VINCENTIO
SAVIOLO
his Practise.

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In two Bookes.

The first intreating of the vse of the Rapier and Dagger.

The second, of Honor and honorable Quarrels.

Both interlaced with sundrie pleasant Discourses, not vnfit for all Gentlemen and Captaines 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 Hereford, 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 Priuie Councell.



Auing of late, (right Honorable) compiled this ſimple Diſcourſe, of managing weapons, and dealing in honorable Quarrels (which I eſteeme an Introduction to Martiall

tiall 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 potection 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

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 Sauiolo.

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 proued out of antique and moderne hiſtories. Let it not ſeeme ſtrange vnto anie man that I haue placed Armes before Letters, for in truth I haue found by obſeruing 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 afterwards learning & vertue did (as it were by degrees) grow and ſucceede for the making and eſtabliſhing of good orders, cuſtomes, and lawes amongeſt them. And then did common-wealths begin firſt to flouriſh, when their Princes were like Minerua, whom the Poets fained to bee the goddeſſe not onely of ſtudies but alſo of Armes, inſpiring wit into ſchollers, and fauoring thoſe that follow warres. Wherefore knowing that ſuch

men as endeuour themselues 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 beene 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 manneging 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, wrastling, &c. are things in some sort belonging vnto Militarie profession, for that men thereby doo both make their bodies strong and actiue, and also learne to marke the situation of hils, 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.

Moreuer, it doth many times come to passe that discords and quarrels arise amongest souldiers and Gentlemen of honor & account, the which (when they cannot be accorded & compounded

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 stored and furnished with this honorable vrgent necessity, and instant shortnes of time, he shal be constrained to expose himselfe vnto euident danger.

Wherefore vpon these occasions, and also for that I haue bin thereunto requested by sundrie Gentlemen my good frendes, I haue endeuoured to expresse in this discourse, and to make plain by pictures all the skill 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 necessitie for the defence of iust causes, and to the maintenance of the honour of themselues and others. For whosoeuer will followe this profession must flie from rashnes, pride, and iniurie, and not fall into that foule fault and error which many men incurre, who feeling themselues 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 euerie man to fight, as though they were the onely heirs of Mars. & more inuincible than Achilles: not remembring how it hath oftentimes happened, that a little wretched man of stature by skill and reason hath ouercome a vast mightie man of person, and ouerthrowen the vnweldie masse and burthen of his bodie vpon the face of his kind & liberall mother the earth. This manner of proceeding and behauiour doth plainely shew that these men (although peraduenture they haue learned the vse of the weapon) haue not yet beene 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 weapon, by so much the more to shew

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

I haue seene 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 vppon light occasions. Amongest other things, I remember that in Liesena a citie of Sclauonia, it was once my chance to see a sodaine quarrell and slaughter vpon very small cause betweene two Italian captaines of great familiaritie and acquaintance. There was in the companie a foolish boy belonging vnto one of the Captaines, who going carelesly forward, & approching 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 maners: 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 friuolous 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. Neuertheless a man ought in all his actions to seeke and endeuour 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 answeres with such respectiue reuerence, that there neuer growe against him anie quarrell vpon a foolish worde or a froward answere, as it often hath and daily doth come to passe, whereupon follow deadly hatreds,

treds, cruell murthers, 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, doth afterwards in time of need proue but little helpfull or available vnto them. But this knowledge doeth more particularly appertayne vnto Gentlemen and souldiers that professe and followe 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 themselues, 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 sorte and condition, as well the skilfull as the vnskilfull, not to bee in anie wise too suspitious, nor to catch (as they saie) at euerie flie that passeth by, for in so dooing, they purchase to themselues endlesse trouble, and enter into actions full of danger and dishonour, but rather to shunne as much as they can all occasions of quarrell, 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 curteses which I haue receiued at their handes since my first comming into this Countrie) out of those preceptes which I haue learned from the

To the Reader.

most rare and renowmed 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.

I 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 spirite, 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 knowen 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 resolued.

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 infinitly beholding vnto you. I shall desire you therefore, according to your iudgement and skill, to resolue and instruct mee in such doubtes

doubts as doo occurre vnto me, for I knowe, and many noble men and Gentlemen do likewise know, that you are exquisitly 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 thervnto 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 thankes 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 fiue 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 therby (being my scholler) you may attain vnto the perfect knowledge of this science.

L. But

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 grieued 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 themselues. 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 indefinitly set downe, and not expresly. 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

may best ouercome his enemie, and which waie to entertaine him,& as it were to dallie with him vntill such time as he can espie some aduantage. Againe, wee 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 meaner fortune, doo seldome by lawe recouer right or credite, wherefore the Prince or Generall (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, either to 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.

Moreouer, if a man follow the warres and conuerse with Captaines, and incurre a quarrell, and haue no knowledge of this arte, what shifte shall hee make? Or how shall hee behaue himselfe beeing challenged the combat for his Countrie 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 fifte, and of other Emperours: *Paulus Iouius* and *Guicciardino* do make mention of many combats fought in the kingdome of Naples betweene French-men and Italians for theyr Countrie, whereunto were required and chosen most famous and skilfull men both of the French and Italian Nation. Wherefore a Captaine or a Generall is not perfectly accomplished in all pointes appertaining to his place and profession, if hee

bee

bee disfurnished of this science: for admit (as it may fal out vpon many occasions concerning his Country and his owne honour) he bee challenged the combat, and chance to be ouercome therein, although hee haue bin renowmed 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 wholy redound vnto him who hath ouercome 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, aduauntage of place, &c. Those glories many parteners, as souldiers and vnder officers, but this dishonour doeth wholy 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 braunch of that wisedome which holdeth the first place and chiefest preheminence in matters of warre, for he that is deuoid of art and skill, doth rashly encounter with his enemie, and so is slaine with scorne and dishonour.

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

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 how euer, not as professours of this science, but as base and vnskilfull 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: wherfore it may bee that those which are ouercome bee men of base mindes, or voide 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 themselues 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, skilfull, valiaunt, and not quarellous, hee shall bee conquerour, if otherwise, conquered.

V. Let vs omit therefore as a speciall and extraordinarie cause, that sometimes God suffereth and permittteth the contrarie: and take this for an infallible rule and grounde, 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 discerne and knowe the good and the badde: which beeing

beeing ſo, it muſt needes 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 therfore I ſay that when vpon iuſt ground and occaſion a man ſhall take a quarrell in hand, and ſhal 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 impute 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 victorye, but a skill and knowledge in the vſe of his weapon, and a certaine nimblenes and actiuitie aſwell 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 ſhalbe furniſhed with theſe partes

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

V. 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 themselues which are brought foorth 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 proofe 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 foorth 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 foyne and thrust, yet these being not guided by reason and skill, may as well harme him as profit or procure him any aduantage: but art which imitateth and perfiteth nature, if a man apply his minde thereunto, 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

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 maye 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 proofe of this, take a young Dog which hath not been accuſtomed to fight, and ſet him on a Bull, and you ſhal ſee him aſſaile him with more courage and fiercenes then another which hath beene beaten and practiſde 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; wherfore theſe braggers which without iudgement and reaſon will take vpon them to kill the whole worlde, at the leaſt wiſe ſhould order and gouerne themſelues mote diſcreetely then beaſts: and if they being without reaſon can help themſelues with art which is taught them? how much rather ſhould a man which is indued with

reaſon

reaſon make his profit therof, ſeeke to learne it and not to ſcorne and deſpiſe it, eſpeciallye in ſuch a caſe where ſo deepely it concerneth a mans life, that in the ſtirring of a foote he may be ſoddenlye ouertaken and ſlaine: but the more skill a 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 rruth 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 euer they haue occaſion to fight, ſhall perceiue to their diſaduantage and diſcredit, how much they haue erred and bene out of the way: and this which we haue diſcourſed hitherto as I

thinke

thinke may ſuffiſe 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 therfore 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

alſo that we ſee many precious ſtones, and yet the one to be more eſteemed then the other, although they be of the ſame ſorte 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 ſorte and ſome after an other.

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 an other?

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

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 praye 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, especially e being so vsuall to be worne and taught. In my discourse therefore of this fight of the single Rapier I will speake onelye 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 foyne 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,

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 proceede 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 set 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 fightes 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 handes,

handes, therefore begin I pray you.

V. That which I haue promiſed you I will now performe, therfore 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 vnleſſe you can ſtirre and moue all theſe together, you ſhall neuer be able to performe any great matter, but with great danger) I come therefore to the point and ſay, that when the teacher wil enter his ſcholler, he ſhal

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 formost, 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 themselues. 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 lyberty, 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 somwhat 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

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 themſelues 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 foyne 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 foyne outward from the lefte ſide, remouing with his left foote,

which

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 maye 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 ſhrinke with his bodye, and beate the ſtoccata outward on the lefte ſide, and ſhall bring his right foot a little aſide in circle wiſe vpon the right ſide, & ſhall giue an imbroccata 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 imbroccata of his maiſter with his left hand outward from the lefte ſide, and withall ſhall deliuer the like imbroccata of counter-time to the teacher, but onlye 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 imbroccata 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

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 litte vp his hand and take good heede that hee come not forward in deliuering 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 beleeue me, euery man which ſhall not vnderſtand theſe meaſures and principles, incurres the danger of his life: and who ſo deſpiſeth 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 euerye 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

remoue with his right foote, which muſt bee conueied behinde the lefte, and ſhall ſtrike a rinuerſa 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 euerye 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 themſelues 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, the the ſcholler ſhall remoue with his right foot a little aſide in circle wiſe, and with the inſide of his left hand barrachet 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, for ſo hee ſhould bee in danger to be wounded: but let him go a little aſide, as I haue already ſaide.

L.

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

V. If the maister stoode 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 remooue 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 agilitye 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 dagner 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 of 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-

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 kinseman, 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 therby, 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 needs fight with you, you maye tell him that you haue giuen him no cause, nor offred 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 amendes. 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 peraduenture he may kill you or put you in dãger 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 peraduenture doo that to you, which you would not doo, (when you might) to him. Wherfore if hee bee your friend goe not with him into the fielde, but if you go, doe your best, because it seemeth childish to saie, I will go and fight, but I will spare and fauour

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 enemie,you ſhall be forced,as it were, to doo that you thought not to doo,for which you may peraduenture be ſorie, 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 vppon you, whether it bee loſſe of goods, impriſoment, 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 euerie man will thinke as he liſt: ſo that if your enemie 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 enemie,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 enemie. Therefore whenſoeuer you ſee anie man drawe vpon you, ſtaie not vntill hee doo his pleaſure,and truſt him not,for hee hath not his weapon drawen 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 euerie 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-

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 master 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 beene 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. Heereuppon 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,

Angelo, tolde him that for the wrong offered to his maſter and vncle, 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 woulde not defend himſelfe hee woulde runne him thorough: as hee dyd in deede, for whileſt hee ſtoode vppon 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 friendſhippe. 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 woulde 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 woulde 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 comming with his weapon in his hand, as

alſo

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 with out cause, but now I will go forwarde 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 towarde 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 remoove 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 seene them all remoue in a right line, and therfore 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

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 remooving in circular-wiſe, you are more ſafe from your enemie, who cannot in ſuch ſort hurt you, and you haue his weapon at commandement: yea although he had a dagger hee coulde not doo you anie 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 delyuer 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 imbroccata 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.

