toward the ward of his teacher: and let all this be done at once, by which meanes the scholler shall come to haue his masters weapon at commandement, and if it were in fight, his enemies.

L. This plaie which now you tell me of, me thinkes is contrarie to many other, and I my selfe haue seen many plaie and teach cleane after another fashion, for I haue secne them all remoue in a right line, and therefore you shall doe mee a pleasure to tell mee which in your opinion, is best to vse, either the right or circular line.

V. I will tell you, when you stand vpon this ward, if you remoue in a right line, your teacher or your aduersarie may giue you a stoccata either in the bellie or in the face. Besides, if your master or your aduersarie haue a Dagger

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a Dagger he may doo the like, hitting you with his dagger either in the belly or on the face, besides other harms which I list not to write. And therefore to proceede, I saie, that in my opinion and iudgement, it is not good to vse the right line, whereas in remoouing in circular-wise, you are more safe from your enemy, who cannot in such sort hurt you, and you haue his weapon at commandement: yea although he had a dagger hee could not doo you any harme.

L. But I praie you tell me whether the master may saue himselfe when the scholler makes this remoue vpon him in circular-wise, without being hurt.

V. When the schollar remoueth with his left foot, the master must steppe backe, but yet in such sorte, that the lefte foot be behinde the right, and that he remoue to the right side, and shall strike a mandritta at the head of the scholler, and whilest the master shifteth with his foote and striketh the mandritta, at the selfe same time must the scholler bee with his right foot where the teachers was, being followed with his lefte, and shall deliuer a stoccata or thrust in his masters belly, turning his bodie together with his hand on the lefte side, and lifting his hand on high, to the end the master may in striking hit his Rapier, and withall shal strike at the teacher, at which time the teacher must remooue with his right foote a little aside, followed with his lefte, and shifting a little with his bodie, shall beate outwarde the thrust or stoccata of his scholler, and shall deliuer an imbrocata to his scholler, as I haue tolde you before in the beginning.

L. I praie you therefore tell me if there be any other points in this ward.

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V. With all my heart, and therefore I must tell you of an imbroccata in manner of a stoccata, which is verie good and excellent, as well for practise of plaie, as for fight, but they must be most readie both with hand and foot that vse it: therefore when the scholler shall find his masters Rapier in this ward, that it bee helde vpright or toward his face, then the scholler shall winne ground a little with his right foote, beeing mooued somewhat aside, and withall let him remoue with his left foot, that it be toward the right foot of the teacher, and that your right foot be against the middest of his left, as I haue said before, and in remouing let him turne his Rapier hand, that the pointe bee conueighed vnder his masters weapon, which being done, promptly and readily his point will be towards the belly of his master, which must bee followed with the left hand, & let the scholler lift vp his hand to the ward that his fist be somewhat high, and let him take heed that he loose not his point, because the teacher may giue him a stoccata or thrust in the belly or face, for that he hath lost his time.

L. But I pray you, cannot the teacher then defende himselfe?

V. He may do the self same which I told you before, when I spake of the imbroccata deliuered about the Rapier, and certainly this is a verie good play when it is performed with good measure, and great agilitie and readines. But besides this, I will now shew you the maniuersa in this ward. Therefore when the schoer shall find his teacher with his point somewhat at length, that it is not towards his face, but towardes his belly, then must the scholler with his left hand beate aside his masters rapier, not at the point, but in the strength and middest of
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the weapon, and withall must remouue with his lefte foot, both which must be done at once: and let the same foot be against the right foot of the master, as he did before in the foine or imbroccata, deliuered about and vnder the rapier: and the teacher at the same time must doo the like, remouing with his right foote, as I haue sayd before. And as the scholler remoues and beates aside the weapon, let his left hand be sodainly vpon the ward of his teacher, and in giuing the sayde riuersa or crosse blowe, let the scholler skillfully turne his Rapier hand, that the knuckle or ioynt may be toward the head of the teacher, for otherwise he may giue him a slicing or cutting blow, which we call *Stramazone*: therefore let him performe those things skillfully and at once, and especially let him beware that he doo not beate aside his teachers weapon toward the point, because he shoulde be in danger to receiue a thrust or stoccata either in the face or belly. Besides, the scholler, so that he find his teacher in the same ward, that his Rapier bee somewhat at length, & not directly vpon the face, may strike the said riuersa or crosse blowe at his legs: but beating aside the Rapier with his hande must bee done readily, and hee must remoue with his hande in such sorte, that his Rapier when the lefte hand beates it by, may be betweene his owne hand and his teachers weapon: and with this readinesse must hee strike this riuersa, but withall, his lefte hand must bee vpon the warde of his teacher.

L. But tell mee I praie you, is it not all one if I take hold of the arme of my teacher or aduersarie, in sted of laying my hande vpon his warde.

V. No in deede, for if your enemy were skillfull in this art, whilest you catch him by the hand or arme, hee
F 2 might

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might with his lefte hand seize vpon his weapon & put you in danger of your life. So that you must take heed to haue all aduantage of your enemy: that hee may not in anie sort do you anie harme: in dooing of which, you shall alwaies be to good for him.

L. But tell me of friendship, if you take this ward to be good, as well for the field as the schoole.

V. This ward which I haue shewed you, in my opinion, is verie profitable to bee taught, because it breeds a iudgement of the time, and a readinesse and nimblenesse as well of the hand as the foote; together with the body: and from this you come prepared to learne other wards with more facilitie, and to haue a greater insight and vnderstanding in many things, so that for many respects it is verie commodious, good, & necessarie. Now also for fight, this ward is verie good to bee vnderstood, and to bee fullye had and learned with beeing much practised therein, and made verie readie as well wyth the hand as the foote without loosing anie time: and so much the rather for that we see many Nations vse this ward in fight verie much, especially with the single rapier, both Italians, French-men, Spaniards, & Almanes. Wherefore I aduise euery one to seeke to vnderstand it, learne it, and acquaint himselfe with it, that hee may come to that readinesse and knowledge to doo all at once, without making anie fault or false point in the said ward: by reason of many inconueniences which haue chaunced, and which daily chance, which I will speake of when time serueth: but in the meane while we will go forward with this second ward, in which the scholar shall learne to giue the stoccata and imbroccata.

L. I thinke my selfe very fortunate that it is my hap

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to finde you at this time, in so pleasant and conuenient a place, where we may patie the time in some discourse vnder the shade of these delightfull trees, and therefore according to your promise, I praye shewe me your second ward, which I shall be attentiu to marke.

V. M. Luke, if all men were louers of vertue as your selfe is, these things would be helde in greater account, but thorough the loue of vices, wherewith men are carried away, they are little regarded, wherefore I wil doo my best endeuour to instruct you and all other that are louers of vertue, imparting vnto them that knowledge which God hath giuen me. Therefore for your better



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vnderstanding, I will first shew you how this warde is good, either to offend or defend, and cheefelye with the single Swoorde and the gloue, which is most in vse among Gentlemen, and therefore I aduise you and all other to learne to break the thrustes with the left hand, both stoccataes and imbrocates, as I purpose to shewe you.

L. But I praye you tell me, is it not better to breake with the Swoorde, then with the hand? for (me thinke) it should be dangerous for hurting the hand.

V. I will tell you, this weapon must bee vsed with a gloue, and if a man should be without a gloue, it were better to hazard a little hurt of the hand, thereby to become maister of his enemies Swoorde, then to breake with the swoord, and so giue his enemy the aduantage of him.

Moreouer, hauing the vse of your lefte hand, and wearing a gantlet or gloue of maile, your enemy shall no sooner make a thrust, but you shall be readye to catch his swoorde fast, and so commaund him at your pleasure: wherefore I wish you not to defend any thrust with the swoorde, because in so dooing you loose the point.

L. But I pray you, is it not good sometimes to put by a thrust with the swoord?

V. I will tell you when it is good to vse the swoord: but now I will tell you how to vse your hand in that case, and cheefelye in this warde wherewith I will beginne.

Therefore if the maister desire to make a good scholler, let him begin in this sorte, causing his schollar to place his right legge formoste, a little bending the

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the knee, so that the heele of his right foote stand iust against the midst of his left foote, holding his swoord hand close on the outside of his right knee, with his swoorde helde in shorte, least his aduersarye should gaine the same, euer keeping the poynte directlye on the face or bellye of his enemye, and the master shall dispose of him selfe in the same manner, as well with his foote as with his poynt.

Moreouer, you must obserue iust distance, which is, when either of you stand in such place, that stepping forward a little, you maye reache one another, and then the maister shall make a stoccata to his scholler, going aside somewhat with his right legge, and following with the other in manner of a circular motion towards the lefte side of his scholler: and so hee maye haue the aduantage if hee take it, within distance, and the scholler shall remoue his right legge in counter-time, after the same order that his maister dooth, answering him with a stoccata to the belly: but hee must take heede not to remoue too much aside, or retire too farre backward, for so the one shall neuer hitte, and the other shall neuer learne.

Moreouer, hee must beware of comming too much within his iust distance, because if he hit his aduersary, hee may bee hitte againe by his aduersarye: wherefore I will teache you how to offend and defend in the same time. As the Scholler parteth in the counter time, hee must in the same instant breake the stoccata with his lefte hande, and aunswere againe with an other: also the Maister, to make his scholler quicke and readye, shall vse to aunswere him in the same time that his scholler deliuereth his stoccata,

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going aside with his right legge, and following with the other toward the left hand of his scholler, breaking the faide stoccata with his lefte hand, and shall aime the imbrocata at his face, and the scholler must parte also with his right foote toward the lefte side of his maister circularlye, beating the thrust with his lefte hand outward toward the left side, and then he shall in like sort make an imbrocata to the face of his maister, and the maister parting againe with his right foote aside toward the left hand, breaking the faide imbrocata with his lefte hande, shall thrust a stoccata, as I saide before, to the belly of his scholler, and the scholler in the same instant shall parte with a counter-time with his right foote aside towards the lefte hand of his maister, breaking it with his left hand downward, and shall make a stoccata againe to his master, and the maister therewithall shall retire a little with his body, breaking the faide stoccata outward toward his right side, parting with his right foote backward to the left hand, and shall answer with a puntariuerfa, to the head of his scholler, wherewithall he shall parte sodenly, stepping forward with his left legge before his right, turning his point quickly to the belly of his maister, bearing vp the dagger hand, that he be not hitte in the face with a riuerso, and so he shall be well garded: then the maister shall parte with his right leg, offering him a straight stoccata to the head, as in the first ward.

L. But I pray you why doo you vse so many stoccataes and imbrocataes?

V. Because they may learne the iust time and measure, and make the foote, hand and body readily agree together, and vnderstand the way to giue the stoccata
and

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and imbrocata right: so that these principles are very necessarye, and will serue for the Rapier and Dagger, therefore whosoever will make a perfect scholler, let him shew the principles in this ward.

L. I perceiue very well, that these things which you haue spoken of, are to be doon with great agility and quicknes, but especially by the maister, if he intend to make a perfect scholler, because the maister often putteth him self in danger, and the scholler regardeth him not, neither is his hand firme: and therefore the maister must be respectiue two waies: in sauing him selfe, and not hurting his scholler: but (I pray you) are these things as good in fight, as necessary to be practised?

V. I haue taught you already how to place your self in this ward, with the iust distance and time belonging thereunto.

L. But I pray you instruct me a little further concerning time.

V. As soone as your Rapier is drawne, put your selfe presently in garde, seeking the aduantage, and goe not leaping, but while you change from one ward to another, be sure to be out of distance, by retiring a little, because if your enemy be skilfull, hee may offend you in the same instant. And note this well, that to seek to offend, being out of measure, and not in due time, is very dangerous: wherefore as I tolde you before, hauing put your selfe in garde, and charging your aduersarye, take heed how you go about, and that your right foot be foremost, stealing the aduantage by little & little, carrying your lefte legge behinde, with your poynt within the poyne of your enemies swoord, and so finding the aduantage in time and measure, make a stoccata to

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the belly or face of your enemy, as you shall finde him vngarded.

L. Are there many sortes of times?

V. Many are of diuers opinions in that point, some hold that there are foure times, other siue, and some six, and for mine owne parte, I thinke there are many times not requisite to be spoken of, therefore when you finde your enemy in the time and measure before taught, then offer the stoccata, for that is the time when your enemy will charge you in aduancing his foot, and when he offereth a direct stoccata, in lifting or mouing his hand, then is the time: but if hee will make a punta riuersa within measure, passe forward with your lefte foote, and turne your pointe withall, and that is the time: if he put an imboccata vnto you, answere him with a stoccata to the face, turning a little your bodye toward the right side, accompanied with your poynt, making a halfe incartata: if hee strike or thrust at your legge, carrye the same a little aside circular-wise, and thrust a stoccata to his face, and that is your iust time: and if he offer you a Stramazone to the head, you must beare it with your sword, passing forward with your lefte legge, and turning wel your hand, that your point maye go in manner of an imboccata, accompanied with your left hand, so that your poynt respect the bellye of your aduersary, and break this alwaies with the point of your sword, for of all stoccataes, riuersaes, and Stramazones, I finde it the most dangerous. And remember, that whilst your enemy striketh his mādritta, you deliuer a thrust or stoccata to his face, for the auoiding of which, hee must needes shrinke backe, otherwisc hee is slaine: and how little so euer your enemy

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my is wounded in the face, he is halfe vndone and vanquished, whether by chaunce it fall out that the blood couer and hinder his sight, or that the wound be mortall, as most in that parte are: and it is an easie matter to one which knowes this play, to hit the face, although euery one vnderstands not this aduantage. And many there are which haue practised and doe practise fence, and which haue to deale with those which vnderstand these kinde of thrustes or stoccataes, and yet cannot learn to vse them, vnles these secrets be shewed them. Because these matters are for fight and combat, not for play or practise: but I wil come back where I left. Therefore, when your enemy maketh as though he would strike at your head, but in deed striketh at your legges, loose not that oportunitie, but either in the false proffer that he makes, hit him, or carry your foot a little aside, that his blow may hit the ground. So when you deale with those which thrust their pointes downeward, at the same time strike you at the face: and when you finde the point of your enemies weapon on high, get your point within his, and when you haue gotten this aduantage, immediatly giue him a stoccata or thrust, or else let it be a halfe incartata: and take heed when you deliuer your stoccata, that you come not forward with both your feet, because if he be skilfull at his weapon, he may meete you with counter-time, and put you in danger of your life: and therefore seeke to carrye your right foot together with your hand, being a little followed with your left foote.

Moreouer, when you finde that your enemy holds downe his pointe, and his hand alofte, seeke to stand well vpon your garde, that your hand bee ready with

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your right knee somewhat bending towards your enemy, and your body somewhat leaning on the left side, because if your enemy would giue you a thrust or stoccata, hee should come a great deale shoote of reaching your bellye with his poynte, and especiallye he wanting that knowledge, which those haue who are furnished with the right skill of this arte. Wherefore if he giue you a stoccata or thrust in the bellye, you must beat it down with your left hand, outward from your left side, and withall you maye giue him a stoccata or thrust either in the bellye or the face: and if hee make a foyné or imboccata to your face about your head, you must be nimble with it, and may beate it aside with your hand, the inside outward toward your left side, or else without beating it by, deliuer him a halfe incartata with your poynt, which must be within his, and let it be towards his bellye, so that all these be doone with measure and time. But if you finde your enemy with his poynt downe, you must stand vpon a lowe warde, and carrie your body very well, leaning vpon the left side, and when you haue got him within your proportion, you may giue him a stoccata or thrust, either in the belly or the face, and you are safe from his point: for if he will make a stoccata to you, if you haue skill to beate it aside with your hand, & to answer him again, you must needs hit him. And if he giue a foine or imboccata, you may reach him the incartata, as before I haue tolde you.

L. You haue done me a great pleasure, and I know it will stand me in great steed if I should haue occasion to fight, to knowe these times and proportions, which are to be obserued: but I pray you tel me it one, who is skillfull

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skillfull and valiant should assaile me, whether this ward be good to be vsed in fight, or else whether I also should strike and answer him with the same?

V. If you will do as I will aduise you, I saie it is verie good either to assaile anie, or to tarrie and watch your aduantage, if you haue skill to stand vpon it, & to carrie your foot, hand and bodie together, holding your Rapier short, and that your point bee toward the face of your enemy. For if your enemy haue skill in fence, and should not finde you to stand surely vpon your gard in this assault, he might deliuer a straight stoccata to your face, not purposing fully to hit him, which if you should breake with your Rapier, he might put his vnder yours, comming forward aside toward your right hande, and might giue you a stoccata in the face. Moreouer, putting the case that your aduersarie were skillfull and cunning in fight, and you not much acquainted therewith, if he should not find you vpon a sure ward, he himselfe being in proportion, and finding your pointe without his belly, he might reach you a stoccata in the belly, or an halfe incartata, especially if he know in fight how to vse his bodie.

Besides, in these assaultes, when he is without your right side with his right foot, hee might offer a stoccata from the outside of your weapon, and if you breake it with your Rapier, hee may pull his point vnder yours, and withall remoue toward your left side with his right foot, and giue you a stoccata in the belly, turning skillfully his Rapier hand, so that his fist bee toward his left side. Also if you should deliuer a stoccata to your enemy, and that he should breake it with his Rapier, immediately you might remoue with your left foot, your left

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hand, waiting on the weapon of your enemy, and give him an imbroccata or foine vnder or aboue his Rapier, and may bee master of his weapon. But if your enemy strike a mandritta at the legges, if you strike it by with your weapon, he may give you a venew either by stoccata or imbroccata. Therefore it is not good for anie man to vse these things prescribed, because, as I haue already sayd, he had need to vnderstand well his times & proportions, and to know howe with skill to shifte and moue his bodie, & to be readie and nimble as well with his foot as hand, otherwise, by his owne means he may be wounded or slaine: so that he had need to bee verie cunning and perfect in these matters, wherevpon many good masters do practise their schollers in these assaults to make them readie. But I will let them passe, and will satisfie you concerning the skil of this ward, which you haue required to know. Therefore I saie, when you shal stand vpon this ward, and that you be assailed and sette vpon, keep your point short, that your enemy may not finde it with his, and look that you be readie with your hand, and if he make such a false proffer as I spake of before, you being in the same ward & in proportion, may with great readines put a stoccata to his face, shifting sodainly with your left foot, being a little folowed with the right, and that sodainly your Rapier hand be drawen backe. But if he shoulde give a stoccata to your face with full force from your rapier side outward, you may a litle shrink with your bodie & beat his point with your hand outward from your right side toward your weapon, & withall you may strike a riuerfa. Furthermore, if he should pul his rapier within at the same instant, to be more sure, you must carrie your right foot a litle aside
toward

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toward his left hand, and with great readines of countertime you must put a thrust or stoccata to his face, turning your hand most nimbly. So also in such like assaults if your enemy shuld come to strike down right blows or riuerfa; do as I haue told you before, in mouing your hand with great readinesse, and finding your time and proportion. Wherefore I hold this Ward to bee verie good, as well to assaile, as for to tarrie and watch for an aduantage. And you must especially take heede that you put not your selfe in danger, because if your enemy should finde you without your sword at length, being nimble & strong, striking vpon your weapon, he might make a passage with greatespeede, and make himselfe master as well of you as of your weapon, and put you in daunger of your life. Whereas contrary-wise, when you doo holde your Rapier short, as I haue tolde you, and that your pointe is towardes his face, you make him afraide, especially when hee comes forward with his hand and bodie to finde your weapon with his, he must needs come so farre that you maye easily hurt him without being hurt. Besides all this, if your enemy should come to deliuer a stoccata, imbroccata, mandritta, or riuerfa, you haue great aduantage, for hee cannot so readily strike, nor with such suretie as you may.

L. But I pray you tel me this, if mine enemy should charge me with his weapon at length, as putting forth halfe his weapon in his ward, must I answere him with the like?

V. This warde truely is verie good against all other wards in my opinion, especially if you knewe howe to charge your enemy, & to find time & proportion to strike
knowing

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knowing how to turne and shift your bodie as well on the one side as the other, and vnderstanding the skill of fight, and being most nimble, you may aunswere him with it. But yet I would haue you to marke and consider well in what sorte your enemy behaueth himselfe, and howe hee holdeth the pointe of his weapon: if that you finde him holding his pointe alofte, that it bee aboue yours, when that you holde it right against his face, you must seeke to winne grounde a little wyth your right foote before you remooue, and your hande must be nimble and readie, & at that verie instant make three times with your feet at once, mouing a little with your right foot, a little with your left, and againe a little with your right. But this must proceed from very great skill and knowledge, for if your left foot tarrie behind, he may giue you a pricke in the face or in the belly, or a cut vpon the legges. Wherefore you must so come forward with your right foote at once, that you may haue the weapon of your enemy with your hand, and your point towards his belly. So that as you see, many & verie many things may be performed by this ward, if, as I haue sayd, one be skilfull and nimble. But this I would aduise you, when you would make these passages, or put your weapon vnder your enemies, that you doe them not in vaine nor without some aduantage. There are many which oftentimes by chance and hap, doe many things in fight, of which if a man shoulde aske them a reason, they themselves know not how they haue done them. And sometimes men verie sufficient and skilfull at their weapon, are hurt, either by their euill fortune, that they suffer themselves to bee carried awaie and ouermastered too much with choler and rage, or else for
that

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that they make no account of their enemy. Wherefore as well in this ward as in the other, take heede that you suffer not your selfe to bee blinded and carried awaie with rage and furie.

L. I perceiue verie well that the secrets of this noble arte are verie great, & that with great trauell and paines a man must come to the knowledge and skill both to rightly vnderstande and practise it, for otherwise I see, that by verie small errour a man comes in daunger of his life. But I praie you instruct me somewhat farther, as if at this present I were to vndertake a combat with some valiaunt man in defence of my credite and my lyfe.

V. In truth the secretes which are in like fightes are such, that vnlesse one haue a skilfull man in this science to instruct him, and that loues him, he shall neuer come to the right vnderstanding of them. There are manie which will thinke they knowe enough, but most commonly are deceiued: and others there are which the master or teacher loues, and shewes them faithfullie all that he can, and yet they can neuer come to anie greater matter in this science, but they who are framed of nature as it were, both in respect of abilities of bodie and minde fit to learne this arte, if they vse the help of a skilfull teacher, come to great perfection. And these abilities are the gifts of God and nature, wherefore as in others, so in this worthie arte you shall finde some more apt than others, and especiallie to giue a right thrust or stoccata, which is the chiefeft matter of all. For all the skil of this art in effect, is nothing but a stoccata: wherefore if you shall haue occasion to fight, I could wish you to practise this short ward, and to stand sure vpon it, &

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to seeke your aduantage with time, which when you haue found, giue the stoccata withall, somewhat moouing your right foot, and at the same instant draw back your left, & let your rapier with your bodie shift vpon the left side, because if your enemy be cunning, he may sodainly aunswere you with a thrust, and beate aside your weapon: and therefore if you minde, to giue a right stoccata, there is no other waie to saue your selfe from harme. But if your enemy bee cunning and skillfull, neuer stand about giuing any foine or imboccata, but this thrust or stoccata alone, neither it also, vnlesse you be sure to hit him: suffer your enemy to doo what he list, onely stand you vpon a sure ward, and when you finde opportunitie and time, deliuer the stoccata, and shift with your foot. And this also you must marke, that sometimes it is good to giue the stoccata to the right side, which must bee doone when your enemies right foot is ouer against yours, and sometimes to the lefte side. Wherefore when you will deliuer a stoccata to the right side, see that you go not aside with your foot, but giue the thrust, and then shifte backward with your left foot, as also when you deliuer your stoccata to the left side, you must shift aside with your right foot. These things must be knowen & much practised. But if your enemy vse a mandritta or riuersa, you haue had instructions already how to behaue your selfe. There are many other secrets of this ward which cannot be written nor be made plaine or sufficiently exprest to bee vnderstoode. And that it is so, many Gentlemen can witness, who although they haue seene me doo, yet could neither vnderstand nor practise them vnill that I shewed them the waie, and then with much adoo and verie hardly.

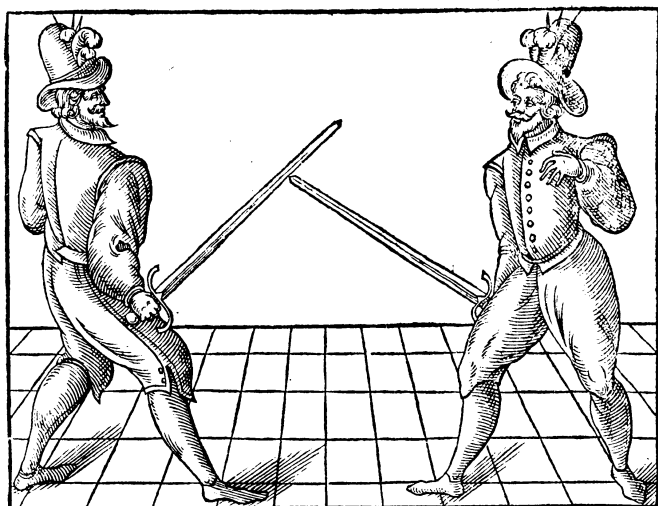
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hardly. Therefore I thinke I haue spoken inough concerning this ward: and if you can perfourme all that I haue tolde you, it will suffice, & this our discourte may pleasure many, which take delight to vnderstand and learne these things: but if they will repaire to the teachers of the arte, they shal better and more fully vnderstand and conceiue of all, because both knowledge and practise is required.

L. I would thinke my selfe happie, Master *Vincent*, if I could remember and perfourme all which you so courteously haue imparted vnto mee of the former fight, and as farre as I maie, I wyll doo my diligence to practise that which you haue taught, but hauing found you thus friendly and readie to shew me what fauour you may, I am emboldned to trouble you farther, and your curtesie hath increased my longing & desire to know more in this matter, and therefore I praie you make me vnderstand the other kind of fight which heretofore you haue tolde me of, and you call it *Punta riuersa*.

V. I haue alredie shewed you of what importance & profit the two former wardes are, as well for exercise of plaie, as for combat & fight, if a man will vnderstand & practise them. Now also perceiuing you so desirous to go forward, I will not faile in anie part to make you vnderstand the excellencie of this third ward, which notwithstanding is quite contrary to the other two. Because that in this you must stand with your feet euē together, as if you were readie to sit down, and your rapier hand must bee within your knee, and your point against the face of your enemy: and if your enemy put himselfe vpon the same ward, you may giue a stoccata at length

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betweene his rapier and his arme, which shall bee best performed & reach farthest, if you shift with your foot on the right side. Moreouer, if you would deliuer a long stoccata, and haue perceiued that your enemye would shrink awaie, you may, if your list, at that verie instant giue it him, or remoue with your right foot a little back toward his left side, and bearing backe your bodie, that his point may misse your bellie, you maie presentlie hit him on the brest with your hand or on the face a riuersso, or on the legs: but if your enemye would at that time free his point to giue you an imbrogata, you may turn your bodie vpon your right knee, so that the said knee bend

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bend toward the right side, & shifting with your body a little, keepe your left hand ready vpon a foddaine to finde the weapon of your enemye, and by this meanes you may giue him a punta riuersa a stoccata, or a riuersa, to his legs. But to perform these maters, you must be nimble of body & much practised: for although a man haue the skill, & vnderstand the whole circumstance of this play, yet if he haue not taken paines to get an vse and readines therein by exercise, (as in all other artes the speculation without practise is imperfect) so in this, when he commeth to performance, hee shall perceiue his want, and put his life in hazard and ieopardie.

L. But tell me I pray you, if my enemy should firste strike at me, how may I defend my selfe?

V. If your enemy be first to strike at you, and if at that instant you would make him a passata or remoue, it behoueth you to be very ready with your feet and hand, and beeing to passe or enter, you muste take heede when hee offereth a stoccata, that you doo not put it aside with your weapon, because if hee should finde you in good time and measure, you could not so readilye put it by, as hee should be readye to giue it you. But when that hee offereth the saide stoccata, be readye to turne the knuckle of your hand toward your right side, and let your point be right vpon the bellie of your enemye, and let your left foote accompanie it in such sorte, that the pointe thereof be against the right foot of your enemye, and let your right foot follow the left, that the middest thereof be straight against the heele of your lefte, the one being distant from the other, halfe a pace, that you may stand more sure vpon your feete, and be more redy to perform al things which shalbe required.

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L. But tell me I praie you, whether this warde may serue me to any other purpose, then for this stoccata.

V. If you minde to deliuer a stoccata like to the before mentioned, you must winground with your right foot, toward the right side of your enemy, and as you finde the time and measure, giue him a stoccata either in the belly or in the face, and if your enemy shrink at that time that you deliuer your stoccata, it stands vpon you to be most readye and nimble, shifting with your bodie and weapon, and somewhat with your right foote, a little aside towards the right side of your enemy, turning readilie your bodie and kneevpon your right side, so that your enemy himselfe shal come with his bodie vpon your pointe, and the more furious he cometh, the greater danger shall he incurre, because he cannot helpe nor recouer himselfe. But remember to thrust alwaies at the face, if you may, for therby you shall the better saue your selfe, and haue the greater aduantage. Moreouer, if your enemy should make a false proffer, or deliuer a little stoccata, to the ende to procure you to answer him, that presently hee might make you a passata or remoue, if you be in good proportion and measure, if he thrust at you, answer him, and if you will you may giue it him full and home, or somewhat scant: and with great agilitie, whilest he maketh his passata or remoue, turn readie your bodie with your knee, but yet vpon the right side, and take heede you shift not with your feete at this time, but onelie turne your bodie, as I haue tolde you, otherwise you should be in danger of your life, how little soeuer you shrinke backe: and therefore I aduise you to beware that you goe not beyonde that which I haue taught you.

The first Booke.

you. Moreouer, if you can winground on the right side of your enemy, and become master of his sword, you need not thrust a stoccata, but rather passe on him with your point about his sword, turning wel your hand as in an imbroccata, or else giue him a stoccata by a fincture, vnder his swoord hand, which is sooner done, remembering to passe forward with your left foot toward his right, and so let your right foot follow your left: but beware in any case that you neuer passe directly vpon your enemy, for endangering your life. If your aduersary thrust directly to your face within measure, answer him with a stoccata, in the same time that he lifteth vp his hande, but if you bee out of distance, answer not, for then you put your selfe in danger. And when your enemy offereth a stramazone or back blowe, receiue it on your sword very readilie, turning your pointe, and passing speedly with your left legge, as before taught: but if he make a punta riuersa, breake it with your lefte hand toward your right side, and giue him another: and if he vse any fincture or false thrust, answer him not. Now if your enemy hold his sword out at length, and you perceiue his pointe to be anie whit without your bodie, especially on the left side, you must charge him, being readie with your lefte hand, so that finding his point any whit high, you shal falsifie with your sword hand vnder his swoorde, passing forward with your lefte foote in the same instant, still following your enemy without retiring, for so you shall be commaunder of his swoord, and may vse him at your pleasure: but remember to be very readie, for you must make but on time, & take good heed that you stand not still in doing this, for so, if your aduersary haue any skil, he may greatly

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greatlye annoy you, either with thrustes or blowes. And oftentimes your enemy wil giue such aduantage of purpose to haue you passe on him: therefore you must well vnderstand what you doo.

L. I praie you is this all the vse of that ward?

V. When you perfectlye vnderstand your weapons, it maie serue you otherwise, so that you hold not your sward hand within your knee, for if you finde your enemy to beare his sward long, being in distance, you maie sodenlie beat it aside with your sward, and with all giue him a stoccata in the bellie, which must bee done all in one time, speedilie turning your bodie on the right side, or else retyring with your right foote toward the right side of your enemy: otherwise, if you stand vpon it, as manie doo, you might much endanger your selfe thereby, for if your aduersarie being furious, should passe on you in the same time, hee might put your life in ieopardie: but by the agilitie of the bodie, it is easilie to be auoided: and againe, when you finde his point long, you maie breake it aside with your sward, and giue him a Stramazone, or a riuersa to the head, but with readines of the bodie, or you maie thrust a stoccata, either to the bellie or face: and if your enemy offer to breake it with his sward, you maie falsifie soddenlie aboue his sward, and if he breake it aboue, falsifie againe vnderneath his sward, or if you be readie with foote and bodie, you maie passe on him whilst he breaketh your fincture with his sword, fastning your left hand on the hiltes of his sward, and you maie giue him a stoccata, either direct, or with a riuersa: but looke that you laie not holde of his arme, for if your enemy perceiue it, hee maie change his Rapier suddenly

The first Booke.

sodainly into his other hand, & so haue you at a great aduantage, & therefore I teach you to laie hold on the hilt, because you haue then commanded his sword surely: and if your enemy finding your point out at length, would beat it aside with his rapier, to passe vpon you, retire your left foote a little backward, and with greate promptnesse in the same instant, falsifie with a riuersa either to the face or bellye, of which kinde of thrusts you shal often haue vse, but you must be verie readie and well practised therein: therefore you must labour it, that when occasion require you may performe it.

THE FIRST DAYES Discourse, concerning the Rapier and Dagger.

Luke.



If anie had euer cause to bee sorrowfull for their departure from friends & parents, then had I iust occasion to take our departures one from the other most grieuous. And therefore our meeting againe in so pleasant a place as this, must needes be verie ioyfull and delightfome: wherefore among other fauours you haue doone mee in instructions of the single Rapier, I intreate you to shew me the lyke touching Rapier and Dagger.

25.

V.

Vincentio Saniolo his Practise.

V. That which I haue heretofore shewed you, is but small in regarde of that I meane to teach you hereafter, so that hauing deliuered you the manner of the single Rapier, you may the better conceiue my discourse of the Rapier and Dagger, because it serueth much to the vie thereof: and it shall not be necessary wholye to reapeate the same, but I will onelye shewe you how to put your selfe in garde with your Rapier and Dagger, for if I desire to make a good scholler, I would my self put his Rapier in one hand, and his Dagger in the other, and so place his body in the same sorte, that I haue before spoken of in the single Rapier, setting his right foot formost, with the point of his Rapier drawne in short, and the Dagger held out at length, bending a little his right knee, with the heele of his right foote directlye against the midst of the lefte, causing him to goe round toward the left side of his aduersary in a good measure, that he may take his aduantage, and then I would thrust a stoccata to his bellye beneath his Dagger, remouing my right foote a little toward his left side.

L. And what inust your scholler doe the whilste?

V. The scholler must break it downward, with the point of his Dagger toward his left side, and then put a stoccata to my belly beneath my Dagger, in which time I breaking it with the pointe of my Dagger, goe a little aside toward his lefte hand, and make an imbroccata about his Dagger, and the scholler shall breake the imbroccata with his Dagger vpward, parting circularly with his right foote toward my lefte side, and so thrust vnto mee an imbroccata about my

my

The first Booke.

my Dagger, in which time, with the pointe of my Dagger, I will beate it outward toward my lefte side, and answere him with a stoccata in the bellye vnder his Dagger, parting circularly with my right foote toward his left side: and in the same time he must answere me with the like vnder my Dagger, breaking my stoccata outward toward his lefte side, stepping toward my lefte side with his right foote, at which time I must moue with my bodye to saue my face, and breake his poynte toward my right side, answering him with a riuersa to the head, and so retire with my right foote, at which time he must come forward with his lefte foote in the place of my right, and his Dagger high and strait, turning his swoorde hand, so that his poynte may goe directlye to my bellye, and he must take the riuersa on his sworde and Dagger.

Luke.

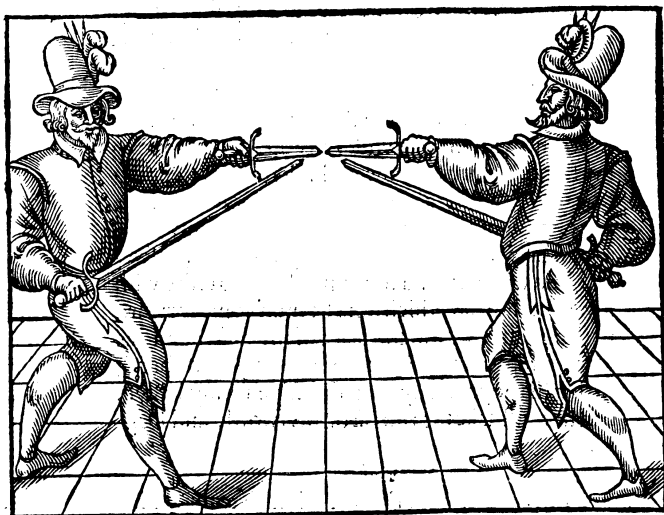
But is it not better for the scholler to holde his Dagger with the point vpward, as I haue seene many doe to defend a riuersa?

Vincentio.

He that holdeth the point vpward, is euer in danger to be hurt on the head, or to receiue a sineture in the bellye or in the face, and likewise he is in ieopardye to be hurt with a Stramazone, betweene the Rapier and the Dagger, because hee closeth not his weapons: therefore remember well how to carrie your Dagger, and by exercise you shall see the Dagger, for there are many that breake the stoccata inward.

L. Why

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L. Why then do you neuer breake anie thrust inward?

V. All stoccataes comming vnder the Dagger, & imboccataes about the Dagger, are to bee beaten outward toward the lefte side, but an imbrocata by a riuerta either in the belly or in the face, should be broken inward toward the right side, with a little retiring of the bodie, which must be answered with a riuerta well followed, in which instant the scoller must passe forward with his lefte foote, then will I retire wyth my left foote behinde my right, and yeelding backe with my bodie, I will beate the point of his swoorde with

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with my dagger toward my lefte side, and so make a direct thrust to his head: then the scholler must step with his right foote in the place of my lefte, carrying his Dagger not too high, but so that his arme and his Dagger be held straight out, to receiue a blow if it be offered, and then he shall thrust a stoccata to my belly, which I will beat toward my left side, and make an imbrocata about his Dagger, stepping with my right foote toward his left side, then must he beate my imbrocata toward his lefte side, parting with his right foot on my left side, and so make an imbrocata about my Dagger, then I parting with my right foot on his lefte side, will beate his imbrocata toward my lefte side, and make a blow to his head: in which time hee must do the halfe incartata, that is, he must bee readie while I lift vp my hand, to put a stoccata to my belly, bearing out wel his dagger to receiue the blow, turning sodainly his body on the left side, so that the heel of his right foot be iust against the middle of his left, and this is the true halfe incartata.

L. I pray you why do you make your schollers vse so many stoccataes and imbrocataes?

V. To make my schollers apt and readie with rapier, dagger, and foot, that they may accompany one another in one instant, whereof there is great vse in fight. But one that would teach these principles and cannot plaie with his body, putteth himselfe in great danger to be hit on the face, especially if the scholler bee anie thing readie, and thrust a long stoccata, for if the scholler answer readily, his dagger cannot saue him. Therefore hee that wil exercise these rudiments

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must haue a very apt and well framed body, so that if you desire to bee made readye and perfect, practise these principles, learning well the time and measure, and therby you shall open your spirites in the knowledge of the secrets of armes: neither do as many do, who when they are to fight, playe like children that runne to learne their lessons when they should repeat them, therefore learne, that in time of peace you may vse it for a good exercise of the bodye, and in time of warre you may knowe how to defend your selfe against your enemies: and do not as many, that when they haue iust occasion to fight, withdraw themselves, despising knowledge and vertue, not considering that almost euery little prick killeth a man, and I haue seen which thorough a foolish conceite of their owne abilitie, haue been wounded and flaine: therefore if you will preuent the fury of such, you must be well practised in your weapons.

L. As farre as I can perceiue, the rules of the single rapier, and of Rapier and Dagger, are alone, and I see well, that to learne first the Rapier alone, is very necessary to bring the body, hand, and weapon to be readye together in one instant, but one difference I finde betweene the single Rapier and the other, because in managing the Rapier alone, you cause the scholler to hold his left hand shorte, and in the other to holde out his hand and Dagger as straight as he may, whereof I would gladly know the reason.

V. At the single Rapier if you holde forth your left hand at length, your encynye may wound you thereon, because you are not so well garded as if you
with

The first Booke.

withdrew it shorter, neither so readye to put by the twoorde of your aduersarye as with a Dagger, and therefore remember this well.

L. I see it standeth with good reason, but I praeie you shew how I must assault mine enemy in fight? or how being assaulted by him, I must defend my selfe?

V. There are many that when they come to fight, runne on headlong without discretion, because finding themselves iniured, they holde it their partes to assault first.