V. Withall 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 held 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 aboue 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 manriuersa in this ward. Therfore when the scloer shal 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 beat aside his masters rapier, not at the point, but in the strength and middest of

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the weapon, and withall muſt remooue 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 aboue and vnder the rapier: and the teacher at the ſame time muſt doo the like, remooving 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 vppon the ward of his teacher, and in giuing the ſayde riuerſa or croſſe blowe, let the ſcholler skilfully 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 skilfully 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 riuerſo, but withall, his leſte hand muſt bee vppon 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, inſted of laying my hande vppon his warde.

V. No in deede, for if your enemie were skilfull in this art, whileſt you catch him by the hand or arme, hee

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 enemie, 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. Wherfore 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 ſcholler 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 paſſe 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 attentiue 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 caried 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



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 imbroccates, 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 thinketh) 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 shalbe readye to catch his swoorde fast, and so commaund him at your pleasure: wherfore 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 scholar to place his right legge formoste, a little bending the

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 circulare motion towarde the lefte side of his scholler: and so hee maye haue the aduauntage 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 backewarde, 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: wherfore 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, going

going aſide with his right legge, and following with the other toward the left hand of his ſcholler, breaking the ſaide 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 ſaide 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 therwithall ſhall retire a little with his body, breaking the ſaide ſtoccata outward toward his right ſide, parting with his right foote backward to the left hand, and ſhall anſwer with a punta riuerſa, to the head of his ſcholler, wherewithall he ſhall parte ſodenlye, 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 ſhalbe 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 imbroccataes?

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

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

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 entend 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 praye you) are theſe thinges 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 formoſt, ſtealing the aduantage by little & little, carying your lefte legge behinde, with your poynt within the poynte of your enemies ſwoord, and ſo finding the aduantage in time and meaſure, make a ſtoccata to

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 pointe, some hold that there are foure times, other fiue, and some six, and for mine owne parte, I thinke there are many times not requisite to be spoken of, therfore when you finde your enemye in the time and measure before taught, then offer the stoccata, for that is the time when your enemie 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 imbroccata 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 swoord, passing forward with your lefte legge, and turning wel your hand, that your point maye go in manner of an imbroccata, 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 whilste your enemy striketh his mãdritta, you deliuer a thrust or stoccata to his face, for the auoiding of which, hee must needes shrinke backe, otherwise hee is slaine: and how little so euer your enemie

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. Therfore, when your enemye maketh as though he would ſtrike at your head, but in deed ſtriketh at your legges, looſe not that oportunity, 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 find 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 therfore 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

your right knee ſomewhat bending towards your enemy, and your body ſomewhat leaning on the left ſide, becauſe if your enemye would giue you a thruſt or ſtoccata, hee ſhould come a great deale ſhorte 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 lefte ſide, and withall you maye giue him a ſtoccata or thruſt either in the bellye or the face: and if hee make a foyne or imbroccata to your face aboue your head, you muſt be nimble with it, and may beate it aſide with your hand, the inſide outwward 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 enemye with his poynt downe, you muſt ſtand vpon a lowe warde, and carrie your body very well, leaning vpon the lefte 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 pointe: for if he will make a ſtoccata to you, if you haue skill to beate it aſide with your hand, & to anſwere him again, you muſt needes hit him. And if he giue a foine or imbroccata, you may reach him the incartata, as before I haue tolde yon.

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 if one, who is skilfull

skilfull and valiant ſhould aſſaile me, whether this ward be good to be vſed in fight, or elſe whether I alſo ſhould ſtrike and anſwere 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 towarde the face of your enemie. For if your enemie 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 skilfull 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 skilfully his Rapier hand, ſo that his fiſt bee toward his left ſide. Alſo if you ſhould deliuer a ſtoccata to your enemie, and that he ſhould breake it with his Rapier, immediatly you might remoue with your lefte foot, your left

hand, waiting on the weapon of your enemie, and giue him an imbroccata or foine vnder or aboue his Rapier, and may bee maſter of his weapon. But if your enemie ſtrike a mandritta at the legges, if you ſtrike it by with your weapon, he may giue 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 alreadie 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 meanes he may be wounded or ſlaine: ſo that he had need to bee verie cunning and perfect in theſe matters, whereupon many good maſters do practiſe their ſchollers in theſe aſſalts 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 enemie 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 giue a ſtoccata to your face with ful force from your rapierſide 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 riuerſa. Furthermore, if he ſhould pul his rapier within at the ſame inſtant, to be more ſure, you muſt carrie your right foot a little aſide

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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 aſſalts if your enemie ſhuld come to ſtrike down right blows or riuerſi; 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 aduauntage. 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, beeing nimble & ſtrong, ſtriking vpon your weapon, he might make a paſſage with greate ſpeede, 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 ſhorte, 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 needes 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 riuerſa, you haue great aduauntage, for hee cannot ſo readily ſtrike, nor with ſuch ſuretie as you may.

L. But I pray you tel me this, if mine enemie 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 & proportiõ to ſtrike

knowing

knowing how to turne and shift your bodie as well on the one side as the other, and vnderstanding the skill of fight, and beeing most nimble, you may aunswere him with it. But yet I would haue you to marke and consider well in what sorte your enemie 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 enemie 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 aduauntage. 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 themselues 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 themselues to bee carried awaie and ouermastered too much with choler and rage, or else for

that

that they make no account of their enemie. 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 somwhat 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 manye which will thinke they knowe inough, 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 greate 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 chiefest 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, &

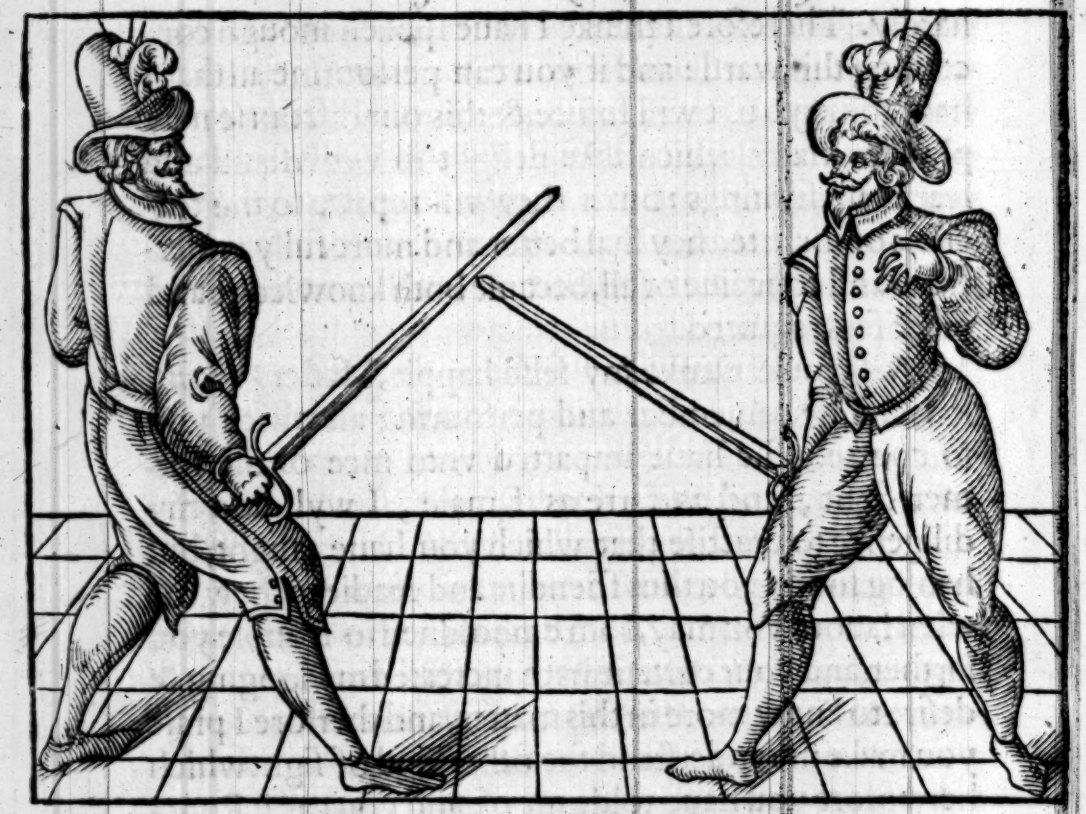
to ſeeke your aduauntage with time, which when you haue found, giue the ſtoccata withall, ſomewhat mooving your right foot, and at the ſame inſtant draw back your left, & let your rapier with your bodie ſhift vpon the left ſide, becauſe if your enemy be cunning, he may ſodainly aunſwere you with a thruſt, 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 enemie bee cunning and skilfull, neuer ſtand about giuing any foine or imbroccata, but this thruſt or ſtoccata alone, neither it alſo, vnleſſe you be ſure to hit him: ſuffer your enemie 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 enemie 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 expreſſed to bee vnderſtoode. And that it is ſo, many Gentlemen can witnes, who although they haue ſeene me doo, yet coulde neither vnderſtand nor practiſe them vntill that I ſhewed them the waie, and then with much adoo and verie

hardly.

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 diſcourſe 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 coulde remember and perfourme all which you ſo courteouſlie 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 friendlie 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 therfore 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 warde, which notwithſtanding is quite cõtrarie to the other two. Becauſe that in this you muſt ſtand with your feet euẽ 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 enemie: and if your enemie put himſelfe vpon the ſame ward, you may giue a ſtoccata at length



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 enemie would ſhrinke awaie, you may, if you 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 riuerſo, or on the legs: but if your enemie would at that time free his point to giue you an imbroccata, you may turn your bodie vpon your right knee, ſo that the ſaid knee

bend

bend toward the right ſide, & ſhifting with your body a little, keepe your left hand ready vpon a ſoddaine to finde the weapon of your enemie, 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 enemie, and let your left foote accompanie it in ſuch ſorte, that the pointe thereof be againſt the right foot of your enemie, 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.

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 win ground with your right foot, toward the right side of your enemie, and as you finde the time and measure, giue him a stoccata either in the belly or in the face, and if your enemie 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 enemie, turning readilie your bodie and knee vpon your right side, so that your enemie himselfe shal come with his bodie vpon your pointe, and the more furious he commeth, the greater danger shall he incure, 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 enemie should make a false proffer, or deliuer a little stoccata, to the ende to procure you to answere him, that presently hee might make you a passata or remoue, if you be in good proportion and measure, if he thrust at you, answere 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 shrincke backe: and therefore I aduise you to beware that you goe not beyonde that which I haue taught

you. Morouer, if you can win ground on the right ſide of your enemie, and become maſter of his ſword, you need not thruſt a ſtoccata, but rather paſſe on him with your point aboue his ſword, turning wel your hand as in an imbroccata, or elſe giue him a ſtoccata by a finc-ture, vnder his ſwoord hand, which is ſooner done, remembring 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, anſwere not, for then you put your ſelfe in danger. And when your enemie 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 finćture or falſe thruſt, anſwer him not. Now if your enemie hold his ſword out at length, and you perceiue his pointe to be anie whit without your bodie, eſpeciallie on the left ſide, you muſt charge him, being readie with your lefte hand, ſo that finding his point anywhit high, you ſhal falſefie with your ſword hand vnder his Swoorde, paſsing forward with your lefte foote in the ſame inſtant, ſtill following your enemie without retiring, for ſo you ſhall be commaunder of his Swoord, and may vſe him at your pleaſure: but remember to bevery redy, for you muſt make but on time, & take good heed that you ſtād not ſtil in doing this, for ſo, if your aduerſary haue any skil, he may

greatly

greatlye annoye 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 perfectlie vnderstand your weapons, it maie serue you otherwise, so that you hold not your swoord hand within your knee, for if you finde your enemie to beare his swoord long, being in distance, you maie sodenlie beat it aside with your swoord, and withall 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 enemie: 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 swoorde, 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 enemie offer to breake it with his swoorde, you maie falsefie soddenlie aboue his swoorde, and if he breake it aboue, falsefie againe vnderneath his swoorde, or if you be readie with foote and bodie, you maie passe on him whilste he breaketh your finćture with his sword, fastning your left hand on the hiltes of his swoord, and you maie giue him a stoccata, either direct, or with a rinersa: but looke that you laie not holde of his arme, for if your enemie perceiue it, hee maie change his Rapier

soddenly

ſodainly into his other hand,& ſo haue you at a great aduantage,& therfore I teach you to laie hold on the hilts, becauſe you haue then commanded his ſword ſurely: and if your enemie finding your point out at length, would beat it aſide with his rapier, to paſſe vppon 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 therfore our meeting againe in ſo pleaſant a place as this, muſt needes be verie ioyfull and delightſome: 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.

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 vſe thereof: and it ſhall not be neceſſary wholye to repeate 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 helde 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 muſt your ſcholler doe the whilſte?

V. The ſcholler muſt breake 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 aboue his Dagger, and the ſcholler ſhall breake the imbroccata with his Dagger vpward, parting circularely with his right foote toward my lefte ſide, and ſo thruſt vnto mee an imbroccata aboue

my

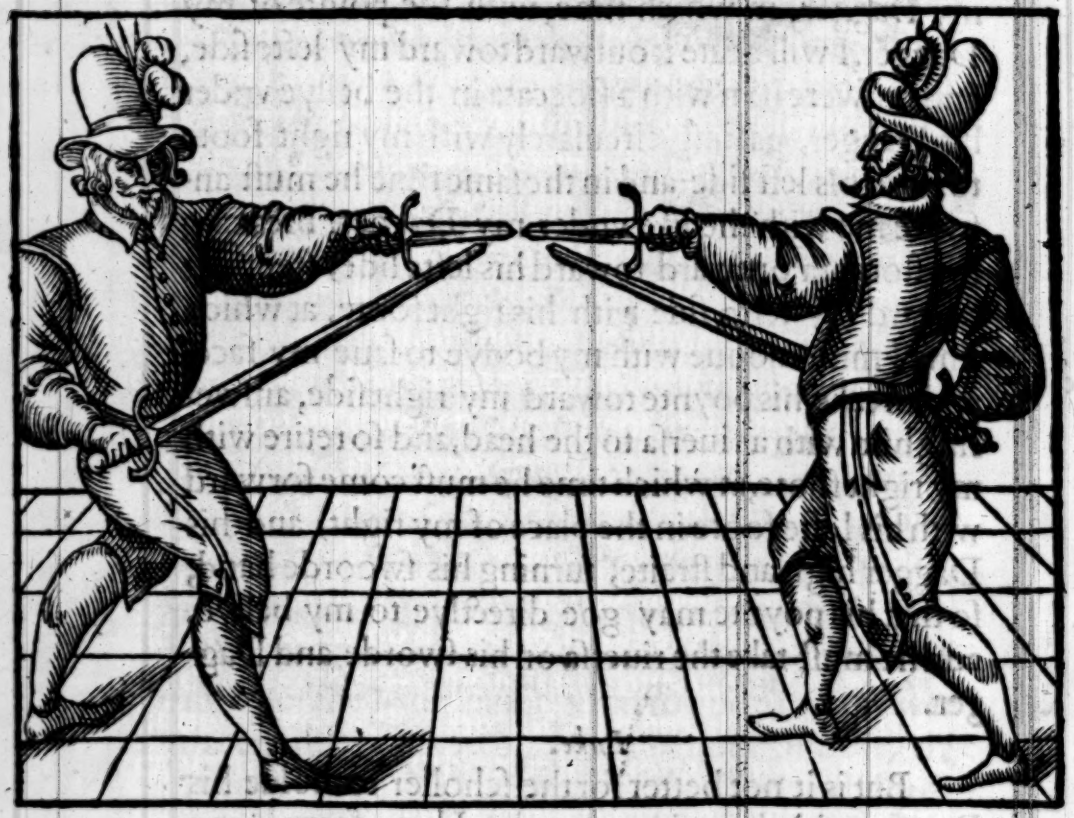
my Dagger, in which time, with the pointe of my Dagger, I will beate it outward toward my lefte ſide, and anſwere him with a ſtoccata in the bellye vnder his Dagger, parting circularely with my right foote toward his left ſide: and in the ſame time he muſt anſwere me with the like vnder my Dagger, breaking my ſtoccata outward toward his lefte ſide, ſtepping toward my lefte ſide with his right foote, at which time I muſt mooue 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 ſtraite, 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 fincture in the bellye or in the face, and likewiſe he is in ieoperdye to be hurt with a Stramazone, betweene the Rapier and the Dagger, becauſe hee cloſeth not his weapons: therefore remember well how to carrye your Dagger, and by exerciſe you ſhall ſee the Dagger, for there are many that breake the ſtoccata inward.



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

V. All ſtoccataes comming vnder the Dagger, & imbroccataes aboue the Dagger, are to bee beaten outward toward the lefte ſide, but an imbrocata by a riuerſa 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 riuerſa well followed, in which inſtant the ſcollet 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

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 aboue 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 aboue my Dagger, then I parting with my right foot on his lefte ſide, will beate his imbrocata towarde 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 anſwere readily, his dagger cannot ſaue him. Therefore hee that wil exerciſe theſe rudiments

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 excercise 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 thē-selues, 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 slaine; therfore 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 hee may, whereof I would gladly know the reason.

V. At the single Rapier if you holde foorth your lefte hand at length, your enemye maye wound you thereon, because you are not so well garded as if you

with

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

L. I ſee it ſtandeth with good reaſon, but I praie you ſhew how I muſt aſſault mine enemie 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 themſelues iniured, they holde it their partes to aſſault firſt.

L. Why? is it not the challengers parte 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 blody victory: neither do like children, which in their wanton fighting ſtand farre a ſunder, 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 ieopardye: for either of you being within diſtace obſeruing time, the firſt offerer is in danger to be ſlain or wounded in the coũter time, eſpecially if he thruſt reſolutelye: but if you

be

be skilfull and not the other, then may you gain time and meaſure, and ſo hit him, ſauing your ſelfe, & then the more furiouſlie your enemie 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 enemie, than to hurt his enemie and bee wounded himſelfe, for when you ſhall perceiue the danger that inſueth 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 enemie.

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

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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 driuen out) was very furiouſlye charged by his enemie, and ſought 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 ſtoccata 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 opoſtunitie to execute his purpoſe.

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

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 perfourmed 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 Spaniſh 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 beene made inſtruments of their owne conqueſte: but to let that paſſe, this Spaniard hauing in woords 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 replyed, that he ſhould read it ere hee departed, and that it was a cartel. Which the Spaniard hauing read in preſence 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

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that hee was preſent to auouch it: wherewithall hee offered to draw foorth 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 combate was prepared in preſence 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 muche paine, for he meant to haue cut of his arm ſleeue and all: to whom the Padouan replyed, that he meant to haue cut of the Spaniards head firſte, and therefore prepared his arme for the purpoſe, wherwithall they encountred all very furiouſlye, ſo that the Vicentine was firſt wounded, who crying out to his fellow that hewas hurt, the Padouan comforted him with hope of better ſucceſſe to come, and began warely to keep his garde, but the Spaniards preſuming on the victorie, charged them ſo much the harder without regarde, 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:

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 acquited themselues in so honourable sorte. Therefore you may see how dangerous the company of these quarrelsome persons is, who doe lesse harme with their swordes then with their tungs: for as the Italian prouerbe 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 tunges 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 vnaduised hastines.

L. I haue taken great pleasure in these discourses, which in my opinion importe very much the knowledge of Gentlemen, and truely 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.

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V. Hauing taken weapons in hand, you muſt ſhewe boldnes and reſolution againſt your enimy, and be ſure to put your ſelfe well in gard, ſeeking the aduantage of your enemie, and leape not vp and downe. And beware in charging your enemie you goe not leaping, if you be farre off, but when you approch, gard your ſelfe well, for euerie little diſorder giueth aduantage to your aduerſarie, therefore learne to knowe aduantages, and thruſt not at your enemie vntill you bee ſure to hit, and when you haue giuen meaſure, note when it is time to thruſt: then finding your enemie out of garde, make a ſtoccata reſolutely, or elſe not at all: for although you be in time and meaſure, and yet your enemie 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 them ſelues 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 enemie, if you will do well, & then if it happen not well vntoyou, 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 exp'oites before ſhewed, generally reputed a verie gallant man, who on a time being in a town beſieged, was

ſo ſuddenlye ſtricken with the terrour of the batterie, and diſmaide therewith, that hee could no longer refraine from ſeeking ſome caue to hide himſelfe: who afterward taking hart agreſſe, came foorth againe, and beeing 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 careleſſenes, ſuffered the Turkes to run ouer the gulfe, ſpoyling and robbing at their pleaſure, not daring to make reſiſtance, which the Generall of the Signory vnderſtanding, repaired thither with all expedition, thretning Querini Captaine of the gulfe, if hee perfourmed 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 exploites.