L. Why? is it not the challengers part to bee the first assaulter?

V. Yes, if you finde time and opportunitie, for (I pray) tell me why goe you to fight?

L. To defend mine honour and maintaine my right.

V. What is to defend your reputacion, but so to hurt your enemye, as your selfe may escape free? for when you goe to fight, put on this resolution, either to take away his life, or to cause him to acknowledge his fault, with seeking pardon for the same, which is more honorable then a bloody victory: neither do like children, which in their wanton fighting stand farre a funder, and make semblance to beate one another: therefore note it well, for if your aduersary be a man of iudgement and valour, and you be the first in offering, you bring your lyfe in iopardye: for either of you being within distaunce observing time, the first offerer is in danger to be slain or wounded in the counter time, especially if he thrust resolutely: but if you
be

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be skilfull and not the other, then may you gain time and measure, and so hit him, saving your selfe, & then the more furiously your enemy commeth on, the more he runneth headlong vpon his owne danger. Some are of opinion that they can hit him that shall hit them first, but such as haue neuer fought: or if by chance in one fight they haue beene so fortunate, let them not thinke that Summer is come because one swallow is seene. mee thinketh more commendable for a man to defend himselfe, and not offend his enemy, than to hurt his enemy and bee wounded himselfe, for when you shall perceiue the danger that in sueth by euery assault without time and measure, you wil change your opinion: and some others there are that hold it a shame for a man to retire.

L. In deede it is accounted disgracefull to giue ground, because therein a man seemeth to feare his enemy.

V. There is difference betweene retiring orderly and running backward, for to hit and retire is not discommendable, though the other be shamefull, & hee that holdes the contrarie, vnderstandeth little the danger of weapons.

L. And I praie you what good doth retiring?

V. If you be assaulted on the sodain, your enemy hauing gained time and measure, so that you are in euident danger to bee slaine, had you rather die than retire a foot?

L. Some are resolute rather to die than yeelde an inch.

V. But if such knew they should bee slaine, & that
so

The first Booke.

so small a matter would saue their liues, I doubt not but they would retire with both feete rather then faile. Many talke as they haue heard, and not as they know: whereupon I will recite a Combate perfourmed by a great Captaine called Signior Ascanio della Cornia.

L. Truly I haue heard of one such, but I know not whether it were he that was a master of the Campe in that great armie of Don Iohn d'Austria against the Turke.

V. He was the very same, but to come to the matter touching the opinion of the ignorant: this Captaine being entred the listes against his aduersarie in the presence of many Princes and great men (which listes enuironing the circuit appointed for the Combate, and being touched by either of them, the same person is helde vanquished, as if he had beene driven out) was very furiously charged by his enemy, and fought at the first onely to saue himselfe by retiring, which the other perceiuing, began to scoffe at him, bidding him beware of the listes, wherewithall the Captaine espying aduantage, made a resolute stoccat cleane through his bodye, and so slew him, now whether of these think you wonne most honour?

L. In my iudgement Ascanio, who entertained the furie of his aduersarye, till in discretion hee found opportunity to execute his purpose.

V. I am glad to heare you of that opinion, for wee see the like in martiall policie, where oftentimes retreates are made of purpose to drawe the enemye either into some imbecate or place of aduantage, and
such

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such as are most insolent and presumptuous, are easiest drawne into those plots, who runne headlong on their death like beastes. In like sorte, hee that vnderstandeth the true vse of his weapons, will suffer his aduersarye in his rashnes, vntill he finde time and aduantage safely to annoy him. And sithens I haue begun to speake of combates, I wil recite one other per-
tourmed in Piemont, in the time of Charles the 5. betweene two Italians, and two Spaniards, as I haue heard it deliuered by diuers Gentlemen present at the action. A Spanisch Captaine, more braue in shew then valorous in deede, to insinuate himselfe with the Emperour, began in scornfull sorte to finde fault with other nations, and among the rest, with Italians, where the Spaniard had neuer had foote of ground, if the Italians themselues had not bene made instruments of their owne conqueste: but to let that passe, this Spaniard hauing in words disgraced the Italian nation, it came to the Italians eares, whereupon two Italians, the one of Padua, and the other of Vicenza, wrote a cartell vnto the Spaniard, which was carried by him of Vicenza, who finding the Spaniard accompanied with diuers Gentlemen, deliuered him the cartell, which he receiued, saying that hee would go to his Chamber and read it, whereunto the Vicentine replied, that he should read it ere hee departed, and that it was a cartel. Which the Spaniard hauing read in presenee of the whole companye, asked the Vicentine whether he or his fellow would maintaine the cartell, to whome the Vicentine answered, that the woords repeated in the cartell was a lye, and
that

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that hee was present to auouch it: wherewithall hee offered to draw forth his sworde, and so the Spaniard and his companion accepted the combat against the two Italians, of which matter the Emperour hauing aduertisement, conceiued displeasure against the presumption of the Spaniard, and so, place of combat was prepared in presenee of many great personages: the combatters being entered the listes, one of the Italians (who were both in their shirts onely) rent of the lefte sleeue of his shirt, which the Spaniard beholding, saide hee needed not take so much paine, for he meant to haue cut of his arm sleeue and all: to whom the Padouan replied, that he meant to haue cut of the Spaniards head firste, and therefore prepared his arme for the purpose, wherewithall they encountred all very furiously, so that the Vicentine was first wounded, who crying out to his fellow that he was hurt, the Padouan comforted him with hope of better successe to come, and began warily to keep his garde, but the Spaniards presuming on the victorie, charged them so much the harder without regard, till at length the Padouan finding his time, with a resolute stoccata ranne the one through the bodie, and with a sodaine riuersa, cut the others neck almost quite in sunder, and so they were both slaine together: I haue induced these examples for two causes, the one, for that many contemne this art, and make no account therof, and the other because there are some so insolent, as they seek nothing but to sowe discension between frendes and allies, which if they were restrained, it might saue the liues of many men:

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for as wee see in the last example, there wanted not much to haue caused a generall mutiny between the Spaniard & the Italian, through the insolencie of the Spaniard, if the Emperour had not drawne the matter to a shorter triall, by forbidding any one to offer the first blow amongst them, vpon paine of death: pronouncing the Italians victors, that had acquitted themselves in so honourable sorte. Therefore you may see how dangerous the company of these quarrellsome persons is, who doe lesse harme with their swordes then with their tungs: for as the Italian proverbe is, *La lingua non ha osso, ma fa rompere il dosso*, that is, the tung hath no bones, and yet it breaketh the backe: ill tungs are occasions of much debate. But to returne from whence I haue digressed, you must neuer be too rash in fight, account of your enemye, yet feare him not, and seeke all meanes to become victor, and so you shall maintaine your reputation, and not endanger your selfe in vnadvised hastines.

L. I haue taken great pleasure in these discourses, which in my opinion importe very much the knowledge of Gentlemen, and truly the Spaniards were iustly punished for their pride, in scorning other nations: you shall see manye of that humour, that will blame other nations, who deserue to be reiected out of all ciuile company: for if one man haue a faulte, his whole countrie is not straight to bee condemned thereof. But shew me I beseech you, how I must behaue my selfe when I am to fight, you haue alreadye taught mee the time, measure, and motion of my body, and now I would learne something of resolution.

V. Ha-

The first booke.

V. Having taken weapons in hand, you must shewe boldnes and resolution against your enemy, and be sure to put your selfe well in gard, seeking the aduantage of your enemy, and leape not vp and downe. And beware in charging your enemy you goe not leaping, if you be farre off, but when you approach, gard your selfe well, for euerie little disorder giueth aduantage to your aduersarie, therefore learne to knowe aduantages, and thrust not at your enemy vntill you bee sure to hit, and when you haue giuen measure, note when it is time to thrust: then finding your enemy out of garde, make a stoccata resolutely, or else not at all: for although you be in time and measure, and yet your enemy bee well garded, he may verie easily hurt you though his skill be but small. As may be seene in many, which altogether ignorant in the vse of weapons, will naturally put themselves in some gard, so that if one looke not well about him, he shal be much endangered by such a one, not because he knoweth what he doth, but by reason that not foreseeing the danger, hee followeth his purpose wyth resolution, without being able to yeelde a cause for that he hath done. Therefore (I saie) you must seeke to gain not measure onely, but time and opportunitie as wel to saue your selfe as anie your enemy, if you will do well, & then if it happen not well vnto you, thinke that God doth punish you for your sinnes: for wee see often that at some one time a man will doo excellent well, & yet afterward he shall seeme as though he had neuer taken weapons in hand. And to make it the more apparant: There was a souldier in Prouence for his valor in many exploits before shewed, generally reputed a verie gallant man, who on a time being in a town besieged, was

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so suddenly stricken with the terrour of the batterie, and dismaide therewith, that hee could no longer refrain from seeking some caue to hide himselfe: who afterward taking hart agresse, came forth againe, and being demaunded of the Captaines where hee had been, who told them the truth of the whole matter, and afterward behaued himselfe very valiantly.

In like sorte Marco Querini a gentleman of Venice, Captaine of the Gallies belonging to the signorye of Venice, in the sea Adriaticum, liuing delicatelye in all carelesnes, suffered the Turkes to run ouer the gulse, spoiling and robbing at their pleasure, not daring to make resistance, which the Generall of the Signory vnderstanding, repaired thither with all expedition, threatening Querini Captaine of the gulse, if hee performed his office no better, the whole shipping should bee taken from him, & he sent home to Venice on foot. The shame whereof moued him so farre, that afterward hee became famous for his exploits.

Moreouer in the time of the Venecians warres with the Turke, the Generall of the Turkish forces being come into the Sea Adriaticke, neere vnto Schiauania, Allibassa & Carracossa, who afterward died in the battaile of Pautou, would needs inuade the Isle Cursolla with some forces, and batter a towne there, where the men dismaied with the suddainnes of the attempt, tooke themselves to flight, and left the place to the defence of the women, who quitted themselves with such vndaunted courage, that one of them betaking her self to a peece of artillerie, plaied the gunner so artificiallie, that she directed a shot cleane through the ship where Allibassa was, much spoiling the same, which hee perceiving, presently commaunded the ancker to be wai-

The first Booke.

ed, and hoising vp sailes, retired all his forces, by which meanes the women saued the citie: so that heerin we see the difference of mens dispositions in courage at diuers times, and yet I commend it not in any man to want valour at any time. But to come to the purpose, albeit one be not so well disposed to the managing of weapons at one time, as at some other, yet hauing the practise and vnderstanding thereof, he shall euer be sufficient to maintaine his parte.

L. It may well be that you haue saide, and I thinke that hee that hath the perfect vse of his weapons, may very well defend himselfe against any man, though hee finde his body but ill disposed: but seeing you haue begun to discourse of time, I pray you teach mee something concerning the difference of time.

V. You know what I haue saide concerning the same, in my discourse of the single Rapier, and in like sorte I must instruct with Rapier and dagger: therefore you must at the first charge your enemye, and hauing gotten aduantage of ground on the lefte side, you must make a stoccata vnder his dagger, if he hold it too high, retiring immediately a little with your lefte foote, accompanied with your right, but finding his dagger low you must make a fincture vnderneath, and thrust aboue his dagger, & that is the iust time, in doing whereof you must remember to carry your right foote a little aside, following with the left toward the left part of your aduersary, and if he offer you either stocata or imbrocata, you may answer him with a half incartata, turning your hand as in doing the stoccata: or otherwise if hee beare his dagger low, you may thrust to his face, which is les danger for you, because euerye little blowe in the face stay-

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staith the furie of a man more than anie other place of his body, for being through the bodie, it happeneth often times that the same man killeth his enemy notwithstanding in the furie of his resolution: but the blood that runneth about the face, dismaith a man either by stopping his breath, or hindering his sight: and he shall oftner find aduantage to hit in the face than in the belly if he lie open with his weapons: but marke wel how he carrieth his rapier, if long & straight with his Dagger aloft, you must charge him lowe on your right foot, and hauing gained measure, beate downe the pointe of his sword with your dagger, and make a stoccata vnder his dagger without retiring, but beware that in breaking his point you put not downe his dagger arme, but hold it firme, neither draw it in, least your enemy hit you on the face, or giue you an imbrogata about your dagger: but bearing your dagger firme and straight, if your enemy should answere your stoccata, he might be in daunger to receiue a thrust. If your enemy carrie his sword short, in an open ward, you maie come straight on him and giue him a punta riuersa either in the belly or face, with such readines, that your sword be halfe within his dagger before hee can breake it, turning nimblye your hand toward your left side, so that in offering to breake he shall make himselfe be hit either in the face or in the belly: and forget not to retire an halfe pace with the right foot, accompanied with the left.

Moreouer, if your enemy lie with his sword alofte, and the point downwards, you maie charge him foure waies, first on the right side, closing your weapons in a lowe gard, and your right foot within the right foot of your enemy toward his left side, and then being within distance

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distance, giue him a stoccata, suddenly drawing home your point againe, or you may play with your bodie, but hold your dagger firme, marking (as it were) with one eye the motion of your aduersarie, and with the other the aduantage of thrusting.

Secondly, you may make a stoccata to his belly, not resolutely, but to cause him to answere you, and then you must playe with your bodie toward your left side, and bearing the thrust on your right side, passe a little on his right side, and make a riuersa about his sword.

Thirdly, you may come vpon his point with your dagger, closing well your weapons, and then beating away his point with your dagger, in the same instant put a stoccata either to his face or belly, but in any case stirre not your dagger arme, least hee falsifie and giue you an imbrogata about the dagger: therefore remember to beare your arme straight, and only your wrist higher or lower.

Fourthly, you may charge him on the right side in the same ward, but contrariwise, for where before you bent your body on the right side, you must now turne on the left, so that his pointe may still be without your body, and hold your dagger at length, then being within measure, you may suddenly passe with your left foot, carrying the point of your dagger vward, and turne your point vnder his Rapier, that it goe directly to his belly, in manner of an imbrogata, in doing whereof you must turne your body well, lifting vp your sword hand, and with your Rapier and Dagger, assure your selfe of his, otherwise your

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weapons lying open, if your enemy bee skillfull, and know how to turn his hand, hee might hit you either in the bellye or face with a riuerfa, or cut you on the head, for euery disorder endangereth a mans life.

Furthermore, if your enemy carry his sword low, charge him directly, turning your body on the right side, with your dagger at length, the pointe hanging something toward the ground, and then as you finde his dagger, so make your thrust: if high, to his belly, if lowe, to his face: if his head be aboue, put a stoccata to his face by a trauerfa (as it were) vnder his dagger, and forget not to retire withall with your right foot: and if hee hold out his sword with the the pointe vppward when you are toward his right side, you shall put your self in the ward aforesaid, bending your body on your lefte side, and so gaining ground, make a stoccata vnder his sworde, so that your dagger be vnder his rapier, and keepe it without your bodye from your left side, and your point in his belly: and remember alwaies that in taking your enemies pointe, you stir not your dagger arme, because hee may then endanger you, as I haue before said. Moreouer, if your enemy put himselfe in the same gard, with his rapier at length, and you in your gard with your right foot formost and your point held short, so that your right foot be opposite to his, you shall little and little steale ground with your right foote, and followe with the left, till you are within distance, and then with agilitie thrust either to his belly or face: and this is a notable thing if it bee well vnderstoode, for beside the knowledg it requireth practise, that you learne not to approche neerer to your enemy then you may saue
your

The second booke.

your self: otherwise you may charge him on the right side, bending your body to the left side, and then hauing gotten the aduantage, you must suddenly passe with your left foote, turning withall your pointe vnder his sworde, that it ascend to his bellye, and clap your dagger as neere as you can to the hiltes of his swoorde, all which together with the motion of the body, must be done at one instant. I shall not need to discourse much of your enemies holding of his dagger, but as your enemy carrieth it, either high or low, so (I say) you must with discretion thrust either to his face or belly: but you must bee verie well exercised in these passataes, for performing them with quicknes of the bodye, albeit you happen to faile of your purpose, yet your enemy shall be able to take no aduantage therof, but you shall be ready to annoy him stil either aboue or beneath, wherein you must followe him in mouing his body: so shall you stil holde your aduantage, and hit him where you will, & if he thrust again, you shall break toward your right side, and reply with a riuerfa to the face. Again if your enemy beare his rapier long and straight, you may charge him, and beating away his sworde with your owne, suddenly turn in your point to his face or belly, which is a verie good thrust, being done with great agilitie,

If you perceiue your enemies rapier farre out, & that he go about to falsifie vpon you either aboue or vnderneath your dagger, then put your selfe in your ward, with your weapons close together, and as low as you may, holding firme your dagger hande, and whatdoeuer falsifying he maketh, neuer moue awaie your Dagger hande, neither lifte it high or lowe
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to get your enemies Rapier, and if you lye belowe in the ward when he falsifieth, remaine so without stirring any higher, (for otherwise hee might at that time finde fit opportunitie to hit you, if he be skilfull in wepons) but follow him close, for if he once thrust resolutely, be it aboue or beneath, he must needs lose his whole Rapier, and you may easily hit him: and in your thrusting stand firme with your body and dagger. Also if he holde his dagger straight vpward, and that the point of his rapier be at the hilt of his dagger, as you shall finde occasion, so doe, that is, if his dagger hand be high, thrust a stoccata to him vnder his dagger: if lowe, make a stoccata to his face, either close by the hand, or by the middest of his arme, and if you will thrust as you are in your ward you may, or else with retiring. Moreouer, if your enemy turne his dagger point toward his right side, charge him on that side, with a punta riuersa to his face, remaining in your ward, or retiring as you please. Againe, if he lying in that ward, carry his point out of the ward of your dagger any whit a little too high, charge him close, and holding forth your Dagger, you may suddenly take his point with your Dagger, or if you will you may by remouing the right foote a little forward, giue him a stoccata, but keepe steadfast your dagger hand, as I taught you before, least otherwise he make an imboccata to your face. Againe, if he carrie his point any whit too much toward your right side, turn your body on your left side, in a good ward, charging him on the right side, and bring your right foote cleane without his right foot, and hauing so doone, thrust your rapier vnder his about the mid-

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The first booke.

dle, and so make a passata vpon him, or you may charge with a riuersa to his throte, or such like, either abiding in your ward, or suddenlye scaping away with your body. If you perceiue he holde his rapier farre out, and not turned, charge him below, turning your body on the right side, and turne your dagger point somewhat lowe vpon your enemies point, and hauing gotten this aduantage, being within measure, thrust either to his bellye or face, as you shall best see cause.

L. I finde now that after a man hath the arte, hee must also haue great exercise and practise to bring his bodie to a true frame. But as you haue hetherto shewed me to charge mine enemy in due time, so now I praie you teach me to defend my selfe when my enemy chargeth me.

V. If your enemy charge you, and haue gotten anie aduantage of you either with his foot, or turning of the bodie, or rapier, or dagger, or by what meanes soeuer, seeke to put your selfe in a sure ward, and retire a little, keeping your selfe still in gard, least else by retiring, if you moue vp your bodie or dagger, your enemy might by dexteritie and quicknes offend you greatly: but whilest hee chargeth you, couet to turne your bodie to one side or other, as you find the point of your enemies rapier, and euen at that instant that he moueth his foot in charging you, as you finde him open in any place, so seeke to offend him, and beware (as I sayd before) in what sort you retire, for sometime there is a fit time, when you thrust to retire, and some times not, therefore take diligent heed thereunto.

Moreouer, when he hath gotten aduantage, being

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in his ward, if he wold thrust a stoccata to you vnder your dagger, you shall be nimble to auoide it by turning your daggers point downward, & you shall answer him with a stoccata, or imbrocata, or punta riuersa, as you shall finde opportunitie: but if he make an imbrocata aboue your dagger, you may auoide it by lifting vp a little the point of your dagger, and by turning the wrist of your hand to the left side, for that his imbrocata shall go cleane without your left side, & you may make a thrust to him, as you shall finde him open in anie place. Againe, if hee make an imbrocata to your bodie, you may giue backe a little with your bodie, and beat it awaie with your right side, & may make to him a punta riuersa to his bodie or face: likewise if he be towards your right side, & thrust at your face, you may yet beat it awaie, & answer him with a punta riuersa or a passata. Againe, if he make an imbrocata aboue your dagger, beware that your rapiers point be within his, and make vnto him a meza-incarta, turning the pointe either to the belly, face, or throte: but you must with greate agilitie turne your point & bodie on your right side. Againe, if he make a blow to your head, at the instant that he moueth his hand make you sodainly a stoccata vnto him, and (if you be in a good ward) you may make a punta riuersa to his thigh, but if he make a blow to your leg, stand fast in your warde with your bodie farre out, and in his thrusting come forwarde with your right foote, whereby you shal cause him to leese the greatest part of his rapier, and turne your dagger point low, receiving the blow on the same, and you may make vnto him either a stoccata to the face, or a riuersa to his necke

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necke or arme. Againe, when he thrusteth to your leg, remoue your right foote to your right side, as it were making a circle, & so offend your enemy: as if he make a riuersa to the head, you may take it vpon your rapier & dagger, passing with your left foot, turning your rapier hand & making a stoccata: and if you will you may by passing receiue the riuersa vpon your dagger onely, but looke you carrie your dagger point aloft, as I haue told you before. Againe, if hee make the riuersa to your leg, you may sodeinly passe with your left foot to his right, & take the riuersa on your dagger, for thereby you get the strength of his rapier, and are master of it, and may easily strike him. Againe, if he make anie violent blow at your head, retire a litle on your leste side, & receiue it with your rapiers point, passing with your left foote, & turning your point to his face, & clapping your dagger on his rapier: all other blowes and riuersas you may easily receiue on your dagger, but it behoueth you to receiue the with the point of your rapier, otherwise your enemy might thrust his rapier between your rapier & dagger especially if he cast his hande vpward, and his pointe downward, therefore take heed how you thrust, for these are all good times. If your enemy come furiously vpon you to assault you, keep you still in your gard, and in his comming neere to you, thrust at him, for he is neither in ward nor yet standeth firme, and the more resolutely he commeth vpon you, the more he is in danger, and the worse is it for him, because hee may easily with a little pricke bee slaine: but courage ioyned with skill and knowledge is verie good.

Againe,

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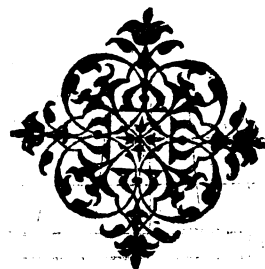
Againe, if a tall man should assault a little man, this ward is exceeding good for the tall man, because if he charge the other, & the tall man thrust, being within reach, he loseth his point, & the little man may giue him a stoccata, or make a passata at him, but if the tall man know how to put himself in ward & thrust, he might haue great aduantage by the length of his reach, in thrusting a stoccata, and retiring with his bodie. Againe, if your enemy would make a passata on you with his left foote, when you finde him to remoue, & would beate your weapons awaie with his dagger, moue your right foote a little backward, and sodeinly turne your point ouer his dagger, and make an imbrocata to him, for in his passing he looseth his dagger, and whilst he passeth, you may retire a little into your ward, and make a stoccata to his face, and suche like, whereof I cannot now stand to write.



THE

The first Booke.

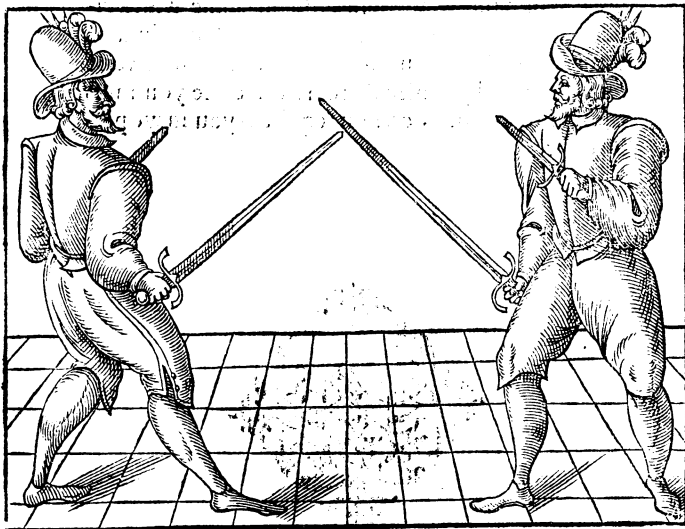
suddenlie into his other hand, and so haue you at a great aduantage, & therefore I teach you to lay hold of the hilts, because you haue the commanded his sword surelie: and if your enemy finding your pointe out at length, would beat it aside with his rapier, to passe vpon you, retire your lefte foote a little backward, and with great promptnes in the same instant, falsifie with a riuersa, either to the face or bellie: of which kinde of thrustes you shall often haue vfe, but you must be verie readie and well practised therein: therefore you must labour it, that when occasion requireth you maye performe it,



I

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THE SECOND DAYES
*Discourse, of Rapier and
Dagger.*

Luke.



Haue been so well satisfi-
ed with this firste ward of
Rapier and Dagger, that
I should thinke my selfe
verye happie, to put in
practise, as much as you
deliuered vnto me in pre-
cept: but I will not spare
any labour to exercise all.

But now you shal doe me
much pleasure, if you will teach mee the other warde,
which you call *Puncta riuersa*.

V. I haue discoursed vnto you, how profitable the
former wardes bee, as well to learne as to fight, beeing
well vnderstoode and practised: and euen so will I
now make you acquainted with the worthines of this
ward, and of what importance it is; notwithstanding
that it is quite contrary to the other: especially, in tear-
ning of it. Therefore he, that will teach that warde, must
place his scholler euen as at single Rapier, that is, that
his feete stand both equall with toe and heele, euen as
if he were to sitte downe, and that his Rapier handle
be held within side of his right knee, and that somewhat
shorte, and that his Dagger be helde out at length with
his arme stretched out, holding the point of his rapier

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continu-

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continuallie vpon the face of his maister, who ought to set him selfe in the same ward, and to giue a stoccato in the middle of the Rapier, in punta riuersa to his scholler, or else betweene the arme and the Rapier, or in the bellie, or in the face, escaping a little backward with his right foot, accompanied somewhat with his left, towards his lefte side.

L. What shall the scholler doe in the meane while?

V. While your maister giueth you the thrust, you shall not strike it by with your dagger, but onelie turning your Rapier hand, passe with your lefte foote towards his right side, and the point of your Rapier being placed aboue his, and thrust forward, shall enter right into his bellie.

L. And what shall the maister doe to saue himselfe?

V. When hee giueth the thrust, and you passe towards his right side, hee shall with great nimblenes recoyle a little backward with his right foot, accompanied with the left toward the left side, bearing his bodie backward, and pearching your Rapier with his dagger, shall strike it outward from his left side, and giue you a Mandritta at the head.

L. Then what remaines for me to doe?

V. You shal come with your right foote, to the place where your maisters right foot was, and shal giue him a thrust in the belly or in the face, receiuing the mandritta vpon your Rapier and Dagger, and the euent will be no other then the same of the former ward: and by this meanes you shall become very nimble and quick, both with foote, hand, and bodie: otherwise, if you haue not all these partes readie and perfect, by offering the stoccata, you hazard your selfe gretly & dangerously.

For

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For while you thrust, if your aduersarie surpasse you in nimblenesse, and bee readie, he may enter with his lefte foote and put you in great danger, bringing your weapon into his owne power. Therefore when you wyll giue this thrust either in the bellye or face, passe wyth your right foot towards the right side of your enemy, so that your right foote bee somewhat on the out-side of your enemies right foote, and so being in right measure, you may giue him the said thrust either in the bellie or in the face with great celeritie and aptnesse, recoiling somewhat with your left foot, accompanied wyth the right: and if your enemy enter with his left foote, you shall speedily turne your bodie on your lefte side, whereby, the more secretly your enemy commeth vpon you, and the more forcibly hee entereth, the more hurt shall hee doo himselfe, and the more easily shal you be able to master him, and become Lorde of his owne weapon.

Besides, if you place your right foot a little towards your enemies right foot, you may make a thrust toward his right side, but in thrusting, see you bring your right foote towards your enemies left side: if you see that hee goeth about to enter with his left legge, turne your bodie well on your right side, for then if hee enter with his left legge, the point of his Rapier will go by the out side of your bodie, and you may giue him a riuersa vpon his legge with your Rapier, and stabbe him with your dagger in the bodie. All which you must do with great celeritie and quicknesse, turning your bodie with great nimblenesse on your left side, and recoiling somewhat with your left foote, being accompanied with the right, and so you shal deliuer your selfe and your rapier

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withall out of the power of your enemy, but if you bee not passing readie with your foot, and in turning your bodie wel and fitly on your right side, your enemy entering may thrust you in the bellie with his Rapier, and giue you a stabbe with his Dagger besides. Therefore I aduertise you to exercise your selfe continually, that occasion being offered you to fight, you maie performe the same with much readinesse, and without danger, otherwise, if you onely faile in one and euen the least point, you endanger your life. For it is not maine force that doth the deede, but readinesse, dexterity, and vse of knowledge and arte. You must therefore labour and take paines, which being ioyned to the greate desire and loue you beare to this arte, will bring you to the perfection therof. Insomuch that you shall bee able to turne and winde your bodie which waye you will, and therewithall know how and which waie you ought to turne it.

Againe to the purpose: If your enemy make towards your right side, and offer a thrust, happilie pressing too much forward, you shall immediatlie turne your bodie on the left side, so that the point of his Rapier passing beside your bodie, you maye giue him a stoccata: or you may plaie with your bodie, and beate his Rapier pointe outward from your right side wyth your Dagger, and giue him a punta riuersa ouer his Rapier in the belly or face. Or also while hee thrusteth, you may beate it by with your Dagger, and carrying your right foote towards his right side, giue him the same thrust. Or againe, whilest hee doeth thrust, you maye stande firmelie, turning your bodie a little vpon your lefte side, and strike by his Rapier pointe with
your

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your Dagger, and therewithall giue him a riuersa vpon the legge. And if hee bee skilfull in managing his weapon, take heede in anie case that you let him not get within you, or winne grounde of you, but seeke still to growe vpon him with your foote, that is, that your right foote bee without side of his right foote, and when hee giues the foresaide thrust, take heed you strike neither with your Rapier nor Dagger, if you meane to enter vpon him with a passata, because hee hauing once gained of you both opportunitie of time and measure of grounde, you endanger your selfe verie much: but you shall onely turne your Rapier hande inwards, passing speedelie with your lefte foot to his right foote, placing the middest of your right foote iust at the heele of your lefte foote, holding your bodie on the left side.

As for your Dagger, that must bee helde vp with the pointe alofte, to the ende that it maie bee master of his Rapier: and so shall hurte him either vnder or aboue his Dagger. But you must beware and take greate heede, not to passe directlie right vpon him, when you make your passata with your lefte foote towards his right foote, for if that hee bee anie thing skilfull, hee maie giue you a stoccata or imboccata. Wherefore when you make towards him, see you throw your selfe wholie on the lefte side, accompanying your left foot with your right, in the manner aforesaid.

Furthermore, if you perceiue your enemies Rapier pointe to bee borne towards your right side, hauing gotten vpon him with your right foote, passe with your lefte foote verie speedilie and quicklie to his right foote, and carrying your Dagger, as
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in the manner aforesaid, and giue him an imbrocata vpon his Rapier. But if you finde his Rapier point born vpon your bodie, you shall turne your bodie on your lefte side, and with great celeritie drawe your point vnder his Rapier, that the point therof be vpon his bellie, and your left foote by the right, your dagger being readie with the point vppward, to command his rapier, resting your bodie on your right side.

Furthermore, if you perceiue his Rapier to be long, and the point thereof borne somewhat high, you shall neuertheless answer him in this ward: now not holding your Rapier hand on the inside of your knee, but carrying your dagger straight out, and winding your bodie on your lefte side, you shall make semblaunce to beate by his weapon with your dagger, and with great quicknesse you shall draw the point of your dagger vnder his Rapier, readily turning your bodie vpon your right side, and carrying your right foote together with your left somewhat towards his lefte side, &c. But beware how you vse this passata, vnlesse you bee well practised in it, and see you holde stiffe your dagger hande, for if you suffer your hand to swaue arie thing downward, your enemy maie giue you an imbrocata in the face.

Moreouer, in your passata lift not your dagger too high, because (if he bee skilfull with whome you fight) whilest you lifte vp your dagger, or holde your Rapier and Dagger too open, and not inough closed, hee maie retire a little, and so giue you a stocata or imbrocata, insomuch that you must haue an especiall care of all, or or else you cannot auoide daunger of death. Againe, when you make this passata, see that you remaine not
with

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with your lefte foote, because he may giue you a mandritta vpon the legge, or else a stocata in the bellie. Also in the same passata, see that your bodie rest not wholie vpon your lefte side, because that so dooing, you shall your selfe beare your enemies Rapier pointe vpon your face.

Besides this, when you lie in this warde, and make vpon your enemy towards his right side, if you perceiue that hee holde his Rapier hande somewhat high and farre off from his bodie, followe you well in this warde, and getting sufficient grounde of him, you maie giue him a stocata in the bellie: and in giuing it, see that the pointe of your Rapier enter vnder the middest of his, being your selfe readie to winde awaie with your bodie.

Furthermore, in charging him, if you finde that his pointe bee carried to the ground-ward, turne steadfastly vpon your lefte side, and holde your dagger out in length towards his right side: and if you can beate the middest of his Rapier with your Dagger, at the same instant giue him a stocata. You maie also in the same warde make a passata with your lefte foote. But if perhappes your enemy when you lie in this warde, should make semblaunce to thrust you, not meaning so to do, but onelie for vauntage, so you bee in equall measure, answer him, and loose not that time: but if you be not in equall reach, thrust not earnestly, nor make a passata vpon him, for so you shoulde endaunger your lyfe: but in answering him make but a short thrust at him, to the ende that if your enemy or aduersarie afterwarde make a true thrust, or else come forwarde

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with his lefte foote, to make a passata vpon you, you maie sodainly turne your bodie on your lefte side, and place your Dagger-hand right with your right knee. And so you maie giue him a stoccata in the bellie, or else a riuersa vpon the legge, and become maister of his weapon: and by howe much the more strongly hee thrusteth, and the more furiouslie hee entereth with the passata, by so much the more easilie may you hurt him: but haue a great and speciall regarde to doo it with much nimbleness and dexteritie both of bodie and hand.

Furthermore, if you finde his Rapier long, in charging him you maie strike the middle of his Rapier with yours, and sodainly giue him the punta riuersa: but it must be done with great quicknesse of the hand, beeing readie with your right foote to steppe towards your enemies right side, or else to recoile somewhat with your bodie backwardes as swiftly as you canne: for else if your enemy at that instant shoulde enter with a passata something fiercelye, your lyfe were in greate hazarde, and especiallye if you shoulde make your thrust straight, carrying your foote right towards his, as manie doo: but if you steppe with your right foote aside, you maie verie easilie auoide the danger.

Againe, if you finde his Rapier point out at length, you maie strike his Rapier with yours, and giue him a greate mandritta or riuersa at the head, but with greate swiftnesse of hand and bodie. Also lying in the same warde towards the right side of your enemy, you may

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may giue a false stoccata at his bellie, and if your enemy doo happe to strike it backe with his Rapier, you shall sodainly put the pointe of your Rapier ouer his, and giue him a stoccata or punta riuersa vpon his face, or his bellie, if hee shoulde too much hang downe his hand, at which time you must beare your right foote aside towards his right side. You maie also offer a false thrust at his face, and if hee go about to strike it by with his Rapier, you maie put your pointe vnder his Rapier, and carrying your right foote side-waie, giue him a stoccata in the bellie: or in both these false thrusts, when he beateth them by with his rapier, you may with much sodainnesse make a passata with your lefte foote, and your Dagger commaunding his Rapier, you maie giue him a punta, either dritta, or riuersa.

Moreouer, if your enemy finding you with your Rapier point borne out in length, should strike by your rapier with his, in the verie instant that he striketh, you maie passe with your right foote towards his right side, and with great quicknes putting your Rapier ouer his, giue him a punta riuersa in the face. and if hee bee not verie skilfull at his weapon, you may sodainly make a passata vpon him, and this maie happen vnto you verie often: but you ought to bee well exercised in these pointes, which may make you verie nimble and quicke with your foot, body, and hand, least for want of knowledge and practise in this facultie, you fall not into some inconuenience and dishonour, for in the verie least point consisteth life and death.

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Therefore neglect not these things, but rather take pains and trauaile in the knowledge of them, honoring and esteeming them both excellent and profitable: neither haue I entered into this charge, to discourse and explaine these pointes for their sakes that hate valour and knowledge, for vnto such doo I not directe my speech, but vnto those that loue, regarde, and honour vertue: who beeing worthie of this knowledge, may alwaies commaund my seruice.

But to returne to our purpose: if your enemy find you in this sayde warde, holding your bodie towards your lefte side, and towards his right side, and giue you a mandritta at the head, you shall speedilye and with greate agilitie turne your bodie on your right side, and receiuing his mandritta vpon your Dagger, retourne him a stoccata either in the bellie or in the face. Likewise, if hee giue you an imboccata ouer the Dagger, you shall (turning your bodie vpon your right side) aunswere him with a stoccata. But if hee when you lie in this warde, giue you a riuersa at the heade, you may immediatlye make a passata with the lefte foote, and so presentlye requite him with a stoccata.

If you thinke it not conuenient, and therefore will not passe with your lefte foote at the same instance that hee giueth the riuersa, you shall turne your bodie on your lefte side, and so haue your choice cyther to giue him a stoccata in the bellie, or a riuersa at the legges: and if you bee thoroughly exercised and practised in charging, you may giue him a dritta or a riuersa at his legges, being the first to strike.

Many

The first Booke.

Many things more may you doe in this warde, according as your enemy fighteth: and you may vse this warde after many manners, so you be throughly acquainted with it, and haue by continuall practise brought your foote, hand and bodie to it.

But this shall suffice vntill another daye.

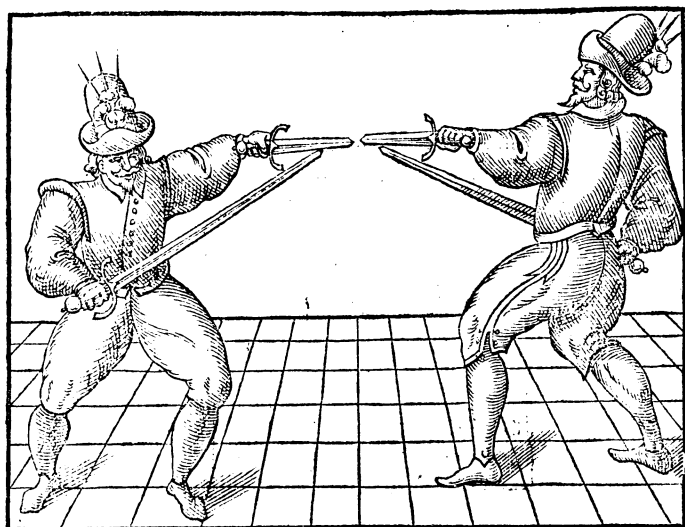


K 3

TEH

Vincentio Saviolo his Practise.

THE THYRDE DAYES
*Discourse, of Rapier and
Dagger.*



Luke.

I know not certainly, whether it hath been my earnest desire to encounter you, that raisde me earlier this morning than my accustomed houre, or to be ascertained of some doubtfull questions, which yester-night were proposed by some gentlemen and my selfe, in discourse

The first Booke.

course of armes: for they helde, that although a man learne perfectly the dritta, riuersa, the stoccata, the inbroccata, the punta riuersa, with eche seuerall motion of the body, yet when they hap to come to single fight, where the triall of true valour must end the quarrell, they vterly forget all their former practises. Therefore would I request of you, (if you so please) to know your opinion, whether in single fight a man can forget his visuall wardes, or vse them then with as much dexteritie and courage as he accustomed in play.

V. It is very likely, that many are of this opinion, for there are fewe or none that in cause of quarrell when they come as we tearme it to buckling, but suffer themselves to be ouercome with fury, and so neuer remeber their arte: such effect choller worketh. And it may be some being timorous and full of pusillanimity, (which is euer father to feare) are so scarred out of their wits, that they seeme men amazed and void of fence. Or some may be taken in the humor of drinke, or with diuers other occasions, that may enfeeble their vnderstanding. And by these reasons well may they forget in fight, what they learned in play: but in them in whome no such effectes are predominant, neither are assailed with such accidentes, they behaue themselves discretely, and are not dis tempered with any such perturbations: and besides this, I haue seen many that being fearfull by nature, through dayly practise haue become couragious, and alwaies so continued. Neither is it possible, but in practise he should obtaine courage and encrease his valour more then before.

L. But to what end doe you teach such skill, if it be scarce secure, and hard to performe.

V.