Moreouer in the time of the Venecians warres with the Turke, the Generall of the Turkiſh forces beeing come into the Sea Adriaticke, neere vnto Schiauonia, 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 ſoddainnes of the attempt, betooke themſelues to flight, and left the place to the defence of the women, who quitted thēſelues 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 ſpoyling the ſame, which hee perceiuing, preſently commaunded the ancker to be wai-

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

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ſtaieth 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 enimy notwithſtanding in the furie of his reſolution: but the bloud that runneth about the face, diſmaieth 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 enemie hit you on the face, or giue you an imbrocata aboue your dagger: but bearing your dagger firme and ſtraight, if your enemie ſhould anſwere your ſtoccata, he might be in daunger to receiue a thruſt. If your enemie 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 enimie 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 enimie toward his left ſide, and then being within

diſtance

distance, giue him a ſtoccata, ſudenly drawing home your point againe, or you may play with your bodie, but hold your dagger firm, 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 bellye, not reſolutely, but to cauſe him to anſwere you, and then you muſt playe with your bodye toward your lefte ſide, and bearing the thruſt on your right ſide, paſſe a little on his right ſide, and make a riuerſa aboue his ſworde.

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 bellye, but in anye caſe ſtirre not your dagger arme, leaſt hee falſifie and giue you an imbroccata aboue the dagger: therefore remember to beare your arme ſtraite, and only your wriſt higher or lower.

Fourthly, you may charge him on the right ſide in the ſame warde, 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 vpward, and turne your point vnder his Rapier, that it goe directly to his belly, in manner of an imbroccata, in doing whereof you muſt turne your body well, lifting vp your ſworde hand, and with your Rapier and Dagger, aſſure your ſelfe of his, otherwiſe your

weapons lying open, if your enemye bee skilfull, and know how to turn his hand, hee might hit you either in the bellye or face with a riuerſa, 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 trauerſa (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 vpward 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 enemie 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

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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 verye well exerciſed in theſe paſſatges, for performing them with quickneſs of the bodye, albeit you happen to faile of your purpoſe, yet your enemie ſhalbe able to take no aduantage therof, but you ſhalbe ready to anoy 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 riuerſa to the face. Againe if your enemie beare his rapier long and ſtraight, you may charge him, and beating away his ſworde with your owne, ſudenly 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 whatſoeuer falſifieng he maketh, neuer moue awaie your Dagger hande, neither lifte it high or lowe

to get your enemies Rapier, and if you lye belowe in the ward when he falſifieth, remaine ſo without ſtyrring 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 hiltes 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 and if you will thruſt as you are in your warde you may, or elſe with retiring. Moreouer, if your enemie turne his dagger point toward his right ſide, charge him on that ſide, with a punta riuerſa to his face, remaining in your warde, or retiring as you pleaſe. Againe, if he lying in that warde, carry his point out of the warde 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 ſtedfaſt your dagger hand, as I taught you before, leaſt otherwiſe he make an imbroccata to your face. Againe, if he carrye 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 middle,

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 warde, 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 enemie in due time, ſo now I praie you teach me to defend my ſelfe when my enimie chargeth me.

V. If your enemie 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 warde, 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 ſomtime 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

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 anſwere 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, & anſwere 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 throate: 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, receiuing the blow on the ſame, and you may make vnto him either a ſtoccata to the face, or a riuerſa to his

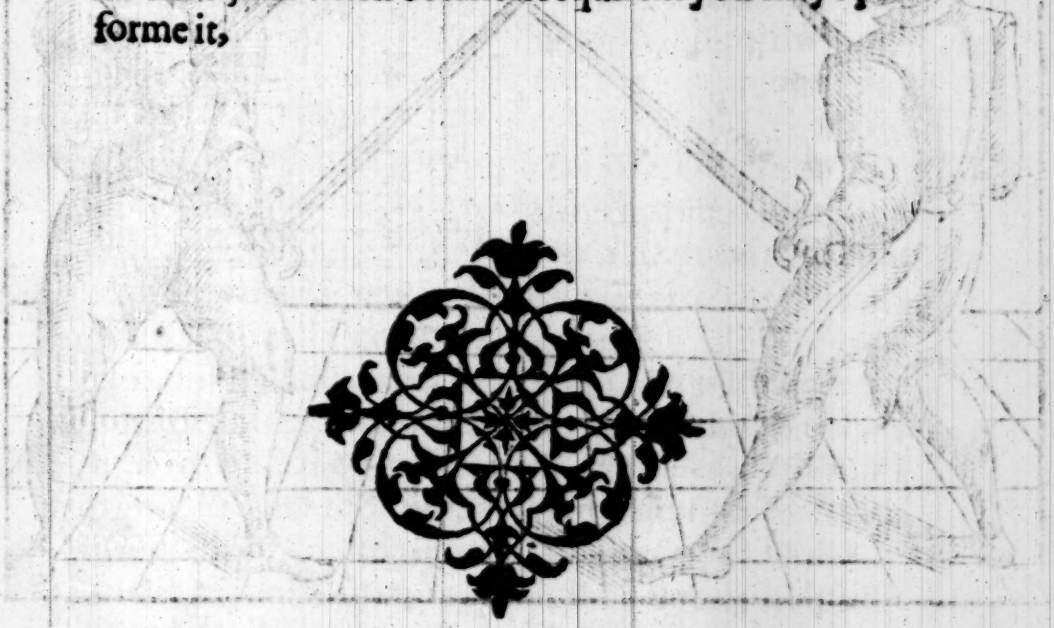
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necke or arme. Again, when he thruſteth to your leg, remoue your right foote to your right ſide, as it were making a circle, & ſo offend your enimy: as if he make a riuerſa to the head, you may take it vpon your rapier & dagger, paſſing with your left 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. Again, if he make anie violent blow at your head, retire a litle on your lefte 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 riuerſaes you may eaſily receiue on your dagger, but it behoueth you to receiue thē with the point of your rapier, otherwiſe your enemie 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 enemie come furiouſlie 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 woorſe is it for him, becauſe hee may eaſily with a little pricke bee ſlaine: but courage ioyned with skill and knowledge is verie good.

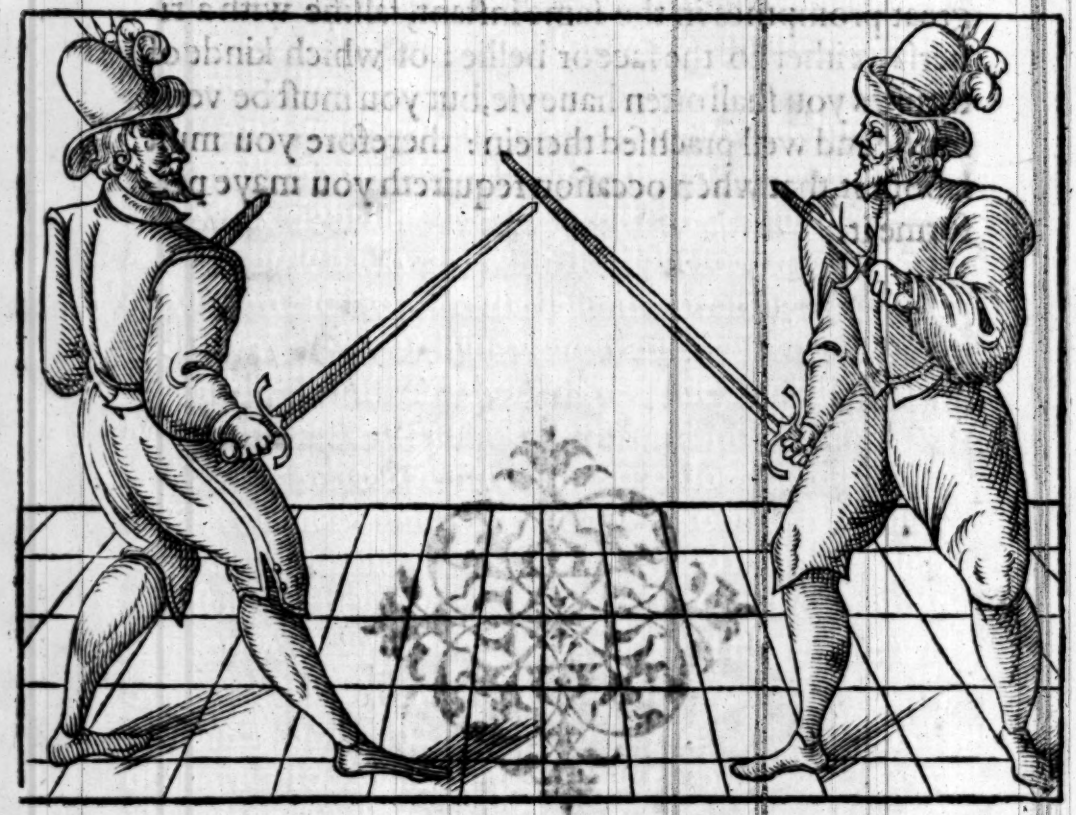
Againe,

Againe, if a tall man should assault a little man, this ward is exceeding good for the tal man, because if he charge the other, & the tall man thrust, being within rech, he loseth his point, & the litle 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 aduauntage by the length of his reach, in thrusting a stoccata, and retiring with his bodie. Againe, if your enemie woulde make a passata on you with his left foote, when you finde him to remoue, & woulde 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 whilest 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.

ſoddenlie into his other hand, and ſo haue you at a great aduantage,& therfore I teach you to lay hold of the hilts,becauſe you haue thē commanded his ſword ſurelie: and if your enemie finding your pointe out at length,wold beat it aſide with his rapier,to paſſe vpon you,retire your leſte foote a little backeward,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 vſe,but you muſt be verie readie and well practiſed therein: therefore you muſt labour it,that when occaſion requireth you maye performe it,



Vincentio Sauiolo his Practise.



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

Luke.

I Haue been so well satisfied with this first 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 precept: 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 learning of it. Therfore 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 heewere to sitte downe, and that his Rapier handle be held within side of his right knee, and that somwhat shorte, and that his Dagger be helde out at length with his arme stretched out, holding the point of his rapier

continuallie vpon the face of his maiſter, who ought to ſet him ſelfe in the ſame ward, and to giue a ſtocc ito 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 backeward 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 forwarde, 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 ſelf gretly & dangerouſly.