Vincentio Saviolo his Practise

V. To this I answer, that this vertue or art, of armes is proper and behouefull to euerye one for their liues, because that no man on earth, but hath had or hath in presence some difference or contention with some of his companions, which most commonly is decided by fight. To them that are of an hautie courage, this skill addeth aduantage: to them whose nature is fearful, the vse of weapons extenuateth a great parte of feare: and these, both the one and other, ought as much as in them lyeth, to auoide all cauilling, and such disordered speeches as procure contention: but especiall, let such men take heede, to whome nature hath not giuen a valorous spirite: as for others, whose courage is hot, it importes them very much, to haue great skill in their weapon, for being ouer-mastered with heate and courage of their harts, if in managing their armes they wat a skilfull dexteritie, they soone spoyle themselves: for through wante of knowledge, they come to be ouerthrowne, wherether it behoueth them with aduise-ment and discretion, not onely to spy their own faults, and soone to amend them, but also thorough his enemies ouer-fights, to take his owne aduantage.

L. True it is I confesse what you haue saide, for sure, who so wanteth courage, must of necessitie forget his cunning. But tell of curtesie, were it that a man were to combate, and through breuitie of time it were not possible to be perfect in the depth of this knowledge, what order would you take, to instruct him that he might be safe and dangerles.

V. I wil tell you, I would acquaint him with one on-ly warde, which amongst all other is the best for fight, to him who will vnderstand it: of which I meane now
to

The first Booke.

to entreate, to the end I may entruct you in it, that being thoroughly practised in that onely warde, you maye combate securely. Therefore to make my scholler perfect in that manner of lying, I would place him with his lefte foote and dagger before, extending his bodye far, and I also would lye so, then would I haue him tra-uerse towards my left side, and I circularly would passe with my right foote, thrusting a stoccata either at his face or brest.

L. And what shall the scholler doe then to defend himselfe, and offend you?

V. Whilst I thrust my stoccata at him, and that I passe about towards his lefte side, in that moment that I parte from him and thrust, hee shall likewise in that counter-time passe circularly towards my left side, and then shall thrust a stoccata at my brest or face, winding his body vpon his left side.

L. And how will you saue your selfe?

V. In that instant, wherein both my selfe and he doe passe thrusting at me in that counter-time, if I be not very prompt, with the motion of my bodie, hee maye easilie strike me in the brest or face: therefore whilst that I thrust at him and he at me, I will break it with my Dagger from my lefte side, turning the pointe either high or lowe, according as hee thrustes, and I would helpe my selfe with drawing my body backwards, and in that time I would carry my right foote towards his lefte, and then would I thrust an imbroccata about his Dagger.

L. And what can he doe?

V. Hee shall doe the like, guiding his right foote to-
L ward

Vincentio Saviolo his Practise.

warde my lefte, and shall breake my imboccata outwarde from his lefte side, and thrust an imboccata at mee about my Dagger: and I wil retire aside, as I haue tolde you in the former wardes, and make at him with a dritta, or riuersa, or an imboccata with the dritta, as in the others.

L. I am of this minde, that whosoener would performe this warde, had neede to be perfectlie instructed and thoroughly exercised, and that he be of good knowledge: for certainly this I thinke, it is an excellent ward for him that knowes to doe it well, but very dangerous for a raw scholler or imperfect. And if you would manifest some lying to counter-check this warde we haue spoken of, I should thinke my selfe highlye beholding for such a fauour.

V. Obserue this firste, if you were in fight, to use this warde, and that your enemy in like sorte should garde him selfe with the same lying: make this cheefely and first how hee beares his weapons and his bodie, high or lowe, and how hee holdes his Rapier and Dagger, and according to his lying, assaulte and offer to him. Therefore in the encounter that you shall make, charge him towardes his lefte side, keeping your selfe safelye in your warde, and haue this regarde, to keepe your poynte within his. And if hee lye high with his bodie and Dagger, keepe your poynte vnder his Dagger hande, and thrust your stoccata at his breste: but if you see him lye with his Dagger lowe, thrust an imboccata at his belly with great celeritye, or at his face, auoiding with your right foote circularlye towardes his lefte, turning quickly your body vpon your
leste

The first Booke.

leste side, in manner of an halfe wheele: but it behoues you to be verye readye, otherwise, in staying in your passage, if hee auoyde in that counter-time, hee maye put you in danger of life: the like is, if you passe directlye, you are both of you in danger of death: or if you should passe directlye, and hee keepe him selfe in safe warde, or that he auoide in compasse, he may well fauour him selfe and endanger you. Therefore finding your enemy in this warde, euer obserue to carrie your selfe in compasse.

Moreouer, if you assaile your enemy with this warde, and hee lye with his right foote foremost, if hee holde his Rapier far from him, you may directlye take his poynte, keeping your dagger long out, and your bodie lowe: and if he thrust either aboue or belowe, keep your Dagger ready to break his thrust, and offer home to him vpon the lefte foote, or passe towards him with your right foote, as you shall finde best. And in your caricado see if you can commaund his swoorde with your Dagger, either from your lefte or right side, and then thrust your stoccata or punta riuersa. If you see him lyedisplaied, followe him, bearing your Dagger within his sword, and you maie well thrust your stoccata either at his face or brest: or else make a passata resolutelic, wheeling halfe about, keeping your selfe presentlic in a good warde, vpon your right foote.

Moreouer, in this warde you maye easilie giue him a mandritta or riuersa vpon his legge, or you maie vse a caricado vpon his right side, keeping your warde, and carrying well your bodie, that the halfe of your right foote garde your lefte heele, and guiding

Vincentio Saviolo his Practise.

your body directly vpon your left side, make forward directly vpon his right foot, thereby to commaund his swoorde, and then may you strike him vpon the lefte foote. Againe, if you see hee keepes his Dagger pointe vpon you, thrust a stoccata at his face: if you finde him not well commanding his point, charge him vpon his right side, bearing the dagger long, and break his thrust outwards, offering your stoccata at his face or brest. Likewise, if you see he commaund not his point, and being aduantaged vpon his right side, you maye with great readines put your pointe vnder his swoord, lifting your swoord hand and your dagger, when in the mean time you may giue him a stoccata or imboccata, and be master of his swoorde with yours and your Dagger. And in charging him vpon his right side, you may giue him a riuersa vpon his legge.

Againe, if hee offer a mandritta at your head, in the lifting of his hand aduance your selfe with your right foote, and receiue it vpon your Dagger, giuing him a stoccata at his brest or face: so if hee thrust a riuersa at your head, you shall lift vp the point of your Dagger, & receiue it on your dagger & sworde, & in the same time thrust an imboccata at his belly, or else taking the riuersa vpon your Dagger, you shall giue him another vpon the legges, or a stoccata in the belly. Likewise, if your enemy shall giue you a mandritta vpon the legge, you shall nimbly passe circularly with your right foote towards his lefte side, for so hee cannot offend you, and you may hit him either in the belly or face.

Moreouer, if your enemy thrust an imboccata aboue your Dagger, you must readilye passe with your right

The first Booke.

right foote before he retire with his point, and you may well hit him in the face, breast, or legges. Again, if when you charge him towards his right side, you see his point be farre out and somewhat high, keepe your bodie vpon your lefte side, and lie lowe couered in your ward, bearing your dagger at the length of your arme, keeping good measure: and in your carriage, make shew to put by his Rapier with your dagger, and sodainly fall your point vnder his sword, trauesing with your right foot round, turning your bodie vpon your right side, & so thrust your stoccata at his face or breast. And if he hold his point high, you may charge him directly with his point, for if hee thrust either aboue or below, in the time of his thrust aduance your left foote, extending your dagger, and by that aduancing hee shall loose his point, and you maie hit him with a dritta or riuersa at your pleasure. And if he thrust at you, and you passe about with your right foote, then you maie likewise hit him.

L. Truly you haue giuen mee to vnderstand excellently of this ward: but let me intreate you to teach me how I maie defende my selfe if one assaile mee in that ward, and how I may best offend my enemy, keeping my right foot formost.

V. I haue tolde you many things concerning this ward, if you know how to doo them and practise them. Besides, there bee diuerse other things which I cannot shew you with speaking: but for this time it will bee sufficient if you can perform what I haue declared. And I will tell you: if you lie with your right foote formost, and he keepe his left foote forward, according as you marke his lying, so do, charging him either on the lefte

Vincentio Sauolo his Practise.

or right side. And although you hit him not, and that he passe vpon his right foote, doe you but change your bodie to your left side, lifting vp the point of your poniard, firming your hand on your right knee, so shall you be master of his sword, and maie easily strike him, and the more fierce he is, the more shall you commaund his weapon and endanger him: neither can hee strike you either within or without your dagger, or on the legges. And if you see he keeps his dagger winding towards his right side, thrust a riuerla at his face, so that your point may enter in the midst of his dagger, and sodainly recoile, and if he likewise parte, turne your bodie, as I haue tolde you, vpon your left side, and as you see him lie, so garde your selfe, bearing your bodie on which side you thinke best.

And surely beleue mee, the first warde I taught you of Rapier and dagger, is absolutely the best both against this and anie other kinde of lyings. Therefore I woulde wish you to learne it perfectly, and exercise it thoroughly, that if occasion happen, you may be both skilfull and well practised. But take heede of one fault, which many incur, who if in plaie they receiue one or two stoccataes, they inforce themselves to giue one to be reuenged. But this is neither fit for a scholler, nor orderly, since in plaie we shuld behaue our selues friendly, both to learn and passe the time, and also to exercise our selues in stirring our bodies, and vse this arte for the right effect. Wherein wee ought especiallie to auoide choler and anger. For where occasion happens to fight, in deede, rapiers are not as foiles, which cannot doo much hurt, but a small pricke of a Rapiers pointe maie either kill, or at the least maim. So that in aniewise a-
uoid

The first Booke.

uoid so daungerous an ouersight. And if you happe to wound your enemie, though verie smallie, yet by the sight of his blade, hee heeing kindled with furie, shall both enfeeble his strength, and fall from his right bias. Therefore I wish you take good heede, and if you see your selfe apt to incline to such a fault, amende it, and learne perfectlie to defende your selfe well, to the end that if perhappes you cannot hurty your enemie, either for that he surpasseth in skil, or you want strength, yet you maie auoide danger of beeing hurt your selfe, which will bee both honorable and profitable to you, considering that euen the verie first thrust is sufficient to ende the whole controuersie. Therefore bee heedfull and wise, and remember I haue tolde you soundly for your owne safetie.

L. I assure you I will followe your aduise, which I see grounded on such reason, as euery wise and reasonable man ought to followe it, estraunging himselfe from all furious fellows, who thinke to purchase honour by running headlong on their death. Therefore will I sequester my selfe from their acquaintance. But I praie you prosecute and go forward with the rest of this ward.

V. Sithence I see you conceiue such pleasure in it, I will proceede on and goe forward a little farther. Manie there bee which exercise this warde vpon theyr lefte foote, but therein they differ. Therefore it importes to bee well instructed in the diuersitie: for if your enemie lie in that warde, and you vpon your right foote, and hee beare himselfe and his Dagger highe, charge him towards his lefte side, and in the approche, see you parte with greate readynesse
with

Vincentio Saniolo his Practise

with your right foote towards his left, and speedilie thrust you a stocata in his belly, & in the thrusting, look you enter vnder his arme or hande, turning your bodie on the right side, and the back side of your sword hand toward your left. If he hold his dagger low, charge him towards his left side with your right foote side-waies, and thrust either a stoccata or imbroccata, as you shall thinke best, aboue his dagger, and for your owne safeguard, turne your bodie vpon the right side. And if you see him lie displaide, carrie your bodie on your right side, and trauerse to his lefte, and then thrust your stocata betweene his sword and dagger.

Moreouer, you maye thruste your stoccata either at his face or breast, but doo it with greate promptnesse, and in the same time recoile with your left foot drawing after your right, and be quicke in the retire to recouer your rapier, that if your enemy make forward, you may be readie againe to thrust: therefore be quicke and vigilant, otherwise if in your thrusting you be not readie, in that selfe same time your enemy maie well hit you: but retiring with your feete, and escaping with your bodie, you shall shunne all daunger. Againe, if you finde his rapier point high, charge him lowe vpon the left foot, and directlie with your dagger at his Rapiers point, bearing your Dagger as I haue taught you: so you maie thrust either at his face or breast without retiring, but being sure to lie wel in your ward, for in the time whilest you retire or withdraw your feet, you shall be in danger, but keeping that ward sure, you are without perill, for whether hee thrust aboue or belowe, you beeing in that ward are safe, and more ready to winde your pointe aboue or belowe his dagger, or
you

The first Booke.

you maie giue him a mandritta on the legs: neither can he hurt you in his circular or turning, if he should so recoile. Againe, if you see him lie vpright, lie you so like wife, but euer keepe your Dagger readie, and you maie feigne a stoccata at his face, and whilest he goeth about to breake it, winde your pointe quicklie vnder his dagger, and wheele with your bodie halfe compasse, auoiding with your right foote side-waies, as I haue tolde you. And if hee charge you lowe and lie open, coming directlie on your pointe, giue backe your bodie a little, and thrust a riuersa or a stoccata like an imbroccata, and readilie remoue with your right foot backward: or if hee lie as manie doe, with his sword vpon his dagger crosse, wife, you may redilie thrust him in the face, and retire backward towards his lefte side. Againe, in that maner of flying, you maie charge him towards his right side, and thrust a stoccata at his face, betweene his Rapier and Dagger, euer remembring that your sword passe by the middest of his Dagger, and giue him a riuersa in recoiling backward towards his right side. And if you fortune not to hitte him, and that he passe vpon his right foote, doe you but change your bodie to the lefte side, lifting vp your poniard, and holding your hand firmelie on your right knee, so shal you be master of his swoorde, and maie easilie hit him: and the more fierce he is, the more you shall commaund his weapon, and mangle him, neither can he strike you, either within or without your Dagger, or with a dritta or riuersa vpon the legges. Againe, if you see him holde his dagger at the point turning to his lefte side, thrust at his face riuersa, guiding your pointe to enter in the middest of his dagger, and suddenlie recoile: and if he like
M wife

Vincentio Sauuolo his Practise.

wife parte, doe as I haue alreadie tolde you, winding your bodie well vpon your lefte side: if you finde him lying open, vse your caricado toward his right side, and lye lowe in your warde, carrying your bodie on your lefte side, bearing your Dagger out at length, as I haue taught you in the first warde: but let your hand beeing directly with your knee, turne with your bodie, and in this manner you maie offer a thrust: and if hee thrust first, beare your dagger readie to defend your selfe, and your rapier to offend him. But in this be very heedful, as I haue often tolde you, neither eleuate nor abase your dagger hand, nor beare him ouer the one side or the other, for if your enemy haue good skill in his weapon, and withall a readie hand, he may easilie beare his pointe compasse and hurtyou: or many times feigne a thrust to deceiue you. Therefore be alwaies aduiled to keepe your hand firme, not abasing or lifting vp your pointe, or turning your wrist on the one side or other: and if he thrust at you, you maie well readilie both defend your selfe, and offend him.

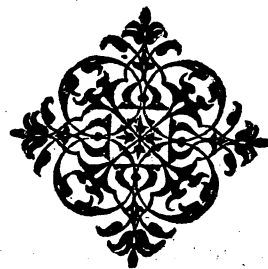
Moreouer, if he abase his point, lie in your lefte foot warde, and vse your caricado vpon his right side, and if hee thrust either an imbocca aboue your Dagger, or a mandritta at your head, remouing his right foot, turne readilie your bodie on your right side, lifting vp your Dagger, and turning your wrist. Againe, if you finde his pointe farre out, charge him in your left foot warde towards his right side, and charge him with your Dagger close to his sworde, and letting fall your pointe vnder his, you maie easilie thrust a stoccata or imboccat, but euer keepe firme your Dagger hand, and lift not vp your bodie, and in breaking his thrust toward his
left

The first Booke.

left side, you maie giue him a riuersa either in the brest or on the legs. Besides this, many more practises there be, which with good exercise of body, and readines of hand, might easilie be effected. But because it groweth somewhat late, and our discourse hath lasted so long, I will take my leaue of you, retiring my selfe to dispatch some busines before my going home.

L. I am infinitely beholding vnto you for these good instructions, and to morrow I wil meete you, to vnderstand somewhat more, for my farther skil, and auoiding of idlenes.

V. God be your guide, and to morrow I will expecte you.



M 2

THE

Vincentio Sauuolo his Practise.

THE FOVRTH DAYES *Discourse, of single Rapier.*

*Entreating how a lefte handed man, shall plaie with
one that is right handed.*

Luke.



After your departure yesterdaie in the after-noon, I was in an honorable place, wher vpon occasion of some ielousie of loue of certaine gentlewomē two gentlemen of the companie tell at words, and from words to deeds,

but they were not suffered at that time to proceede to any further action, neuertheles they gaue their faithes the next morning to trie it with their weapons. and so accordinglie they met, and brauely perfourmed their combate: in the execution whereof I tooke great pleasure to be a beholder, not that I had anie delight to see them kill one another, but for another cause, (and that was) to see by experience the truth of that which I haue heard manie affirme: and seeing there is so good an opportunity offered, I wil entreat you, hauing troubled

The first Booke.

bled you in a greater matter, that you will affoyle me certaine doubtēs, which I shall demaund of you, and make me rightly vnderstand them, wherby I shall remaine greatly bound vnto you.

V. I praie you tell me, what were these gentlemen which fought, and whether anie of them be hurt: after, be bolde to declare to me your doubtēs, and I will not faile to resolue you the best I can.

L. Sir, I doubt not of your curtesie, which I haue found you alwaies willing to shewe to euerie man, but cheefely to your freends: but to tell you the truth, I haue forgot the gentlemens names, but this I can well saie, that in the handling of their weapons they behaued themselues very manfullie, neither of them receiuing any wound, for they were both very quicke with the rapier to offend, and with their daggers to defend: but the greatest reason that led me to be present there, was to see how well they managed their weapons, one of them being right handed, and the other left handed: because I know many of opinion, that the left handed haue great aduantage of the right, yet I see both doe their vttermost this morning, without any hurt of either partie, and in beholding both the one and the other diligently. I could not discerne anie iot of aduantage betweene them: therefore you shall doe me great fauour, if you discourse vnto me, whether the left hand can haue any aduantage of the right, or the right of the lefte: withall instructing me, both how to defende my selfe from such a one, and how to offend him.

V. Of this question, I haue heard many times much reasoning, and many there are indeede which so think, but beleeue me, the left hand hath no aduantage of the

Vincentio Saviolo his Practise.

right hand, nor the right, of the leste no otherwise than you your selfe finde your owne aduantage.

L. Tell me therefore, if you would teach a left hand, how would you begin?

V. I would teach him first with the single rapier, making him to stand with his left foote forwardes, and that his heele should be right against the middle part of his right foote, & I would put my selfe with my right foot forward, as I told you before concerning the single rapier, & I would that the scholler should hold his sword out at length, that the point thereof bee directlie at my face, and that he holde his swoord-hand, as it were in a line, from his bodie, & outwards of my sword towards my right side, passing withal with his left foot towards my left side, putting his rapier vnder mine, and to giue me an imboccata in the belly, by turning the knuckle of his hand downwards towards his left side.

V. It seemeth that you doo all contrarie to the right hand, because in teaching the right hand, hee vseth the stoccata, but the left hand, you make him to begin with the imboccata. But what will you doo to defend your selfe in the meane time?

V. I will auoide somewhat with my body, and with my hand beate downe his imboccata without my left side, and carrying my right foot after my left foot, giue him a riuersa at the head.

L. What shal the scholler doo in his defence, both to hurt you and saue himselfe?

V. He shal doo quite contrarie vnto him that is right handed, because the right hand, when I offer him a riuersa at the head, passeth with the left foote, and giueth me the imboccata vnder my rapier: but the left hande, whilest

The first Booke.

whilest I go backe with my right foot, and that I lift my rapier to giue him the riuersa, he swiftly passeth with his right foot before his left, and giueth me a stoccata, lifting his hand from behinde: & so in the passataes which he shall make, standing with his left foote forward, and passing with his right foot to strike his enemy, whereas the right hand passeth with his left foot when he giueth a stoccata to his enemy, the left hand cleane contrarie, in passing giues the imboccata to his enemy: & whereas the right hand shal giue the imboccata, the left hand quite contrarie shal giue the stoccata, and that which I saie, is for the left handes instruction against the right. But nowe I will speake no further of this warde, for so much as no other thing foloweth but that which I haue tolde you already concerning the first warde of the single rapier, and I will declare vnto you the warde of the rapier and dagger, both to instruct the leste handed how to deale against the right hand, and how the right hand ought to behaue himselfe against the leste hande, which shall be our next discourse. And for this time I praie you pardon me, hauing occasion to go a little way hence, to take vp a matter betweene two of my friends, vpon certaine differences happened betweene them, & by and by we will meet againe. Farewell.

The leste handes Warde at Rapier and Dagger.

L. Seeing you haue already declared howe a leste hande is to bee taught at single Rapier, I praie you also tell mee, how you would likewise instruct him at Rapier and Dagger, and afterwarde the defence against him.

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V. If I should make a good lefte handed scholler, I would place him with his lefte foote forward, and his lefte heele against the middle of his right foote, making him to holde his Rapier shorte, and his Dagger out long.

L. In what warde would you put your selfe?

V. I would put my selfe in the firste warde of Rapier and Dagger, carrying my bodie in good ward towards my left side, and I would giue him a stoccata vnder his Rapier, bearing my right foote towards his lefte side, turning well my bodie circularlie vpon my right side, and he in the same time turning the point of his dagger downe, shall beate by my stoccata from his lefte side, and withall passing with his lefte foote towards my lefte side, hee shall giue me an imbrogata vnder my Dagger: I in the meane while will auoide a little with my body, striking by his imbrogata from my left side, and carrying my right foote againe towards his lefte side, I will giue him an imbrogata vnder the Rapier: then he shall turne his Dagger pointe vpwarde, and strike by my imbrogata from his lefte side, going with his lefte foote circularly towards my left side, and shall giue me a stoccata in the face ouer my Dagger, and I will beate by his stoccata outwards from my lefte side, going againe with my right foote circularly towards his lefte side, and giue him another stoccata vnder the Dagger, and hee shall beate it by as before, going aside with his lefte foote towards my lefte side, and shall giue me an imbrogata vnder the Dagger, as before, and I auoiding a little with my bodie, will beate his imbrogata outwards on my right side, parting at the instant with my right foote, and carrying after my lefte: and giue

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giue him a riuersa at the head, and if I should not bowe backward with my bodie when I did beate by his imbrogata towards my right side, I my selfe should receiue it in mine owne bellie, or the face: and whilest I goe with my right foote, and giue him a riuersa, he shall goe with his right foote where my right foote was, and giue me a stoccata in the bellie, whereas he shall receiue the riuersa vpon his Rapier and Dagger.

L. These thinges would seeme very strange to such as vnderstand them not, because when you offer that riuersa to the right handed man, you teach him to passe with the lefte foote, and to giue you the imbrogata, contrarie you in the same case make the lefte handed man, to passe with his right foote, giuing you the stoccata.

V. Did I not tell you that the lefte hand had no advantage of the right, nor the right of the lefte? onely vfe and knowledge giueth the better either to the right or the lefte: and oftentimes you shall be occasioned to doe manye thinges, dealing with the left handed man, which you must do cleane contrary to that which you would doe, dealing with the right handed man: wherefore seek to learne and to practise your selfe, that when occasion shall be offered, you maye knowe how to behaue your selfe, and contemne the opinions of these *Spaca montagne*, which despise arte, because ignorance was euer the enemy of knowledge. Is it possible that he which neuer saw the warres, can be better knowledged then he which hath spent his life wholye therein, and borne honorable charges? can hee which neuer made shot in anie peece of artillerie or hargebuse, or bow, be more perfect, or at least know so muche as they which

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of long time haue made profession therof: so it is in the vse of weapons, and in euery other facultie: for example, take a Cannoneer which well vnderstandeth his arte, and he will charge his Peeces in such good sorte, that it shall be a hard matter, or almost impossible for them to break: afterward take one of these contemners of arte, who with their blinde iudgement presume to be able to doe all thinges, to such a one giue the handling of a Peece of ordinance, and let him not want powder, shot, or any necessities therto belonging, and let him charge according to his vaine knowledge, you shall see him presently breake all and kill himselfe. The like falleth out in the handling of armes, the ignorant will doe one thing for an other, which shall turne to his own confusion, for by the mouing of his bodie or foot onely out of time and order, he may easilie ouerthrow him selfe, and hasten his owne death.

L. It hath been seene neuertheles, that many altogether vnexperienced in the hargebuse, haue made as good shot as they which haue long practised the same.

V. It is an olde saying, that one flower maketh not a spring, for although this vnskilful man haue made, or may make at any time some good shot, assure your selfe it is to be attributed to chaunce or fortune, or as it is said, to his good hap, and if he should bee demaunded at what thing hee made his leuell, if hee wil confesse a truth, hee will not denie, that his leuell was set at an other marke, and in truth it may not be otherwise: for triall wherof make him shoote again, and you shall see hauing no more knowledge then before, nor practising the said exercise, that scarce euer hee will make the like shot againe. But they which are wel instructed and exercised

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exercised therein, will seldome make one fault. In like sort in the vse of other weapons, one maye giue a cunning stroke, but it shal be by fortune, and no cunning: so that thinking to giue the like blowe againe, he will occasion his owne death, and that onely by not knowing what time to strike: after the same manner hee that will take vpon him to charge a Peece of artillerie, not knowing the charge thereof according to the waight of her bullet, will loone breake all, and murder him selfe: but he which truly hath his arte, you shall see him with dexteritie charge & discharge, without any encombrance, hauing his secrets readie to coole the Canon when she is ouerheated, and other artificiall feates which hee can make to serue his turne: so that it is no meruaile that he which is guided onely by presumption, and will thrust him selfe into matters which hee knoweth not, if hee ouerthrowe him selfe and such as rely vpon him: and especially certaine harbrainde wits, who vse to despise euery thing, with whom I exhorte you to haue no dealing, seeing they are men void of al reason, which ought to be the rule of mans life, and without which a man is no man, but the outward shape of a man onely.

L. Truly I know you say the truth, and of force the knowledge of al good sciences must come from God, which is of a diuine nature. But let this passe, I pray you resolue me in this: wherfore vse you not to strike at the poniard side, as wel as at the right side, and by what reason strike you at the sworde side? tell me also which is the better side to strike, either the poniard side or the sworde side, and which of them is more safe?

V. When you goe to charge a lefte handed man in your warde, looke first in what ward he lyeth, and how hee holdeth his weapons, answering him in the same

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forme: and touching your demaund, to knowe wherefore I strike not at the Dagger side, I wil tell you: when I finde him in this ward carrying his lefte foot formost, if I should make at his Dagger side and strike firste, I put my selfe in danger to hurt my self, because in thrusting I runne vpon the pointe of my enemy: but making at his lefte side, I am out of danger of his pointe, whereof making to his Dagger side I am in perill: for if you strike firste and the lefte handed man haue a good Dagger, and be quick with his sworde, he will alwaies put you in hazard of an imboccata: and in truth there are fewe lefte handes which vse stoccataes, but for the most parte imboccataes. Now if he offer you the imboccata first, being towards his dagger, and you being nimble with your bodie, whilst hee strikes at you, you shall a little bow aside with your body, and beat by the pointe outwards from your left side, and you may easily giue him a stoccata or an imboccata: but if you strike, first you endanger your self: and if you will strike the first, you shall go towards his left side, to be in more safetie, and offering your blowe, seeke to be without his pointe, struing to fasten your stoccata at his face, and retire your lefte foot back with great swiftnes, your right foot accompanying your left: but finding him in his ward, to beare his swoorde out at length, if you be well aduised, you shall carrie your right foot after your left, and lye in the third ward I taught you concerning the left foot: and regarde wel whilst you are in warde vpon the right foot, and if you wil, out of the first ward of Rapier and dagger, enter into the third: be sure that you passe not forward with the left foot firste, for in so doing he might giue you a stoccata in the belly or face:

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therefore carie your right foot after your left, and in the said ward, charge him towards his left side, who lying with his left foot forward, as you do, if you charge him on the left side, viles he be verie ready and perfect at his weapon, you shall haue great aduantage of him, & make your selfe master of his weapons, and greatly indanger his life. Neuerthelesse if he be skilful, and know how to plaie with his bodie, he maie auoide the foresayd dangers, and hazard your life, if you bee not the more skilfull, albeit you finde him, as I said before, lying with his left foot forward. Wherefore it is necessarie that you vnderstand and practise well your selfe, seeing the least error you maie make, may be your great hurt.

L. But suppose that one be altogether ignorant, and haue not these turnings of his bodie in a readinesse, you tolde mee there was no difference betweene the right hand and the left hand, neither of them hauing aduantage of the other. And now you tell mee, that the right hand, in case he lie in the third ward, trauesing toward the left side of his enemy, hath great aduantage of a left hand. I praie you therefore shew mee if there be anie other ward, wherein the lefte hande may so lie, that the right hand shall haue no aduantage vpon him.

V. You know how I saide there was no aduantage betweene them, besides that which vse and knowledge giueth to either partie, wherefore if the right hande change from the first warde into the third, to assault the left hand, then the lefte hand shall carrie his lefte foote after his right, so lying with the right foote forward in good ward, and the right hande lie in the third warde, with his lefte foot forward, and so shall neither the one or the other haue a iote of aduantage, except that which

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he can giue by true obseruation of time and measure, and his better knowledge: so that if the lefte hand be well instructed, finding his aduersarie with his right foote forward, and with his owne right foote forward chargd toward the right side in good warde, then shall he haue the aduantage vpon the right handed, and be able to make him selfe maister of his enemies armes. But if the right hand bee well knowledged and bee acquainted with the turnings and windings of the body, and be quick and readie with the rapier and dagger, he maie auoide these hazards, and endanger the left handed man. And this is one of the speciall points which either the one or the other can learne. This which I haue tolde you (especiallie if either of the haue to deale with one that is ignorant) will giue him the aduantage against his aduersarie. Furthermore, if you shall lye in the first ward with your right foote foremost, bearing your selfe somewhat towards the right side of your enemy, and hee offer a mandritta at your head, beyou readie with your dagger bearing the pointe high, and turning your bodie vpon your left side, for so you shall giue him a stoccata, or imbrocata, or punta riuersa, in the belly or face, according as you shal finde your best aduantage, & your enemy most discouered: you may also standing stedfast in good warde, giue him a riuersa at the legges. But if you should offer to auoide it by turning of your bodie, and be not quick therein, your aduersarie might giue you a mandritta vpon the face or head: for there are many who in auoiding with their bodies, lose their daggers, and put themselves in great danger: also the escape which you make with your bodie vpon the lefte side, is clean contrary to that which you vse against the right handed man, because
that

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that when the right handed maketh a mandritta at your head, you do not raise the point of your dagger much, and turne your bodie vpon your right side, but dealing with the left handed, you turne your bodie vpon your lefte side: also when he giueth you a riuersa, you shall turne your bodie vpon the right side. Moreover, if you shall haue occasion to make a mezza incartata, you shall do it in a sorte clean contrarie to that which you make dealing with a right handed man, for you make your mezza incartata to the right handed man, giuing him a stoccata, but to the lefte handed by an imbrocata, playing well with your bodie: if you be well skilled in your weapon, exercising your selfe in the first, second, and third wards, you shall do many things more then I speake of. Likewise the left handed, if he practise well these foresaid wardes, shall be able to defend himselfe, and to deal against any other ward. And for this time I wil not discourse to you any farther, onely I aduise you to exercise your selfe in all these points I haue set down vnto you, because besides the knowledge, you shall make your practise absolute in such sorte, that when occasion shall serue to speake of such matters, you maie be able to giue a sufficient reason therof, & also defend your selfe against such as will offer you iniurie, for the worlde is now subiect to many wronges and intolerencies. But you shal therby make your selfe most perfect, and know far more in this behalfe then I haue vttered vnto you, for it is not possible in this art to expresse all by words, which by your own experience and diuersitie of occurrences you shall finde. But for this time enough, let vs pray to God to defend vs fro all mishaps.

L. Amen, saye I, thanking you hartilye for your curtesie and fauour shewed me in these matters, and I will

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will not faile heereafter to visite you nowe and then,
that our friendshippe maie dailie grow greater, offering
at all times my small power to doo you seruice in ac-
knowledge of this your goodnes.

V. And I also thanke you for your kindnesse and lo-
uing offers. *Adio.*

L. Adio.

The end of the first Booke.

OF
HONOR AND
HONORABLE
Quarrels.

The second Booke.



LONDON,
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1594.

THE PREFACE.

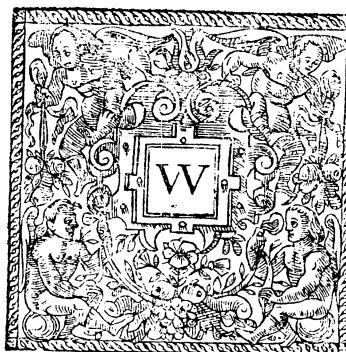


Orasmuch as diuers and sundrie persons haue heretofore treated of the matter of single combats (whereof I haue also framed this present discourse) and haue not only grounded their opinions vppan deep iudgment and exact consideration of the subiect they were to handle, but also with all furniture of wit and wordes commended the same vnto the view of the world: I might iustly doubt (as being inwardly guiltie of mine owne weaknes and insufficiencie) to go forward with the enterprise I haue presently taken in hande. But for that my purpose heerein is rather to discharge my duetie and zeale to the Nobilitie & Gentry of England, and by publishing of this Treatise to yeelde a testimonie of my thankefull
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minde for their manifolde fauors, than by froth of speech to make my matter saleable, or to purchase either credit to my selfe or acceptance of the Reader: my hope is, that such persons to whose ranke it belongeth to manage Armes, and to know the vse of their weapon, will no lesse fauorably conceiue of my indeuors, and with their curtesies supplie my defectes, then I haue bin redy by my painful & liberal diligence to deserue their likings, & do now present my labors in the most humble degree of reuerence.

A
DISCOURSE
OF SINGLE COM-
BATTS:
WITH SOME NECES-
sarie considerations of the causes
for which they are vn-
der-taken.



When I enter into due examination, of the first original ground and occasions of this kinde of encounter, and with-all consider the corruption of mans nature thorough whose ambitious and insolent humors these violent trials haue beene often practised: I cannot but allowe of the iust complaints framed against man by Philosophers, and wise men of former times: as that beeing by his industrie and knowledge able to search out and attaine vnto the amplitude of the aire, the hidden secrets of the earth, and the reuolutions of the heauens: yet is so disguised and masked in the iudgement of him selfe, so

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retchles in his own affayres, as that he neuer effectually considereth of his own proper nature and inclination, much lesse endeouoreth to reforme, what by the eye of reason hee might finde controllable and blameworthy in his disordered affections. For if as euery man is by nature capable of reason and vnderstanding, so he would dispose and order the conueigh of his life, as he might be reported no euil speaker, no lyer, no deceiuer, no quarreller, no traitor to his freend, or iniurious to his neighbour: they which haue written of this subiect might well haue spared their labour, and this rigorous kinde of congresse had bene either not knowne at all, or much lesse practised then it is. But si-
thence it is a thing common in experience, and vsually scene, that through want of gouernment in some persons (who giuing themselves to the full current of their disposition, making their wil their God, and their hand their lawe) matters are carried in a contrary course: it is necessarye that something be written of this action, euen as muche as shall bee consonant to reason and iudgemente, at least to limit and restraine the manner of proceeding in quarrels, if not vtterlye to remoue the occasion of so vnecessarye strifes and fruitlesse contentions. Otherwise, in steede of order, we should followe confusion, and deprive both our owne actions and all thinges else of their due and iust ends.

The premises considered, it is no meruayle if diuers persons giuing themselves whollye to the bent of their owne indiscretion and wante of iudgement, esteeme of thinges cleane contrarye to their nature and qualitye. For if a man frame himselfe to leade
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a ciuill and temperate course of life, some will saie hee is a foole: if hee be not quarrell-some, hee is a cowarde: if no gamester, hee is of base education: if no blasphemers, an hipocrite: if neither whore-monger nor baude, hee is neither man nor courteous, but altogether ignorant of the rules of humanity and good fellowship. A lamentable state is that, where men are somised by ignorance and selfe loue, as thus to ouersmoother and colour their vices and imperfections with the names of vertues, and to thinke any action currant that is doone by them, and authoriued by their vnicliffable twaye, and distempered appetites.

What is become of the gentilitie and inbredde courtesie of auncient noble Gentlemen? where is the magnanimitye of the honourable Knightes of fore-going times, whose vertues as they are recorded in histories wherein we read of them, so ought to haue bene leste to their posteritye, that in them we might see the image (now forgotten) of auncient true Nobilitye? But since all thinges fall to decaye, it is no meruayle though vertue (I speake with all due reuerence and fauour) bee not found but in few: for surelye there be many in whome nothing remaineth but the bare tytle of nobilitye, in that they be Gentlemen borne: who in their manners whollye degenerate from their auncestors, and make no account either of honour or dishonour, giuing themselves to such pleasures, as their vnbridled appetite lea-
deth them vnto. Neither can I ascribe any reason to this their slyding from vertue vnto vice, contrarie to the course taken by their honourable auncestors,
but

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but this, that whereas while their fathers liued, their bringing vp was committed to tutors of good gouernment and discretion, their parentes beeing dead, they withdrawe themselves from their vertuous kinde of life, leauing and reiecting the sage counsailes of their instructors, and cleauing to their owne deuises. To whom, if they amend not and take a better course, will lighten shame and destruction.

Wherefore by way of aduise, I wish all men to auoid euill companie, which for the most part is the cause of great and infinite losse, as well of honor and life as of goods and possessions: and to followe vertue, bearing themselves with a sweet and curteous carriage towards euery man, by which course they shall gaine commendation and credite, and shall be esteemed of all men: and auoiding all such occasions of dislike as may be offered, obtaine a good and honorable reputation. Doth not God forbid a priuate man to kill his neighbour? as it is manifested in sacred scriptures against *Caine*, to whome God saide, that the blood of *Abel* his brother cryed from the earth for vengeance against him, shewing thereby that he abhorreth murder, and wil reuenge it in due time.

Moreouer, he created vs naked, without anie thing naturally giuen vs, wherewith to offend or hurt: whereas other creatures haue some of them hornes, others clawes, others strong and sharpe teeth, and others poyson: And thus were we created of almightie God, to the end we might liue in peace and brotherlye concord, as the sonnes of God, and not as the children of the Deuill, who are the inuentours that found out the vse of weapons, therewith to offend their neighbours,
and

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and to maintaine the authoritie of their father the Deuill: who was a murderer from the beginning, and taketh pleasure in the destruction of men, raising discension between families, cities, prouinces, and kingdoms. Vpon which occasion, the necessary vse of armes hath gotten such credit in the worlde, as Kings and Princes haue nobilitated some with the name of Knights for their excellencie therein: which name is made noble, and that vpon great reason, for such men as haue purchased nobilitie, by conquering kingdomes for their Princes, more respecting their honour and countries good, then any other thing, and esteeming lesse of life then of death, in regarde of preferuing that honor vnblotted, which belongeth to Knights, ought not in any wise to be destitute of high reward. In so much, that armes being doubled by so many valorous men, it were a great shame for one of noble offspring, not to be able to speake of armes, and to discourse of the causes of Combats, not to know how to discern the nature and qualitie of wordes and accidents which induce men to challenges, not to bee acquainted with the manner of sending cartels and challenges, and how fitlye to answer the same: and in a word, not to haue so much experience in these affaires, as to accomde the parties challenging and challenged, bringing them from their hostile threatens, to louing embracements: and of quarrelling foes, to become louing friends, al causes of discontent beeing taken away on either side. The ignorance wherof, hath in these times bred great mischeefe, for many thinke that an iniurie being offered in deed or word, the matter may not with their credits be taken vp before they haue fought, not regarding if they bee
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injured indeed, that they ought first to examine what hee is that hath doone it, and vpon what occasion hee might doe it: if in woorde, what qualitie the person is that spake iniuriously, and whether hee deserue an answer or no. For a man being carried away with choller or wine, maye chaunce to vtter that, for which (his fury being past) he will be willing to make any satisfaction: wherefore it were fondly done by him that would fight vpon euery worde. Neither can I be induced to thinke, that there is any iniury (which is not accompanied with villanie) for which with due satisfaction, all cause of fighting may not be taken away. But if the iniurie be such, that either murder be committed by trecherie, or rape, or such like villanies, then is it necessarye to proceede in reuenging it, as in due place I will more largely declare.