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 towardes 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 enemie enter with his left foote, you ſhall ſpeedily turne your bodie on your lefte ſide, whereby, the more ſecretly your enemie commeth vppon you, and the more forcibly hee entereth, the more hurt ſhall he 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 towardes 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 vppon 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 ſomwhat with your left foote, being accompanied with the right, and ſo you ſhal deliuer your ſelfe and your rapier

withall out of the power of your enemie, but if you bee not paſsing readie with your foot, and in turning your bodie wel and fitly on your right ſide, your enemie entering maye 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 beeing offered you to fight, you maie perfourme the ſame with much readineſſe, and without daunger, 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, dexteritie, and vſe of knowledge and arte. You muſt therefore labour and take paines, which beeing 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 enemie make towardes 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 towarde 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 leſte ſide, and ſtrike by his Rapier pointe with

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 vppon 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 endaunger your ſelfe verie much: but you ſhall onelye turne your Rapier hande inwarde, 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 vppon him, when you make your paſſata with your lefte foote towarde his right foote, for if that he bee anie thing skilfull, hee maie giue you a ſtoccata or imbroceata. Wherfore whē 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 towardes your right ſide, hauing gotten vppon 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 imbroccata 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 vpward, 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 neuertheleſſe answere 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 vppon 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 swarue anie thing downward, your enemie maie giue you an imbroccata 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 stoccata or imbroccata, 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

with your lefte foote, becauſe he may giue you a mandritta vppon the legge, or elſe a ſtoccata in the bellie. Alſo in the ſame paſſata, ſee that your bodie reſt not wholie vppon 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 vppon your enemie towardes 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 ſtoccata 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 vppon 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 ſtoccata. You maie alſo in the ſame warde make a paſſata with your lefte foote. But if perhappes your enemie 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, anſwere him, and looſe not that time: but if you be not in equall reach, thruſt not earneſtly, nor make a paſſata vppon him, for ſo you ſhoulde endaunger your lyfe: but in aunſwering him make but a ſhort thruſt at him, to the ende that if your enemie or aduerſarie afterwarde make a true thruſt, or elſe come forwarde

with his lefte foote, to make a passata vppon 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 nimblenesse 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 sodainely giue him the punta riuersa: but it must be done with great quickneſſe of the hand, beeing readie with your right foote to steppe towardes your enemies right side, or else to recoile somewhat with your bodie backwardes as swiftly as you canne: for else if your enemie 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 easilye auoide the daunger.

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 swiftenesse of hand and bodie. Also lying in the same warde towardes the right side of your enemie, you may

may giue a falſe ſtoccata at his bellie, and if your enemie doo happe to ſtrike it backe with his Rapier, you ſhall ſodainely 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 towardes 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 leſte foote, and your Dagger commaunding his Rapier, you maie giue him a punta, either dritta, or riuerſa.

Moreouer, if your enemie 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 fal not into ſome inconuenience and diſhonour, for in the verie leaſt point conſiſteth life and death.

Therefore neglect not theſe thinges, 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 enemie find you in this ſayde warde, holding your bodie towardes your lefte ſide, and towardes his right ſide, and giue you a mandritta at the head, you ſhall ſpeedilye and with greate agility turne your bodie on your right ſide, and receiuing his mandritta vppon your Dagger, retourne him a ſtoccata either in the belly or in the face. Likewiſe, if hee giue you an imbroccata ouer the Dagger, you ſhall (turning your bodie vppon 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 inſtaunce that hee giueth the riuerſa, you ſhall turne your bodie on your lefte ſide, and ſo haue your choice eyther to giue him a ſtoccata in the belly, or a riuerſa at the legges: and if you bee thoroughly exerciſed and practiſed in charging, you maye giue him a dritta or a riuerſa at his legges, being the firſt to ſtrike.

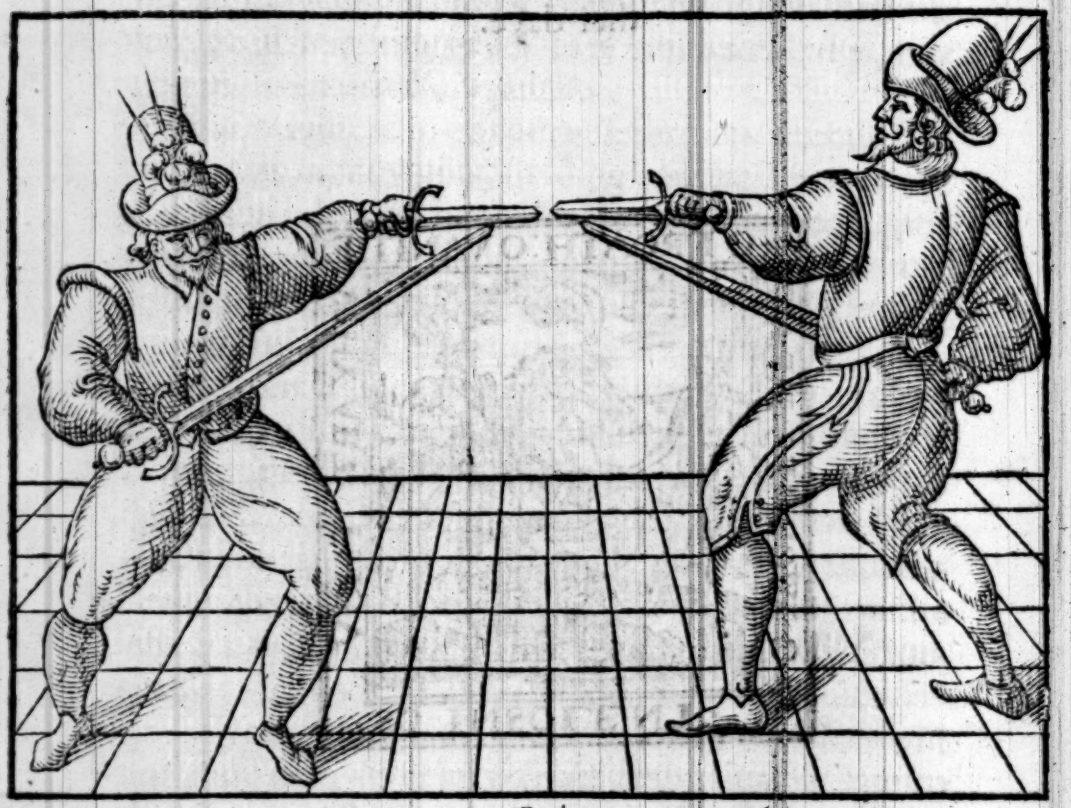
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Many things more may you doe in this warde, according as your enemie fighteth: and you maye vse this warde after many manners, so you be throughlye acquainted with it, and haue by continuall practise brought your foote, hand and bodie to it.

But this shall suffise vntill another daye.



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 aſſertained of ſome doubtfull queſtions, which yeſter-night were propoſed by ſome gentlemen and my ſelfe, in diſcourſe

course of armes: for they helde, that although a man learne perfectly the dritta, riuersa, the stoccata, the imbroccata, 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 ende the quarrell, they vtterly 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 vsuall 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 themselues to be ouercome with fury, and so neuer remēber their arte: such effect choller worketh. And it may be some being timerous and full of pusillanimity, (which is euer father to feare) are so scarred out of their wits, that they seeme men amazed and voide of sence. 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 themselues discreetely, and are not distempered 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 scarse secure, and hard to performe.

V. To this I answere, 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 especiallye, 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 wãt a skilfull dexteritie, they soone spoyle themselues: for through wante of knowledge, they come to be ouerthrowne, where rather it behoueth them with aduisement and discretion, not onely to spy their own faults, and soone to amend them, but also thorough his enemies ouer-sights, 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 only warde, which amongst all other is the best for fight, to him who will vnderstand it: of which I meane now

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to entreate, to the end I may entruct you in it, that being throughly 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 trauerſe 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. Whilſte 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 whileſt 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 aboue his Dagger.

L. And what can he doe?

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

warde my leste, and shall breake my imbroccata outwarde from his leste side, and thrust an imbroccata at mee aboue 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 imbroccata with the dritta, as in the others,

L. I am of this minde, that whosoeuer would perfourme this warde, had neede to be perfectlie instructed and throughly exercised, and that hebe 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 vse this warde, and that your enemie in like sorte should garde him selfe with the same lying: marke 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. Therfore in the encounter that you shall make, charge him towardes his leste 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 bodye 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 imbroccata at his belly with great celeritye, or at his face, auoiding with your right foote circularlye towardes his leste, turning quickly your body vpon your

leste

lefte 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 faue him ſelfe and endanger you. Therefore finding your enemie in this warde, euer obſerue to carrie your ſelfe in compaſſe.

Moreouer, if you aſſaile your enemie with this warde, and hee lye with his right foote formoſt, if hee holde his Rapier far from him, you may directlye take his pointe, 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 ſtocceta or punta riuerſa. If you ſee him lye diſplaied, 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 reſolutelie, wheeling halfe about, keeping your ſelfe preſentlie 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 bodye, that the halfe of your right foote garde your lefte heele, and guiding

your body directly vpon your left ſide, make forwarde 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, offring 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 imbroccata, 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 ſhal lift vp the point of your Dagger, & receiue it on your dagger & ſworde, & in the ſame time thruſt an imbroccata 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 enemie 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 enemie thruſt an imbroccata aboue your Dagger, you muſt readilye paſſe with your

right

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 towardes his right side, you see his point be farre out and somewhat high, keepe your bodie vppon your leste side, and lie lowe couered in your ward, bearing your dagger at the length of your arme, keeping good measure: and in your cariage, make shew to put by his Rapier with your dagger, and sodainly fal your point vnder his sword, trauersing with your right foot round, turning your bodie vppon 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 aduaunce 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 enemie, 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 thinges 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 forwarde, according as you marke his lying, so do, charging him either on the lefte

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 keepes his dagger winding towardes his right side, thrust a riuersa at his face, so that your point may enter in the midst of his dagger, and so dainly 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 guarde your selfe, bearing your bodie on which side you thinke best.

And surely beleeue 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 incurre, who if in plaie they receiue one or two stoccatoes, they inforce themselues to giue one to be reuenged. But this is neither fit for a scholler, nor orderlie, since in plaie we shuld behaue our selues friendlie, 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 maime. So that in anie wise a-

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uoide 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 apte to incline to ſuch a faulte, amende it, and learne perfectlie to defende your ſelfe well, to the end that if perhappes you cannot hurt 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 ſaferie.