In the meane time, I thinke it necessarye to set forth some considerations of circumstance belonging to this subiect of quarrels, not because I take vpon me to teach or correct any man, (for that belongeth not to me) but onely by way of aduertisement, to warne gentlemen to auoide all dangerous occasions, growing for want of fore-sight.

And firste considering the little vnderstanding and small discretion of manye, with the dayly danger which such men runne into by indiscretion, it is fite for a man to consider his owne estate, for if hee bee a Gentleman borne, hee ought euen for that respect with great regarde abstayne from any acte whatsoever, whereby his woorthye calling may be stayned, hee ought to embrace myldenes and curtesie, as one that hath a hart of fleshe, not of stone, more encly-

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ned to clemencye, then to crueltye: to the ende his conuersation bee acceptable, by reason of his twete and louing behauiour, he must also be in minde magnanimous, not base or abiecte, as one ill borne, and worse brought vp: for so will hee easilye be discerned from that rascall sorte of lose minded companions, vn-furnished of all ornamentes befeeming a gentleman, whose repaire into companye is commonlye without vsing any curtesie or salutation, where hauing intruded themselues among honest gentlemen, if chaunce they are acquainted with any of them, without crauing leaue either of him or the reste of his companye, they take him by the sleewe, vrging him to goe with them, without any consideration of the person so taken, or of offence thereby offered to the rest of the company, who in all likely-hood might be offended with his vnadvised follie, in playing so vmannerlye a parte: thinking themselues if not altogether wronged, yet at least discourteously dealt withall, in that their company should be so neglected & little set by: insomuch that through such ill demeanour, they often-times purchase vnto themselues muche iniurye. For it maye happen, that some fantasticall madde conceited fellowe, taking this kinde of discourtesie in euill parte, will fall a reasoning with him that offereth it, and so by multiplying of speeche, they may fall from words to blowes, whereby some or other may be spoyled vpon a matter not worthy the talking of: for all men bee not of one minde, and a mad brainde fellow may easilie light vpon another as fond or fondliet fantasticall then himself, whereby both of them may fall into diuers vnlooked for inconueniences and mischeefes on the sodaine.

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More.

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Moreover, at weddinges or great feastes, where is great resort both of gentlemen and gentlewomen, it may happen that a company of gentlemen retire aside from the rest of the companye, taking with them some gentlewoman or other to deceiue the time with talke, or discourse on some other pastime: where if some one of these mannerles gentlemen should chance to come and sollicite the gentlewoman so retired, to dance with him, without crauing either her good liking, or the gentlemen with whom she was discoursing, or otherwise passing ouer the time: vndoubtedlye, if some of the gentlemen of the same company should happen to be mad conceited, hee might chaunce to be well beaten for his pleasure: whereof also further inconuenience might arise, and perchance the whole mariage might thereby be diturbed, and quarrels might grow among the friends & kinsfolk of either party, wherupon much hurly-burly may ensue: and experience teacheth vs, that diuers men of account haue losse their liues, vpon like disorders. Whereupon I conclude, that modesty and curtesie are most conuenient ornaments, as wherby men shall auoide many dangers and quarrells.

There be also certaine vndiscreet men, whose grosse fault I cannot ouerslip without blaming: these men vse as they either stand or go in streets, so to stare and looke men passing by them in the face, as if they would for some reason marke them: which breedeth such an offence vnto some men so marked, that they cannot take it in good part, and therefore it is verie dangerous. For it maie happen, that a man may looke so vpon one that either is by nature suspitious, or by reason of some secret thing knowen to himselfe, maie suspect, that hee is there-

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therefore looked vpon. Wherevpon great quarrels may arise, for the man so looked on maie talke questioning with him that looketh on him, who perhaps answering him ouerthwartly, may both moue him to choler, & be moued himself also, & so bring the matter to some dangerous point. Whereof I haue my selfe seene a notable example, passing through the Citie of Trieste, in the vtermost part of the territories of *Friule* in Italy, where I sawe two brethren, one a most honorable Captaine, and the other a braue and worthie souldier, who walking together in the streetes, were verie stedfastly eyed of certaine young Gentlemen of the Citie, who stared the Captaine and his brother in the face something vnseemely, and (as they tooke it) discourteously: whervpon they asked the Gentlemen in verie courteous manner, whether they had seene them in anie place before, or whether they knew them. They answered no. Then replied the Captaine and his brother, Why then doo you looke so much vpon vs? They answered, because they had eyes. That (sayd the other) is the crows fault, in that they haue not picked them out. To bee short, in the end one word added on the other, and one speech following the other, the matter came from saying, to doing: and what the tung had vttered the hand would maintaine: and a hot fight being commenced, it could not be ended before the Captaines brother was slaine, and two of the gentlemen hurt, whereof one escaped with the rest, but the cheefest cutter of them all was hurt in the legge, and so could not get away, but was taken, imprisoned, and shortly after beheaded: he was very well beloued in the Cittie, but yet could not escape this end: being brought therto by following his

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mad brained conceits, and by beeing misled by euill company: the rest of his company were banished their country. Now if these gentlemen had more curteouslie and wisely demeaned themselves, no more hurle had followed that bad beginning: euery man therefore shall doe well, to haue a great regarde in this respecte, least like disorders be to their danger committed.

Furthermore, I like not the custome which some men haue in meddling with other mens weapons, especiallye with theirs that profess armes, neither can I thinke it an ouer-wise parte for men to be viewing one the others Rapiers, whereof may this inconuenience rise, that a man may so take occasion to kill his enemy; towards whome in outward appearance hee carryeth him selfe as his very freende: for all is not golde that glistereth, and you may think a man to be your freend, whose hart as it is hidde from your eyes, so also is vknowne vnto you: all which mischeefe may by discretion and fore-sight be auoided, in offering no occasion or opportunity for the effecting thereof.

Moreouer, when men light into the companie of honorable Gentlemen, they ought to haue a great regarde of their tung, to the end they say nothing which maye be euil taken or mis-construed: and in talking or reasoning to girde at any man, or finde fault with him, howbeit you may doe it neuer so truly, for it is ill playing so as it may pricke, and it is not good iesting to the disgrace of another.

It is no lesse behouefull for men to beware that they entise or suborne not other mens seruants, which of it selfe is odious, and purchaseth naught but shame and reproche to the performers of such base practises.

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I must also mislike them that offer wrong to other mens seruants, for besides this, that they bewraye their balenes of minde, they seeme also to resemble him of whom the prouerbe saith, that being vnable to strike the horse, beats the saddle, which signifieth as much, as when he is not able to deale with the maister, he wreaketh it on the seruant: I hope therefore that gentle men will consider how base a thing it is to doe this, and also how that often-times much hurt ensueth: for one house is by this means stirred vp against another, and whole families are turned vp side downewarde: for whosoever seeth his seruants abused, wil thinke him selfe wronged: and will therefore endeavour to reuenge such wrongs, as offered vnto him selfe: according to the prouerbe, loue me and loue my dogge.

Also Gentlemen ought to abhorre carrying of tales, and reporting of other mens speeches, for that is a very vnchristianly actiō, vnworthy to proceed from a braue and free minded man: for such as vse tale-bearing, often-times thinking to reporte but wordes, reporte that which causeth a mans destruction: on the other side, if any man chaunce to speak euil of you in your absence, you ought not to seeke meanes to bee reuenged of him that so doth, despising and contemning him. For a common saying it hath been of olde time (be it spoken with reuerence) he that speketh of me behinde my back, speketh with that which is behinde my back: And sure it is that no man of value or vertue will speak any thing of a man in his absence, but rather to his face: neither must a man easilye giue credite to all things which he heareth, for whatsoeuer hee bee that carryeth tales, hee dooth not nor can not truly deliuer a mans speeche whole

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wholie without addition or subtraction: for a word or two is easily adioyned, which notwithstanding is of efficacie sufficient to alter the whole state of the speech. Which may moue anie man to thinke it a vaine matter for to go about to maintaine anie quarrell vpon no better grounds: and it may fall out, that by giuing credite to tales, one maie indanger himselfe and his friends. Euerie man shall therefore doo well to bridle his owne tongue, and to consider of other mens speeches before he credite them, and not report vnto his friende euerie thing he heareth spoken of him, except it concerne his life or reputation: for in such a case a man ought to warne his friend, to the end he may be prouided against the wrong which is intended against him. And in this case also I wish this obseruation to be kept, that the partie griued first go to him which spake the wordes, and aske him in curteous manner (not without courage) whether he haue reported or spoken such wordes, &c. Which if he denie in presence of credible persons, then is he that reported it to bee charged with the iniurie: who if he acquite himselfe by prouing that to bee true which he reported, yet considering that the partie accused hath denied them before witnesse, you are to rest satisfied and contented: for by denying them he recallerh them.

Furthermore, let euerie man take heed he maintain not anie dishonoured or infamous persons quarrell, of what condition or calling so euer he bee.

Also it is wisdom for a meane man not to deale with men of great calling, for he shall be sure howsoeuer the matter go, to get little by it. And if chance, some occasion of quarrell being offered, he let it slip, suffering
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the matter to be taken vp, he shall doe well to retire into some place further of: for it is better for men to liue as freends asunder, then as enemies together: whereas else euerie small matter that might happen, would renewe the olde quarrell. Hence commeth it that this prouerbe was vsed. That the eye sees not, the hart grieues not.

Contrariwise, a man of great calling and authority ought not to wrong any man of the meaner sorte, for there be many who, howbeit they be but poor and of no authority, yet they want neither valour nor courage, and will rather dye, then take any iniurie. Whereof I will rehearse two or three examples, which I haue myselfe seene.

There is a certaine village about a mile distant from the famous Cittie of *Padua* in *Italye*, where the *Boggia-rini* dwelt, men well to liue for their calling, wanting neither hart nor courage: and as it is a custome throughout all *Lombardie*, in Sommer-time there be many places, where in Castels and in Villages also, great markets and wakes be kept, vpon the daies of such Saints as the parish Churches are dedicated vnto: whither resorte merchants and Cuntry-men of all sortes, from places farre and neere, to make merrie and good cheere, hauing good Cuntry musicke: the yonger sorte after dinner and supper vse all exercise and pastime, dauncing with their loues on a fair Greene, kept for the purpose. To which dauncing diuers gentlemen would resorte, onely to see the cuntrymen and women sporting and vsing their rurall pastimes: among which gentlemen were two nephewes to the Duke, who espying two maidens among the cuntry wenches surpassing all
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the rest in beautie and comelines, being sisters to the *Boggiarini*, fell into such liking of them, that within some few daies they went vnto the house of the saide *Boggiarini*, accompanied with certaine gallant youths, thinking by giftes and faire smoothing speeche, to perswade and entice the maidens to become their paramours, & to follow them home to their places: but the maidens father and two of their Bretheren, came to the gentlemen, hauing had an inckling of their intent, and tolde them that they were very poore, and not able to entertaine them according to their calling, yet that notwithstanding such was their honestie, that they greatly regarded their reputation: wherefore if it pleased them to come to their house with honest intent, they would stretch their power to the vttermoſt to pleasure them, and their gratefulnes of minde towards the for their curtesie in vouchsafing to come vnto them: but if they came to any other intent then vertuous, then they beseeched them to departe. Heereupon the madde youths that accompanied the Gentlemen, began to drave vpon the countrymen, who being lesse in number farre then the gentlemen, were forced to retire and saue themselves in their house, and for that time the matter was so ended. But not long after the *Boggiarini* chaunced to meete with some of these gallants, where two of them were shrewdly handled: for which cause the two *Boggiarini* were committed to close prison by the Maieſtrats, and remained so for the space of eleuen or twelue moneths, and then were released: the gentlemē vnderstanding that they should be released, departed soddenlye the next day from Venice, with seauen lustie fellowes well armed, intending

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to kil the *Boggiarini*, and so went to Padua: on the other side, the *Boggiarini*s kinſemen being informed of their cosins releafe out of prison, hastened to Padua to bring them home, and carried them their weapons: they therefore hauing discharged all duties, after they were set at libertie, tooke their iourney in hand and went homeward, but the gentlemen meeting them at a place called *Seruy*, rushed violentlye vpon them on the sodaine, crying all with a loud voice, kill, kill, kill: they not knowing what they ment at first, but quickly after perceiued who they were, would not willinglye haue had to do with them, as by othes and protestations they declared, defending themselves as well as they could, and retiring backe to escape them: but beeing compassed round about, and seeing no way to escape death but by the death of those that assailed them, when they perceiued that neither intreatie nor protestation, nor anye thing could moue the reuengfull Gentlemen to holde their handes, euen after so many iniuries before that by them offered, as hauing gone about to violate their sisters, hauing beaten their father, and hauing obtained punishment for themselves by the Maieſtrats, with a yeeres imprisonment, being content with nothing but their liues, at length after they had retired much, and sought all meanes to auoyde the fight, they began to set aparte all respectes, abandoning their liues: wherevpon laying about them with all strength and no lesse courage, in short space they slew the Dukes Nephewes both, and another Gentleman, and hurt diuers of the others that accompanied them, onely one of the *Boggiarini* beeing harmed with the losse of three fyngers. The fight being ended, one of the *Boggiarini* getting

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on a Millars horse escaped, the other three purposing to saue themselves in a Monasterie, were taken and put in prison: afterward their cause being brought before the Councell of *Venice*, an vnckle of the gentlemen that were slaine, vnder-tooke the patronage and defence of the poore cuntrymen, (they beeing in truth guiltlesse) and making a speech for them, obtained so much that they saued their liues, howbeit they were banished out of all the territories of the *Venetian* seignory. The ende of these gentlemen that were so pittifully slaine, maye be an example to all others how to behaue themselves towards men of meaner degree.

In the same cittie of *Padua*, happened another cause not much vnlike to this, between a Gentleman of *Brescia* and a Baker. This gentleman hauing many houses in that citie, (in one of which a baker was tenant) vpon some small occasion, gaue the baker warning to prouide him another house: the baker being an honest man got all his neighbours to intreate the gentleman to let him continue his tenant, but their intreatie serued not, and the poore man to his vtter vndoing, was thrust out of his house, which so greued him, that hee vowed his Landlords death: who hauing had some notice thereof, tooke as great heed as he coulde, continually comming home before night, leaſt by his late being abroad he might be endangered. Thus two yeeres being past, hee began by little and little to waxe more carelesse, thinking in that space a man might forget any wrong: but the poor baker had not so forgottē that great iniury, for I haue heard many say, that the offender writeth in the sand, but the offended in marble: & so this baker meeting the Gentleman late in the night, hastilye run-

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neth into a shoppe where Cheese and such like thinges were solde, where borrowing a knife, maketh after his olde Landlord, and ouertaking him, cutteth his throte, so that the Gentleman within fewe howers dyed, and the Baker was bannished by the Maieſtrates, because they could not otherwise punish him, he being fled.

I haue read in the historie of the last warres in *Persia*, how *Mahomet Bassa* Generall of the Turkishe Empire, tooke a certaine pension from a Souldier (who for his valour had well deserued it) and bestowed it on some other whom he better thought of: wherupon the souldier being with great reason offended, feigned himself madde, and the better to effect his purpose, seemed to think that he had entred into some order of Mahometan religion, and so came dayly into the Bassaes chamber mumbling out his praiers, whereat hee and all the rest about him laughed, but the souldier vsed this so often, till espying fit opportunity he slew the Bassa, and being taken and brought before the great Turke, was by him giuen to the Bassaes slaues to do their pleasure with him, for hee had confessed the whole matter vnto the Turke.

Before the ouerthrow of the Turkish Nauie, which was in the yeere 1571. the Sates of Venice had a litle before sent *Sfortia Palauisino* their Generall into *Slauonia* by land, and into other Easterne partes, with that authoritie as in time of warres Generals vse to haue: he being arriued in those places, espied opportunity to take a certaine Cittie called *Margarita*, in a cuntry: wherefore hee leauyed an armye with all speede, and marching towarde the Cittie, planted his ordinance, and began to batter the walles of the same Cittie. At

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the assaulte wherof he bare in his hand a kinde of pickaxe, with a thing like a hammer at one end, and a long pike at the staffe ende, able to pierce any bodie armed with a curats: which kinde of weapon is much vsed by the Sclauonians, Croacians, Turkes, Albanoies, and Hungarians: with this pickaxe did *Sforcia Palaucino* encourage his souldiers to strike those that returned from the assaulte, or were not so forward as they ought to haue beene, and among others would haue stricken a certaine Venetian Gentleman, whose seruant presently stept before his maister to *Sforcia* with his peece in his hand, and bad him holde his hand, for that hee whom he went about to strike was a gentleman of Venice and his maister, and therefore willed him to take heede of touching him, purposing, if *Sforcia* had not retired from his maister, to shoote him through with his Peece. *Sforcia* noting and admiring the fellows valour and fidelitie, in hazarding his owne life to saue his maister from wrong, earnestly requested the Gentleman; to let that his seruant bee his, promising to shewe him much fauour, which the Gentleman both to gratifie *Sforcia* and to aduaunce his man to preferment, did: and *Sforcia* made him a Captain, and wonderfully enriched him, in so much that in fewe yeeres after he became a great man.

It is a grosse follye for men to scoffe and iest at others, in what case soeuer it be: neither ought those men who by nature are framed comely and tall, to be girding at those vnto whome nature hath not been so beneficiall. There be many that being carried away with plausible conceite of their owne manhoode and strength, by reason of the popernes and greatnes of their

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their well shapen bodies, despite men of lesse stature, thinking that in respect of themselves they be nothing, and that if occasion were offered them to fight with them, they thinke they were able to minse them as smal as pye-meat, not knowing that men are not measured as woollen Cloth by the yarde, or that little men haue oftentimes ouerthrowen great fellows. In consideration whereof, I will recount vnto you what happened in Italye, in the Cittie of Boulogna.

When the Emperour *Charles the fifth*, came to be crowned by Pope *Clement the seuenth*. This Emperour had in his traine, a great Moore like a Giant, who beside his tallnes wanted no valour and courage, being wonderfull strong: he enioying the fauour of so great an Emperour, was respected of all men, and particularly of diuers Princes which accompanied the Emperour: which brought him to such a proud conceite of himselfe, and his owne worthines (ascribing the good fauour of all the Princes and gentlemen that followed the Emperour to his own deserts, and not to the good will that they saue the Emperour bare him) that hee laughed at men to scorn, thinking none able to encounter with him.

Whereuppon hee obtained leaue of the Emperour, that proclamation shoulde bee made, that if any one in all that Cittie being so full of people, would wrestle with him, hee would challenge him: which being published, euery man was sorelye afraide of his hugenes, strength, and eager countenance. In so much that none could be found that durst vndertake the match, saue the Duke of Mantuaes Brother called *Rodomont*, who though he was but of an ordinary stature, yet was he

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he both very strong and nimble withall, and (as it was credibly thought,) all his brest was wholly made of one bone: he was very valiant, and by reporte could break at one course seauen staues tyed together, inso much that if he had not had a good horse, he should break his backe: but for many rash enterprises, he was bannished from all tylt-yardes and iusting. This *Rodomont* seeing that no man else durste vndertake to bee matched in wrestling with the proude boasting Moore, notwithstanding that his brother the Duke and the rest of his kinred vsed all meanes to dissuade him, would neuerthelessse himselfe wrestle with him, to make it knowne vnto all the worlde, that he would not suffer so beaustlie a creature, to staine the honor of Italian Gentlemen, and to giue the Emperour (who was a stranger) occasion to laugh at the Italians, seeing them put downe by a monstrous Moore. *Rodomont* therefore buckling with the Moore in presence of the Emperour and all the Princes, behaued himselfe in such sort, that the Moore could not foyle him with any fall, inso much that hee was brought only to touch the ground with one knee, howbeit the Moore strained himselfe to the vttermost strength: and so the night drawing on, after they had tryed their force a long time, the Emperour caused them to cease till next daye, at which time *Rodomont* came to meete the Moore againe with great courage, and hauing now had good triall of his strength, and knowing what he was able to doe, as soone as he sawe fitte opportunitie, nimblye tooke the Moore about the middle, and clasped him hard against his owne brest, holding him so vntill he perceiued him to be breathlesse, and then letting him slippe out of his armes, the
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Moore fell down dead so heauilie, that the whole place shaked, as if some steeple had beene cast downe: which *Rodomont* perceiuing, presentlye got from the whole company, and taking poste horse fled, fearing least the Emperour should haue doone him some displeasure: but hee wente not about it, considering that the challenge was publicquelye proclaimed by his owne leaue and authoritie. Howbeit hee was greued for the losse of his stout Moore.

One example more will I recount concerning insolencye, especiallye because this *Rodomont* of whome I spake, was an actor in the tragedie. It happened that the Duke of *Mantua* and his brother *Rodomont* being in the same Emperour *Charles* his Court about certain affaires of their owne, they on a time walked in a great chamber, expecting that the Emperour should send for them when his Maiestie were at leasure: into which chamber at the same time, came a certain Spanish Captaine, who without any greeting or salutation, came by them and brauely walked, euen betweene the Duke and his brother, nothing respecting the greatnes of that prince, and so braued them three or foure times: wherewith *Rodomont* being greatlye offended, with the discurtisie of this proud and insolent Captain, went to a window which he perceiued to be open, and staying til the captaine came that way, tooke him by the collar with one hand, and putting the other vnder his breeche, thrust him out at the window, and brake his necke: Wherevpon he fled from the Court with all speede he could. But the Emperour being enformed of the matter, blamed not *Rodomont*, considering the Spanishe Captaine had so insolently behaued himselfe to *Rodomonts* brother

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ther the Duke of *Mantua*. It were an endlesse thing for me to rehearse all the examples that I haue heard, concerning this vice of insolencie, which are infinite, and happen dayly in all countries, by reason of the little regard that is had in the bringing vp of yong men: and so I will only exhorre euery man to take heed lest him selfe fall into like follie.

I will not omit to speake of a certaine vice, and parte not to be vsed by a gentleman, seeing it proceedeth of meeke cowardise: which is, when a man hauing fallen out with one or other, and wanting courage to deale with him in single fight, procureth base and cowardlie means by the help of some of his freends, with whom he plotteth how they may circumuent his enemy. And so watching him at some time or other, will draw vpon him, as if hee had mette him by chaunce, who thinking vpon no villanie, without any suspicion at all, likewise draweth to defende himselfe, as a man ought to doe, which when the other plotters espie standing a far off, drawe neere as strangers to them both, and vnwilling any hurt should be done on either side, whereas they most traiterouslie will either themselves impart a thrust by the way, or so strike his weapon, that his enemy may take occasion to hurt him: which villanie (for I thinke no term bad inough to expresse it by) you may escape, if you take heede when any one draweth vpon you, that none else come neere you, willing them to retire, with protestation, that you will take them as your enemies, if they doe not: for by reason that you knowe them not, they cannot but like of your protestation, if they meane you no euill, seeing that you not knowing the can not assure your self of their good affection towards

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wards you, and care of your safegarde. Therefore in any case, at such time as you shal happen to be enforced to defende your selfe on the sodaine, let no man come neere you, for it is very dangerous: and I speake this because I haue seen the like doone veye often, and found it confirmed by great experience. And to saye some thing of parting, I will by the way declare thus much. That hee that will parte two that are fighting, must go betwixt the both, hauing great regarde that he nether hindreth one more then the other, nor suffereth the one more to endanger his enemy than the other: and if more come to parte then one, they must deuide themselves, and some come on one side, and some on the other, taking great heede that neither of them be any way either preiudiced, or fauoured: wherefore I doe not mislike with the great Duke of *Florence* his opinion, who vpon paine of great forfeiture, forbad all men to parte those that should fight, for hee would haue them suffered to fight til they parted themselves, and if any one chaunced to be hurt, they should blame themselves, seeing they were the onely cause thereof.

If the like were vsed in all places, I thinke we should not haue so much quarrelling by halfe as wee dayly see among Gentlemen: for surely manye will be veye readye vpon no occasion to drawe vpon a man, onely because he knoweth that he shall not be suffered to fight.

Some others there be, who to wreake themselves vpon their enemies will doe it by a thirde meanes, by giftes or promises, perswading some needy fellow to picke a quarrell, with their enemy, whom either the

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poore fellow hurteth or killeth, and so encurreth danger of death: or at the least is hurte or maimed himself. Therefore I could wish euerie man to meddle with his own quarrels only, neither reuenging his own wrong, by another, nor wreaking other mens iniuries by himselfe, vnlesse he haue good reason to the contrarie, as in diuers cases a man may honestlie and honorably both intreat others to reuenge his wrongs, and be also intreated of others.

There be also some gentlemen so carelesse, that being in companye with honest gentlemen, thinke that whatsoeuer follie they commit, the companye will be ready to defend them, and so will either scoffe or gybe with them that passe by, or vse some knauishe trickes toward some one that is not of their companye, or fall a quarrelling with one or other whom they think good, and so hauing set manye together by the eares, they are the first that will runne awaye, or hide themselves in some corner till all be done. By my counsell therefore shall no man be so fond as to backe anye, or take parte with any that are so void of discretion or gouernment.

Like vnto these you shall see others, who will inuite their freends to some dinner or pastime abroad, onely to serue their turnes in reuenging their wronges, hauing plotted meanes for the execution thereof, whereby many times much harme hath beene doone, sufficient to cause any man to beware of falling into like inconueniences.

All which I haue heere sayde, because I haue my selfe had experience thereof. And these bee the things whereof quarrelles proceede, which beginning but betweene two or three, somtime are so farre increased, that

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that whole families are wrapped in quarrels and broils, which oftentimes are not ended without great hurt & bloudshed. Euerie man ought therefore to know how to behaue himselfe in these cases, and not to presume vpon his owne skil or knowledge, but to learne how he ought to proceed in matters of combats or quarrelles: For a man maie dayly learne more than he knoweth, & especially they that want experience: seeing it is a matter seldome seene, that he shall be able to know what is good, that hath not had some triall of that which is euill. According to a verse of Petrarke, Euerie one must learne to his cost: which saying pertaineth especially to young men, who for the most parte can neuer learne to gouern themselves aright, vntill such time as they haue had experience of some mishappe or other, concerning either their goods, life, or credite. But as nothing is so daungerous but maie bee preuented, so in this pointe, that men take good heed and arme themselves with the sure shield of sound countell and aduice, that they may easily auoide such errors as I haue in these my aduertisements discouered and made known for their profit & commoditie.

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A Discourse most necessarie for all Gentlemen that haue in regarde their honors touching the giuing and receiuing of the Lie, wherevpon the Duello & the Combats in diuers sortes doth insue, & many other inconueniences, for lack only of the true knowledge of honor, and the contrarie: & the right vnderstanding of wordes, which heere is plainly set downe, beginning thus.

ARVLE AND ORDER
concerning the Challenger
and Defender.



LL iniuries are reduced to two kindes, and are either by wordes or deddes. In the first, he that offereth the iniurie ought to bee the Challenger: in the later, hee that is iniuried: Example, Caius sayth to Seius

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Seius that hee is a traitour: vnto which Seius aunswereth by giuing the lie: whereuppon ensueth, that the charge of the Combat falleth on Caius, because hee is to maintaine what hee sayd, and therefore to challenge Seius. Now when an iniurie is offered by dedde, then do they proceed in this manner. Caius striketh Seius, giueth him a boxe on the eare, or some other waie hurteth him by some violent meanes: Wherewith Seius offended, saith vnto Caius, that hee hath vsed violence towards him, or that hee hath dealt iniuriously with him, or that hee hath abused him, or some such manner of saying. Wherevnto Caius aunswereth, Thou lyest: whereby Seius is forced to challenge Caius, and to compell him to fight, to maintaine the iniurie which hee had offered him. The summe of all therefore, is in these cases of honour, that hee vnto whome the lie is wrongfullie giuen, ought to challenge him that offereth that dishonour, and by the sworde to proue himselfe no lyer.

There bee manie that delighting to finde faulte with that which is sette downe by others, bee it neuer so truely and exactly perfourmed, will in this case also seeke to ouerthrowe the rules which I haue aboue alleadged concerning Challenging and Defending, opposing manye Argumentes and obiections, which I thinke friuolous to trouble the Reader withall, and therefore wyll neyther rehearse them heere, nor spende so much labour in vaine as to aunswere them, considering that men but of meane capacitie will bee able to discerne and iudge of the small reason that they are grounded vpon. For who is ther that seeth not, howbeit some men finer witted than endued

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endued with valour and courage, will by multiplication of speeches giue cause of greater offence, and thereby giue the other occasion to challenge the combat, rather than to do it themselves. Yet that notwithstanding the true and perfect manner of proceeding in cases of honour is, that whosoever offereth iniurie by deede, as striking, beating, or otherwise hurting anie man, ought presently without anie further debate or questioning, to be challenged to the Combat, vnlesse hee refuse the same by making satisfaction for the offence or offered iniurie.

And in iniuries offered by worde, no respect ought to bee had of all the wordes which by answers and replies are multiplied, (as when one saith, Thou lyest, the other answereth with the same wordes, and the first replieth, with thou liest also, and so maie perchaunce make a fraie with wordes only, which foolish and childish manner of proceeding cannot but bee miliked of by Gentlemen of reputation) but to whom so euer the lie is vniustlye and wrongfully giuen, vnto him shall it belong to become Challenger, by Armes to maintaine what he spake or did, whervpon the lie was giuen him.

What the reason is, that the partie vnto whom the lie is giuen, ought to become Challenger: and of the nature of Lies.

Some men maruell why that hee vnto whome the lie is giuen, ought rather to challenge the Combat, than
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hee that is called a traitor or a villaine, or by some other iniurious name, seeing that it woulde seeme more reasonable, that hee which is most iniured, ought to become Challenger, and not the other, and that this is a greater iniurie to saie vnto a man, Thou art a theefe, thou art a villaine, & a traitor, than this, I thou lyest. But the lawes haue no regarde of the wordes, or of the force or efficacie of them, but provide that the burthen of the challenge shall euer fall on him that offereth the iniurie: for it is thought that euerie man is honest, iust, and honourable vntill the contrarie bee proued. And therefore as in common triall by ciuill iudgement and order of lawe, whosoever is accused of anie crime, is by simple denying the same deliuered from condemnation, vnlesse further prooffe thereof be brought agaynst him: euen so in this case, whosoever speaketh of another man contrarie vnto that which is ordinarilie presumed of him, it is great reason that the charge of proof should lie vppon him, to make that manifest vnto the worlde by force of Armes, that such a man is guiltie of such and such thinges as hee hath laide to his charge. Heere vppon some maie cauell, and aske howe that hee that is iniured by deede, shall become challenger, (as I haue sayde) if that the lawes provide that the burthen thereof shall belong vnto him that offereth the iniurie.

Wherevnto I answer, that if I beate or strike anie man, thereof proceedeth no cause of prooffe, it is manifest that I offend or hurt him, and I know no cause why I shoulde proue that I doo so. But if the other saie vnto mee, that I did not as a Gentleman worthie to beare

S

Armes,

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Armes, or that I dealt not honorably, or any such thing, I repell his sayings with the Lie, and force him to maintaine what hee hath spoken : whereof I am acquitted with sole deniall, till hee make further prooffe.

And now as concerning the nature of Lies, I saye that euerie deniall, bee it neuer so simple, beareth the force of a Lie, beeing altogether as much in effect. And I see no other difference betweene a simple denyall and the lie, than is betwixte a speech more or lesse courteous. Wherefore although the names of deniall are diuerse, as Thou lyest, Thou sayest vntruly, Thou speakest falsely, Thou sparest the truth, Thou tellest tales, Thou regardest not how falsely thou reportest a matter, Thou art wide from the truth, This is a lie, a tale, a falsehood, &c. Yet all these manners of speech import the Lie, whether hee vnto whom they were spoken spake iniuriouly or no. For though I saie not anie euill thing of anie other, but chance to discourse of some matter, or rehearse some tale or historie, or reporte any thing, as occasion of speeche may bee offered mee, if some one that standeth by telleth mee that I saie not truly, or vse anie of the foresayde formes or manner of speeche vnto mee, surely hee bringeth my truth in question, and causeth mee to bee reputed for a lyar, and so consequently offereth mee iniurie. And forasmuch as euerie iniurie offered by wordes, maie be the first time wrested and returned vpon him that offereth the iniurie, I maie lawfullie repulse that iniurie with a seconde denyall, which shall beare the force of a Lye, where his first shall bee accounted of the nature of an iniu-

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iniurie, by which meanes the burthen of the challenge shall rest whole vpon him. But if hee chaunce to saie onely thus, or after this manner vnto mee, This is not so, or the truth heereof I take to bee otherwise, &c. I cannot take anie such speeche iniuriouly, for it may be the thing whereof I spake is not true, and yet I doo not lie, and therefore such a speeche so spoken cannot anie wayes burthen mee, vnlesse I shall make some iniurious replie thereunto, which hee repealing with the lye, maye laye the burthen of challenge on mee : for a worde commeth sometimes to bee iniurious, and sometimes not, onely by beeing sometimes iniuriouly spoken, and sometimes not. As for example : If one man doo saye vnto another, Thou sayest not true, hee dooth thereby make him a Lyer, and so hee doth iniurie him. But if hee doo replye and saie in this manner, That which thou sayest is not so, or it is not true, &c. No such manner of speeche or saying can bee iniurious, for that, as I haue aboue sayde, the thing may bee false, and yet hee no Lyer, by reason that hee eyther maye bee euill informed, or else not vnderstande the matter as it was, or some suche other thing might happen, whereby hee might bee mooued to reporte and speake that agayne which is not true : wherefore anie such aunswere whatsoever cannot in anie sort fall burdalous vnto him. One case excepted, which is, if hee saie that hee dyd suche a thing, or that hee dyd saie such a thing, or that hee had beene about such a matter, or that hee dealte in such a case, &c. And another answere him that he did not, or that the same which he sayd was not true, &c. For so hee is burdened beeing

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accounted a lyer, because a man cannot bee misinformed in anie thing which he sayd or did himselfe, which iniurie hee is to repulse with the lie, and so the charge of challenge remaineth on the other, vnlesse hee in saying that hee dyd or sayde such or such a thing, doo thereby offer some man iniurie, who by giuing the Lie maie repulse the same iniurie, and so cast the charge of challenge vpon him. To conclude, by all this which is sayde it manifestly appeareth, that whosoever taketh heed that hee offer no offence in his wordes or speech, shall neuer bee endangered to bee iniuried with the lie.

Of the manner and diuersitie of Lies.



O the ende that the nature of Lies may the more easilye bee knowen, and when the Lie ought to bee giuen and when not, and in what cases, it is requisite I should particularly discourse thereof: For some Lies bee certaine, and some conditionall, and both the first and the later, some of them are generall and some of them speciall. Vnto which two sortes, I will adde a third kind of lies, which may be termed Vaine-lies.

Of Lies certaine.

Lies certaine, are such as are giuen vpon wordes spoken affirmatiuely, as if anie man shoulde saie or write

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write vnto another. Thou hast spoken to my discredit, and in preiudice of my honour and reputation, and therefore doost lye. And in this respect is this a lye certaine, because I affirme that such a one hath spoken euill of me: yet because I doe not particularly mention wherein or how he hath offended me by speeche, the lye which I gaue him is generall, and therefore of no force. For to haue the lye giuen lawfully, it is requisite that the cause whereupon it is giuen, be particularly specified and declared. Wherefore lyes speciall, and such as are giuen vpon sure and expresse wordes, are such as assuredlye binde the parties vnto whome they be giuen, to proue the same which they haue spoken, when as they cannot deny that they haue said, wherevpon the lye was giuen them, as for exemle: *Alexander* thou hast said, that I being imploied by his highnes in his seruice at *Pavia*, haue had secret conference with the enemy: wherefore I say that thou hast lyed, This is a sure & a speciall, and by consequence lawfully giuen.

Of conditionall Lyes.



Conditionall lyes be such as are giuen conditionally: as if a man should saie or write these wordes. If thou hast saide that I haue offered my Lord abuse, thoulyest: or if thou saiest so heerafter, thou shalt lye. And as often as thou hast or shalt so say, so oft do I and will I say that thou doest lye. Of these kinde of lyes giuen in this manner, often arise much contention in words, and diuers intricate worthy battailes, multiplying wordes v-

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pon wordes whereof no sure conclusion can arise: the reason is, because no lye can bee effectuell or lawefull, before the condition is declared to bee true, that is, before it be iustified that such words were certainly spoken. For the partie vnto whom such a lye is giuen, may answere according as he findes him selfe guiltie or not: it chaunce he haue to saide, he may by generall wordes seeke meanes to escape the lye which is giuen him: and withall vpon those words which the other hath spoken or written vnto him, he may happilie finde occasion of a meere quarrell, and giue him a lye certaine. And on the other side, if indeed he haue not spoken those words wherupon the lye was giuen him, then may he saie absolutelye, that hee spake them not: adding thereto some certaine or conditionall lye, as for example: Whereas thou chargest me that I should say that thou art a Traitor, and thereupon saiest that I lye: I answere, that I neuer spake such words, and therefore say, that whosoever saith that I haue spoken such wordes, he lyeth. Yet notwithstanding I cannot like of this manner of proceeding, because therby men fall into a world of words.

Some holde an opinion, that such an answere might be framed: Thou doost not proceede in this case like a Gentleman, neither according to the honorable custome of Knights: which when thou shalt doe, I will answere thee. Vnto whom I cannot giue applause, considering that the other maye replye, that hee lyeth, because hee saith hee did not as a Gentleman, &c. alleading that many Gentlemen haue obserued and vsed that manner of proceeding, and so shall the other haue occasion by his ignorance, in not knowing how to answere the lye conditionallye giuen him, to giue him a certain

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certain lye: therefore not to fall into any error, all such as haue any regard of their honor or credit, ought by all meanes possible to shunne all conditionall lyes, neuer geuing anie other but certayne Lyes: the which in like manner they ought to haue great regard, that they giue them not, vnlesse they be by some sure means infallibly assured, that they giue them rightly, to the ende that the parties vnto whome they be giuen, may be forced without further Ifs and Ands, either to deny or iustifie, that which they haue spoken.

Of the Lye in generall.



He lye in generall is considered in two sortes, the one hauing respect to the person, and the other to the iniurie. That which toucheth the person, is termed generall, when no especiall person is named to whom the same is giuen: as if one should say, whosoever hath reported of me that I haue betrayed my lord, doth lye falsely. And to this lye it is holden of braue men of reuerence, that no man is bound to answer the same: which seemeth to me to be excellent well vnderstoode, because this charge or imposition maye seeme to touche manye, beeing that manye haue spoken the same, and so one with many should be bound to fight: which were to graunt an inconuenience directly, for it is not allowed that any man should enter into combat more then once for one quarrell, and that no man shal put his honor vpon another mans sword or valor: so might it come to passe that such a one might take the quarel, that the lie was neuer meant vnto: wherupon, to auoid such disorders, the best meane is, that this lie so giue be not adiudged lawfull, nor approued for sufficient.

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The other lye which we haue termed generall in respect of the iniury, is this: *Antony* thou hast spoke ill of me, or thou hast saide somewhat in preiudice of my reputation, and therefore I say that thou hast lyed. This lye for that it is vpon words in which the lye especially declared not what is the thing from whence the slander was, or speeche preiudiciall to reputation spoken is, for that in many sortes a man maye be ill spoken of, and ones reputation preiudiced: happening verie often, that hee whoeuer talketh of another man, in diuers matters speaketh that which hee of whome they were spoken, might esteeme them to his shame and disgrace: and therefore it is most necessary to expresse the point whereupon he holdeth himselfe offended: to the end that it may be considered, whether hee wil take vpon him to proue his sayings, or whether he wil proue it with his weapon, or ciuillye by the laue. And thus for these causes this lye cannot be accompted no waies of value nor lawfull: and he that hath giuen the same, if hee will come to the definition or determination of quarrell, must write the particular and declare it: for in right hee is bound so to doe, if so much time bee permitted.

And this I say, a lye giuen in this sorte, doth not only binde, but is verie dangerous to bee wrested, and the danger whereof I speake, is thus: as by this case following you may easilie see. *Paul* vnderstandeth that *Nicholas* hath saide of him that he is an *Vsurer*, and hauing vnderstanding of these wordes, writeth vnto him. *Nicholas* thou hast spoken ill of mee, and therefore I saye thou lyest. *Paul* peraduenture knowing many defaults more then this in *Nicholas*, maye answere him thus: I confesse

Specification
of the quar-
rell.

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confesse that I haue spoken ill of thee, but I specified the particularitie of that which thou hast doone, and I saide that long since thou committedst such a fault, and such another, and shew how, and thus bring forth the ground of his speech, without making mention at all of that particularity of which *Paul* charged him with: and this maye adde more, that so thou lyest thy selfe, saying that I speaking ill of thee doe lye. Heere if *Paul* returne to write, should reply, I say that thou lyest in saying that I am an *Vsurer*. Not for all this shall his lye make him guiltie, because the generall lye permitting an exception, it maye be well wrested, being apparant that in speaking ill of *Paul*, *Nicholas* did not lye. And after the first lye is accompted false, it is to be presumed that also the second containeth a kinde of fallacie: for whoeuer is accounted once naught, is alwaies esteemed naught in the same kinde: and the presumption being against *Paul*, it behoueth him to be the actor, so as for the effect in the generalitie of the lye, he shal fall into this inconuenience. Besides, such may be his default as the same by lawe might be proued against him, that neither as Defendant or Plaintiffe, he may enter the duello or combat. I conclude therefore, for the small validitie of the generall lye, that it hath qualitie to put an other man to the paines of prooffe: as for the danger that it bringeth with her, all cauilliers, and braue men ought to take heede of it altogether. Although there were no other thing, then: to auoide the multitude of cartelles, being a thing more comely for gentlemen to binde themselves to the action, then lay themselves open with many words.

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Of

Vincent. Of Honor and
Of the Lye in particular.



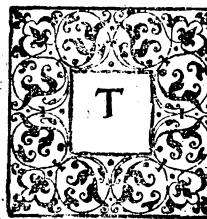
He speciall lyes are those which are giuen to speciall persons, and vpon expresse and particular matter, and the example is this: *Silvano* thou hast sayde that at the daye of the battaile of *S. Quintin* I did abandon the Ensigne, whereof I saye thou lyest: and this is that lye, that before wee tearmed assured and lawfull. It is verye necessarye that hee that goeth thus to worke, must haue such profes, and witnes of the speech of that hee which intendeth to beginne the repulle with the lye, that the other maye not denye it: for if I haue not proofes conuenient, hee maye answere that I haue lyed my self in so giuing him the lye, and in such a case I shall not onely be driuen to prooue that I abandoned not the Ensigne, but proue that he hath laid that blame vpon me vniustly: but if he cannot iustly denye it, then there is no doubt but that he must also proue it. But when he shall deny that he spake these wordes, and I haue proued them by iust circumstance, if then he ask the combate to prooue his saying that way on me, the same then is to be vterly refused, for the deniall of his speeche commeth so, to be an vnswaying of his worde: and thereupon it is to be presumed, that as well in his accusation as deniall, hee was a lyer. And in these quarrels, wherein appeareth manifest falsitie, those who commaund (as soueraigne Lords) ought not to permit the

The office of
 great Lords.
 The office of
 Cavaliers.

honorable Quarrels. The 2. Booke.

the combat, nor braue men (I meane caualieres) ought not to be ashamed in such cases to refuse the battaile, being more honorable to auoide it with reason, then to enter it against all right, and all bond of duetie. Now this true and lawfull lye beeing that wee would in this chapter specific, with which onely braue men ought to giue the repulle vnto all iniuries, wherewith they finde themselves offended with any body, and wil either by mouth or writing giue it, they must so perfectly manifest themselves in the words wherein they finde themselves outraged, and in such fort build their intent, that no one of their words may be denied nor wrested: if they determine not afterwards to haue question or doubt of the Challenger or the accused, which is in english Plaintife and Defendant.

Of foolish Lyes.



He common opinion is, that he who giueth the lye, looseth the election of weapons, so that hee saie vnto another that he lyeth, without hauing regarde to the manner how he doth it, wherby he thinketh to haue done great matter. And hereupon it cometh, that euery daye there riseth from the common sorte new and strange foolishneses, as he who wil giue the lye ere the other speake, saying: if thou saye that I am not an honest man, thou lyest in thy throate, And

The lye before
 the other
 speaks.

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And this is a changing of nature, for the lye beeing but an answere, in this manner it commeth to answere that which was neuer spoken. Here let vs put a case, it is true that sometime one hearing that another hath sayd that he is a theef, will answere: If thou saie that I am a theefe thou lyest: this Lie is generall, helde incontinentlye to charge another. But the forme of this giueth (as it seemeth vnto me) meanes and waie to the speaker thereof to resolue with himselfe well whether he will continue therein or no, as though hee would saie to himselfe, take heed if thou wilt affirme that which thou hast spoken, that auouching it I pretend to giue thee the Lie, and hee not returning to saie the same, that lye doeth not binde, for that a man maye sometime repent himselfe, saying somewhat in choler or with little consideration. But now to returne to our foolish Lies, whose fashion will giue cause of laughter. If thou wilt saie that I am not thy equall, thou lyest: where he doth not onely answere himselfe before the other hath spoken, but also putteth himselfe vpon his pleasure, that saie I what I canne, till I haue spoken it I doo not lie: as I cannot saie that I am going into France, vntill that I am in the waie, and that I am imbarqued. And of such lyke Lyes I haue heard some good store amongst no common men. There are not anie of these more right than this, which is much vsed, in that thou hast spoken ill of mee, thou lyest: and if thou denie the same thy saying, thou liest also. That if I haue spoken il of thee, or if thou canst proue that I haue spoken it or no, if thou canst proue it, it behoueth thee to tell it. Let this bee an example, thou hast said that I am an heretike, and shew plainelie that I haue sayde it, and vpon the expresse and particu-

lar

A lye that giueth meanes to be repented.

A lye at pleasure.

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lar iniurie, giue me a certaine and especial lye, if thou canst not proue that in such words I haue iniured thee, and wilt enter into quarrell with me, then it is thy part to lay before me that I haue spoken ill of thee: so it toucheth me to answere and repell the blame that thou doost giue me. It is no reasonable matter that thou wilt lay vpon me the title of a slanderer, and yet take away the meanes both of my answere & repulse, and be both Challenger and Defender in one matter. But these are certaine fashions of writings or challenges, found out eyther of men which thinke themselves too wise, or those which vnderstand very little. These kinde of lyes I esteeme not onely to be vnlawfull, but that they may bee turned backe with a lye in the throate: that I who know that I haue not iniured him, may safelie answere him that he lyeth, that I denying that I haue spoken ill of him doe lye.

And I maye speake of the other, that one meeting with his enemye saith: holde or giue me thy hand, that I may tell thee that thou art a lyer, & he answereth that thou lyest: and so not vsing any otherwise his handes, thinketh sufficiently that he hath discharged himself of his aduersaries charge, and dooth not vnderstand that these wordes, holde thy hands, will signifie, I will proue it if thou holde thy hand: and not holding his hand, he is not bound to goe any further. It is sometime scene that one asking another a thing, as a man should saye: hast not thou saide such wordes? wast thou not such a day in such a place? in stead of answere yea or no, it is answered by a lye: of all such, and such like, I doe not intend to mencion or remember, being to great a labor

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A lye giuen
wout cause

A lye giuen
after an ill
forte.

to gather them together, for that they are woorth no more, than as he that had lost his girdle, sayd that whofocuer had taken awaie the same lyed. Or he that heard another breake winde behinde, sayd, if you speak to me sir, you lie in your throate. To these I will ioine others as vaine and foolish, whereof I will giue examples. I say to you, like to lyke, whofocuer you bee, that hee is an whoremonger, and hee then not giue them one word, but another daie with aduantage of weapon or companie, will tell me that I lyed. The other beeing himselfe lykewile iniured, wil make no answer, and afterwards out of audience will saie vnto the giuer of the iniurie, that hee lyed, or will publish a cartell full of giuing the lie. These I saie, and such lyke are of no woorth, for that they are not giuen like Gentlemen or Cavaliers, In disgrace giuen and receiued in the presence of others without aduantage, there must no aduantage bee sought in the answering of them, but vnto the iniuries presently giuen, present answer must bee made. To those a farre off giuen, farre they are to be answered: and such as are writ, written answeres are allowed. Neither must that lye be called lawfull which is giuen with more aduantage, than the iniury was giue, because no respect ought to withdrawe me to answer him who doeth iniurie or hurt, so that he be not armed, or so accompanied, that I answering him, hee might doo me wrong in oddes of weapon, in such maner iniuring me, I ought not vnfaie my worde in seeking my aduantage, yet it is certaine, that if anie person, I hauing meanes to doo supersticery and wrong, should charge me with infamy, I ought not to staie from giuing him the lie therefore, for so is my dementie or lie lawfull. Neither can he alledge, that my
challenge

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challenge therein was supersticery, the fault being to be giuen by him who sawe me so aduantaged vnder him, & would come to outrage me. But Gentlemen out of this case must obserue, that the lie or dementie ought to be giuen in more honest manner than the iniuries are done. And if that one far off thee haue spoken ill of thee thou straight maist giue him the ly, & maist write to him that he lieth in his throat, and so likewise present. And if he haue written anie thing in preiudice of thy reputation, thou by writing maist answer him, and very honorably thou maist also giue it him present. And seeing now mention is made of writing to him who farre of speaketh ill of another, I will adde this, that I know that of some it is said, that whofocuer is the first that writeth he is accounted Challenger, which opinion is in no sort to be allowed, for the Challenger is he that moueth the quarrell, and he offereth the quarrell that giueth the iniurie, whether it be by worde or deede present or farre off: and for that the other shall not preiudice the matter with the maner of writing, the writing first or last is no matter at all. But I haue seene it disputed amongst the wisest sorte of Gentlemen, that, cartelles of dementies or giuing the lie, beeing heere and there cast abroad, euery one did defend for themselves to bee the first that published, pretending amongst themselves, that he who was the first that wrote had the best aduantage.

And because wee haue spoken of supersticery, which is not onely considered in respect of the aduantage of weapons or of persons, but for respect of priuiledged places, or the sight of the prince, where it is not lawfull for one that he maye freely shewe his grieve.

Heere

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An answer in
the view of the
Prince,
Heere one may aske me what hee ought to do, if in the
presence of the Prince, one will giue mee outrageous
wordes? To this I will alwaies thus aunswere, that nei-
ther he ought to let passe the repulse by the lye, nor the
Prince ought at all to take it in disdaine, for hee ought
rather to bee tollerated that giueth another a repulse
of an iniurie, then he who doth it. and hee that beareth
that in his presence an iniurie should be done me, of a
greater reason ought to beare that I defende the same:
but yet so, and with such reuerence must he answer the
same by aduenture, as the same may seeme full of mo-
destie. And this I will now saye, that so much the more
I holde my selfe bound to answere, by how much that
I know that he that did me iniurie, is accounted of the
Prince, before whom I may be accused: but heerein I
prescribe no lawe to any body, but onely shewe mine
opinion, which whosoever followeth, shall doe hono-
rably and for his reputation: whom it shall not like to
followe, let custome stand in stead of lawe. And now
turne to saye, that Princes ought more patiently com-
parte the discharge, then the charge that another hath
giuen in his presence.

A

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A conclusion touching the Chal-
lenger and the Defender, and of
the wresting and returning
back of the lye, or De-
mentie.



O come to the end of this Treatise of De-
menties or giuing the lie, and to conclude
the question of the Challenger & the De-
fendant, seeing already wee haue determi-
ned, that hee to whome the lie is giuen for repulse of an
iniurie, he is properly the Defendant. To the end that
more cleere contentment therein may be giuen, we are
verie diligently to examine the lawfull dementies or
lies, and by this examination remember our selues (if it
be conuenient) of those things which before wee haue
treated of, and of their manner, and principally of the
proper nature of the Lie, the which is to put backe the
iniurie: and when it doth not this office, it becommeth
of it selfe an iniurie, and with another lie the same may
be repelled: and vpon this consideration, I saie that the
Lie maie be giuen in the affirmatiue, and so, vpon the
negatiue, and sometime it falleth out, that vpon the af-
firmatiue it cannot be giuen, and sometime vpon the
negatiue it hath no place, and so consequently both
heere and there being giuen, it maie bee wrested and
sent backe, and yet it may bee giuen both in the affir-
mation and negation in the same quarrell, without that

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it may bee subiecte to anie repulse of either of the parties.

And heere of each my opinion, I will giue an example, The Lie lawfully giuen vpon the affirmatiue, is such as before wee haue set downe more than in one manner. One sayth of another, that he is a rebell vnto his Lorde, he who answereth, sayth that he lyeth. This lie cannot bee auoided, beeing that it is giuen in the repulse of the slander which is layed vpon him. But if I shoulde saie of anie man, that he were an honest man, & one should giue mee the Lie vpon these wordes, in this it requireth not repulse but an iniurie, and I may saie, that he should lie that thinketh that I shoulde lie. Now is it his parte to proue that he is not an honest man, as well by reason I gaue him cause of iniurie, as also that it is presumed of euerie one that hee is honest, if the contrarie cannot be apparently proued: and whosoever sayth that another is vn timer, must proue his fault therein committed, for the which hee ought not to bee esteemed an honest man.

Now let vs passe ouer to the Lies which are giuen vpon the negatiue, whether they bee lawfull, or lawfully maye bee turned backe or no: as if one shoulde saie of mee, that in some matter of armes or fighting I did not my duetie, and I shoulde aunswere him wyth the lie, the same shall bee a most lawfull aunswere: for that in that speech, that I had not doone my duetie, hee putteth on my backe no small burthen of infamie, wherein it shall bee most lawfull and conuenient that I shoulde discharge my selfe with the lye, and heere the repulse of an iniurie beeing the lye, and the presumption beeing in my fauour, and that a man must

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not presume of another, but that hee doeth his duetie in all respectes, whosoever goeth about to giue mee that blame, to him it appertaineth to bee esteemed Challenger. But if one saie that hee hath not fayled in his loyaltye to his Lorde, and I shoulde aunswere him that hee lyeth, hee maye saie vnto mee, thou lyest in that thou sayest I lye, and with great reason it maye bee sayde, hauing aunswered mee so, for hee not dooing iniurie vnto anie bodie with those wordes, nor anie man ought to presume that another shoulde bee disloyall, that with the lye which I giue him, I doo not defende my selfe nor anie other of anie iniurie, but go about to outrage him, when hee maye lawfully returne backe that lye, and I come directly to bee demerited, and so consequentye muste become Challenger.

Now it resteth that wee shewe vnto you the examples of these cases, in which in euerie and the selfe same quarrell, both vpon the affirmation and negation you maye giue the lye, that neither of the one side nor the other there is anie meanes or waie left to giue them the repulse, and it is thus.

Two Gentlemen or Caualliers are brought to the *Reccata* to fight; there are weapons presented vnto them, vpon the which they reason and debate betweene themselves whether they be to bee refused or no, so long that the daie is passed without comming to the battaile or fight. there dooth arise a question heerevpon amongest them, whether they bee refused or no.

This man whosoever hee bee sayth, that wyth reason they might bee refused, doeth charge him

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that brought them, and hee who sayth that they maye not be refused in reason, chargeth him that refuseth to fight with them, and therefore the taske being giuen as well on the affirmatiue as negatiue, the lie may accordingly bee giuen, and no more the affirmatiue than the negatiue may it be wrested or sent backe, being both in the one and in the other manner giuen for repulse, and not of anie iniurie. And thus much maye suffice to bee spoken of this subiect, seeing that of the other manner of Lies, how they ought to be giuen, & which of them may be wrested, and which not, thereby appeareth that they are fully demonstrated which are lawfull. & those knowne, it followeth consequently to knowe who ought to be accounted challenger. And so (God be thanked) we finde that almost we haue dispatched this matter, no lesse vnease (as it is sayd before) to be handled & vnderstood, than necessary to be knowen of all caualiers and Gentlemen.

Of iniuries rewarded or doubled.



Here yet there resteth a new question, yea, euen in the Challenger and Defendant, which wee will not let passe without some declaration, and this is in such cases, as when on the one parte they speake, and on the other they answer with iniurious wordes, and that either they reply the same, or doo adioyne vnto them others, of which I haue made this title of requited iniuries or redoubled.

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For requited iniuries I vnderstand, when one replieth only the iniury that was giuen him, and doth adioyne nothing thereunto: as thou art a theefe, a theefe thou art. The redoubled I call those, when one is not contented to haue saide to his aduersarie the selfe same wordes of outrage, but doth ioyne thereto an other or more, as if I should say to another, that he is a false monie maker, and he should say to me I am so, and an homicide withall: vpon these causes the writers of Duello moue manye questions, whither vpon them there should be any fighting or no: and if they should fight which should be Challenger and which the Defendant: heerein to shew you that which I think, before I will speake thereof any thing at all, I do adiudge him an ill brought vp gentlemen, who feeleth himself to be charged with any blot of infamy, shall not be as wel attētiue to take away that, as to seek with like or greter iniurie to flaunder his aduersarie, that he ought with a lye put backe that which shalbe spoken to him, rather then either reply the same, or multiplie any other in words: and so doing, two commodities will followe him, the one that with the lye he shall charge his enemye with that dutie to bee Challenger: the other that hee shall make himselfe knowne a person farre from iniurious intention. But if the case happen in any of the formes aforesaid, there is somewhat to be marked how a man must behaue himselfe therein. I say therefore when one calleth me traitor, and I say thou art a traitor, & do not thereto only ioyn any word that hath not the force of the lye, no combat is to follow: and if hee come to replye the same iniurie many other times, it shalbe as

An iniurie not thought.

V 3

much

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much as if an iniury once repulſed, there is no more repulſe to be ſpoken of.

But if it ſhould be answered, thou lyest that ſayeſt I am a traitor, for that thou art the traitor: I doe not ſee wherefore the combate ſhould not followe heere, for with theſe words I haue diſcharged my ſelfe with that he charged me, and laide vpon him the ſlaunder of traitor, which is that I ſend back the iniurie done to me, and iniurie him with the repulſe thereof, binding him to his prooſe: and although he ſhould replye, but thou lyest thy ſelfe that I am the traitor, for all this hee is not diſcharged, but answered to that iniurye that I gaue him: and becauſe the lye was giuen of me in time, it will haue the greater reaſon, and is required at his hand to proue the truth of his ſpeech: but hauing called me traitor, I ſhould anſwere him, thou art the traitor, and hee afterwarde ſubioyne thou lyest: now the caſe of Challenger will come vpon me, becauſe he dooth not ſtaye himſelfe vpon the firſte iniurye, but anſwereth to that I ſaide to him: and now to me there remaineth no more meanes to binde him to the prooſe, beeing already with the lye giuen me made Challenger. Neither can it be ſaide, that that anſwere, thou art the traitor, hath ſo much the force of a repulſe, as of an iniury: for that the repulſe ſtandeth in the negatiue, and if the negatiue haue not the force of a lye, it chargeth not: and that being answered Traitor, the iniurie with a lye may be put back lawfullie, that although it be true, that an iniurie once wreſted will not permit any more writing: it is to be vnderſtoode, that there is great difference betweene the wreſting & repulſe: with the wre-

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ſting, I ſay to thee that thou ſaiest of me, but with the repulſe I giue thee not that blame that thou giueſt me, but onely doe free my ſelfe thereof, charging thee with no blame at all, but with the dutie to prooue that thou haſt ſaide, and that that which I ſay ſhould be for if one ſhould ſay that I am a theefe, and I ſhould anſwere him that he lyeth, this ſhalbe tearmed iniurie, and not wreſted, but repelled: and if to one of theſe lyes which we haue ſhewed before, which haue the nature of an iniurye, an anſwere ſhould be made to them by another lie, this ſhalbe called wreſting. And this is a true reſolution, and ſo to be approued and followed according to the ſtile and order of Gentlemen and Cavaliers. And that which I haue ſaide of rewarded iniuries, I ſaye the ſame of the redoubled, that hee muſt not bee tearmed Challenger by the multiplication of iniuries, but muſt be ruled by the lye, hauing ſaide to you before that about queſtion of words, the prooſe of the lawes are appointed to the iniurer, and not to the iniured: true it is, that when neither of the one ſide nor the other the lye is, hee ſhall not remayne without ſome blame to whome the ſame was firſte ſpoken, how manye or great ſo euer they be.

Nor that is not to bee taken for good aduiſe which is ſet downe by ſome writer, that if I ſhould call another Traitor, and he ſhoulde anſwere that I am a Traitor, a Theefe, a robber by the high way, I ſhoulde ſubioyne I will prooue it to thee with my weapon, that I am neither Traitor, Theefe, nor robber by the high waye, but that thou art the traitor thy ſelfe.

What

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Quarrels must
be simple.

What a foolish enterprise shall this be of mine, that hauing the meanes to make me Defendant, will make my selfe Challenger, and offer my selfe to the prooue. Besides, what an ill kinde of proceeding should mine be, to come to the determining of so many quarrels with one battaile or combat, the same not being to be granted for diuers things together: for it may come to passe in the one they may be true, in the other false: and so fight for the one with reason, and the other without: about which, those that will forme quarrels ought to be wel aduised: and if they be not rightly framed, the Lord before hee giueth licence for the fildes, must reforme them, or at the least prouide that when the gentlemen or cauallieres bee conducted thither, that their godfathers in capitulating, giue them a conuenient forme.

That straightwaies vpon the Lye,
you must not take armes.



Now if in the discourse about the lyes which we haue made, it is concluded that the lye, which is he that hath the lie giuen to him, is to be Challenger, we doe not say therefore that is to be vnderstoode, that presently for the lye a man should runne to his weapon: for the triall of the worde being doubtfull, and the ciuile certaine, the ciuile is that way by which euery man of reckoning and reputation ought to iustifie himselfe. For he ought to be

The sword and
ciuile prooue.

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be esteemed honorablest, who with certain prooue approueth his honor, then the other that with an incertaine testimonie, doth think to answere his reputation. But I see amongst Gentlemen to be noted such an abuse that they thinke themselves to haue committed villanye, to attempt any other meanes than by the sworde: wherein how much they deceiue themselves which thinke so, I will say nothing else at this present, but that the ciuile prooue is the prooue of reason, & fighting but the prooue of force: and that reason is proper vnto man, and force of wilde beastes. Leauing the ciuile prooue and taking the armes, we leaue that which is conuenient for men, to haue recourse to that which is belonging to brute beastes: which peraduenture Gentlemen would not doe very often, if they vnderstoode wel their dutie, and when they would wel consider that it is no lesse the parte of a Cauallier to know, to put vp well his sworde, then well to drawe it out.

Those therefore which thinke they haue the lye duly giuen them, ought if they haue meanes by the way of reason to proue their saying, they ought by the same I say, proue it, and not follow the other way of armes, if thereto they be not constrained by necessitie, and so as they could not by any other meanes iustifie themselves.

Those other which are offended for that they haue not the lye duelye giuen them, those maye wrest the same, or by some meanes lightly reprove it.

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Of

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**Of the forme of Cartels, or Letters
 of Defiance.**



When Cartels are to be made, they must be written with the greatest breuity that may be possible, framing the quarrell with certaine, proper, and simple wordes: and specifying whether the cause was by woord or deed, you must come to the particulars of the same, shewing well the persons, the thing, the times and places, which doe appertaine to the plaine declaration thereof, so that one maye well resolue to the answer: for the Duello being a forme of iudgement, as in the ciuile, criminall, and in action of iniury, a particular setting downe is required: no lesse can be saide of the iudgement belonging to Gentlemen and Cavaliers, theirs being of no lesse force. And he that shalbe Challenger, shall call his partie aduersarie to the field, hee that shalbe the Defendant, shall ioine thereto his lye.

And in such manner of writing, the least eloquence and copie of woordes that maye be must be vsed, but with naked and cleere speecie must knit vp the conclusion.

And this I say principally of the Defendant, which with superfluous speecche most commonlye confound themselves, and in that they are not content to haue repelled the iniurie with the lye, and will set downe the field, and saye that they will defend their saying with their weapon: which thinges are not onelye superfluous,

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ous, but dangerous, because when one hath giuen the lawfull lye, certaine, and particular, so incontinent is he to whom the lye is giuen made the Challenger, and the proote belonging vnto him, it is in him to chuse what way best liketh him to proue his saying: whether it be ciuile, that is by law, or by armes: and mine aduersary chooseth the proote by armes, the choyse of them commeth vnto me.

Now if I giue the lye, and afterward set downe the proote of armes, I enter into his iurisdiction, and doe the office of Challenger: whereupon it is most reasonable that mine appertaine to his, and seeing that I haue elected the proote of armes, the election of them doth not remaine to him: for it is no reason nor honestye, that I both call him to armes, and also take the choise of them.

And here I must adioyne another thing, that albeit that ordinarily he that hath the election of armes, is accounted the guiltie or Defendant, I should saye that the same should cease in this case, that if peraduenture by speaking of armes I happen to preiudice my selfe in the election of them, for all that the quarrell dooth not alter: but he that hath accused me of any default, is to proue his saying, & not I to proue my repulse: & therefore we say, that by the force of the iniurye done vnto me, and by me put back, he is to be Challenger, and I for hauing called him vnto armes, do lose the election of them: wherupon it followeth that he must be forced to proue his intention with those armes which shal be elected by himselfe.

And although it seemeth to me superfluous to remember it, yet for that it is a thing not to be passed in silence,

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for that it is oft to be considered, because there must be alwaies had in regard, what words they vse euery time they speake of the fight: and the prooffe and mainteyning are taken in the same sense or signification, and do appertain to the Challenger: where the Defendant ought not to put forth himselfe, but to defend and sustaine: and if he should offer to maintaine or defend, he should become presentlie vpon the same to be challenger. Of the answeres which are to be made vnto the cartels, there is no more to be saide, but so much as is spoken alreadie. In the giuing of the lye, the answers yet may be ruled and ordered, and that when vpon the lye there happeneth no disputation vnto him that receiueth it, there resteth nothing but his iustification, either vnto the prooffe, or satisfaction of the iniurie.

And heere I will not stay to tell you, that it seemeth vnto me a most gentleman-like thing, in all manner of writings to speake honourably of his enemye, for so a Gentleman or Cavalier doth honor to himselfe, shewing thereby to haue quarrell with an honorable person: whereas otherwise, hee dishonoreth himselfe, and sheweth himselfe rather to haue minde to fight with the pen then with the sworde.

Of

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Of the manner of sending of Cartels.



Gentlemen were wont to send a gloue for a desie, and with fierce wordes did dispatch the same, when they came vnto the fight: for it was not then amongst them esteemed peradventure any aduantage to bee Defendant, not vsing that (I cannot tell what to tearme it) wittie or cauelling kinde in election of Armes, which in these our daies are accustomed. Afterward came the custome of sending of Cartelles, in which manner of proceeding there was much difficultie and newnesse, and diuerse offences to bee carried. Lastly, the publication is taken vp, the which is more sure and more readie, chiefly the Lordes hauing seene the multiplication of quarrelles, haue provided that in their states no cartels maye bee presented, which beeing so effectually brought to passe that euery one of them doth vse it, it leaueth no occasion to speake many wordes vpon it: Thus much I saie, that as Cartels are published, & in assurance thereof the daie intimated and notified, then there is no place left of excuse or alledging of ignorance. And by this means all manner of biding the matter, and all other euasions that might haue beene vsed in the time of appresentation are cleane taken awaie.

The election of Armes is verie cauelling.

This I haue saide more, which I haue touched before speaking of the foolish lies, that when anie man who-

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euver shall giue me alie present, and without aduantage of weapons or of men, if then I do not answere him, to come afterward to publish a Cartell with the Lie, I can not hold my selfe satisfied : for not being charged with out anie supersticerie, and I not answering the same, & going about a farre of to answere him, I do in a manner confesse that I am not a man to stand face to face wyth him, and thus by my deeds consent that he is superiour to mee, howe shall I by writing equall my selfe to him, and my opinion is, that such a lye shall neuer be counted lawfull. Truth it is, if I doo not aunswere presently the iniurious wordes, I am not of opinion that therfore another time I shal be barred to make my answer to the same, and to him that gaue them mee, onely this, that I must so holde the same, that thereby I take not any aduantage in the doing of it. And if one shall bee so lame or weake, that answering it is seene manifestlye that the other without anie paine may hurt or offend him : to this man it may bee lawfull to seeke assured meanes to aunswere. And so in all matters of iniurie which are committed with supersticerie, although they be spoken to a mannes face, it is a thing cleere, that aunswering by writing, and by the waie of publication, is an answering to one most legitiuely, and when the other with another supersticerie should aunswere him it, that answere shall also be lawfull.

After

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After the desie it is not lawfull that the one Gentleman should offend the other, but in the steccata, which is the place of Combat.



After that the one hath called the other to the battel, as well in the requirer as the required, it is not lawfull that either may offend his aduersarie anie more, for that that request or calling bindeth gentlemen to the ordinarie waie : and although there shoulde arise amongst them questions or strife, they must obserue this rule, for whilist this question doth hang, no other thing is to be inuouated. And if either of them should assault his aduersarie in this time, he is to bee esteemed, adiudged, and declared a breaker of faith, and amongst other Gentlemen from henceforth, in anie other quarrell to bee refused and put backe. And this censure is so vniuersally approued, that I neede not endeauour my selfe to confirme it anie farther.

When

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When one doth call another for an
offence done vnto him by a
third person.



IT happeneth sometimes that one of-
fended with another mans words, or
otherwise, maketh another strike him,
or gaue him the bastonado, ought he
that is stricken to bee called Challen-
ger, or else the striker? vnto which de-
mand we haue a readie answer. That as the ciuill laws
doo proceed as well against the one as the other, so in
such case the combate beeing permitted, a Gentleman
ought to proceede as well against the one as the other
of them.

True it is, it is sayde, that when the one hath to en-
dure, and the other endured, that when the thing is no
more but manifest, hee that is offended ought not to
leauē the certaine for the vncertaine. And beeing assu-
red that he is oppressed of some body, his doubt or pre-
sumption doeth not make him apte to require another
person of estimation before he doo discharge himselfe
of him that oppressed him, and be offended against him
that hath with hand offended him, and ouercomming
him, it is cleere that hee remaineth discharged. But to
kill or overcome him that required him as principall
Challenger, I doo not see how hee is relieued or cated,
for the other may alwaies saie that hee strake me, for his

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owne particular interest, that the prooue of Armes is
an vncertaine proof, but the stroke is certaine, in such
case the blame or griefe will still remaine vpon him-
selfe. Wherevpon I resolue to saie, that the manifest
deed of the offence, and not the occult author of the
same is to be called. And this assure againe, that al-
though there are some shewes of them, a man maye
also doubt whether they may be false, but there is no
doubt of him that is the offender.

What is to be done if question rise
vpon the quarrell, or vpon
the person of the
Challenger.



MAny times it falleth out, that one
calleth another vnto the fiede, and
therefore must accept the defie, but
answereth the same with some ex-
ception, obiecing either that he did
not vnderstand the quarrell, or that
it doth not touch him, or that the caller is infamous,
or hath other charge, or is not of lyke condition, or
such lyke. In which case there is nothing to say, but
that it is necessarie before wee passe anie further, that
such difficulties bee made cleere, and the meane to
cleer them is, that the gentlemen submit themselues
to the iudgement of some prince or noble man trusted

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sted

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sted on both partes, and chosen of both the parties, and accordingly as they do censure it, so the quarrell to be left or followed. And be it that the one wil not accept the proposed iudgment, the opinion of gentlemen shall bee of him, if he were Challenger, that the oppositions made were iustly made to him, and if he were Defendant, that hee had an vniust quarrell to defend. And when the Challenger should be the man that shoulde refuse the iudgement, to the Defendant remaineth nought else to doo, but to stand vpon it firmly: truly yet when the Defendant shall auoid the determination, then it appertaineth to the Challenger to proceede further, hauing shewed or sent him the letters patents or of the fiede, hee hath more to do, he must send them him, & notifie them, requirung him that either hee accept the one, or send backe the others, or else let him choose one of them with protestation that if hee do not accept the same, or refuse to send, hee doeth cause him to vnderstand that she shall auoide it, and is to accept such an offer, specifying one of his patents and letters, and that in conuenient time hee shall finde him in that place or field to make an end with his weapon of the quarrel if hee shall bee there, otherwise with all disdain and contumacie hee shall proceede to his infamie, wyth those clauses which shall bee necessarie for such an effect. And this is both a Gentlemans course and reasonable order of proceeding, for if there were not such an order of proceeding sonnde out, for euerie one that woulde finde out means to auoyde all calling into the fieldes, most men would refuse all fighting

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fighting, & iudgement, & the required shall remaine mocked without anie remedie. And this remedie is lawfull to be vsed when the Defendant doth sie the iudgement thereof, that the same shoulde be chosen of both the parties by comon accord: for when the quarrell is contested and cleere, no matter now standeth to be determined on, for there remaining anie one Article to be determined on, they cannot binde another to accept it, nor to send patents or letters of the fiede, for that hath his time and place when all controuersie is past, and that done, then there resteth nothing but to come to blowes.

Whether the subiecte ought to obey his Soueraigne, being by him forbidden to Combat.



His doubt is often moued by them that write of this matter, concerning which Gentlemen are resolued, that for their Prince and Soueraigne they will gladly hazard their liues euen into greatest daungers, but their honour will they not in anie case suffer to be spotted with disgrace or cowardise, whereby they are growen into this custome, that beeing challenged to the combat, or vnderstanding or perceiuing that others meane to challenge them, or else intending and resolued wyth themselues to

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challenge others, they will retire into some secrete place, where it shall not consist onely in theyr Princes power to forbidde, or staie them from it, and so laying aside all respect either of their Princes fauour or losse of goods, or bannishment from their Countrie, they take the combate in hande. And whosoever shoulde doo otherwise amongst men professing Armes, shoulde bee iudged to haue greatly empayred his credit and reputation, and dishonoured him selfe in high degree.

Also he should bee esteemed vnworthie to conuerse with Gentlemen, and if chance he should challenge anie man afterward, he might deseruedly bee repulsed, & lawfully. Which manner and order being confirmed by long custome, and vniuersally aproued, and helde for sterling among knights and Gentlemen of all sortes, I thinke it needles heere to trouble my selfe with aunswering all such friuolous obiections as diuerse make that haue written of this subiect whereof some alleadge the ancient description of warre, wherein it was not lawfull for anie souldier to combate against the commandement or without speciall leaue of the Generall: for they consider not the difference of the cases, which is greate, seeing it is another matter to be in an armie, where a man is bound to attend to especiall enterprises, and to bee idle at home. Besides this, there is also much difference betweene the defiances vsed in auncient times, and oures, which being in no vse or custome, & scarce knowen vnto the Romanes, how could they make any lawes or take any order concerning them?

Further-

honorable Quarrels. The 2. Booke.

Furthermore, those Gentlemen or Souldiers that in ancient time challenged one another to the combate, beeing of contrarye armies, and enemie one to the other, (whom these writers alleadge against vs) were induced to seeke the tryall of armes, for one of these two causes: either for that the decision of the whole warre was agreed vpon by both parties, to be committed to some fewe of eche armie, as it fell out when the *Horatij* and *Curatij* tried their valour for the whole armies: and in this case it is most necessarye that the election of combatants should apertain to the superiors & cheefe gouernours: neither can it by any reason be lawfull for eche one to take any such enterprise in hand that is willing to doe it, or else for proofe of their valour: in which case also no Souldier ought to goe to the combate without licence, neither doth any burthen or charge remaine vpon him, if he deny the combate, for that hee is to vse his valour in that warre not according to his owne pleasure, but his vnto whome hee hath sworne his seruice and obedience, without any respect of particular interest: yet it may so fall out, that a Souldier being burdened with some especiall quarrell concerning his reputation, ought so much to regarde the same, that he ought to abandon both the armye, his countrie and naturall Prince, rather then to suffer it to passe vnanswered. Concerning which point, I will say as much as I can presently call to remembrance.

True it is, that if there rise any quarrell betweene two gentlemen of two aduersary armies, they ought not either to challenge, or answere a challenge without the authoritie of their Generall: for that with-

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out his leaue, it is not lawfull for any man to haue any intelligence or dealings whatsoeuer, with any in the enemies Campe: but if that the quarrell were such, that either of the parties should be dishonored either by delaying the challenge, or not answering the same, then ought he whose honor and reputation is in danger of staine, to enlarge himselfe as much as in him lyeth, from that subiection hee is in, and bring himselfe into the way whether the safegarde of his honor inuitheth him. In so much that among Gentlemen this opinion is currant, that if a man were in some Cittie besiedged by the enemye, and could not obtaine leaue of the Gouvernour to come forth, hee ought to leape ouer the walles, to goe and defend his honor. Yet will I not deny, but that if a mans country or naturall Prince should be interessed in the matter, he ought to haue a respect both of the one and the other: and especially when a great parte of the quarrell should concerne either his Countrie or Prince: for that the maner of proceeding therein, ought to be platted by their counsaile and aduise. But in all other cases, when the matter onely concerneth a mans own interest, then ought not any gentleman be backward in challenging, or answering the challenger: and in no case either vpon commaundement, or vpon any penance whatsoeuer, refuse the combat.

Neither according to my simple conceite, ought any prince to look for any thing at his subiects hands that may empaire their reputation, or worke their dishonour.

How

honorable Quarrells. The 2. Booke.

How Gentlemen ought to accept of any Quarrell, in such manner that they may combat lawfully.



They that maintaine any quarrell, vse most commonly to vndertake the combat with such intent, that howbeit the cause of their quarrell be iust, yet they combat not iustly, that is, not in respect onely of iustice and equitie, but either for hatred, or for desire of reuenge, or for some other particular affection: whence it cometh to passe, that many howbeit they haue the right on their sides, yet come to be overthrowen: For that God whose eyes are fixed euen on the most secret and inner thoughts of our hearts, and euer punisheth the euill intent of men, both in iust and vniust causes, reserueth his iust chastisements against all offenders, vntill such times as his incomprehensible iudgement findeth to be most fit and seruing to his purpose.

Wherefore, no man ought to presume to punish another, by the confidence and trust which hee reposes in his owne valour, but in iudgement and triall of armes, euery one ought to present himselfe before the sight of God, as an instrument which his eternall maiestie hath to worke with, in the execution of iustice, and demonstration of his iudgement.

If

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If therefore any man violatē the chastitie of my wife, sister, neece, or kinse-woman, I ought not or may not call him to the trial of the sworde, to the end that I may be reuenged of him. Nor if any one should proue disloyall to his Prince or Countrie, ought I challenge him to the combate in respect of the hatred that I beare him, or to obtaine fauour at the Princes handes, or to purchase honour in my Countrie, or if any of my kinsmen or freends were slain, maye I challenge the murderer to the sield, in respect of the kinted or freendship I had with him, but my intent ought to be such, that howbeit I had not beene especially offended, and no particular affection or respect should induce me thereunto, yet for loue of vertue, and regarde of the vniuersall good and publique profite, I was to vndertake such a combate. For I ought in all particular iniuries, present vnto mine eyes, not the persons either offending or offended, but rather fall into cōsideration how much that offence displeaseth almightie God, and how much harme may ensue vnto humaine kinde thereby. And for adulterie ought a man to combate, not as to reuenge the wrong done to one particular person, but in regarde of all, considering how holie and religious a bond matrimonie is, being a lawfull coniunction instituted and ordained by God, to the end that man and woman therein should not as two, but one person, liue together in such manner, that nothing except death only might seperate and disioyn them. Wherefore perpending the dignitie and worthines hereof, and how that by adulterie this deuine ordinance and institution is violated, matrimonyall con

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coniunction infringed, and lawfull procreation corrupted, euerye Gentleman ought to vndertake the combate, not so muche to reuenge himselfe, or his freends, or to chastice or punishe the offenders, as to preferue and keepe from violence a bond so sacred and inuiolable, with sure hope, that God, who (as *S. Paul* saith) will iudge the Adulterer, will by means thereof giue most seuerie iudgement.