L. I aſſure you I will followe your aduiſe, which I ſee grounded on ſuch reaſon, as euerie wiſe and reaſonable man ought to followe it, eſtraunging himſelfe from all furious fellowes, 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 vppon 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 vppon your right foote, and hee beare himſelfe and his Dagger highe, charge him towardes his lefte ſide, and in the approche, ſee you parte with greate readyneſſe

with

with your right foote towardes 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 ſafegard,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 ſtoccata 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 enemie 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 enemie 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 breſt 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

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 likewiſe, 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, comming 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-wiſe, you may redilie thruſt him in the face, and retire backeward towards his lefte ſide. Againe, in that maner of lying, you maie charge him towardes 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 with the point turning to his lefte ſide, thruſt at his face a riuerſa, guiding your pointe to enter in the middeſt of his dagger, and ſoddenlie recoile: and if he like-

wiſe 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 hurt you: or many times feigne a thruſt to deceiue you. Therefore be alwaies aduiſed 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 imbrocca 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 wriſte. 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 imbroccata, but euer keepe firme your Dagger hand, and lift not vp your bodie, and in breaking his thruſt toward his

left

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.

THE FOVRTH DAYES *Diſcourſe, of ſingle* Rapier.

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

Luke.

AFter your departure yeſterdaie in the after-noone, I was in an honorable place, wher vpon occaſion of ſome ielouſie of loue of certaine gentlewomē two gentlemen of the companie fell 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

bled you in a greater matter, that you will aſſoyle me certaine doubtes, which I ſhall demaund of you, and make me rightly vnderſtand them, whereby 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 doubtes, 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

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

L. Tell me therfore, if you would teach a left hand, how would yon 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 imbroccata 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 imbroccata. 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 imbroccata 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 imbroccata vnder my rapier: but the left hande,

whilest

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 enemie, whereas the right hand paſſeth with his left foot when he giueth a ſtoccata to his enemie, the left hand cleane contrarie, in paſsing giues the imbroccata to his enemie: & whereas the right hand ſhal giue the imbroccata, the left hand quite contrarie ſhall 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 alreadie 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 lefte handed how to deale againſt the right hand, and how the right hand ought to behaue himſelfe againſt the lefte 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 lefte handes Warde at Rapier and Dagger.

L. Seeing you haue alreadie declared howe a lefte hande is to bee taught at ſingle Rapier, I praie you alſo tell mee, how you woulde likewiſe inſtruct him at Rapier and Dagger, and afterwardes the defence againſt him.

V. I

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 towardes my lefte ſide, hee ſhall giue me an imbroccata vnder my Dagger: I in the meane while will auoide a little with my body, ſtriking by his imbroccata from my left ſide, and carrying my right foote againe towardes his lefte ſide, I will giue him an imbroccata vnder the Rapier: then he ſhall turne his Dagger pointe vpwarde, and ſtrike by my imbroccata 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 circularlye 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 imbroccata vnder the Dagger, as before, and I auoiding a little with my bodie, will beate his imbroccata outwards on my right ſide, parting at the inſtant with my right foote, and carrying after my lefte: and

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giue him a riuerſa at the head, and it I ſhould not bowe backeward with my bodie when I did beate by his imbroccata towardes 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 ſhal goe with his right foote where my right foote was, and giue me a ſtoccata in the bellie, whereas he ſhal 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 imbroccata, contrarilie 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 aduantage of the right, nor the right of the lefte? onelye vſe and knowledge giueth the better either to the right or the lefte: and oftentimes you ſhalbe 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: wherfore 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 much eas they which

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 pouder, shot, or any necessaries therto belonging, and let him charge according to his vaine knowledge, you shal see him presentlye 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 scarse euer hee will make the like shot againe. But they which are wel instructed and exercised

erciſed therin, 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 ſoone breake all, and murder him ſelfe: but he which truely 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, ſeing 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 reſon ſtrike you at the ſworde ſide? tell me alſo which is the better ſide to ſtrike, either the poniarde 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

forme: and touching your demaund, to knowe wherfore I ſtrike not at the Dagger ſide, I will 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 enemie: 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 quicke with his ſworde, he will alwaies put you in hazard of an imbroccata: and in truth there are fewe lefte handes which vſe ſtoccataes, but for the moſt parte imbroccataes. Now if he offer you the imbroccata firſt, being towards his dagger, and you being nimble with your bodie, whileſt 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 eaſilye giue him a ſtoccata or an imbroccata: 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, ſtriuing to faſten your ſtoccata at his face, and retire your lefte foote 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 whileſt 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 bellyor face: therefore

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, vnles he be verie ready and perfect at his weapon, you ſhal 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 errour 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, trauerſing 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 aduauntage 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 fowarde 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

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 thē haue to deale with one that is ignorant) will giue him the aduantage against his aduersarie. Furthermore, if you shall lye in the first warde with your right foote formost, bearing your selfe somewhat towards the right side of your enemie, and hee offer a mandritta at your head, be you 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 imbroccata, or punta riuersa, in the belly or face, according as you shal finde your best aduantage, & your enemie 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 themselues 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

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. Moreouer, if you ſhall haue occaſion to make a mezza incartata, you ſhal 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 imbroccata, 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 thinges 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 nowe ſubiect to many wronges and inſolencies. 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 frō all miſhaps.

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

will

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 acknowledgement of this your goodnes.

V. And I also thanke you for your kindnesse and louing 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.

FOraſmuch 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 & Gentrie of England, and by publiſhing of this Treatiſe to yeelde a teſtimonie of my thankefull

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 DISCOVRSE OF SINGLE COMBATS: WITH SOME NECESSARIE *consideratiõs of the causes* for which they are vnder-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

retchles in his own affayres, as that he neuer effectually considereth of his own proper nature and inclination, much lesse endeuoureth to reforme, what by the eye of reason hee might finde controllable and blameworthie in his disordered affections. For if as euerye 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 beene either not knowen at all, or much lesse practised then it is. But sithence it is a thing common in experience, and vsually seene, that through want of gouernment in some persons (who giuing themselues to the ful current of their disposition, making their wil their God, and their hand their lawe) matters are carried in a contrarye 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 vnnecessarie strifes and fruitlesse contentions. Otherwise, in steede of order, we should followe confusion, and depriue both our owne actions and all thinges else of their due and iust endes.

The premises considered, it is no meruayle if diuers persons giuing themselues wholye 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

a ciuill

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 blasphemer, 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 so misled by ignorance and selfe loue, as thus to ouersmoothe and colour their vices and imperfections with the names of vertues, and to thinke any action currant that is doone by them, and authorysed by their vnresistable swaye, 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 wherin we read of them, so ought to haue beene lefte 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 meruaile 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 wholy degenerate from their aunceſtors, and make no account either of honour or dishonour, giuing themselues to such pleasures, as their vnbrideled appetite leadeth 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

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 themselues 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.

Wherfore 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 themselues 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 bloud of *Abel* his brother cryed from the earth for vengeance against him, shewing therby that he abhorreth murder, and wil reuenge it in due time.

Moreouer, he created vs naked, without anie thing naturally giuen vs, wherwith to offend or hurt: wheras 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 to the end we might liue in peace and brotherlye concorde, 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

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 discention 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 preseruing 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 of-spring, not to be able to speake of armes, and to discourse of the causes of Combats, not to know how to discerne 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 answere the same: and in a word, not to haue so much experience in these affaires, as to accorde the parties challenging and challenged, bringing them from their hostile threates, to louing embracementes: and of quarreling foes, to become louing freends, 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 offred in deed or worde, the matter may not with their credits be taken vp before they haue fought, not regarding if they bee

iniuried 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 beeing carried away with chollor or wine, maye chaunce to vtter that, for which (his fury being paſt) he will be willing to make any ſatisfaction: wherfore 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 neceſſary to ſet foorth 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 onlye 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 fitte 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 whatſoeuer, 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 enclyned

ned to clemencye, then to crueltye: to the ende his conuersation bee acceptable, by reason of his sweete 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 ratcall sorte of lose minded companions, vnfurnished of all ornamentes beseeming 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 sleeue, vrging him to goe with them, without any consideration of the person so taken, or of offence therby offered to the rest of the company, who in all likely-hoode might be offended with his vnaduised follie, in playing so vnmannerlye a parte: thinking themselues if not altogether wronged, yet at least discurteously 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 fantastical madde conceited fellowe, taking this kinde of discurtesie 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 fondlier fantastical then himself, wherby both of them may fall into diuers vnlooked for inconueniences and mischeefes on the sodaine.

Moreouer, at weddinges or great feastes, where is great reſorte both of gentlemen and gentlewomen, it may happen that a company of gentlemen retyre 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 ſolicite the gentlewoman ſo retyred, to dance with him, without crauing either her good liking, or the gẽtlemens 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 perchaunce the whole mariage might therby be diſturbed, and quarrels might grow among the frends & kinsfolk of either party, wherupon much hurly-burly maye enſue: and experience teacheth vs, that diuers men of accoũt haue loſte their liues, vpon like diſorders. Whereupon I conclude, that modeſtye 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 woulde 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-

therefore looked vpon. Whereupon great quarrels may arise, for the man so looked on maie falla 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 vttermost 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 eied of certaine young Gentlemen of the Citie, who stared the Captaine and his brother in the face something vnseemely, and (as they tooke it) discurteouslie: whervpon they asked the Gentlemen in verie curteous 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 aunswered, because they had eies. That (sayd the other) is the crowes 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 beheadded: he was very well beloued in the Cittie, but yet could not escape this end: being brought therto by following his

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 wiselye demeaned themselues, no more hurte had followed that bad beginning: euerie man therfore 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 medling with other mens weapons, especiallye with theirs that professe 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 enemie, towards whome in outward appearance hee carryeth him selfe as his verye 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 vnknowne vnto you: all which mischeefe may by discretion and fore-sight be auoided, in offering no occasion or opportunity for the effecting therof.

Moreouer, when men light into the companye 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.

I muſt alſo miſlike them that offer wrong to other mens ſeruants, for beſides this, that they bewraye their baſenes of minde, they ſeeme alſo to reſemble him of whom the prouerb ſaith, that being vnable to ſtrike the horſe, beats the ſaddle, which ſignifieth as much, as whē 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 whoſoeuer ſeeth his ſeruants abuſed, wil think him ſelfe wronged: and will therefore endeuour 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 thinges which he heareth, for whatſoeuer hee bee that carryeth tales, hee dooth not nor can not truely deliuer a mans ſpeeche wholie

wholie without addition or ſubſtraction: 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 frend, 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 grieued 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 recalleth 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 wiſedome 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 euerye ſmall matter that might happen, would renue the olde quarrell. Hence commeth it that this prouerbe was vſed. That the eye ſees not, the hart greeues not.