In like manner, if some man haue mis-behaued himselfe in any matter concerning his prince or countrie, each Gentleman ought to thinke, how that God hath ordained and authorised Princes to be aboue vs, to the ende that vnder him they may as his ministers and officers gouerne vs his humble stocke, how that nothing beeing more gratefull and acceptable vnto God, then good gouernment among men (who assembled together, and liuing vnder the same lawes, beare themselves orderly, gouerning their liues and manners aright) we are not so much bound in dutie towards any, as towards them that are as it were lieutenantes vnto almightie God in earth, for so I call our princes and gouernors: and towards that assemblie & congregation of mankind, vnder whose lawes we are borne and bred, I meane our Countrie, and how that no greter wickednes can be committed than for a man to rebel against him whom God hath ordained Lord and gouernor ouer him, or to wrong him vnto whome he hath giuen his faith, or to betray that citie vnto which hee is both for his liuing, bringing vp, & many benefits besides infinitely beholding. In respect whereof, I saie each Gentleman hauing

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considered and weighed all this, ought as a publique plague, and not as a particular enemie, to persecute him that committeth any of these odious excesses: calling him to the triall of the swoorde, confidently hoping and trusting with assured faith, that God will chastice and punish him that hath so greivously offended both him and his people, violating his sacred ordinances and constitutions. And for the same reason, if some man haue committed murder, hee that will combate with him, must not doe it to this ende, onely to wreake the death of him that is murdered, in respect that he was his freend or kinsman, but he ought to call to minde what a noble and excellent creature man is, who being taken away and brought to naught by murder or slaughter, the fairest and noblest woork which almighty God hath framed, is marred, and spoiled. In somuch that whosoever committeth murder, dooth dissolue and breake the most perfect peece of woork that the creator of heauen and earth hath made, and defaceth the image and likenes of God. And for that God in his sacred law ordeined, that man-slayers should be carryed from his alter and put to death, the partie that will combate, knowing how greatly his diuine maiestie is offended with this sinne, ought not to vndertake the combate, because he would kill him, but because hee might be as it were, the minister to execute Gods deuine pleasure, and most holy commaundement.

By these examples maye a Gentleman perceiue what ought to be doone in all other cases, so that it shall be needles for men to seeke examples for eache offence,

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offence, troubling both my selfe and the Reader. In the meane time, take this by the way, that whatsoever I haue heere saide of the Challenger, is also in the same manner to be vnderstoode of the Defendant: insomuch that both the one and the other ought to regarde the preservation of their honour and innocencie by iust meanes: the one neuer challenging but with iust cause and vpright meaning, and the other neuer accepting any challenge, vnlesse hee know himselfe to be guiltles: and in such sorte, that he may take it with a good conscience, as to doe or performe any action that concerneth his honor, to liue and dye in defence thereof. For, as it is shameful to doe any dishonorable act, so is it more shameful and opprobrious to maintain the same, and stand in defence of it.

And againe, a man finding himselfe innocent and wrongfully dishonored, ought not to feare any danger, but to venter his life at all times, for the righting either of priuate or publique wronges: in all things, considerations, and circumstances, hauing a speciall regarde vnto iustice. For God giueth right vnto him that is iust, and ouerthroweth the vniust: whosoever therefore shall take armes for iustice to repell vniust iniuries, may be assured to preuaile, and with an vndiminished courage goe about what he vndertaketh.

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OF INIURIE, OF
 the Charge, and of the
 shame.



Hereas I haue before
 sufficientlye intreated
 vppon the qualitie of
 Lyes, and shewed the
 nature of them to bee
 to returne iniuries, per-
 aduenture some wyll
 meruaile why I should
 againe speak thereof in
 this place, seeing that
 the iniurie muſt needes be before any returne, which
 (though I confeſſe) bee out of order to reduce it vn-
 der this title, yet in diuerſe reſpects I haue bene mo-
 ued thereunto, as namely, for that I finde a verie ill
 cuſtome generally followed in quarrelles, where by
 contempt of right courſe and law it ſelfe, Gentlemen
 are raſhly carryed to take weapons in hand, not con-
 ſidering firſt if it bee a lawfull quarrell, or ſuch as may
 deſerue a Combat, nor doo they euer deſire to bee
 directed by an orderly proceeding. But Gentlemen
 of diſcretion ought firſt before they enter into armes
 rightly to examine the quality of their quarel, if it be
 worthie the prooffe by weapons, and by this meanes
 make

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make a right introduction to the truth, ſo as men bee
 not raſhly lead on to the ſlaughter. Again, the ground
 of all quarrels betwixte Gentlemen is this, that they
 thinke themſelues iniuriſed or charged, whereof my
 purpoſe is chiefly to intreate, ſo farre forth as I ſhall
 thinke it needfull.

To beginne then with iniurie, it is nothing elſe ^{Iniury.}
 but a thing done without reaſon, as (as we uſe to ſay)
 wrongfully. And Charge is no other but an inforce- ^{Charge.}
 ing of a man to returne, or to prooue or reprove anie
 thing alledged, which is ſo tearmed by this name, be-
 cauſe that the lawiers affirme, that the charge of pro-
 uing reſteth on the Challenger. Whereby it appea- ^{He that is cha-}
 reth that the man charged ought to be the Challen- ^{ged.}
 ger: and touching theſe two wordes, it is to be vn-
 derſtood that ſometime both iniurie and charge are
 at one time done, and ſometime charge without ini-
 urie, and a man maye alſo iniurie and not charge.
 Touching the firſt thus it is, I am charged by one
 with an offence I neuer committed, wherein he doth
 me iniurie, becauſe hee doth vnlawfully ſeek to de- ^{Iniury}
 fame me, and then laieth the charge on me, in that he ^{charge.}
 forceth mee to ſeek to returne the iniurie, and make
 anſwere to his opprobrious wordes, vnleſſe I would
 ſuffer my ſelfe to be ſhamed. Whereupon I giue him
 the lie, and ſo diſcharge my ſelfe and come to charge
 him, which ſetteth me free, & bindeth him to main-
 taine his wordes, which is as much as to vrge him to
 challenge. Wherefrom we are to note, that I onely
 charge him without iniuring, becauſe my anſwere is
 but reaſonable, and ſo the charge reſteth on him, as I

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sayd before. Iniurie without charge is of two sortes, viz. of wordes and of deedes. Of wordes thus, if one man should speak anie thing of another, which were manifestly knowen to bee false, to this he should not bee bound to aunswere, because the first without anie returne woulde bee accounted a false accuser and a lyer: and in mine opinion, it is a more honourable reputation for a man to bee silent in such a case, than by aunswering to seeme to make any account of the wordes: as a noble worthie man sayde vnto a Gentleman that had slandered him, that hee would neither holde him a friende nor an enemye, not yet answere his wordes, reckning him vnworthie to bee wel spoken off by an honest man, and too base a subject for a man to speake euill off. But if in case of such shamefull and false wordes, a man shoulde bee vrged and giue the lie, it is more than is requisite, as a thing whereof a quarrell ought not to be taken, for quarrels are to testifie a truth, and where that is once manifest, the quarrell is not required.

Iniurie by deeds without charge is, when a man by aduantage or such lyke meanes offereth a wrong, and it is euident that such a facte was villanously doone, and this iniurie I account doone without charge, in such lyke sorte as that was by wordes, because that if hee that is iniuried woulde demaunde the other a reason of his villanie, howe coulde he otherwise maintaine it, vnlesse by alleadging that the other had taken aduantage of him, or doone him some wrong. And if this bee so, what needeth farther prooffe? But perhappes some man wyll aske me
if

honorable Quarrels. The 2. Booke.

if in this case hee shoulde put vp this iniurie without reuenge? To whome I aunswere, that Combat was ordayned for iustificeng of a truth, and not to laye open a waie for one man to reuenge him of another, for the punishment of suche thinges resteth in the Prince for the maintenance of peace in the realme, which if it shoulde bee seuerely executed, no doubt but there woulde bee fewer quarrelles by many degrees. And in troth, the offence is the greater in this Realme, where wee knowe God, and heare his Gospell dailie preached, which expressely forbiddeth manslaughter: by howe much that hee that killeth maketh a massacre of the verie true image of the liuing God.

Wherefore we ought onelye to feare, reuerence, and obey him, and not follow our owne vaine appetites, which carrie vs headlong into vtter ruine and destruction. But to returne to reuenge, he that needs will followe it, ought to take another course then combate, albeit many no doubt will aduise a man to returne like for like, which in no case I would not wish should be followed. But many perhaps that are rather ledde by an ill custome than reason, wil wonder at this I haue already alleadged, because heereafter I will also affirme, that where an iniurie is shamefully doone, not onelye the iniuried is free of the charge, but the iniurier resteth wyth the shame, for in matters of chivalrie, where a man committeth no shameful, dishonourable, or vile facte, hee cannot truly bee sayde to haue doone vnylike a Gentleman: and mee thinketh it an vnpossible thing
to

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to auoide receiuing iniurie from another, therefore when anie thing happeneth which a man cannot escape, it ought to be iudged shamefull. For a shamefull thing is, where a man committeth villanie which was in his power not to haue done: as for example, I haue power in my selfe to refraine from iniuring an other, from committing wicked facts, from breaking my promise, from committing treason, which things if I obserue not, I bring vpon my selfe the greatest infamie and shame that possibly anie man may bring on himselfe: his then ought the shame to be that hath doone this beastly act, and not his to whome it was done. Which may be yet farther confirmed by this argument: that where a man proceedeth not lyke a Gentleman, he sheweth a cowardly feare in himself, not to dare to maintaine it in equalitie against him whome hee sought to haue wronged. And touching this opinion, auncient men before vs haue sayd, that the iniurie is not his to whome it was doone, but his who doeth it. Againe, my opinion is that in case of some former quarrell, he that doth anie dishonest iniurie may be denyed the Combate, as one that hath before committed a defect, and hee that receiueth it ought (as the case may be) to bee receiued alwayes, supposing alwayes that this defect of him that iniurieth is manifest. And I wyll not omit in this place to speake of an ill custome vsed nowe a daies, which ought no lesse to bee confuted by reason, than it is commonly followed with great affection, which is, that when a man knoweth himselfe to haue rightly receiued the lye, by and by to auoide the prooffe, hee seeketh

From what a man ought to refrayne.

The iniurie is his who doeth it

Hee is dishonored that doth a myll act.

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seeketh to giue the bastonado, or such lyke fact, and many times turnes his backe and runnes his waie, to the ende that hee that is iniured may not presently take reuenge, and in this sort he thinketh to be valiantly discharged, which lykewise the common sorte doo verily iudge, and doo not perceiue their error, and how grossly they are deceiued. For first of all, if for honour sake I would doo anie thing, I am to doe it honourable and lyke a Gentleman, and not villanously and lyke a traitour: nor must I thinke that a shamefull fact can grace or disgrace me, but must rest assured, that the charge don me by another is yet still vpon me, and that I bring a greater shame vnto it by this dishonourable deede. Next, if I cannot commit a more odious thing in combat than to runne away, how may I thinke to haue done honourably by running awaie? And wherefore should not hee be accounted of all sorts of Gentlemen more honourable from whom I runne, than I who runne, albeit I haue done him some great disgrace: for to iniurie another is no honour, and to runne awaie is a shame. Therefore I will neuer be perswaded, that a man that hath iustly receiued the Lie, can by anie such act discharge himselfe, or that hee is not bounde to prooue that whereon hee receiued the Lie, but that hee ought to bee the Challenger: and this opinion do I holde vpon the reasons before alleadged; which mee thinketh a Gentleman ought sooner to followe, than a blinde opinion of the vulgar sorte, which hath in it neither lawe nor reason. And I woulde wishe Gentlemen by these rules to examine the causes for

The reuenge ought to bee done honorably

Who he is that offendeth in an ill sorte.

Aa

which

9. *Kincent's Of Honor and*

which a man intendeth to fight, & first to vnderstand the nature of quarrels if they deserue Combat, or if they maye otherwise be answered than by the sword, and not to be perswaded by intreatie or fauour of anye, to agree to vnecessary quarrels, because that besides the offence towardes God, it is an iniurie to a man to draw him to fight that is not bound, and it is also a wrong to the magistrate before whome such controuersies ought to be decided, intruding themselves into their office and function. Nor yet may we allowe a quarell vppon euery Lie, as I haue at large shewed in my discourse of Lies: and wee maye also note here that a Lie lawfully giuen, is that which maketh the charge, whereby the other is bounde to the prooffe simply, and not to the prooffe of Armes, because (as I haue sayde before) in such a case where other prooffe may be made than by weapon, the Lye doth not onely not binde a man to the Combat, but euery Gentleman is bound to desist from the triall by Armes, and to relie on the triall by reason.

I must also adde heereunto, that euery Lie whereof a man cannot make iustification by ciuill lawe, doth not yet by and by deserue combat. For I would not haue anye thinke that there is such efficacie in a Lie to binde a man to fight, as it seemeth some holde opinion, which in deede proceedeth from a corrupt vlew of certaine that haue bene before vs, who for want of vnderstanding, without law, reason, or right course of Chiuallrie, in the beginning dyd giue libertie to infamous persons, to require the Combat, (as men desirous and willing to beholde others in fight)

Duello is not
necessary vpon
euery Lie

honorable Quarrells) The 2. Booke.

fight) as if it were at the baiting of a bull, or some other wilde beast, whose successours imitating their predecessours, haue brought these thinges to this passe, as generallye it is holden, that whosoever hee bee that receiue the Lie; bee it vppon whatsoeuer occasion, hee is presently bounde to discharge himselfe thereof onely by his sword, and not by anye other meanes. Which disorder beeing thus farre proceeded, ought no doubt to be carefully redressed, that Gentlemen maye be reduced from theyr erroneous opinion by the selfe same waie and means that they fell first into it. And to the ende that men maye be rightly perswaded, I saie that the Lye is not the thing that induceth fight, but the occasion whereupon it was giuen, and if there were no prooffe of the defect whereof a man is blamed, that hee can in no sorte binde the other to fight, because the regard ought to be to the qualitie of the iniurie, and not to the Lie.

The Lie doth
not leade a
man to fight.

But I am sure some will account this opinion newly yppstart: to whome I shew, that this custome and opinion is farre more newe, and that mine is rather to be proued auncient, because no law can be found, that commandeth a man for the receiuing of the Lie to fall presently to fight: but all those lawes wherewith the Combat hath bene granted, haue expressedly reserved the occasions, amongst which no mention is made of the Lie: and this is the true and auncient custome, approoued by the lawes of the Lombardes, and by the institutions of the Emperours.

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And if a man ought presently to fight vpon the Lie, it is vaine that the Lombards and other Princes after them, haue taken paines to set downe the particular causes for which a man ought to fight, and those also for which it is not lawfull to fight: so as I conclude that in all cases a man ought with greate iudgement and circumspection behaue himselfe wisely.

For what causes Combats ought to bee graunted.



So greatly different is our custome now a daies, from the orders & laws of the first institutors of Duello, as if a man shoulde go about to reduce them into particular cases, it were not onely a trouble to some, but a verie impossible thing: for which cause I will onely treat of that which I shall iudge meetest by a generall rule to bee obserued, and include all combats vnder two heads.

First then, I iudge it not meet that a man should hazard himselfe in the perill of death, but for such a cause as deserueth it, so as if a man be accused of such a defect, as deserue to bee punished with death, in this case Combate might bee graunted. Againe, because that in an honourable person his honor ought to be preferred before his life, if it happē him to haue such a defect laid against him, as in respect thereof he

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were by lawe to be accounted dishonorable, and should therefore be disgraced before the tribunall seate: vpon such a quarrell my opinion is, that hee is not to be denied to iustifie himself by weapons, provided alwaies, that hee be not able by lawe to cleere himselfe thereof, And except a quarrell be comprehended vnder one of these two sortes, I doe not see how any man can by reason or with his honor, either graunt or accompanie another to the fight.

Moreouer, such Gentlemen as doe counsaile or accompanie a man, ought to be iudges of the quarrell, for vnto them it belongeth cheefely to knowe if the quarrell deserue triall by armes or no, if the person be susp. And of the defect laide against him, and if there be presumption thereof. But if these things be not well iustified and proued, the combate ought not to be admitted, because that the profe by armes being ordained, as a meanes to sift out the truth, as in ciuile iudgement, where the prooffe is reasonable and certaine, no man can be put to torture without due information, and sufficient witnes, much lesse ought it to be doone in the iudgement of weapons, which perhaps may fall out to be as little to reason, as very doubtfull.

Againe, those Gentlemen are to vnderstand if the quarrell haue been vnderaken heretofore by any of the parties to be proued by lawe, or otherwise: and then whether it be proued or no, it is not lawfull afterward to bring it to combat: besides, they are diligently to consider, if it may be iustified by any other meanes or no. And if in case it may be done by law,

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The causes of
Duello.

The quarrell is
layed at the ci-
uile law.

Ciuile Prooffe.

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weapons are not to be allowed: for if by ciuile cause controuersies are remitted from one iudge to another, as actions more belonging to one then to another, much rather is the like to bee doone, from the iudgement of armes, to ciuile law, seeing the inequality is much the greater: and vpon these two last articles these gentlemen ought to take oath of him that demandeth the fildes, and without iustification thereof, there is no reason to graunt it to any man: which thing is so much the more to bee obserued, by how much it is a common case, that men are moued to fight vpon such quarrels as might be ended by ciuile law, and whosoeuer is once challenged the fildes, it is accompted a shame for him to refuse it: in which case the vulgare opinion is, that it is not manlynes in a gentleman to stand vpon reasons.

Moreover, if happilie in cartels there be any mention made, that notwithstanding he could proue his intent by ciuile testimony, yet he intendeth to doe it by weapons, this I say is a very great abuse, and Gentlemen ought to take oath of infamy, that is, that they doe not require the fildes maliciously, or with a minde to infame another, but onely for prooffe of the truth, and this oath hath bene ordeined and put in practise of men long agoe. And we must also adde, that those gentlemen ought fully to bee satisfied by oath, from the that demand the fildes, if that which they pronounce, be their true quarrell, because many times some men will not stick to determine to themselves one pretence of their fight, & yet make known to the world another, which abuses gentlemen ought diligently to take heed of, because many times such

malice

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malice hath been discovered. Touching all such matters whereon anye controuersie or dissencion maye growe, men ought specially to beware, not to be self-willed, but are rather to take counsaile and aduise both of their friends and experienced men, and if there be cause to iudge this counse necessarie in anye matter, it ought cheetelye to bee in such cases, wherein a mans life and honour is touched, for we see that euen the wisest sorte to study and endenour by all meanes possible to furnish themselves with men experienced and seene in chiuallie and armes, that they maye bee counsailed and aduised by them, and may in such sort wish them to the fildes as may best stand with reason, which office may onely be executed by learned men and gentlemen, wherof the first are tearmed counsaillors, and the second Padrini: but if happily one man be seen in both, hee maye very well suffice to execute both offices, but because the charge consisteth principally on the Padrini, we will speak somewhat of them.

Padrini, are those that are chosen by the combators on either side.

First then my opinion is, that they were so called, either because such gentlemen as had remitted themselves vnto them, ought to account of them as their fathers, or els that this mutation of letters is deriued from the latine, which termeth those patrones, which take vpon them the defence of another: some also call them not Padrini, but Pattini: which if we wil allow, it must be, for that they do make the match of the combat: but howsoeuer they be called, or whencesoeuer their denomination be deriued, they are very necessary, and their very office is to defend, as aduocates do their clients: and as this is their duty, so methinketh they deserue no lesse priuiledge then aduocates doe.

Patrones, Padrini, Patron.

And

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There ought
not controuersie
to arise betwixt
the Padrini.

And theretore as in ciuile controuersies advocates are not to satisfie or paye any parte of that wherein their clyents are bound or condemned, so in reason the other ought not to be charged to the field in those quarrels, wherein they are but as it were proctors, for the iniuries, the lyes, the cartels, and challenges, that are alreadie past betwixt the principalles, and the Padrini speake but as procurators, which is as much as if the principalles themselues speake: and if happilie the principalls should haue any words together after the quarrell concluded, yet new charge or lies should be of no force, which if it be betwixt the principalls grated, much more ought to be to them that speake for them, which as it is reasonable, so is it to be obserued for the better conseruation of the right vse of chiuallry, and to the end euery man may freely execute his function, which thing I note, because it happeneth sometimes, that such men take vpon them to be Padrini, who doe it more to take holde of a newe quarrell, then for the defence of their gentilitie. And this is a wonderfull abuse, as it hath been shewed before, as also for that the nature of Duello is rather to restraine a man, than to giue him libertie, beeing verie vnmeete: then vpon one combate should still ensue another. In which respect gentlemen ought striclye to obserue this rule before: and as oft as it happeneth to growe anye quarrell betwixt Padrini, gentlemen ought to condemne it as vnlawfull, and seeke by all meanes possible to preuent such dishonest actions.

The dutie of
gentlemen.

That

honorable Quarrels. The 2. Booke.

That men should not fight without weapons of defence.



He opinion of our ancients is, that whē fouer any man is licenſed to the Combate, in al other caſes, except for infidelitie, hee is to fight with a ſtaffe and a Buckler, wherby I conclude, that duello was not inſtituted for the honor of chiuallric, as our late combators haue wreſted it, but onely for the ſifting out of the truth, which was not doone with the weapons of a Gentleman, but with a ſtaffe: and therefore to goe about to reduce our cuſtomes now a daies, to thoſe of former ages, were more ridiculous then poſſible to be done: but I will onely treat of the weapons belonging to Gentlemen, which I thinke meeteſt for Combats.

Fiſt therefore it is to bee vnderſtoode, that the wiſedome and diſcretion of a man, is as great a vertue as his magnanimitie and courage, which are ſo much the greater vertues, by how much they are accompanied with wiſedome: for without them a man is not to be accounted valiant, but rather furious: neither is hee valiant that raſhly and without aduiſe hazardeth himſelfe in great matters, or endaungereth himſelfe moſt: but hee that aduiſedly behaueth himſelfe in actions belonging to a gentleman, and where

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a publique benefite or his owne honor requireth it, doth not retire himselfe from danger: for (as a Philosopher well saith) neither is hee valiant that is afraide of euery bugge, nor yet he that doth not temper his feares.

Againe, as the courage of the minde imboldeneth a man to assault his enemy, so wisdom teacheth him likewise how to defend himselfe: so as I will neuer holde him couragious, that will be led to fight without sufficient weapons of defence. And albeit the common sorte thinke the single Rapier in the shirte, or the poniard or such like weapons, wherein there is a manifest iudgement of death to one, most honorable, neuertheles I am not of that opinion, nor will I account them that enter the combate in such sorte more honorable, then wilde beastes that wilfully run vpon their own death.

And touching such as thinke it an honorable thing not onely not to esteeme their life, but voluntarily to runne on their death, I will account their life at a very lowe and base price, seeing they themselues set no greater reckoning on it.

It is helde a most shamefull matter, if when the custodie of a Castell shall be committed to a man, hee shall without licence forsake it: and shall wee that haue our liues lente vs in keeping from our creator, haue no respect of so goodly a receptacle of our soules, but wilfully destroye it, making our selues as it were, rebels vnto God, and so bring both bodye and soule to perdition?

Moreouer, if a Gentleman goe to the warres, wee
see

honorable Quarrels. The 2. Booke.

see him so esteemed of as hee is in shewe of his armour: and therefore I see no cause at all that a man should in publique matters seeke to be well armed, and in priuate quarrelles come naked: and me thinketh a man should at all times and in all places shewe him selfe valiant and desire the victorie: which if it be granted, they should likewise in all matters of moment prepare themselues armed.

And if Gentlemen will haue this respect of curtesie towarde their enimie, as to giue him weapons wherewith he may end the controuersie: I thinke it reason they should be such as may arme him, and not burden him.

The dutie of euery Gentleman, is to temper his courage with wisdom, that it may be knowne, that neither he setteth so highlye by his life, that for safeguard of it, he will commit any vile fact, nor yet that he so slightlye regardeth it, as that without iust cause he will depriue himselfe thereof: albeit I doe not account it a dishonourable act, to come armed like a man at armes, if the weapons be such as belong to a Gentleman, and hurt not a man priuile.

Again, I would that armes should incōtinently be vsed, and that a man should not then enter the combate, when the time is for him to leaue: and aboue all, that the weapons of defence, were both weapons of armes and warre: and if so be a man would fight with weapons only of defence, the gentlemen should in no case admit it, but that they should fight like gentlemen, as it hath been many times done.

Touching the choice of your weapons, and of the
B b 2 inequa-

Vincent. Of Honor and

The aduantage
of the Defen-
dant.

inequalitie of them, and the imperfections of the bodie, the Defendant hath great aduantage, and it is not without iust cause, for seeing hee is both accused and constrained to fight, it is great reason that hee should haue all the honest fauour that might be, and it is no little honor to him that in case he onely be not overcome, hee is accounted the vanquisher: where contrarily, the Challenger is to overcome, vnles hee will altogether loose the quarrell, whereof there is great reason, because to the one it appertaineth to prooue, and to the other it is sufficient onely to defend.

Likewise, it is as great a fauour that hee hath to choose the weapons, which is also very meete, for if a man choose to call me to fight, the election of the weapons is mine.

In this choic it is certain, that there is not the liberty giuen, as is thought: for this parte also, as all other partes of duello is grounded vpon reason, and if wee will be nyce to see how a man is authorized to make the choyce, wise men are of opinion, that gentlemen should receiue their sentence of weapons from diuine iudgement, if in case the iustification cannot by other meanes be made: and if they will haue the benefit of that, it is necessary that they abandon all violence and deceite, which (as *Cicero* saith) are the properties of the Lyon and the Foxe, and farre from the nature of man.

Now if these things should in the whole course of our life be helde and perfourmed, much more should they be desired in the lifting out of a truth, and in the direction of iudgement.

And

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And touching violence, me thinkes the law hath well provided, by giuing the aduantage of the weapons to the Defendant, which if it were not so, euerie naughty man would embolden himselfe to make wrong accusations, and vrge euerie man of lesse strength to fight, perswading himselfe to be able to beate him downe to the ground. But seeing the law hath so well provided against this, seeing that deceit (as the same *Cicero* likewise affirmeth) is worthie of much hatred, it is a commendable thing that it is so. For in the choise of weapons, it belongeth to vs to make some lawe for the Defendant, which should be such, as he should not vse anie deceit in, nor graunt such weapons as fit not with the disposition of a mans bodie. For albeit a man maie saie that wee are naturally apt in all exercises to vse both handes; yet it is manifest, that vse dooth overcome nature, to make vs right or left handed. And therefore if I shall be known to be right handed, I cannot force my aduersarie to fight with a weapon for the lesse hande, seeing the disposition of my bodie is not such. And if I haue no defect in my arme, or my thighe, or legge, I cannot come to fight with vambraces or such lyke harnes, for those partes, which hinder the bending of the elbow, or of the knee, for this is an apparent deceit and ought to bee refused in the Combat, and the Padrini ought not to admit such weapons.

If in case I be lame or hurt in one of mine armes, or my hands, or want an eie, I may verie wel appoint my enemy such weapons as maie in lyke sorte hind his legge, his arme, or his hand, or that may hide one

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of

How to ap-
point the wea-
pons.

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of his eies, but yet if he bee lame of one arme, I maye fure appoint him fuch armour as may hinder the other that is found.

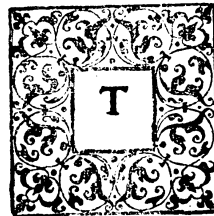
And to conclude, if it be lawfull for me to appoint fuch weapon or armour to mine enemy as may hinder him in the fame fort that I am hindred, yet I must not hinder him vnlesse my selfe be also hindered: as thus, If I be blinde of my right eie, and he of his left, I must not therefore also hinder his right eie, for this is not to make equalitie of my wants, but to take his whole fight from him.

Likewife a right handed or left handed man, or a man weakned or maimed so of his hand as he cannot well close it, or that wanteth a finger, whereby hee is not able to holde his weapon in his hand, in my opinion, is not to be constrained to fight with his imperfect hand, but may lawfully and iustly denie the challenge, which is also to bee vnderstoode of all other members and lims, so as it is requisite that all things be guided with reason and iudgement for both parties, that it doo not appeare that that which is done, is done for reuenge or to infame another, but onely for the iustificing of the truth.

Of

honorable Quarrels. The 2. Booke.

Of the time for Duello.

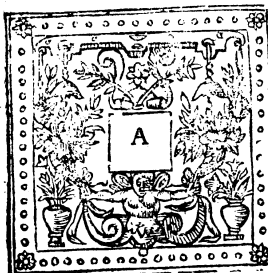


He time appointed for Duello hath alwaies bene twixt the rising and setting of the Sunne, & whosoever in that time doth not prooue his intent, can neuer after bee admitted the Combat vpon that quarrell. And in case the day be spent without any combat, it cannot be remitted to the daie following without the consent of the Defendant, who being challenged for that daie, and appearing there, hath performed all partes of his honour and dutie (vnlesse thorough anie default of his the combat was not attempted) and is farre from all matters touching that quarrell. But it is not sufficient for the Defendant onely to consent, except likewise the Lord that granteth the field do condescend therunto: for hauing once admitted the field in a prefixed daie, that being past, he is discharged. Againe, such may the case be, as the first daie being gone, the combat may bee lawfull on the second daie, but without newe conditions, in ordinarie course wee are to obserue that which we sayd before.

Of

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*Of accidents that happen in the
Combat.*



SI I haue alredie begun
for to treate of Duelli-
lo, so I doo meane to
profute it, according
to our vse now a daies.
First then after that the
Combatters are ente-
red the lists, it they haue
no further agreement
betwixt them, which of
them to euer shall happen to touche the failes or
bounds, or shall haue anie part of him out of the lists,
is not to be accounted neither prisoner, or ought he
to haue that member cut off, but the fight is to conti-
nue to the death or flight, or til it be forbidden. But if
any of them go out of the lists, he is become prisoner:
if his horse be wounded or slaine, or if anie part of his
armour breake, he is not to be supplied. And if he let
fall his weapon out of his hand, it is lawfull for the o-
ther to wound him vnarmed, I saie lawfull in this re-
spect, that it is accounted an honour to the other to
bid him take vp his weapon, and to staie from hurt-
ing him til he haue recouered it again: albeit that in
case the victorie should afterwarde happen to the o-
ther, whereas hee might first safely haue ouercome,
hee

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he shoulde bee accounted a foole, and verie well ser-
ued.

These things I account ordinarily to be obserued
vnlesse it were otherwise agreed vpon, which condi-
tions are to bee helde inuiolable vnder the paine ap-
pointed: and albeit no punishment were allotted, who
so euer shoud doo contrarie to the agreement, were
to be helde a traitor: which agreement lykwise is to
bee with consent of both parties, wherein one man
cannot binde another to accept anie condition that
is without the limit of the lawe. I thinke it necessarie
to set downe that the Challenger is to giue the first as-
sault, for whereas he is to proue, and the other but to
defend, it is plain, that if he begin not, the other is not
bound to stirre a foot, yea, and whatsoeuer he should
attempt before hee should perceiue the Challenger
comming to assault, were meere superfluous. Again,
at the enterance of the Combatters within the listes,
let it bee proclaymed, that no man vnder paine of
death speake a word, nor make anie signe, which if it
happen to bee done, ought seuerely without fauour
to bee executed, as one that intermedleth in a matter
of life and honor of other men.

Cc

If

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If Gentlemen beeing in the Lists
may repent them of the
Combat.



Nother question is held, whether Gentlemen brought into the field may repent them of the combat, which I perswade my selfe wil neuer happen twixt honorable persons: for howe canne a Challenger repent him of the ending his quarrell without perpetuall shame and dishonour, and neuer to be allowed to require battel of anie other, because he proued not that to be true for which he once vnderooke weapons. I woulde wishe euerie one that thought his quarrell vniust, not to take it vpon him, and rather than fight against a truth, make full satisfaction to the iniuried, which should bee doone in a zeale and loue of vertue: for the standing obstinate in his purpose vntil the time that he come to haue his weapons in his hand, and then recant, mee thinketh, it argueth a most vile and wicked mind. And I do not see how this repentance can come from the Defendant, except he bee content to giue ouer the quarrell and acknowledge himselfe such as hee was accused for. Which (as I sayde of the Challenger) hee might doo with lesse shame before hee tooke weapons than after. And whensoever without farther satisfaction they

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they should come to agreement, doubtles the Challenger should receiue the shame: so as I see not how such a case should happen: but if it should be, my opinion is, that if the quarrell were of a matter belonging to the Prince, or in another mans interest, the honour ought to constraîne them to fight, or to make manifest the truth of the fact: but if it were touching their particular causes, it might bee licensed without Combat, but not without shame.



Whether Gentlemen may in the
Listes chaunge theyr
Quarrell.



Cannot passe ouer another doubt, which is this: Two men fighting together, the one saith, Defend thy self raitor. And the other aunswereth, I grant thee the first quarrell, and I do now fight with thee vpon the second. In which case I think it cleere, that he to whom the quarrell is refused, is the victor, & yet if the other ouercome in the second, he is likewise to be accounted victor. But notwithstanding, my opinion is, that

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neither of them can with honour depart the lists, but that they are both blame-worthie as dishonourable Gentlemen, taking vpon them to fight in vniuſt quarrels, which muſt needes bee presumed by both their losses, for the victorie of one cannot take awaie the losse of the other: wherefore in this lyke case, hee that would take holde of a new quarrell, should not saye, I remit thee the first, but onely thou lyest in saying I am a traitour, and vpon this heereafter I will defende my selfe, and then if he chaunce to ouercome in this, it cannot bee saide that he hath lost the other, but the presumption shoulde bee fauourable on his side, for if his aduerſarie haue had the worst in one, it is to bee presumed the like in the other: but he to whom it belongeth better to fight on the first quarrell, shuld not condescend to the second, but answer, that hee wyll make an end of the first, and afterwards speake of the rest. And where the other hath remitted him the first, he is to take aduantage therof, and to demand of the Lord of the field the patent of his victorie, and not to fight anie more, nor should the Lorde himselfe suffer him to fight againe. And this is as much as I thought good to speake of that which appertaineth to the Gentlemen.

Now will I come to the office of the Lordes of the fiede, who if after the Letters of the field are dispatched, the gentlemen wil either in the field or without it change their quarrell, may at their pleasure reuoke those letters, & forbid them the battell, because they are not bound to grant the field but vpon that speciall quarrell which was referred vnto them, and where.

honorable Quarrels. The 2. Booke.

whereupon they graunted their letters, whereby also for this cause it should not be, vnles the quarrel were expressed in the patents.

Againe I say, that if the Gentlemen change their quarrell in the listes, without assent of the Lords, and that one be slaine, the Lords ought to punish this fact in the slaier, as man slaughter, hauing kilde a man in his iurisdiction, without the priuledge of a free field, for the fiede is not to be accompted free and priuiledged, but onely for that speciall quarrel wherupon it was graunted: except some men may saye, that the Lord perceiuing them to vnderlike a newe quarrell, and not forbidding them, seemeth by his silence to consent: which I will neither affirme, nor deny.

Who is not to be admitted to the proofe of Armes.



Orasmuch as Duello is a proofe by armes, which appertaine to gentlemen, and that gentry is an honourable degree, it is not meet to admitte proofe by armes to any but to honorable persons, and therefore as before ciuile iudges it is not permitted, that infamous persons can accuse any other, so in the iudgement of gentrie, an honourable person cannot bee accused but by an honourable person: for how shal he be able to accuse another of any defect of honour,

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nour, that in the like is faultye himselfe: and whereas the vse of weapons hath been ordeined to an honorable end, for to punish the wicked, how can they be receiued to this office, that are worthy themselves of punishment?

Therefore it is to be concluded, that they are not to be admitted proote by armes, who haue committed any treason against their Prince or Countrey, or shall haue had conference with enemies, which may be prejudiciall to any of them, nor they who hauing been taken of the enemye, hauing meanes to returne doe not returne, or being sent as spies, doe remaine with the enemy, or haue become spies on both sides; or such as hauing taken oath, or haue not serued out their full pay, do runne to the enemye, or not hauing taken oath, doe go to the enemye, at such time as both parties are in armes, for this fact is of the nature of treason, because that thou making semblance to bee in my fauour, and I trusting thee, when time is that I stand most in neede of thee, thou becomest a rebell against me.

Moreouer, such are to be denyed the felde, as in battaile haue abandoned their leaders or ensignes, or either by night or day shall haue forsoken the gard of the enemye or Prince, that was committed vnto him.

To these we may also adde frebooters, and all such as for any military disorder are banished.

Likewise, all theues, robbers, ruffians, rauerne hunters, excommunicate persons, hereticks, vsurers, and all other persons, not liuing as a Gentleman or a Souldier,

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Souldier: and in conclusion, all such as are defamed for any defecte, and are not allowed for witnesses in Ciuile lawe, are comprehended in this number.

And of these I saye that not onely they are to bee refused vpon challenging another man, but all honourable persons or Gentlemen should abandon their companye, and whosoever, should fight with them, should iniurie himselfe, making himselfe equall with dishonourable persons.

But it is very meete that hee that will refuse another vpon his infamy, should be sure that the other is faultye thereof, or that it is so apparant, as hee cannot deny it: for otherwise he should turne the quarrell vpon his owne backe, and then shalbe forced to proue it.

And as it is not lawfull for such manner of men aboue recited, to challenge another, so if they be once challenged, aduantage cannot be taken against them of infamie: nor is it meete to accept a mans excuse, that should say, he knew it not before, for whosoever will challenge another, ought aduisedly to confidet, that he bindeth himselfe to such matter as hee must not repent himselfe of.

But I do not include in this, that if after the challenge, he should commit any infamous act, whether he were Challenger or Defendant, he should not yet be refused. Moreouer, if an honourable person, should challenge a defamed person, or contrarywise he being challenged by a base person, should accept of the challenge, which is not onely an act of priuate interest,

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interest, but a preiudice to the degree of gentrye: in this case it is the office of the Lord of the field, not to suffer this combat to proceede, nor to graunt them letters of combat.

Touching those that doe not answer, or doe not appeare in the field.



When a man is challenged to the fiede, he is to answer by wepons and not by words, vnles the challenger bee such as with reason he is to be refused, prouided alwaies that a man cannot by ciuile lawe defend himself, & that the quarrel deserue combat. But where these respects want, whofoeuer being challenged doth not answer, or without cause, dooth not accept the letters of the fiede, or accepting them, not hauing a sufficient excuse, doth not appeare, is to be reputed dishonourable in euery man of woorths iudgement: and the challenger at a conuenient time is to appeare in the fiede, to vie the accustomed solemnities. For the day before the combat, the Padrino is to come before the

Lord

honorable Quarrels. The 2. Booke.

Lord of the fiede, and tell him that his champion is come to proue his quarrell, and for that cause hee as his procurator doth appeare, to see if the contrarie party be come, and if he intend to capitulate or bring to passe, that they may be in the greater readines, against the next day, protesting that his Champion is in readines, and is to beseeche the Lord of the fiede, to caule enquire to bee made, if either hee or some bodye for him be present, and that if there be no notice of his comming, he will make open proclamation, that whofoeuer is there for the contrarie parte should appeare: for if hee doe not appeare, it shall proceede against him, as one contumacious, and that hath fayled of his dutye, which the Lord of the field is not to denye the other: and on the day appointed, hee is to appeare in the lists at a conuenient hower, where his Padrino offering him to the Lord, and shewing that his Champion is come to fight, is to make a newe instance, for a new proclamation touching the quarrell, which hee is likewise to doe at noone and at the euening, and withall shall make shewe of his armour and of his horse, wherewith he came furnished to fight: whereby hee shall haue cause to accule his aduersarye of contumacye, and to demanda that his Champion bee admitted to run the fiede, and to bee pronounced victor, and that the other bee condemned of contumacy, of failing, and vanquished in the quarrell.

And that hee pronounced vanquisher, maye vie such tearmes against him, as by the order of gentrye is permitted: all which thinges the Lord ought to

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graunt

Vincent. Of Honor and

graunt him: and the Gentleman shall go about the field three times, with an honourable pompe of his Horse and armour, and sound of Trumpet, and shall carrye with him the letters: which being done, hee maye likewise carrye the portraiture of his aduersarye.

And whatsoeuer hath beene saide of the Challenger, may the Defendant in like case doe.



What is to be doone vpon the al-
leadging of any impediment,
for not appearing in
the field.



We are now to consider what course is to be taken, if any gentleman do not appear in the field at the appointed time, nor doe not prooue a lawfull impediment that hindered him: in which case I affirme, that first
if

honorable Quarrels. The 2. Booke.

if the impediment happen, at such time as notice might bee giuen thereof, before the contrarye party should appeare himselfe to the field, it is then to be admitted, vpon detraying the others charge and paines, and vpon the iustification to him of his lawfull excuse, offering himselfe also at conuenient time to procure a new field, and to satisfie any losse which the contrarye party should suffer by meanes of prolonging of time.

But if this let should fall out so suddenly, as in no sorte there could any knowledge be giuen of it, before the very day appointed, yet is the excuse to be approued, so as the impediment be lawfull, and then is hee likewise to defraie the charges of him that appeared: for if I make agreement with thee, to meete thee on such a daye at such a place, and for such a cause, and I be there present and thou bee hindered, whereby I am put to a new charge, there is no reason that thy commoditie should returne a discommoditie and a losse to me. But excuses of lawfull impediment, should be great infirmities, tempestes, or waters that maye stoppe passage, the warre of a mans countrie, or Prince, or against infidels, and such like accidents, which any indifferent iudge may think lawfull. Imprisonment also is a lawfull excuse, vnles it be such as a man at all times may be freed of: for Gentlemen that are to goe into the field, ought by all meanes to auoyde euery occasion, that may hinder them from their intent, for whosoever in matters of honour dooth not seeke all that hee can to salue his honour, or hath other respect at all than to his honour,
maketh

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maketh a great breach of his honour: and therefore whosoever should procure himselfe to bee commaunded to stay by his Prince, is to bee adiudged as one that procureth his owne imprisonment.

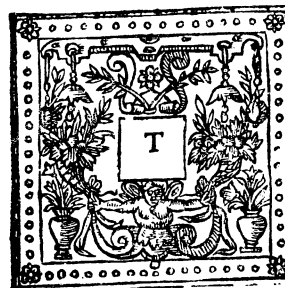
Againe, I doe not allow it as a lawfull meanes to prolong time, if after a quarrell be once concluded, a man should take vpon him any newe charge of office, for I would thinke this sought after to that end, and is not to be approued good, because that being bound in honor, hee is first to satisfie that, before hee goe about new matters.

And yet I graunt. that if in this meane time (be it by succession or good fortune) any lordship or great title should befall a man, by meanes whereof, his aduersarie that before was his equall, is now become farre his inferiour: in such case this accident is to be taken for a newe and iust impediment, not so much to winne time, as to fight in his owne person: for in this case the quarrell begunne, should bee perfourmed by a substitute or Champion, as wee tearme him.

In

honorable Quarrels. The 2. Booke.

In how many cases a man may overcome in the Lists.



He successe of fighting in the Listes may happen diuerslie, for sometime it may be that the Combat enduring to the Sun set, the Challenger may neither overcome the Defendant, nor yet bee overcome by him, in which case the Detendant is to bee adiudged the vanquisher, and to be absolved of the blame objected him by his aduersarie, and the Challenger shall bee accounted the vanquished, and an ill Combatter, and may be refused if afterward hee challenge anie man vpon anie other quarrell, but yet hee shall not bee the Defendants prisoner, vnlesse hee shall overcome him. And in this one case onely the Defendant fighting and not overcome, doth overcome the other. Other cases are common both to the Challenger & Defendant, whereof one is in killing his aduersarie, another is, when a man yeeldeth, bee it in whatsoever kinde of wordes. A third is, when a man dooth expresselye disclaime from the quarrell, confessing himselfe eyther trulie accused, or to haue falselye accused: and

D d 3

last

Vincent. Of Honor and

last of all is the running out of the Lifes. Of which fortes of loosing the fiede, euerye one is by so much the more shamefull, by howe much the more I haue placed and set him downe in his lowest place or roome: and to bee slaine in the fiede, as it is lesse shamefull, so it is farre more daungerous and hurtfull.

It may also happen, that a man by strength maye ouercome his aduerfarie or his enemye, and binde him, or in such forte holde him in his owne power, as euerye one that seeth maye iudge, that if he will he may kill him, and thereby end the fiede: for holding him in such forte, and requiring him to yeeld, and the other not agreeing, it is certain he may lawfully kill him: but if hee shoulde not kill him, and thereby the daie bee spent, it may bee doubted what iudgement shoulde in this case bee giuen. But if the Defendant bee the better, there is no question to bee made, but hee is to bee pronounced vanquisher, although there coulde not bee so full a iudgement giuen of his ouercomming, as we haue spoken of before. And if the Challenger shoulde bee hee that shoulde chaunce to haue the Defendant in his power, the matter coulde not so easily bee determined of. But in this case theyr Articles are chiefly to bee considered, which maye bee drawn in such manner, as without anie adoo at all the matter maye bee resolved. For if in them it bee expressed and sette downe, that the Challenger is not to bee helde vanquisher, vnlesse hee either kill, or make the Defendant denie his accusation, in this case hee cannot
bee

honorable Quarrels. The 2. Booke.

bee accounted vanquisher: but if it bee concluded, that the Defendant bee not accounted vanquished except hee bee slaine or denie his wordes, I woulde not then condemne him as vanquished: and yet I woulde saie that the Challenger had well ditcharged his parte, beeing in his power to haue killed his enemye. And if the Defendant woulde renue this quarrell on anie other daie, I doo not thinke it in anie wise lawfull that it shoulde bee graunted him. And if in case there shoulde not bee anie wordes in their Articles touching this pointe, the one holding the other in his power, (as I haue sayde before) mee thinketh hee is lesse to bee adiudged and taken to bee his prisoner than if hee had yeelded himselfe vnto him, and so voluntarilie to haue become his prisoner, but that hee shoulde bee sentenced to bee vanquished and ouercome, and the vanquisher were deuoutly and reuerently to bee esteemed and honoured, as one that onely satisfieng and contenting himselfe wyth the victorie, dyd not seeke or desire cruelly to imbrue his handes in his enemies blood.

Touch-

Touching accidents that happen
to the victorie of the Listes.



HE that is ouercome in the Listes, is therevpon the others prisoner, and hee is to haue both his armor, garments, horte, and other furniture whatloeuier, which hee brought with him into the Listes, as ornaments for his fighting: and this is the right case in this matter, for the spoiles of the vanquished are the vanquishers Ensignes.

The person of the vanquished by an honourable custome hath ben giuen by the vanquisher either to the Lorde of the field, or to some other prince or noble man whome he serued or followed. Which custome albeit I commend, and wish euerie one to follow it, yet I must confesse that the vanquisher maye if hee list, vse his owne discretion, and hold his prisoner, which no man canne denie him, because hee is to serue him, but not in base offices, nor in anie other but such as belong to a gentleman: and the prisoners taken in the Listes may bee constrained to discharge the expences of the Combat, and they maye be ransomed for money, euen as Gentlemen taken in the warres.

The

The diuersitie of olde and new customes concerning the
vanquished.



MUST not omit to tell you, that that which I haue before spoken of prisoners, hath rather ben brought in by custome of Gentlemen since they began to enter quarrels vpon their honor, than by anie auncient institution of Duello. For by the lawe of the Lombards, he that was ouercome in fight, was not geuen as prisoner, no: yet pronounced infamous for euer performing any after-quarrel, but diuersly sentenced for that fault whereof hee was accused. For, as it appeareth plainely in writing, whosoever accused for manslaughter was ouercome, lost one of his handes: and whosoever was condemned of adultery, was adjudged to die. And touching the witnesses, who for consummation of their wordes did combat, the vanquished lost his hand, and his other companions dyd redeem their liues by mony: so seuerely did they execute the iudgement of their Duello. And our learned men alleadge, that because this prooffe is vncertaine, albeit a man shoulde in the Listes bee founde in fault worthie to receiue punishment, yet hee were not to suffer death, but a mitigation ought to be vsed,

Ec

sed,

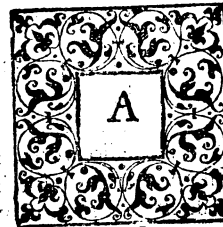
Vincent. Of Honor and

fed, giuing him some easier punishment. Which as they alleadge truelye and verie commendably, so is that custome of theirs, to bee condemned, who in case of Duello cause galowfes to be set vp neere to the place, and doo immediatly hang vp the vanquished. But what greater punishment can there be, than that which our lawes do inflict vpon the vanquished, they doo not chasten them in the purse, nor in cutting off anie member, nor in theyr lyfe, but in that which to euerie wise man is more deare than all the rest, for they depriue him of his honour, for loue whereof there is no noble mind that will not spend his bloud. Those that issue vanquished out of the Lists, carrie a waie so much the more shame, by how much they came thither desirous of honour, and that not because one man ouercame another, for of necessitie, two fighting together, one must be the victor, & (as I haue sayde before) the Challenger not loosing doth loose, so as hee is not dishonourable for being ouercome, but because he is accounted a badde man that would take vpon him an vniust quarrell, and that hee would fight against the truth, which hee is chiefly bound to maintaine. And therefore weighing and considering the greate daunger those men incurre that commit these things to the prooffe of the sword, Gentlemen ought to bee more slowe in fighting, except great occasion vrge them, and vnlesse they bee certaine to fight vpon iustice, so as they may haue great hope to obtaine Gods fauour in it.

Touch-

honorable Quarrels. The 2. Booke.

Touching the vanquished, and of the restoring of Honor.



SI sayd before, so I will here again say, that the challenger that doeth not ouercome his aduersarie in the Lists, doeth remaine the looser, not hauing proued so much as hee thought, and that hee may neuer after challenge anie: which is confirmed with this reason, that whosoever prooueth not his woordes true, is to bee thought a false accuser, and consequently is regarded and esteemed a badde man. And the lyke is also of euerie other man whether hee bee Challenger or Defendant, that is ouercome by force, or made to yelde, or denie his wordes, or runne a waie, for hee can neuer after that time demaunde Combat nor bee allowed it.

But I knowe some that are of opinion, that if I ouercome one in the Listes, and afterwarde release him, if a newe quarrell or controuersie befall him wyth another, by my leaue hee maye challenge his aduersarie the Combate; whereto no man of anye reason or vnderstanding ought to consent. For if I ouercomming him shall haue condemned him

Vincent. Of Honor and

as infamous, how can I allowe him fit to fight with a man as good as my selfe? And if hee challenge me, I shall refuse him. I cannot take awaie his fault that hath beene ouercome by mee, vnlesse that I confesse I ouercame him wrongfully, and so condemne my selfe of infamie: and if I cannot take awaie his blotte from him, I cannot make him equal with an honorable person: and therefore this opinion is wholye to be reprov'd of euerie Gentleman.

And as this restoring of a man to his honour, is by occasion giuen mee to speake of, it bringeth mee in remembraunce of the restoring which Princes were wont to make of treasons and rebellions doone against them, and such lyke faults. Wherein, to speak my opinion, I thinke well that albeit the Prince may after my treason committed, graunt mee fauour and pardon of my lyfe and goods, and giue mee honour, and a thousande other fauours, yet shee cannot make, that that which is doone should bee vndoone, or that the ill fact past bee not an ill fact, or that I committed not anie treason, or that my soule is not defiled, and that I am not anie notorious villaine. And that Prince whatsoeuer that shall restore mee, ought neuer to trust mee, but should rather still presume, that whereas I was once inuicigled and drawen to betraye my maister, I will easilye be perswaded againe to the like: and euery honorable person should conceiue ill of me, and auoyde my company. And it ought rather to be saide, that I am restored to my goods, and the fauour of my Prince (if happilye she will take me into her fauour) than

honorable Quarrels. The 2. Booke.

than to my former honour, because that albeit my Prince restore me to all those degrees that she may, yet she cannot restore me to my firste innocencie: as for example: if I be good, she cannot make me bad, for it is not in her power to reforme my minde. Princes cannot take from good men their goodnes, nor from the wicked their wickednes: for their power extendeth on their goods and person, but not on their mindes: my Prince may make me poor or rich, but not good or bad, for God onely hath power ouer our affections. I conclude therefore, that if one that is restored from some notable and manifest villany, would challenge another to combat, and that this other refuse him, I would iudge him to haue behaved himselfe honorably, and that in reason he might refuse him: for if (as I haue saide before) a Princes restoring to honor is not lawfull, I will lesse think that a gentleman by licensing one ouercome by him in combate, can make him lawfull to fight with an honorable person.

But returning to the restoring which I spake of before vsed by Princes, my opinion is, that it ought to bee good in the children of traitours, and in the rest of their discent, as in those that ought not beare the punishment of others offences, especially seeing that those that are baptised, are by Gods lawes freed from the finnes of their fathers.

Vincent. Of Honor and

Whether one once overcome and
afterward being vanquisher,
may challenge ano-
ther.



Some men doubting whether one once overcome in the listes, and afterward challenged to fight, doe overcome, be to be saide that he hath recovered his honour, and if after that hee may challenge any man to the field: it hath been thought that by the honour of his second combating, he hath taken away the blotte of the first, but yet for the better conclusion, wee are to think that the first losse cannot be recovered by any new combate.

And vpon this question I haue seen the iudgement of *Alfonzo d' Auolos Marques of Vasto*, which was this. The dutie of gentlemen is to preferre their honor before their life, and he whosoever goeth the looser out of the listes, sheweth that hee accounted more of his life than honor, and therefore albeit hee should afterward enter combate and overcome, yet it is not to be saide that hee hath recovered his honor, because it may be presumed, that hee came thither with an intent to trye his fortune if hee could overcome, and yet with a minde in all accidentes, to saue

honorable Quarrels. The 2. Booke.

saue his life, because worse could not befall in honor then had done before, which hee had once lost. And whereas such presumption may be had of him, and that a man maye well thinke that hee came into the fildes with intent to do any thing, rather than dye, he is in no sorte to be saide, to haue reuiued his honour, that was before dead in the dust: but if afterward he would challenge any man, he ought to be refused.

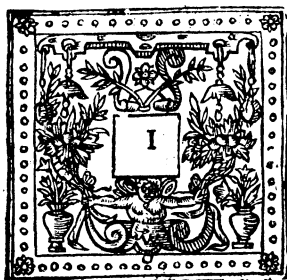
This was the opinion of that gentleman, and this holde I for a gentlemanlike opinion, which euery wise man ought to allow and follow: and this exposition is to be vnderstoode, not onely of those who confesse themselues the loosers, or run away, but of those also who hauing had the charge of proouing, haue lost, by not satisfying the prooue: because that they being bespotted with blame of false accusers, by meanes of their losse, cannot be forced from fault of false accusation, for that they were afterward falsely accused: nor can they take away from themselues the presumption, to be accounted false accusers, if they should accuse any man, seeing they haue bene once before condemned in the same: so that in what sorte soeuer a man goe out of the lists looser, hee is subiect to the iudgement before giuen.

Againe, after that a man hath bene once overcome in the lists, euery honorable person ought to beware not to enter into prooue of weapons with him, as also with all other infamous persons: and the like is also to be obserued, albeit being challenged by an other the second time, hee should yet then overcome.

After

Vincent. Of Honor and

After the challenge, for some causes the Combate may bee refused.



After an agreement of Combate betwixt two, one of the should commit some default, which shoulde bring him into such infamy, as who soeuer were staine therewith, could not challenge another to the field, in this case he that had committed this fault, might bee refused by his aduersarie, as one that was growen worse in his condicion, and that had changed his nature from that which he was, when their quarrell was first begunne betwixt them.

But here is to be vnderstoode, that this new occasion for which a man may be refused the field, shuld be infamy, which a man by his owne faulte was fallen into, as treason, false oath, or other notable matter, and not any iniurie or charge done him by some other, which might require reuenge by weapons: for in such case, as the first which had a quarrell with him, might refuse him, as become worse in his condition,

honorable Quarrels. The 2. Booke.

dition, for the second should not refuse to come to combat with him with whom he entered into quarrell, albeit he had receiued charge from any other. And there is no reason that a man should remaine charged of all handes, without any meanes to discharge himselfe. Therefore he is to take vpon him the second quarrell, and perfourming that with honour, he may and ought to follow the first.

But this is to benoted, that the refusal of a man for beeing become worse in condition, appertaineth to the Defendant, and not to the Challenger: for they that are charged ought to seeke to discharge themselves, and not suffer that another man doe in any sorte take from them such occasion: and to be able to do this the better, let them follow this rule of reason, that whosoever is first in time, is also to be preferred in way of reason. And because that many times one contrary is to be gouerned by another, I will also affirme, that if a quarrell depending betwixt two, or the challenge being seene, and the letters of the field succeeding, if the one of them shuld come to such degree of estate & signorie, that the other were now no longer his equal, then might he refuse to be brought to the prose by weapons in his own person amongst the other: but yet hee is to perfourme that by his Champion, for the inequality of condition, is no occasion to break of the definition of the quarrell.

F f Of

Vincent. Of Honor and

Of the inequality of noble men,
and cheefely of commaun-
ding Lords.



Forasmuch as this subiect of challeng-
ing and defending, and of refusing
and not refusing the fiede, is very
large, and hath need of much con-
sideration, I doe not see how a man
may truly and fully determine of it,
without speaking of the degrees of nobilitie, wherein
I will not call in question what true nobilitie is, be-
cause I holde it vndoubtedly to be vertue, and that
he is truly noble that is vertuous, be he borne either
of great or meane parentage, and that whosoever
hath not this nobilitie of vertue, of whatsoever stock
hee proceede, by how much hee descendeth from a
more noble kinred, by so much will I account him
the more base, not being able to maintaine and keep
the honor left vnto him by his ancestours: for nobi-
litie is seated in the mind, and by the mind it is shew-
en. But (as I saide before) I intende not to dispute
hereof, for hauing alreadie before shewen, that such
as are defiled with infamie, maye bee refused from
prooffe by weapons: it is alwaies to be vnderstoode,
that nobility is not without vertue, and my discourse
is to be in this subiect, that I speake now of Duello,
what

honorable Quarrels. The 2. Booke.

what the degrees of nobilitie are that maye exercise
weapons, by which knights come to be equall or vn-
equall: for albeit that vnder the title of Knights,
Kinges and Emperours, Gentlemen and Souldiers,
be comprehended, yet there is such an euident ine-
quality betwixt them, as euery man knoweth that a
Gentleman cannot compare with a King, nor a sould-
ier with an Emperour: and albeit this matter hath
been diuerslie handled by manye, yet I purpose to
speake now thereof after a new and particular man-
ner, according to the custome of degrees and wor-
ship of our present time. First then I alleadge, that
there are many waies, whereby we may consider the
diuersitie of degrees: for concerning the places of
dignitie, I will firste place those Princes that are not
subiect to any other, which I will call soueraigne
Princes: next to them feodatory Kings, and them I
will call most excellent: thirdly, men right honou-
rable, and after them such as are titled noble men, vn-
der which title I will comprehend all the degrees of
worship. These then we are vndoubtedly to account
superiours to priuate Knights, and therefore as they
are superiours to them, so are they twixt themselues
vnequall: for both noble men are to giue place to the
right honorable, and the right honorable to the
most excellent, and the most excellent to the free and
absolute Princes. Besides that, betwixt them of one
and the same title, there may also be great inequali-
tye, forasmuch as there is a great difference, for one
right honorable or noble, to depend on a free Prince
or a Prince feodatorie.

Vincent. Of Honor and

And the like consideration is to bee had of feodatory nobility, forasmuch as one man may assume vnto himselfe the absolute power of a Prince, and another man can haue no greater authoritie, than as an ordinary iudge.

Besides, it is not the least regarde that wee are to haue, to their other qualities and mightines of signorie, as, if they haue vassalles noblemen, or no: if they hold Citties, and multitudes of subiects, and great port, for all these things are to be respected, whether they be free Princes or feodatorye: whether they be moste excellent, or right honourable, or noblemen: whether they haue this honour of free Princes or of feodatory Princes: if they haue noble and honorable men feodatories, and if they possesse noble and great state: and if wee finde them not in some of these distinctions to be much different, wee are rather in the controuersie of armes, to esteeme them equall, then to admit one of them, to refuse the other. And because there can be no greater difference, than one to be free, and the other subiect: and for that soueraign Princes are onely truely free, and all the rest in some sorte subiect, we must conclude, that as a soueraigne cannot be challenged the felde by any man of another prince ther degree, likewise, those which wee haue tearmed moste excellent, are not to refuse combat with those that are tearmed right honorable: if they be equall in feodatory nobility, and not vnequall in other qualities.

The like is also to be held betwixt right honourable and noblemen, so as their condition, as the greatness

honorable Quarrels. The 2. Booke.

nes and nobilitie of state, be not too much different: for I see no cause to except against any man in controuersie of chiuallrie, not to be his equall, because one onely degree is different betwixt them. And as I affirme that one degree onely maketh no inequality, so I doe not allowe that one vnder the title of most excellent, may be challenged by one right honourable, of like feodatory nobility, but that concerning his degree, he is so farre inferiour vnto him: that in another case he would not disdain to receiue pension and pay of him. Neither yet will I saye, that one right honourable should fight with a noble man, although his estate be most noble: nor that one right honourable of great state, may be challenged by one noble, of small iurisdiction: albeit their feodatory nobilitie be equall.

But I will say, that a noble man feodatory to a soueraigne Prince, albeit he be of lesse degree, may notwithstanding challenge one right honourable, that is feodatory to one feodatory, and hath greater signories, for his feodatory nobilitie doth satisfie the other inequalities.

And therefore I conclude in this point, that the inequality of persons, is to bee considered from their titles, from their feodatory nobilitie, and from their states, and according as they are found to haue greater or lesse partes equall, so are they to bee iudged equall or vnequall.

Heereunto I will adde one other thing, which is this, that albeit their other qualities were either equal or not much different, yet the quarrell might make

Vincent. Of Honor and

great inequality: as if a prince albeit soueraign, would fight with an Emperour, for some thing that belongeth to the Empire, in such case he might lawfully be denied, forasmuch as the Emperour by the condition of the quarrel, is true iudge therof, and consequently also without comparison of any superiour.

Of the inequality of priuate Noble men.



Entlemen that are nobly borne, are either without any degree, or else beare office or dignitie, as gouernment of cities, embassages, or commaundement in the warre: and touching those that haue authority, either their office is for tearme, or for life: if for tearme, then vpon any quarrell to bee decided by armes, it may stay the execution of their office: if for life, and that his degree is such as maketh him superiour to the other, he may fight by his Champion. But if his office be not of such qualitie, he that hath the charge of it, is to endeavour the good fauour of his Lord, to graunt him without loosing his office, to satisfie his honor: and if he cannot obtaine it, hee is to abandon all things, and to resorte thither whether hee is challenged, or whether his honour vrgeth him to challenge another: for as a man is not bound to any thing more strictly than to his honor, so is the lesser to giue place

honorable Quarrels. The 2. Booke.

place to the greater.

Now in that a man is borne noble, he is equall to all Knights, that are of priuate condition: and albeit that one man were borne of a noble house, or right honourable, being without iurisdiction, or succession of signorie, hee maye be challenged the fildes by any priuate Knight.

Moreouer, forasmuch as the art of warre is a noble exercise, and because manye meane men haue greatly aduanced their houses by it, he that shal exercise the arte of weapon, if he be without infamie, or doe exercise it without abuse, is to bee reckoned and accounted amongst noble men and Knights.

But I would not that any man should vpon this thinke himselfe made honourable, for hauing beene once in the warre, and for hauing taken pay, and serued two or three moneths without euer drawing swoorde, or seeing enemy, or hearing sound of trumpet, for this were as much as to dreame vpon the hyll Parnassus that he is a Poet; & the morning not finde himselfe so. It is expedient for any man that of vnoble would become noble, to get this nobilitie by armes, and it is meet for him that would be accounted amongst Knights, to doe the act of a Knight: and it is required of a man to make honourable prooffe of his person, more than once, and to continue long in the warrs; and to be knowne for a good Souldier, and to liue as well in time of warre as of peace honestly, and in such sorte that it may be perceiued he intendeth onely to bee a Souldier, and to make that his principall butte and drift.

And

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And if in the studie of letters a man doe not attaine vnto any degree of honour or nobilitie, but with paines and watchinges of many yeeres, let him then thinke likewise that hopeth to innoble himselfe by armes, to sweate often, to endure manye heates of Summer, and cold of winter, to watch many nights, and to sleepe manye times in his armour vpon the hard ground, and to spend his blood, and by many hazardes of life, to manifest his prowes to the world: and when he shall haue perfourmed all these thinges, then he may thinke himselfe truelye noble (for those are noble that deserue to be known for their deeds) and that he cannot be refused for want of nobilitie. Now amongst Souldiers, a Souldier may fight with all sortes of men, as the heads of the squadrons, ser- iants, and others vnder the degree of their Captain, for his authoritie representeth signoric, and they maye also challenge them, and they are to answere them, being about any enterprise, and hauing degree by a Champion, but being returned to their priuate condition, I see no cause why they should not an- swere in person. And one Captaine maye challenge combate of another, except they be in place so vne- quall, as one may commaund the other.

And this is to be saide of all sortes of Souldiers, as well foote as horse, adding moreouer, that a man of armes hauing beene in honorable and continuall exercise of warre, and liuing in all pointes as befe- meth a man of armes, challenging a particular Cap- taine of foote, is not to be refused, nor may he refuse any souldier seruing on foote.

And

honorable Quarrels. The 2. Booke.

And I am of opinion, that a Captaine of foote might challenge a Captaine of horse, but onelye that for the most part those places are bestowed on no- ble personages, and the conducting of men of armes is also bestowed on right honourable men: and ther- fore in this case all conditions are to be considered, and the qualitie of the enterprises that they haue, for a Captaine of foot may haue so honorable a degree, or be of so honorable familye, that there could be no cause to refuse him.

And, this which I haue spoken touching captains of foote, of horse, and of men of armes, is also to be vnderstood of footmen twixt themselves, and horse- men also, be they either men of armes, or light horse. For besides their degrees of greatnes in warre, their degrees of nobilitie which wee haue spoken of be- fore in our treatise of noble men (if any they haue) are to be considered, and according to their greater or lesse inequalitye, they are equall or vnequall: which rule beeing generall giuen, may by men of vnderstanding easilye bee applied vnto particular cases.

G g

With

Vincent. Of Honor and

With what persons a Knight
ought to enter Combate, and
with what he ought
not.



WE haue long waded through this spacious discourse of chiuallrie, seeking to set downe who ought to be denyed Combate, which matter is so large and copious, as if a man would particularly to euery mite discourse thereof, it would containe a greater volume then I intend to make, in the whole subiect of Duello, but it sufficeth me to haue pointed at the fountaine where water may bee fetcht: and to conclude with my opinion touching the dutie of a Knight, I haue in the beginning of this chapter touched two principall heads: that is, who they are that ought to be cleane thrust from combate, and who are onely to be refused, for in those two almost all controuersie of persons that enter or not enter Duello, are as it were contained, forasmuch as the wicked and infamous persons ought to be refelled by knights: and they may be refused who for condition are vnequall, and if a man would aske why we haue not said that in these two heads all are contained, but almost all, it is for that which we haue before spoken, of learned men, and cleargye men, who are farre from the lists,

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lists, not as refelled, nor as refused, but as priuiledgd, and as such to the qualitie and estimation of whose condition it is not meete, neither to challenge nor be challenged to prooffe by armes, because their studie and exercise is far from the valour of the minde.

And to returne to our heads before propounded, I say, that to refel the infamous and wicked, is the dutie and band of chiuallrye, for a knight is bound to do so that he doe not bring in to the exercise of armes persons vnworthye to appeare amongst honourable persons, whereof by their own fault they haue made themselves vnworthye. Nor is there any credite to be giuen them in the prooffe of armes, who are not receiued in ciuile testimonie: neither are dishonourable persons to enter into battailes, that are vnder-taken for honour sake.

And if any Knight should make a quarrell with any person vncapable of Duello, the Lords (as I haue said before) as well in right of chiuallrie, as not for to suffer the field to be dishonored, ought not to graunt the combate.

The refusall is not of band of chiuallrie, but of will of Knights, because that if a man will not enter combate with one of lesse condition then himselfe, hee may lawfully doe it, appointing a meane champion to decide the quarrel. But if a man would not respect degree, but would in person fight with one who for his condition or other defect were not his equall, he could not be said to do wrong to chiuallry, but rather to honour it: forasmuch as chiuallrie is not the account of condition, but of valour.

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And in the disputations of artes and more noble sciences, no mans linnage is respected but his worth, and therefore a man of base or high degree may bee valorous, and the honour of the listes, is not so much for ouercomming one borne of noble familie, as one that is knowne for a valiant man.

Againe, as great men account it no shame to bee called Knights with meaner men, so they ought not be ashamed to come together, to doe the oath of chivalrie: and if a man borne of a great familie, haue no respect to iniury another, I know not why by reason of his noblenes in blood, he may refuse to defend the same, and to maintaine it against him whom he iniured: and in case that combat wereto follow vpon it, my iudgement is, that the iniurer or offender, howsoeuer we terme him, is to answere the other in person. And therefore as I thinke it a discommendable thing for an honorable person, to agree to make himselfe equall to a person that for his vices were odious, albeit he descended of a noble race: so I repute it a knightly course, not to bee too curious in the differences of conditions, especially when they are not so diuers as may seeme, that the frog striues to be equall with the Oxe, (according to the tale.)

Again, I will adde another case, that as I wil commend him that should not so much respect the condition as the valour of him with whom he had quarrell, so I would blame him, that being of a base estate would compare himselfe with euery great man, and would not acknowledge nor content himselfe with his owne condition.

And

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And this I speak, not onely of those that are borne mernely, but of those also that being borne of noble blood, are yet of a priuate condition, and in question of honour, would be equall with right honourable personages: for if they esteeme so much of themselves for hauing blood, and being in their families of great Lords, they are to consider, that those Lords haue innobled those houses, and that they haue receiued their nobilitie from Lords, and if they haue receiued it from them, they are by so much lesse then they, by how much hee is greater that giueth another man nobilitie, than he that receiueith it.

Touching the appointing of Champions.



WE haue shewen great inequalitye of noble men, wherby the lesse cannot binde the greater to answere him in person: but because no mans greatnes can make it lawfull for him vniustlye to oppresse the lesser, without leauing him sufficient meanes to reuenge himself, and no man ought to make the shadowe of his nobilitie a pretence to be able secretlye to commit defectes, without yeelding reason for them. It is very necessarye, that as in them there is respect for the degree of nobilitie, so also it should bee of honour and iustice, to provide a meet remedy for euery priuate person, and that the lawe of chivalry

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should

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should be inuolably kept as well of great as of small. And therefore all such as by reason of some excellent degree of nobilitie, shall be found not bound to come in person into the lists with another, are also to know, that in question of armes which they shal happen to haue with persons albeit priuate, that they shall be bound to appoint a Champion, who beeing lawfully ouercome or yeelding, he is likewise to be saide ouercome, that appointed him for his Champion.

And in this pointe I will deliuer the opinion of Doctours, that in case where combate is to be doone by a Champion, such as doe present him, ought also to be present themselues, and bee helde vnder safe-garde, to the end that a mockery be not made of Duello, and that if their Champion loose the field, they doe not escape the iudgement.

The like also is to bee doone, when the quarrell is such, as the looser should be condemned in corporall punishment: but where other punishment is not requisite, then to be the vanquishers prisoner, it may sufficiently suffice, that securitye bee giuen of the charges, and conuenient raunsome.

The lawes of giuing a Champion, are these: such ought to bee giuen as are not infamous, and are equall to them against whome they are to fight, and when one party should intend to appointe a Champion, the other may likewise appoint one: But it is meete that he that will take benefite heereof, should vse such course in his writing, that hee loose not his prerogatiue or iurisdiction as we will terme it: for if

a man

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a man by his writing should say that hee will defend the quarrell in his own person, and afterward would appoint a Champion, the contrary parte might with reason refuse it.

Againe, it is to be vnderstoode, that the Champions on either side are to sweare, that they thinke to fight in a iust quarrell, and that they will doe their utmost, as if themselues were interestted in the quarrell: and whatsoeuer Champion shall willingly suffer himselfe to be ouercome, is to haue one of his hands cut off, and the aduersarye hath not ouercome, but the combate may be renewed: and after that a Champion hath been ouercome, he may not after that fight for any other, but for himselfe he may.

But I will not heere omit, that albeit that nobilitie doth priuiledge the greater to appoint Champions, such yet may the cases be, that not onely a great man with an inferiour, but a maister with his seruant, and a Prince with his subiect is bound to fight in person: for seeing that promise is a band which equally bindeth the Prince and subiect, so no greater or lesse band hath the one than the other: and whensoeuer one man shall oppose vnto another, any defect of promise and faith, he cannot vse his Champion, but the accuser is to trye the quarrell in person with the accused. And therefore when a Lord shall accuse his subiect or his seruant, of whatsoeuer condition hee be of violating his faith, or of women, or of treason against the state, he is to proue it in his proper person: and the like is also to bee obserued, when the subiect or seruant shall accuse his Lord.

But

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But manye Lords haue no care nor consider not the oath and obligation of faith which they haue toward their subiects, but rechles of their faith, doe incessantly every day commit newe defectes, and perhaps they think that their greatnes doth couer their defectes, and do not perceiue, that by how much they are exalted aboue other men, by so much their faults appeare the greater: for whereas they both by their example and lawes ought to instruct others in their life, they opposing themselues against lawes, do giue other men example of wicked liuing: and therefore seeing that the defect of faith is a defect so great in Lords, it is great reason that they should haue no priuiledge in quarrell of faith: and if it bee not to be graunted to Lords, much lesse is it to be graunted to persons of other qualitie or condition.

And further it is to be vnderstoode, that besides the inequalitye of nobilitie, there are also such manner of cases, that in respect of persons it is lawfull to appointe Champions, as if a man shall not bee of eighteencyeres, or if he be decrepite, or sicke, or in such sorte hindered in his bodye, as hee is not fitte to fight.

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This is to be placed before the first chapter of Satisfaction.*

Of the Duello or Combat.



Now and in what manner the Duello or Combat hath bin vsed, they may knowe that haue turned ouer the Records & Annals of passed ages. And seeing it is now long since out of custome, and not permitted by the lawes, I thinke it not necessarie to bee much spoken of in this place. I will onely saie this, that in times past it was had in verie reuerent account, and Gentlemen thought it an honorable qualitie to bee able to discourse of those points and rules that were agreed vpon amongst Princes, and by them approued, concerning free and open Combat. My intention is, to giue gentlemen warning how they appoint the field with their enemies, seeing it is not permitted by the lawes to bee done publicly, as by ancient custome it was wont to be allowed. For it may so fall out, that a Gentleman hauing passed his word to meet his aduersarie in some secret place, after hee hath valiantly wounded him, and reported the victorie of him in the appointed place, his sayde aduersarie may accuse him of felonie, and saie that hee robbed him, and so where the quarrell should haue an end, hee shalbe forced to enter into newe troubles, and begin againe. It may

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may also so chance that his aduersarie hath ambushes prepared for him, & so he may be murdered, & being dead, his enimie may vaunt of hauing brauely conquered him by right and valour. I haue my selfe known in Countries beyond the seas, two Captaines, the one named Faro, the other Montarho de Garda, the Lord of Mandelot, gouernour of Leon, met together, whereof the one trecherouslie minded, prayed the other to shew whether he was not priuily armed: whereupon as soone as Captain Montarno had opened his doublet, he presently ranne him through, and seeing him fall downe dead (as hee thought) on the ground, returned into the citie with counterfeit glorie, as if he had done wonders, vntil by hap the poore Capteine was found by his friends yet liuing, to bewraie the other Captaines villanie. Like examples many haue happened, and that not so far hence, but many vndoubtedly are acquainted with them. I woulde in lyke manner aduertise Gentlemen, of an euill custome which of late yeres hath installed it self amongst men of all sortes and nations: to bee delighted with broiles and hurliburlies, to set men together by the eares, & cause quarrels betwixt friends, neighbours, and kinsfolke: whereas it was wont to bee a matter of great consequence, and of such nature, as it might not be otherwise decided, which should bring men so mortallye at defaunce, as nothing but the sword could finish the quarrell. Now vppon euerie occasion Armes are taken, and one friend for a word will not only violate the sacred respect which ought to be zealouslie obserued in friendshippe, by turning their

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their familiaritie into strangenes, their kindnesse into malice, & their loues into hatred, but also accompany this strange and vnnaturall alteration with a wicked resolution of seeking one anothers ouerthrowe, not resting till the enmitie be confirmed by fight, & fight ended by death.

O the reuerent esteeme and account wherein former ages had the Combat! And why? For tooth because no Gentleman sought the ruine or destruction one of another, and neuer vndertooke tryall by the sword but in defence of his innocencie, and to maintaine his honor vnfaigned and blotlesse. Now malice and hatred ouerrunneth all, strife and rancor are the bellows of quarrels, and men vpon euerie light cause enter into more actions of defiance, than for any iust occasion offered in respect of iustice and honour.

One fault more, besides these which I haue already mentioned, is fairely growen amongst vs, that if anie of our friendes saie to vs but one worde to this effect, Come will you go with mee, I must fight with such a one, and I knowe not what partakers hee hath, We are presently readie not onely to go wyth him our selues, but to drawe others into the minde with vs also, without any consideration had of the manner of the quarrell, how iustly or iniustly it grew, and so often times wee bolster wrong against right: whereas wee should enter into examination of his cause, learne the quarrell, and search for the occasions and causes of their falling out, and beeing acquainted therewith, though wee finde him to haue reason for his rage, (for I know not how els to terme that

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terme that passion that leades men to that mortal resolution, vpon what iust occasion (ouer) yet ought we not to accompany, nor to further him, no not to suffer him to fight, if the matter can possiblye by any other meanes be taken vp and ended: for so dangerous a triall in my opinion, is to be referued for such occasions as necessarily require it: and what or how many such there be, I leaue to be perpended and considered by them that can best discern matters of so great waight: and so I will come to those pointes, which I imagine it will not be amisse heere to discourse of.



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Touching the satisfaction that
ought to be made twixt
Knights.



Eing wee haue already treated sufficientlie of Duello, as farre as is necessary for a Knight to vnderstande, mee thinketh it also verie conuenient to speake somewhat of satisfaction, which is to be made when a man knoweth he hath wrongfullye iniuried or charged another. And before I proceede, I cannot but greatlye condemne an olde and common opinion, which is this: that when a man hath doone or spoken anye thing good or bad, he should defend and maintaine it for good, which opinion how it is to be approued, I will laye open for euerye man of vnderstanding to iudge.

Forasmuch as man is principally distinguished by his reason from brute beastes, as often as hee shall effect any thing without reason and with violence, hee worketh like a beast, and is transfourmed euen into a verie beast, as thole afore time did very well vnderstand, who describing men metamorphosed into

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beastes, signified no thing els but that those men had done acts proper to those beastes, whereof they tearmed them to haue the shape.

Now then if men be turned into beastes by doing like beastes, we may also saye, that so long they abide in that fourm, as they continue in that action or opinion, and that their abode in that is so: and they haue no other meanes to disbeast themselues (as I will terme it) than by acknowledging their fault, by repenting and making amendes thereof, and a man should strictly follow reason, as the cheefe guide and mistres of his life: and if happily hee should at any time happen to offend (as it is common to man) hee should with all possible speede recall himselfe, seeing it is a heavenly thing to amend.

But to speake particularly of matters of chivalrie, we take the office and dutie of this degree to bee, to to help the oppressed, to defend iustice, to beat down the proud: where some cleane contrarily doe turne their sworde, the ensigne and armes of iustice, to oppress reason, to comit iniustice, and to confound the truth: and this wicked opinion and peruerse custome is so rooted in the common sorte, as they account it a base thing for a man to proceede with reason, and to consent to equitie: but albeit they be many that follow this corrupt vse, yet the better sorte of spirites do approue that sentence which is preached. And I haue heard of *Signor Luigi Gonzaga*, who dyed Captaine of the Romish Church, whose valour hath beene so well knowne, as no man ought to think that euer hee was stayed from anye noble enterprise through

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through the basenes of his minde, that he was woont to saye, that if hee should beknowne to haue spoken or doone any bad thing, for the which hee was challenged to proue it by armes, rather then hee would fight for the false against the truth, and for the bad against the good, he would freely ditclaime from it, and deny it.

And this no doubt is to bee helde a manlye and a christian like deede, for reason wils vs to doe so, and lawe and the dutie of the degree of chivalrye requires it, and all doctrine as well philosophicall as Christian, doth teach vs the same.

We are not to follow the opinion
of the vulgare.



We see that the earth dooth naturallye bring forth venomous thinges, and thornes, and hearbes, and Plantes, either not profitable or hurtful, all which as a mother she dooth nourish, without any helpe of mans labour: but those that are good & profitable and helpful, she receiueth with noisomnes like a stepmother, so as they haue need of continual culture & yeerly renouation. And that which wee see in the earth of the seedes of things, is likewise seene in men of good and badde

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minde: for the bad through our naturall corruption is conceiued, receiued, and generally embraced of vs all: whereas the good is vnwillinglye receiued, and we stoppe our eares least wee should heare of it, for there belongeth great studie to vnderstand the truth, and much paines to bring to passe that our mindes bee capable of it: and therefore by how much the paines is the greater, by so much is to be said they are fewer that haue true knowledge of the truth: in which respect, it is no meruaile if the vulgare opinion be so farre from the truth.