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

There is a certaine village about a mile diſtant from the famous Cittie of *Padua* in *Italye*, where the *Beggiarini* dwelt, men well to liue for their calling, wanting neither hart nor courage: and as it is a cuſtome throghout 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 Countrie 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

the reſt in beautie and comelines, being ſiſters to the *Boggiarini*, fell into ſuch liking of them, that within ſome fewe 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 pleſure them, and their gratefulnes of minde towardes thē 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 drawe vpon the countrymen, who being leſſe in number farre then the gentlemen, were forced to retyre and ſaue themſelues 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 Maieſtrates, 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 *Boggiarinies* kinſemen being informed of their coſins releaſe 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 *Serua*, ruſhed violentlye vpon them on the ſoddaine, 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 themſelues 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 themſelues by the Maieſtrates, 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: whereupon 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

on a Millars horſe eſcaped, the other three purpoſing to ſaue themſelues in a Monaſterie, were taken and put in priſon: afterward their cauſe being brought before the Councell of *Venice*, an vncle 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 themſelues 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 greeued 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 wexe more careleſſe, thinking in that ſpace a man might forget any wrong: but the poor baker had not ſo forgotte 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 runneth

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 little 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 countrie: 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

the assaulte wherof he bare in his hand a kinde of pick-axe, 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 Palauicino* 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, earnestlye 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, insomuch 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 propernes and greatnes of

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their well shapen bodies, despisemen of lesse stature, thinking that in respect of themselues 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 fellowes. 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, beeing wonderfull strong: he enioying the fauour of so great an Emperour, was respected of all men, and particularlye 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 sawe the Emperour bare him) that hee laughed al men to scorn, thinking none able to encounter with him.

Whereuppon hee obtained leaue of the Emperour, that proclaimation shoulde bee made, that if any one in all that Citie being so ful 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. Insomuch 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

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he both very ſtrong and nimble withall, and (as it was credibly thought,) all his breſt was wholy made of one bone: he was very valiant, and by reporte could break at one courſe ſeauen ſtaues tyed together, inſomuch 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 diſſwade him, would neuertheleſſe himſelfe wreſtle with him, to make it knowen vnto all the worlde, that he would not ſuffer ſo beaſtlie 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, inſomuch 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

Moore

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 horſſe fled, fearing leaſt the Emperour ſhould haue doone him ſome diſpleaſure: but hee wente not about it, conſidering that the challenge was publiquelye proclaimed by his owne leaue and authoritie. Howbeit hee was greeued 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 brued them three or foure times: wherewith *Rodomont* being greatlye offended, with the diſcurteſie 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 coller with one hand, and putting the other vnder his breeche, thruſt himout at the windowe, and brake his necke: Whereupon 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* bro-

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 regarde that is had in the bringin g vp of yong men: and ſo I will only exhorte euery man to take heed leaſt 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 meere 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 meanes 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 ſuſpition 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 themſelues 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 thē can not aſſure your ſelf of their good affection towards

wards you, and care of your ſafegarde. Therfore 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 ſeene the like doone verye 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 thē both, hauing great regarde that he nether hindreth one more then the other, nor ſuffereth the one more to endanger his enemie than the other: and if more come to parte then one, they muſt deuide themſelues, 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 themſelues, and if any one chaunced to be hurt, they ſhould blame themſelues, ſeeing they were the onelye cauſe thereof.

If the like were vſed in all places, I thinke we ſhould not haue ſo muche quarrelling by halfe as wee daylye ſee among Gentlemen: for ſurely manye will be verye 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 themſelues 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

poore fellow hurteth or killeth, and ſo encurreth danger of death: or at the leaſt is hurte or maimed himſelf. Therfore I could wiſh euery 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 intreted of others.

There be alſo ſome gentlemen ſo careleſſe, that beeing 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 tricke 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 themſelues in ſome corner till all be done. By my counſel therfore 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, wherby 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

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 themselues 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 themselues with the sure shield of sound counsell and aduice, that they may easily auoide such errors as I haue in these my aduertisements discouered and made knowen for their profit & commoditie.

A Diſcourſe moſt neceſſarie for all Gentlemen that haue in regarde their honors touching the giuing and receiuing of the Lie, whereupon 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.

ALL iniuries are reduced to two kindes, and are either by wordes or deedes. 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

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 deede, 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 towardes him, or that hee hath dealt iniuriouſlie with him, or that hee hath abuſed him, or ſome ſuch manner of ſaying. Whereunto 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 ſwoorde 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 vppon. For who is ther that ſeeth not, howbeit ſome men finer witted than

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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 themſelues. Yet that notwithſtanding the true and perfect manner of proceeding in caſes of honour is, that whoſoeuer 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 aunſweres 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 miſliked 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 he

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 iniuried, 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 hou lyeſt. But the lawes haue no regarde of the wordes, or of the force or efficacie of them, but prouide 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, whoſoeuer is accuſed of anie crime, is by ſimple denying the ſame deliuered from condemnation, vnleſſe further proofe thereof be brought againſt him: euen ſo in this caſe, whoſoeuer 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. Hereuppon ſome maie cauell, and aske howe that hee that is iniuried by deede ſhall become challenger, (as I haue ſayde) if that the lawes prouide that the burthen thereof ſhall belong vnto him that offereth the iniurie.

Wherevnto I aunſwere, that if I beate or ſtrike anie man, thereof proceedeth no cauſe of proofe, 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

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 acquited with ſole deniall, till hee make further proofe.

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 curteous. 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 whome they were ſpoken ſpake iniuriouſly 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 truely, or vſe anie of the foreſayde formes or manner of ſpeech 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 wreaſted and returned vppon 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

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iniurie, by which meanes the burthen of the challenge ſhall reſt wholie 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 ſpeech iniuriouſly, 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 iniuryous, and ſometimes not, onelye by beeing ſometimes iniuriouſly 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 ſpeech 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 euyll infourmed, 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 whatſoeuer cannot in anie ſort fall burdenous 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

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 whoſoeuer 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.

TO 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 tearmed Vaine-lies.

Of Lies certaine.

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

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 particularlye 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, whereupon the lye was giuen them, as for exemdle: *Alexander* thou haſt ſaid, that I being imploied by his highnes in his ſeruice at *Pauia*, haue had ſecret conference with the enemie: wherfore I ſay that thou haſt lyed. This is a ſure & a ſpecially, 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 woordes. If thou haſt ſaide that I haue offered my Lord abuſe, thou lyeſt: 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-

pon wordes whereof no ſure concluſion can ariſe: the reaſon is, becauſe no lye can bee effectuall 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: if chaunce he haue ſo ſaide, he may by genetall 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 ſaye abſolutelye, that hee ſpake them not: adding therto 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 therfore ſay, that whoſoeuer ſaith that I haue ſpoken ſuch wordes, he lyeth. Yet notwithſtanding I cannot like of this manner of proceeding, becauſe therby men fal 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. alleadging 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

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certain lye: therfore not to fall into any error, all ſuch as haue any regarde 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 regarde, 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.

THe 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, whoſoeuer hath reported of me that I haue betraied 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 giuẽ be not adiudged lawful, nor approued for ſufficient.

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The other lye which we haue termed generall in reſpect of the iniury, is this: *Anthony* 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 ſlaunder 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 verye often, that hee whoſoeuer 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, whither hee wil take vpon him to proue his ſayings, or whither he wil proue it with his weapon, or ciuillye by the lawe. 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.

Specification of the quarrell.

And this I ſay, a lye giuen in this ſorte, doth not only binde, but is verye 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

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 foorth 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 Iam 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 falſetie: for whoſoeuer 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 Plaintife, 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 proofe: as for the danger that it bringeth with her, all cauilieres, and braue men ought to take heede of it altogither. Although there were no other thing, then to auoide the multitude of cartelles, being a thing more comely for gentlemen to binde themſelues to the action, then lay themſelues open with many words.

T Of

Of the Lye in particular.

THe ſpeciall lyes are thoſe which are giuen to ſpeciall perſons, and vpon expreſſe and particular matter, and the example is this: *Siluano* 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 proſes, and witnes of the ſpeech of that hee which intendeth to beginne the repulſe with the lye, that the other maye not denye it: for if I haue not prooſes 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 vtterly refuſed, for the deniall of his ſpeeche commeth ſo to be an vnſaying 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 falſhie, thoſe who commaund (as ſoueraigne Lords) ought not to permit the

The office of great Lords.
The office of Catalieres.

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 lawefull lye beeing that wee would in this chapter ſpecifie, with which onelye braue men ought to giue the repulſe vnto all iniuries, wherewith they finde themſelues offended with any body, and wil either by mouth or writing giue it, they muſt ſo perfectlye manifeſt themſelues in the words wherein they finde themſelues outraged, and in ſuch ſort build their intent, that no one of their words may be denyed 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.

THe 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 heereupon it commeth, that euerye daye there riſeth from the common ſorte new and ſtrange fooliſhneſſes, 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.

The lye before the other ſpeakes.

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, herde incontinently 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 therin or no, as though hee would saie to himselfe, take heed if thou wilt affirme that which thou hast spoken, that auouching it I pretende 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.

A lye that giueth meanes to be repented.

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 vppon 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 amongest 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-

A lye at pleasure.

lar

lar iniurie, giue me a certaine and especiall lye, if thou canst not proue that in such words I haue iniuried 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 slaunderer, 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 themselues 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 enemie 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, hold 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 seene 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

to gather them together, for that they are woorth no more, than as he that had loſt his girdle, ſayd that whoſoeuer 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 ioyne others as vaine and fooliſh, whereof I will giue examples. I ſay to you, like to lyke, whoſoeuer 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 lykewiſe iniuried, wil make no anſwere, 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 Caualiers, In diſgrace giuen and receiued in the preſence of others with out aduantage, there muſt no aduantage bee ſought in the anſwering of them, but vnto the iniuries preſently giuen, preſent anſwere 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 giuē, becauſe no reſpect ought to withdrawe me to anſwere 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 vnſaie my worde in ſeeking my aduauntage, 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

A lye giuen wout cauſe,

A lye giuen after an ill ſorte.

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 anſwere 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 whoſoeuer is the firſt that writeth he is accounted Chalenger, 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 amongeſt the wiſeſt ſorte of Gentlemen, that cartelles of dementies or giuing the lie, beeing heere and there caſt abroad, euery one did defend for themſelues to bee the firſt that publiſhed, pretending amongeſt themſelues, that he who was the firſt that wrote haſt the beſt aduantage.

And becauſe wee haue ſpoken of ſuperſticerie, 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 griefe.

Heere

An answere 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 outragious wordes? To this I will alwaies thus aunswere, that neither 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 modestie. 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 whosoeuer followeth, shall doe honorably 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 comparte the discharge, then the charge that another hath giuen in his presence.

A concluſion touching the Challenger and the Defender, and of the wreſting and returning back of the lye, or Dementie.