But because learned men haue distinguished mans condition in three sortes, the firste, such as of themselves are apt to seek out the truth, and they are termed the best: the second, such as finding themselves vnapt for so good a worke, do obey others that doe truly admonish them, and they are called good: and the third, such as neither themselves know, nor will hearken to others, and they are fildye called bad. Seing that euery man cannot be in the first place, yet wee ought to beleeeue such men, whose authoritie and doctrine we finde approued, and to follow their direction, and to take heede least through our obstinacie wee fall into the last degree, which is of the wicked: which as wee are to performe in all manner of our liuing, so it is expedient to doe the like in the order of things of chiuallrie, abandoning the vulgare opinion, and following the steps of those, who by valour and knowledge haue laide open vnto vs, the right waye, and gouerning vs by the lawe of reason, and not after the vanities of those, who rather by
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chaunce or by violence, then by any true counsele or iudgement of true vnderstanding, doe rule their own actions.

Of satisfactions in generall.

Nightes taking vpon them to deale of peace, ought cheefly to provide that there be hope of the continuance thereof: which they are to doe with the least greeuance that may be of both parties, not burthenyng the one, for the ease of the other, for many times such things are demaunded, as are more heauye to the offender, than ease to the offended, and this is not a token of seeking peace, but reuenge: and yet it is verye meete that when one is greued in any thing, the other that hath doone the wrong should be alike greued: for if thou take from me, mine own reason commaunds that thou make mee full restauration. euen with parte of thine owne.

But in wrongs committed, two thinges are commonly woont to be considered, the thing whereby a man is wronged, and the manner how it was doone: for from the deede commeth the iniurie, and from the manner commeth the charge: as for example, *Henry* giueth the bastonata to *Edward* when hee had no cause to take heed of him, and after he hath giuen it: runneth away in this action the stroke is the iniurie,

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rie, and the charge is, that *Edward* is bound to proue that he did it shamefully. And to make them friends, *Henry* will saye that hee did *Edward* this iniurie vnawares to him, and when hee had no cause to beware of him, and after hee had stricken him, hee went his way in such sorte, as *Edward* could not make sufficient reuenge, and that he is not a man of equal degree to charge him, nor wrong him, more then the other is to wrong him: and by these words manifesting the manner how hee wronged *Edward*, hee dischargeth him from the band of prouing this act to bee villanous: for there needs no prooue of that which is apparant, so as all the iniurie resteth on him, for which be he great or meane, it is an ordinary matter to aske him forgiuenes.

Moreouer the words according to conditions, the age, and profession of the parties, may alter & change it, that it be referred to the iudgement of the meaner. Some men would haue, that a man should confesse to haue done badlye or trecherouslye, for saying or doing such a thing, and doe not perceiue that the signification of these words, is when a thing is done in a bad and euill manner: and therefore I would not haue any man make more account of words, then of the meaning of them: and after that by the meaning the offended is discharged, to seeke other wordes, is not to vnburthen himselfe, but to burthen the other more grieuously. But because there are two sorts of iniuries, the one by deedes, the other by wordes, wee will seuerally intreat of them both.

Of

honorable Quarrels. The 2. Booke.

Of satisfaction of iniurye by deedes.



Any I know are of opinion, that satisfaction cannot be made by words for offences by deedes, wherein I am of contrarye minde, for this is not inecrelye to bee considered, from woords to deedes, but by the grieuoufnes and greatnes of the shame that comes to him by the deede and the wordes, and by the shame that he accounts to himselfe, and that comes to him from others: for which of them will we repute more honourable or more shameful, he that is trecherously wronged, or he that comitteth it: and the like I mean also of disaduantage, by striking one behinde, and other ill manner of outraging others.

In this case me thinketh there is no doubt, for neither is his shame the greater that did the iniurie, nor his that receiued it, (according as wee haue saide before) for if I confesse to haue committed a defect, and thou through my confession art iustified from not hauing done amisse, wherof shouldst thou not be satisfied with asking forgiuenes I cannot conceiue any so hainous an iniurie, as in my iudgement such a satisfaction may not suffice, especiallye seeing it hath euer been the vse of most gentlemanlike mindes, willingly to forgiue.

But

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But forasmuch as there wanteth not such, who in case of greuous iniurie, would that a man should secretly be committed into their hands and discretion, I doe not see how it is the ready or honourable way to make agreement, for if the offended should by his owne hands take satisfaction, it seemeth hee dealeth discourteously, and by such manner of proceeding we haue seen that quarrels and enmyties haue not been ended, but redoubled: and if without other demonstration this remission be accepted for amendes, the matter giueth suspect of a secret agreement betwixt them, which is preiudiciall to the honor of him that is wronged. But if one man should vnaduisedlye against his will offend another, and finding his errour, should yeelde himselfe and giue him his sword, and put him selfe into his hands, vsing all humilitie and sorrowfulnes, and that he that was wronged without further adoe should embrace him and litte him vp, I would account a most honourable act twixt them both: but the matter once waxt colde, and that it is dealt in by meanes, I cannot thinke that agreement may bee made by remission. And to confirme that which I saide, that words may be sufficient satisfaction for iniurie by deedes: I alleadge, that if happilye one man were mightilye outraged by another, and should write to him that hee meant to proue it, that he had doone a vile act, and like a bad man and ill knight: and the other answering him, should confesse as much, it is certain that no further quarrell should remaine, nor band of honour betwixt them.

Yea, and if being come to the listes, in making the
articles

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articles twixt the Padrini, the Padrinio of the challenged should agree to the forme of the quarrell, and confesse that to be true, which his aduersarye alleadged, and that if the quarrel should cease, the combate likewise should cease: which if it be so, as indeede it is, I doe not see why those wordes, which in the cartels and at the fiede may satisfie me, the same wordes should not likewise satisfie mee, in the presence of honorable persons, and of the same mine aduersarye being spoken, and he also asking me forgiuenes. And with these reasons I do firmly conclude, that words may satisfie iniurie by deedes.

Of the contradicting certaine vulgar opinions or matters of satisfaction.



WE haue shewed before how greatly they are deceived, that holde opinion, that after a man hath doone or spoken any thing good or bad, hee is to defend and maintaine it for good: and in the Chapter before we haue spoken of the fallitie of that other opinion, that satisfaction cannot be made by words. to iniuries by deedes: in which opinion such as doe stand, alleadge authoritie from generall Captaines, who were wont to saye: hast thou stricken him? let him doe what hee list. Which saying, how farre it is

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worthy to be approued, may be perceiued from that which we haue already spoken. And I doe not think that any man of good vnderstanding, (if he shal truly know that he hath stricken another, either with his hand or cudgel) to make peace, wil say that he wronged him like a traitor, or shametullye. But forasmuch as wee haue seuerallye discoursed before of either of these opinions, now intreating of them both together, I affirme that from them may be known the falsitie of the vulgare opinion, so by common consent they are receiued for good. and yet if wee will with sincere iudgement consider them, we shall finde that one of the doth repugne the other: for if I ought to maintain for good all that which I shal haue done, I shall not be able with my honour to say for the satisfaction of him that is wrōged, not only al that which hee will haue mee saye, but not so much as any one thing: and if I may say that which he will, it shall not be true that I ought to maintain for wel done, al that which I shal haue done. Now seeing that so manifest contrarietie is comprehended from so open contradiction, they should also perceiue their error, and perceiuing it, reclaim themselves from it: especially considering, that as these two opinions are contrarye twixt themselves, so reason is contrary to them both: and that surely is a commendable & gentlemanlike opinion which is founded vpon law and reason. And according to this opinion are honorable persons and desirous of valour, to frame themselves, that no one thing is to be esteemed valorous or honorable, if it be not accompanied with reason.

Of

honorable Quarrels. The 2. Booke.

Of satisfaction to bee made
vpon iniurye by
deeds.



Speaking in particular of satisfactions that are to bee made, the foundation of them is to bee vpon truth, that whosoever hath done wrong, should confesse it, and whosoever hath reason in it, should maintaine it. And therefore whosoever being moued with iust disdain, and iust occasion, shall conuenientlye reuenge himselfe against any man, hee is not to make other satisfaction, then to say, that he is soary to haue had occasion to haue vsed such an act against him, and that if he had done it without cause, he should haue doone ill or like a badde man, or not like a Gentleman, or knight, or such like wordes, and hee may also intreat him to be frends with him: and hee that hath giuen cause thereof to the other, acknowledging his fault, should content himselfe with as much as reason requires, and not continue in his error, if hee will not (as was saide before) remaine transfourmed into a brute beast.

And if vpon anye woordes, two should fight, and one of them should be hurte, it were not to bee doubted that without further adoe they might not

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be made freends, for that blood doth wash awaye all blot, of which soeuer of them it was: nor can any of them be reprobued of defect, when both of them did manifest a bolde and knightly minde.

And if it happen that one man should any way offend another, & that he which is offended should lay hand on his weapons, and the other should fly, albeit the offended could not come to him, hee that should flye were to bee condemned for a vilde man and a coward, and the other should be honoured: forasmuch as honor is seated in the face and in the hands, and not in the shoulders and feete. But to come to be made freends, he should confesse his basenes, and ask forgiveness of his offence.

And if one man should offend another not in any ill sorte, but wrongfullye, and the other doe not reuenge himselfe being able to doe it presently, the offender according to the qualitie of the person offended, shall confesse to haue doone wrong, or to haue done against reason, or such a thing as he ought not, or not like a gentleman: and in all these sortes yet he is to aske him forgiveness thereof.

But if happilye twixt maskers (as often it happeneth) not knowing one another, one of them bee injured, the amends should be to say, I knewe you not, and if I had knowne you, I would not haue doone so vnto you, but if I had doone it, I should haue doone discourteously, or villanouslye, or like a bad Gentleman, asking pardon for it: the like course is to be held when one man should offend another by night in the darke.

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But I will not omit, that sometime a peace is made twixt men, which is not an agreement of the fact: as if I say that a man stroke me and hee denyes that hee toucht me, in such case the satisfaction may be, I strok thee not: and if I haue, I haue doone an ill deede, or such like words to this effect: and by such like examples other cases may likewise be ruled. And to these and such like cases may be added those other wordes, which are commonly vsed twixt Knights, according as we haue made mention in the chapter of satisfactions in generall.

Of satisfaction to bee made vpon iniurye by word.



I hath bene saide before, that the foundation of satisfactions dooth consist in the truth, and to confirme the same, when a man hath opposed against another any defect vntruly, hee ought to confesse that the matter is not so as hee saide, and may alleadge in excuse of himselfe (if the truth be not opposite against it) that he spake it either thinking it to be so, or because it was tolde him, or els in choller: and if hee shall say that he thought so, he shall adde, he was deceived, or that he thought amisse, and that he knoweth the truth

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to be otherwise: if he say it was tolde him, he shall say that he which tolde it him, saide not the truth: and if he say he spake it in choller, hee shall then say that he knoweth the truth to be other, that he is soarye for it, or discontented or greued. And in this sort al words spoken may be expressed and declared with a contrary sence, as for example: I haue calde thee traitor, when I knew thee to be an honorable and iust knight: and as often as there is demonstration that the truth is contrarye to that spoken, hee that is iniured, is discharged. And if a man would not make mention of the iniurious wordes, if hee should reuoke them in such sorte as I haue saide, or with words of honourable wittnes, the charge should neuertheles be taken away: and if one man should giue another the lye vpon words of wrath, hee ought also to reuoke it. But if a man should make daintye, to saye I haue belyed thee, he might yet in another sorte honestly prouide for it, for he may say, I confesse the words true spoken by thee whereupon our quarrell is growen, or els he may expresse the very matter it selfe, and allowe it to be true: and I will not omit, that seeking meanes to make quietnes in controuersies, I haue sometimes so handled a matter, as I haue made agreement by such a way, that he which gaue the lye, hath spoken to the other in this sorte: I would be glad to knowe of you with what minde, you gaue me hard words the other day, whereupon I gaue you the lye, and I praye you resolve me here in: and the other hath answered, to tell you the truth, I spake them in choller, and not vpon any other occasion: and the first hath replied, since

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since you haue spoken those words in choller, I assure you that I meant not to haue giuen you the lye, vnlesse you had spoken them with a deliberate minde, to charge me, and I saye that that my lye dooth not charge you, but rather I acknowledge you for a man of noth, and I praye you remember no discourteous words past betwixt vs, but hold me for your freend: and the other hath answered, and I do likewise iudge you a man of honor, beseeching you also to account me your freend. And this forme of satisfaction may be applied to a thousand cases that happen dayly: and by this example other formes and rules may be found according to the qualitie of the cases.

Moreouer, it dooth happen, that when a man is greued at anothers ill wordes of him, hee denyeth that hee spake them, which some men make question whether it should be taken for a full satisfaction, for some would haue him say, I spake them not, but if I had done it, I had spoken falsely, or other like wordes of sence. And touching this doubt, me thinketh that if a man should speake ill of me, in denying to haue spoken it, he should greatly shame himselfe, but notwithstanding he should not giue me satisfaction, & yet he should be found to haue wronged me: & therefore it is not sufficient only to deny, but a further matter is conuenient. And if a man haue not spoken it, he may recite all things, and if he haue spoken it, he ought to saye something to satisfie the other, and the wordes which he is to say are these: I haue not spoke it, but if I had, I should haue spoken vnto truth, or committed that which I ought not, nor like a gentleman, or such like.

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But a gentleman should not be brought to deny that which hee hath spoken, but rather should confesse it, and make satisfaction: and if hee should not deny it to be true, but should say that in speaking it, hee hath offended him, that hee should not haue spoken it, or that he did ill, and craue pardon for it, for in all cases where an offence is, it is requisite to ask pardon. And a man may also offend in speaking the truth, if his intent be to offend.

That it is no shame to giue another satisfaction.



Forasmuch as we are to come ordinarily to satisfaction by way of deniall (for so will we terme reuocations of wordes, and confession to haue doone iniurioulye) some perhaps may say, if deniall be so shameful, as thereby (as you said before) a man is infamed, and may bee refelled in other quarrels by Knights: how wil you if I haue spoken any false thing, or done ill thing, that I by denying should bring vpon me such an infamie? whereto albeit we haue sufficiently answered before, where wee shewed, that a man should rather remoue himselfe from error, then continue in it obstinately: yet I affirme that there is great difference of that which is done in the listes through force of armes, and of that which is done abroad for
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loue of the truth: for one is forced, and the other voluntary: one for feare of death, the other for right of reason: the one condemneth a man for a bad Knight that would fight against iustice, and the other sheweth that a man will doe any thing rather then take weapons in iniustice: and one sheweth, that he which hath once vndertaken to defend an ill quarrell, is like to doe it another time: and the other giueth testimonie, that renouncing the quarrell, not to fight wrongfully, he will not be brought to take weapons but for a iust and lawfull occasion: and in summe, as one is the parte of a bad Knight and disloyall, so the other is the testimonie of sinceritie and true faithfulness: for seeing that no man liueth without sinne, hee is more to be commended amongst men, that hauing committed any errour, and knowing it, forthwith repenteth him of it, and seeketh to make true satisfaction: and a Knight that acknowledging his fault seeketh to amend it, dooth not onely not deserue blame, but is woorthy of much commendation: as hee who like a man gouerning himselfe by reason like a Knight, taketh iustice for his guide, and like a Christian obserueth the true law. For these reasons then all Knights ought to embrace it, and al Princes to esteeme it highlye, both the one and the other accounting no lesse the faith and puritie of the minde, then the pride and bodily strength. Forasmuch as strength is as profitable to mankind, as it is gouerned by reason and integritye, onely of it selfe sufficeth to gouerne innumerable multitudes in peace, where force that is not accompanied with ripe counsaile, is that which with


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the ruine of nations, ouerturneth all diuine and humane lawes. And because I know that the vulgare sorte account satisfaction basenes, I will thereto answer no other, but that the choosin rather to fight wrongfully, then satisfie by reason, is iudged beaſtlynes of euery man of vnderſtanding.

Satisfaction done to one in Burgundie, by death for his insolencie.

 Certaine quarrel roſe betwixt two Souldiers which I knew very well, one a Normand of Roan called James Luketo, a man very wel experienced in armies, who falling into ſome words with the other (being at Geneua) gaue him a boxe on the eare, wherupon he answered Luketo, that becauſe hee knewe him to haue great ſkill in his weapon, which he had not, but being a ſouldier would fight, and challenged him for to meete him with his peece, and going to the Generall of the armye, obtained leaue for the open field with his conſent and the other commaunders: who were preſent at the action, and ſeeing that many diſcharges paſſed betwixt them, and yet neither of the tooke any hurt, ſuffered them to charge their peecees no more, but ſought to reconcile them againe, and make them freendes: whereupon it was agreed of both

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both partes, that he of Geneua, to whom the boxe on the eare was giuen by Luketo, ſhould in preſence of the Generall and other Captains of the armie, ſtrike Lucheto on the ſhoulder, and ſay I am ſatiſfied, wee will be freends. But the Souldier of Geneua being of a ſtout ſtomacke, when hee came to doe as it was concluded, tooke Luketo a ſound blow on the eare, which Luketo taking for a great iniurie being in that preſence, and againſt the order ſet downe, drew his ſworde preſently and ranne him through, and ſo ſlew him out of hand, iuſtly rewarding him for his inſolencie: ſure I thinke it was the iuſt iudgement of God, who ſeth to ſhewe his iuſtice vpon them that are ſo inſolent and full of contumacie and enuious malice, that not regarding neither what they paſſe their wordes for priuately among themſelues, nor the interceſſion of noble Gentlemen and worthy perſonages, that ſeeke their ſaferie and welfare, care for nothing but the fulfilling of their headdynes and reuenging appetite.

My opinion concerning theſe reconciliations is, that it were not good in the making of them to allow any ſigne of reuenge, to paſſe betwixt the parties that are to be reconciled, ſo that if ſatiſfaction in the treating of any peace betwixt two fallen out, can be made by words, me thinks it were not amiſſe that euen all tokens or ſignes of reuenge were auoyded.

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Satisfaction vnto one that was tre-
cherouſlye hurt.



Made mention aboue (vpon occaſi-
on) of two Captaines called Mon-
tarno and Faro, the beginning of
their quarrell you heard before, the
end was ſuch, Montarno being vn-
gently and cowardlye hurt, accuſed

Faro as hauing dealt with him not like a man, which
Faro denying the dedde, the matter could not be ta-
ken vp betweene them, howbeit many gentlemen
trauailed in it, but they appointed to meete one the
other, hauing each of them a God. father (as they call
him) appointed him: wherupon the gentleman that
was to go with Faro, being wiſe and circumſpect, and
a very honeſt man beſides, ſaide vnto him when hee
was going to encounter Montarno, looke what you
doe, for you goe to a place, where God ouerthrow-
eth the ſtrongeſt, and giueth the victorie to the wea-
keſt if he fight iuſtly, and therefore if you haue offen-
ded Montarno, make him ſatisfaction: whereunto
Faro answered, why what ſatisfaction wil Montarno
haue? wherupon it was agreed that Faro ſhould con-
feſſe that hee eſteemed of Montarno as of a braue
gentleman and honourable Souldier, and that whi-
leſt he did vnbutten his doublet, he meant not to of-
fer him iniurie howſoeuer it fell out, and therefore
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would gladlye haue him to bee his freend, and ſo the
peace was made vp betweene them. But I thinke it a
folly for men to truſt their enemies, hauing their we-
pons ready in their hands to iniurie or wrong them.

A peace made betwixt two noble
men, by the Archduke Charles,
Sonne to the Emperour
Maximilian.



Here were two Noblemen of account
vnder Archduke Charles, Prince of
Stiria, Carinthia, & ſome places in Cro-
atia and of Friuli, who were both of the
confines of Friuli, one of them being
called the Earle Rimondo of Torre, with whome I
haue ſerued in warres when he was Coronell of cer-
taine companies of the Emperours in Croatia, a-
gainſt the Turkes, at which time the Chriſtians had
as famous a victorie, as likely hath beene heard of, by
the induſtrie and valorous vertue of generall Perno-
me, and the Lord Firinbergher. But to return to our
purpoſe, the other noble man was called Lord Ma-
thew Ouuer, they being both in mortall enmitie, one
incenſed againſt the other, were cauſe of much blud-
ſhed, and the death of manye fine Gentlemen and
Knights: which the Archduke Charles their Prince
perceiuing to be a thing lamentable, cauſed both the

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noble men to be called to the Court, & placing them into sundrie lodgings about himselfe (desirous of his subiects welfare) separately to each, and first to Rimondo, disswading him from his hostile minde and hatred towards the Lord Mathew, and finding him verie obstinate and altogether resisting all peace and agreement, considering hee could not be reconciled with honor, and would rather die than make a peace ignominious vnto him. Whereupon the Archduke replied, that if hee were resolved rather to die than to yeeld to his intreatie, hee should be resolved and looke to himselfe, for he should die in deed, and with all called for an officer criminall to execute him presently, Which soone moued the Lord Mathew to alter his resolution, and to promise the prince to be friends with the Earle Rimondo: to whom he went also, and forced him in like manner to vowe friendship to the Lorde Mathew. The prince then hauing brought them both to consent to his purpose and demand, made them meete in his presence. where the Lord Mathew, (who had two verie excellent proper gentlewomen to his daughters) being the eldest spake first and said: Countie Rimondo, I am at peace with you, and accept you for my friend and sonne, and do giue one of my daughters in marriage vnto you, with a hundred thousand crownes: who accepted of the conditions, and so the peace was concluded to their great contentation, the princes great pleasure, and the ioy of all his subiects, without anie more bloudshed or mortalitie.

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A dangerous Satisfaction between
two Gentlemen, one called the
Bianchi, and the other Neri,
whereof issued great
harmes.



Read in the historie of Florence, of two Gentlemen in the Citie of Pistoia, who were in verie straight league of amitie together, and hauing two sonnes, it happened as the two youthes kept companie together, that once playing at cardes they fell to wordes, and from wordes to blowes in the ende, and one returned home to his father hurt. His father that was not hurt, vnderstanding the whole matter, was verie sorrie that his friends sonne was hurt by his sonne, & rebuked him bitterly, and commanded him expressly vpon his blessing to go to his friende the youthes father whome he had hurt, and to aske forgiuenesse of him for hurting his sonne. Now he seeing the youth and his sonne, and not remēbring or considering the great amitie and friendship that was betwixt himself and the youthes father, caused his men to cutte off his right hande, and so sent him backe againe home to his Father, saying that deeds could not be recompenced with wordes. Which act and vnciuill parte caused greate ruine and slaughter in Tuscane.

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They therefore that purpose to bee reconciled and make peace, or goe about to reconcile others and bring them in league, must take heed what they doe, and neuer trust to the discretion of him that is offended, but see the conditions and points agreed vpon first, and if any one doe not keepe his promise, and do contrary to his faith & word passed, they themselues that are the mediators and dealers in the making of the peace, as louers of honor and iustice, to be reuenged of him, seeing such villanie and insolencie worthily punished, for such men are commonly for the most parte cause of their owne ouerthrowe, of their parents and freends, and also of their countrie.

We read in histories of ancient times, that a King of the Persians dying, left two sonnes, each demaunding the Empire, and yet while the matter was a debating, they conuersed and liued together in all kindnes and brotherly louingnes, till it was in the end declared by the peeres of the Empire, which of them was chosen and elected to be the King, which the other tooke so well, that hee would not in any case be brought to think either vnkindely of his brother, or euill of the electors, he hauing what he aspired vnto, and they doing what they thought best and conuenientest for the Countrie: Such discretion would doe well in all men, to cut from them manye inconueniences, debates, strifes and quarrels.

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The nobility of Women.



HAuing discoursed of the inequalitye in nobility, and especially of priuate noblemen and gentlemen, I wil not take occasion now to say any thing of the meanes and maner whereby men rise vnto honour and dignitie, nor of the greatnes and nobilitie of kingdomes, provinces and citties, considering that this matter hath been so largelye and laudablye handled by many, as appeares by the reading of the ancient and moderne histories, which are filled with discourses tending to this purpose: this I will onelye saye by the way, that those places haue beene famed for most noble, and had in greatest account, which haue produced bravest men, commended vnto posteritie for their vertue either intellectuall or actiue, morall or politicke, ciuile or militarie: and as places are made famous or enobled by reason of the excellēt men that are there borne, so also can no place how barbarous soeuer it be, drowne or darken the glorie and commendation due vnto a man ennobled by valour, prudence, or other vertues whatsoeuer, as Anacharsis being noted by one to be a Scithian, answered as sharply as readily, true indeed by birth, but not by bringing vp: so that howbeit he was a Scithian borne, yet were his

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manners not barbarous, nor his life Scithian like, but deserued the commendation due to ciuile and vertuous education. But I will leaue the vertues and nobilities of men, and turne my speech to women, hoping they will not be offended with me if I discover the vertues and noble disposition of their sexe, which being such as deserue highest commendation, I ytterly disallow of their opinion, that not onely not attribute nobilitie vnto women, but also abridge them from power and abilitie, to ennoble and imparte nobilitie vnto others. We read of many excellent women both of high and low estate, in diuers histories, whose fame hath been carried through the world for rare vertue, some for valour, others for learning, others for wisdom, others for chastitie, others for other singular vertues and commendable partes: manye Queenes and noble Ladies haue gotten great renown and become glorious for armes and warlike exploits: many haue had their names dedicated to euerlasting remembrance euen by the memoriall of their owne pennes, hauing been most exquisite writers and penwomen therasclues, both for prose and verse. In my opinion then are women greatly wronged by them that seeme to take from them power of transferring nobilitie to others, excluding them from so great an honor, they notwithstanding hauing great reason to be copartners with men therein: for excellency consisting in vertue of the body and the minde, and women being endewed with both beautye and vertue, and seeing that women can learne whatsoeuer men can, hauing the full vse of reason (or else nature who

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doth neuer do any thing in vaine) should haue to no purpose giuen them the gifte of vnderstanding: I thinke they deserue fellowship and communing in honor with men, considering nature hath bestowed on them aswel as on men, meanes to attain vnto learning, wisdom, and al other vertues actiue and contemplatiue: which is made manifest by the example of many that haue confirmed the opinion of their valour and excellencie, by their rare vertue, and almost incredible prowes. And to recite the worthy actes of some, I will wholye commit and passe by the Amazones, their story being counted fabulous, and mention some, whose valiant & vertuous acts haue been recorded in true histories, aswell of old times, as of our times. The king Argus hauing by reason of long continued wars great want of men, The selide a woman of a cittie wherein Argus was besieged by Cleomenes king of Lacedemony, prouoked the other women in the cittie to take armes, and leading them out at the gates, deliuered the Cittie from siege, and put their enemies to shameful flight. I wil not heer speak of the valour of Artemisia, of Isicrate, of Semiramis, of Tomiris, of the women of Lacedemony, of Debora, of Iudith, and other vertuous and magnanimous, yea holye and sacred Ladies, whose histories are contained in the holy Scripture: but I will come vnto those whose life was not so long since, but that we may well remember them. About the time that the Englishmen vnder Charles the 6. had brought in subiection the gretest part of that kingdom, there was a yong maide called Iane Pulzela, daughter to a shepherd of the Duke of Loraine, who not yet reaching

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to the fiftenth yeere of her age, was accounted to be a Prophetesse, and of many helde to be a witch, but this maketh not to the purpose: the King beeing in great doubt of his fortune, sent for her to know whether he should lose the rest of his kingdome also or no, and hauing answered that hee should become victorious in the end, gaue the more credite vnto it, because many of his noblemen assured him that she had the spirite of prophecie, recounting many things vnto him which she had declared in priuate mens estates. Afterward she tooke armes her selfe, and behaued her selfe in such sorte among the other Captains and men of armes, that in a verye shorte time she was made Captaine generall of the whole armye, and being armed and mounted on a barbed horse, in such sorte as she was not knowne but to be a man, made a sally with all her troupes both horse and foote, and assailing the enemye with an vndaunted courage, followed her enterprife with suche valour and prudence, that she freed the Cittie of Orleance from the siege, being her selfe shot through the shoulder with an arrow: thence she led her companye to Troe in Campanie, where beeing encamped, against the expectation of all the Captaines and Souldiers, tooke the cittie in very shorte time, and caused Charles the seauenth to be crowned in Rheymes, as the ancient custome is, hauing first deliuered the cittie from the siege which the enemye had laide vnto it. Shortly after battering Paris, and clambring on the walles as being famous amongst the stoutest Souldiers, notwithstanding her legge was pierced quite through
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with an arrowe, gaue not ouer the enterprife for all that, but persisted till she had effected it. Petrarch writeth, that he knewe a damsell at Pozzuolo called Marie, who borrowing the habit of a yong man, after the fashion men wore their apparell there, armed her selfe, and was euen the firste that fought with the enemye, and the last that retired: Vifina wife vnto Guido the cheefe of the house of Torrello, vnderstanding how the venecians had laid siege to Guastella a castle of her husbands, hee being abroad, armed herselfe, and led a companye of men to the place, and spoyling many Venecians, defended the Castle. Margaret daughter to Valdiner King of Suetia, and wife to Aquinus King of Norway, remained inheritor vnto these Kingdomes in the right of her husband and of her father, and in the right of her sonne Olaus also of Dacia; but the Duke of Monopoli waging warre against her, shee encountred him with a mightie armie, defeated his forces, tooke him prisoner, and led him in her triumph after the solemn order of the Romans.

Mahomet King of the Turkes, waging warre against the Venecians, sent a great armie vnder the conduct of one of his generall Captaines, to take the isle of Metelino, and besieging Coccino very strongly, the inhabitants issued and fought verye valiantlye against the Turkes: in the same Cittie was a young maide, who seeing her father slaine by the Turkes in this fight, and the Citizens beginning to fainte and feare, got into the former companies, and skirmished so couragiouslye with the Turkes, that all the Citi-

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zens ashamed to see themselves overcome in stoutnes and courage by a simple girle, tooke hart and vtterlye destroyed their enemies, and saued the Cittie.

Bona Lombarda, first seruant and afterward wife to Petro Brunoro of Parma, being in the warres that the Venecians had against Francesco Sforza Duke of Millaine, after Pauono a castle in the territories of Brescia was taken, with her courage and gallant forwardnes recouered it againe.

Margaret wife to Henry King of England, and Sister to Renatus King of Naples, being informed that her husband was overcome in battaile and taken prisoner, presently gathered certaine companies together, and leading them to a place wherby the enemy was to passe, encountred him, ouercame his camp, and pursuing them that fled with her husband the King, slewe an infinite company of men, and in the end saued him, and returned home with him, and got him this most glorious victorie,

I remember that I being a youth, a freend of mine sonne to a Trumpet that was in pay vnder the Capitaines of the signorie of Venice, was with a certaine cosin of his set vpon by eleuen other yong men that were their enemies, which his mother perceiuing, took a Partisan in her hauds, and defended her sonne and cosin, and sorely wounding fve of their enemies made the rest to flye.

Being in Rauenna, I sawe in one of the Churches the carued image of a Ladie, who, being wife to a Gentleman that was cheefe of the house of Rasponi,

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ni, had euer in her life time accompanied her husband in all his warres, and atchiued immortall fame by her prowesse and valour.

I was in Lombardie on a daye which was generally solemnised, according to the custome ouer the whole Countrie, and it happened at that time, that there was a great quarrell betweene two rich houses, among the Farmers and countymen of that place, the one part of which were called the Romani, and the other the Ferrarisi, both being vnder the Duke of Ferrara, and meeting on this vniuersall feast daye at a village called Trefenta, one of the Romani shot a Pistole at the cheefe of the Ferrarisi, and thinking to haue wounded him, missed him and hurte one of the Ferrarisi their wiues, who was of so valiant a disposition, that howbeit she was shot quite through, yet said nothing to her freends, nor complained of it, leaste they should haue leste their enemies and come to help her, and so many of them might haue in meane while been spoyled by the aduerse parte, but snatching a weapon out of one of the countymens handes, slewe him that had shot her, and his fellowe that fought by him, and so fell downe herselfe, not able to performe any more, liuing but foure daies after.

I haue read in the Cronicles of France, that two great men growing to be enemies, for the dukedome of Bretagne, the one pretending an estate in the same, in right of his father, as being his by inheritance, the other claiming interest in it by the right of his wife, as her doury, &c. one of the was much fauoured by the King

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King of Fraunce, and the other of the King of England: these two rising vp in arms, one of them whom the King there least fauoured, was taken and put in prison, and the Frenchmen began to spoile his countrie, and take his tenantes, and comming to a Cittie where the Lady was, wife to him that was taken, besieged it, and often assailed it though in vaine, for she like a right valiant gentlewoman, and of a manly courage, prouided that not one woman in the Cittie should bee idle, but bring her helping hand for the defence of the Cittie, and maintenance of their honour, causing some to make instruments of pitch and tarre and fire workes, others to bring stones, fetching water, and other things necessary at that instant and necessitie: and very oftentimes issued very valorously and brauely, and firing her enemies tentes, put them to great losse and confusion, slaying manye of them, but they daylye receiuing new supplies from the King, she was forced to send for some succour to the King of England, for which whilest she staid, they draue her to manye inconueniences, for the people began to mutter and to mutinie within the Cittie, finding great want and scarcitie, by reason whereof many dyed, and she was much sollicitated and importuned to deliuer vp the Cittie to the enemy, and not knowing how to answere them, she desired them to staye for Gods mercie but so manye dayes, (limiting a certaine time) and if no aide came in the meane while, then shee would doe their request: those daies being expired, whilst shee was heuillie musing what answere to make her citizens, that
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had very earnestly besought her againe to render, spied the English nauie on the seas, and calling them to her window, comforted them with that sight, and caused all things to be prepared and made in a readines, that when her English freends were landed and should assault the enemy, she might with her companies make a sallie to meete them and bid them welcome, to the destruction and viter ouerthrow of her enemies, which shee did, and slewe so manye of the Frenchmen, that all the countrie was amazed thereat, and shee maintained warres against them a long time after.

I haue read in the histories of the Turks, how that Selim Sultan hauing obtained the Empire after hee had poysoned his Father and strangled his Brother Corcut, who was a Philosopher, with a mightye armye pursued his Brother Accomat, whom the King of Persia Vsan Cassano much fauoured and holpe with men, prouision, and monye: but the Bretheren meeting together, and the victorie being very doubtfull a great while, in the end Selim Sultan ouercame by the valour of his Ianizaries, for the Persians hauing with their horses broken quite through the whole battaile, and entring on the Ianizaries in the midst of whom the Turke Selim Sultan was guarded, they discharged a volly of shot vpon the Persians, who vnused to heare such a noyse, were wonderfullye dismaied, and instantly forced to take their flight, by which meanes Sultan Selim obtained a wonderfull great victorie, and his brother Accomat was strangled by his Ianizaries, who after the fight
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was done, found among them that were taken and dead, an infinite company of Persian Gentlewomen that were come all armed as Knights, to fight with their husbands, but Selim Sultan caused the dead to be solemnly buried, and those who were saved, to be sent home to their Countries very honourably.

In the yere 1571. at the time that Selim Emperour of the Turkes, and father to Amurat that now liueth, waged war against the Venecians, the Bassa that was generall by Sea, went to the cittie Raguzi in the Isle of Carfola, and began to batter it, which the cittizens perceiuing, and fearing the danger, fled with their goods & such things as they made most account of, into the Isle, and left none but women at home, who chosing rather to dye then fall into the Turks hands, went valiantly to the walles, and one of them putting fire to a peece of Ordinance, strooke away with the bullet the lantern of the Bassa, wherupon he hoisted sayle and fled, and so the cittie was saved.

In the time of Charles the fifth, and Francis King of France, they hauing souldiers in Italy, by reason of the discention and factions among the Italians, the citie of Siena was besieged, where a gentlewoman of the house of Picholhomini was made Coronell of 3000. other women, and atchiued wonderfull matters, to the astonishment of al the people. I haue been toulde by diuers, of a Portingall gentlewoman that for religions sake about 4. yeres now past, left of the apparell of her sexe, and went as a souldier into Barberie, where she behaued her selfe so resolutely, that she was in short time after made a Captaine, and became

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came very famous, fearfull to her enemies, and greatly esteemed of her freends: in the end she chanced to go to confession, and bewraied her sex to her confessor, who tolde her that it was a great sinne to delude the worlde, in taking vpon her the person of a man, which she could not do without offending God: besides this, he told the Bishop of it, and the whole matter was known through the Country where she was: wherupon diuers noblemen knowing her to be a woman, desired to be married vnto her, but she refused them, in regarde that she had euer loued a nephew of the Bishops, and conuersed with him very priuately before she was known, and therefore being discovered, would not marry any one but him, for that she would admit none to that neer point of acquaintāce as he was, but him that should be her husband, being of as good a disposition that way, as shee was in matters of valour and courage. Shee was seene afterward in Lishbone apparelled like a woman, but armed like a knight, leading a troupe of men, the conducting of which she had obtained for her husband.

It were a worke infinite for me to rehearse all such famous Ladies as haue been renowned for their vertue, neither were it possible for any man truely to make a collection of all their gallant deeds, seing they are in number so exceeding: but as I haue mentioned and called to remembrance some who were excelling in magnanimity, courage, and greatnes of the minde, so will I now also set downe the names of some that passed in greatnes of vnderstanding, and excelled in intellectuall vertues.

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Saffo

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Saffo of Lesbos was interiour to few Poets in that Arte, and superiour to many. Erinna wrote a Poeme in the Dorike tung, compared to Homers diuine worke. Corina fūe times put downe Pindarus that great Poet. Pythagoras learned many thinges of his sister Themistoclea, and his daughter Dama was so excellent in learned misteries, that shee commented and expounded the difficulte places in her Fathers workes. Areta of Cirena, after the death of her Father Aristippus, kept the schoole while she liued, and read Philosophie leſtor dayly, and wonderfullye encreased the auditorie. Leontia wrote against Theophrastus Aristotles scholler. Hipatia was very skilfull in Astronomie, and professed it publicquelye a long time in Alexandria. But to leaue the Grecian Gentlewomen and come to the Italian, Sempronia of Rome, was excellently well spoken both in Greeke and Latine, she was a fine Poet and wrote very sweetly. Cornelia Africanus his wife, was nothing inferiour vnto the former: nor Hortensia who was in veritie her Fathers true heire, in eloquence and Oratorie. Sulpitia a Roman Lady, in Heroical verse, deplored the pitifull time of Domitian the Emperour. In our times we haue heard of Ruffida of Saxony, who was excellent in the tungen, and hath written diuers treatises and Poems, very commendably. Batista eldest daughter to Galeazo Lord of Pessaro, made many excellent proofes of her learning, and wrote many pamphlets. In the same Cittie of Pessaro was a gentlewoman called Laura Brenzara, who hath written many verses both Latin and Italian, and was admirable

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mirable for her excellencie in making of Orations and extemporall speeches in both tungs, Latine and Italian. At Padua where I was borne, in my time was a Gentlewoman of good reckoning, that professed the ciuile lawe publicquelye, came dayly into the colleges and schooles, and disputed with all the Doctors and schollers of the vniuersitie. Cassandra a gentlewoman of Venice, was commended for great skill in languages, and spake very eloquently, she could also write very wel, as appeered by diuers bookes she hath set forth, among which hath been known a booke of the order of the sciences.

But I wil content my selfe, hauing produced these examples, in prooffe of the valour and vertue of women, concluding with onely one more, which as the best, I kept to be last: heerein imitating the best orators, who euer referue the strongest argumentes for the last. These lines therefore shalbe adorned and honoured with the name of this most glorious Princeesse Elizabeth our gracious Queene, whose fame hath built her towers of triumphes, euen in Countreies farthest removed from her, and forced her very enemies in the storme of their malice and spite, to praise her name, to admire her mercifulnes and wisdom, and to feare her power: this is such a manifest and worthy example of womanly worthines and feminine perfection, that the perfectest men must by truths enforcement acknowledge themselves most vnperfect, in regarde of the meanest perfection that heauen most bountifullye hath bestowed on her sacred maiestie, who liueth yet renowned through

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the whole worlde, the Sunne of Christendome, and the onely Starre wherby all people are directed to the place which aboundeth in peace, religion and vertue: she being a Princeesse trulye accomplished with all vertue both morall and intellectuall, with greatnes both of minde and vnderstanding, and with heauenly wisedome to gouerne royallye both in peace and warres, to the credit and glory of all her sexe. God of his mercy maintain her life in much prosperity, euen a whole eternity, that as her vertue is heauenlye and immortall, so shee her selfe may neuer dye, but when the world and all must perish, be carried vp to heauen by holye Angels, there to liue in Gods eternall glory.

FINIS.