TO come to the ende of this Treatiſe of Dementies or giuing the lie, and to conclude the queſtion of the Challenger & the Defendant, ſeeing alreadie wee haue determined, that hee to whome the lie is giuen for repulſe of an iniurie, he is properly the Defendant. To the ende 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 vppon the negatiue, and ſometime it falleth out, that vpon the affirmatiue it cannot be giuen, and ſometime vppon the negatiue it hath no place, and ſo conſequently both heere and there beeing giuen, it maie bee wreſted and ſent backe, and yet it may bee giuen both in the affirmation and negation in the ſame quarrell, without that

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 ſlaunder 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 whoſoeuer ſayth that another is vnhoneſt, muſt proue his faulte therin 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 not

not presume of another, but that hee doeth his duetie in all respectes, whosoeuer 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 loyaltie 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 reson 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 dementied, and so consequentlye 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 vppon the affirmation and negation you maye giue the lye, that neither of the one side nor the other there is anie meanes or waie leste to giue them the repulse, and it is thus.

Two Gentlemen or Caualiers are brought to the steccata to fight; there are weapons presented vnto them, vppon the which they reason and debate betweene themselues whether they be to bee refused or no, so long that the daie is passed with out comming to the battaile or fight. there dooth arise a question heerevpon amongest them, whether they bee refused or no.

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

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 wreaſted, and which not, therby appeareth that they are fully demonſtrated which are lawfull: & thoſe knowen, it followeth conſequently to knowe who ought to be accoũted chalenger. And ſo (God be thanked) we finde that almoſt we haue diſpatched this matter, no leſſe vneaſie (as it is ſayd before) to be handled & vnderſtood, than neceſſary to be knowen of all caualiers and Gentlemen.

Of iniuries rewarded or doubled.

HEere 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 anſwere 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.

For

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 ſlaunder 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 therfore 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 much

An iniurie not thought.

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 proofe: 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 proofe, beeing alreadie 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 wreſting

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 ſo: 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 Caualiers. 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 proofe of the lawes are appointed to the iniuryer, 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 ſoeuer 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

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 proofe. 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 maye 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 fielde, muſt reforme them, or at the leaſt prouide that when the gentlemen or caualieres bee conducted thither, that their godfathers in capitulating, giue them a conuenient forme.

Quarrels muſt be ſimple.

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 lyed, which is he that hath the lie giuen to him, is to be Challéger, 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 ſworde 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 proofe.

be esteemed honorablest, who with certain proofe 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 themselues to haue commtted villanye, to attempt any other meanes than by the sworde: wherein how much they deceiue themselues which thinke so, I will say nothing else at this present, but that the ciuile profe is the profe of reason, & fighting but the proofe of force: and that reason is proper vnto man, and force of wilde beastes. Leauing the ciuile proofe 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 Caualier to know, to put vp well his sworde, then well to drawe it out.

Those therefore which think 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 themselues.

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 reproue it.

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 anſwere: 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 Caualiers, theirs being of no leſſe force. And he that ſhalbe Challenger, ſhall call his parte aduerſarie to the field, hee that ſhalbe the Defendant, ſhall ioyne 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 ſpeeche muſt knit vp the concluſion.

And this I ſay principally of the Defendant, which with ſuperfluous ſpeeche moſt commonlye confound themſelues, 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,

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 proofe 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 chooſing the proofe by armes, the choyſe of them commeth vnto me.

Now if I giue the lye, and afterward ſet downe the proofe of armes, I enter into his iuriſdiction, and doe the office of Challenger: whereupon it is moſt reaſonable that mine appertain to his, and ſeeing that I haue elected the proofe 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: & therfore 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,

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 proofe and maintayning 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 maintaiame 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 proofe, 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 enemie, for so a Gentleman or Caualier 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

Of the manner of sending of Cartels.

GEntlemen were wont to send a gloue for a defie, and with fierce wordes did dispatch the same, when they came vnto the fight: for it was not then amongst them esteemed peraduenture 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, chiefely the Lordes hauing seene the multiplication of quarrelles, haue prouided that in their states no cartels maye bee presented, which beeing so effectually brought to passe that euerie 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 lefte of excuse or alledging of ignorance. And by this means all manner of hiding 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 shal saie more, which I haue touched before speaking of the fooliſh lies, that when anie man whoso-

euer ſhall giue me a lie preſent, and without aduantage of weapons or of men, if then I do not anſwere him, to come afterward to publiſh a Cartel with the Lie, I can not hold my ſelfe ſatisfied: for not being charged without 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

After the defie 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 lawful 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 amongeſt them queſtions or ſtrife, they muſt obſerue this rule, for whileſt this queſtion doth hang, no other thing is to be innouated. 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 amongeſt 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

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

IT happeneth sometimes that one offended with another mans words, or otherwise, maketh another strike him, or gaue him the bastonado, ought he that is striken to bee called Challenger, or else the striker? vnto which demand we haue a readie answere. 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 endure, and the other endured, that when the thing is no more but manifest, hee that is offended ought not to leaue the certaine for the vncertaine. And beeing assured that he is oppressed of some body, his doubt or presumption 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 ouercome him that required him as principall Challenger, I doo not see how hee is relieued or eated, for the other may alwaies saie that hee strake me, for his

owne

owne particular intereſt, that the proofe of Armes is an vncertaine proof, but the ſtroke is certaine, in ſuch caſe the blame or griefe will ſtill remaine vpon himſelfe. 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 although 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 fielde, and therefore muſt accept the defie, but aunſwereth the ſame with ſome exception, obiecting 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

fted 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 firmely: truely 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 fielde, hee hath more to do, he muſt ſend them him, & notifie them, requiring 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, ſpecifieng 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 diſdaine 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 fonnde out, for euerie one that woulde finde out meanes to auoyde all calling into the fieldes, moſt men would refuſe all

fighting

fighting, & iudgement, & the required ſhall remaine mocked without anie remedie. And this remedie is lawfull to be vſed when the Defendant doth flie the iudgement thereof, that the ſame ſhoulde be choſen of both the parties by cõmon 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 fielde, 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.

THis 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, wherby they are growen into this cuſtome, that beeing challenged to the combate, or vnderſtanding or perceiuing that others meane to challenge them, or elſe intending and reſolued wyth themſelues to

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 banishment from their Countrie, they take the combate in hande. And whosoeuer shoulde doo otherwise amongst men professing Armes, shoulde bee iudged to haue greatly empayred his credit and reputation, and dishonoured himselfe in high degree.

Also he shoulde 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 approued and helde for sterling among knightes and Gentlemen of all sortes, I thinke it needles heere to trouble myselfe 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 muche difference betweene the defiances vsed in auncient times, and oures, which being in no vse or custome, & scarse knowen vnto the Romanes, how could they make any lawes or take any order concerning them?

Further-

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 cõbatants ſhould apertain to the ſuperiors & cheefe gouernours: neither can it by any reaſon be lawful for eche one to take any ſuch enterpriſe in hand that is willing to doe it, or elſe for proſe 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-

out his leaue, it is not lawful 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 aunswering 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 waye whether the safegarde of his honor inuiteth him. Insomuch that among Gentlemen this opinion is currant, that if a man were in some Cittie besiedged by the enemie, and could not obtaine leaue of the Gouernour to come foorth, 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 quarrel should concerne either his Countrie or Prince: for that thē the maner of proceeding therin, 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 penaunce 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 woorke their dishonour.

How

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 combate with such intent, that howbeit the cause of their quarrell be iust, yet they combate 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 commeth to passe, that many howbeit they haue the right on their sides, yet come to be ouerthrowen: For that God whose eyes are fixed euen on the most secret and inner thoughts of our harts, 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.

Wherfore, no man ought to presume to punish another, by the confidence and trust which hee reposeth 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 woorke with, in the execution of iustice, and demonstration of his iudgement.

If

If therefore any man violate 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 respecte 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 kinsemen or freends were slain, maye I challenge the murderer to the fielde, in respect of the kinred 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 cõsideration 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 holye 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. Wherfore perpending the dignitie and worthines hereof, and how that by adulterie this deuine ordinance and institution is violated, matrimonyall

con

coniunction infringed, and lawfull procreation corrupted, euerye Gentleman ought to vndertake the combate, not so muche to reuenge himselfe, or his freends, or to thastice or puniſhe the offenders, as to preſerue 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 seuere iudgement.

In like manner, if some man haue mis-behaued himselfe in any matter concerning his prince or cuntrie, 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 flocke, 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 themselues orderly, gouerning their liues and manners aright) we are not so much bound in dutie towardes 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 infinitly beholding. In respecte whereof, I saie each Gentleman hauing

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, confidentlye hoping and trusting with assured faith, that God will chastice and punish him that hath so greeuouslye 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 kinseman, 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 notableſt woorke which almightie God hath framed, is marred, and spoiled. Insomuch that whosoeuer committeth murder, dooth dissolue and breake the most perfect peece of woorke 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,

offence, troubling both my ſelfe and the Reader. In the meane time, take this by the way, that whatſoeuer 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 preſeruation 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 ſhamefull to doe any diſhonorable act, ſo is it more ſhamefull 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: whoſoeuer therefore ſhall take armes for iuſtice to repell vniuſt iniuries, may be aſſured to preuaile, and with an vndiſmaied courage goe about what he vndertaketh.

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

WHereas I haue before ſufficientlye intreated vppon the qualitie of Lyes, and ſhewed the nature of them to bee to returne iniuries, peraduenture 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 vnder this title, yet in diuerſe reſpects I haue bene moued 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 conſidering firſt if it bee a lawful 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 proofe by weapons, and by this meanes make

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 iniuried 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 but a thing done without reaſon, as (as we vſe to ſay) wrongfully. And Charge is no other but an inforceing of a man to returne, or to prooue or reproue anie thing alledged, which is ſo tearmed by this name, becauſe that the lawiers affirme, that the charge of prouing reſteth on the Challenger. Whereby it appeareth that the man charged ought to be the Challenger: and touching theſe two wordes, it is to be vnderſtood that ſometime both iniurie and charge are at one time done, and ſometime charge without iniurie, 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, wherin he doth me iniurie, becauſe hee doth vnlawfully ſeeke to defame me, and then laieth the charge on me, in that he forceth mee to ſeeke 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 maintaine 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

Iniury.

Charge.

He that is charged.

Iniury charge.

Charge without iniurie.

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 ſlaundered him, that hee would neither holde him a friende nor an enemie, not yet anſwere his wordes, reckning him vnworthie to bee wel ſpoken off by an honeſt man, and too baſe a ſubiect 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 villanouſlye 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, valeſſe by alleadging that the other had taken aduauntage of him, or doone him ſome wrong. And if this bee ſo, what needeth farther proofe? But perhappes ſome man wyll aske me

if

if in this case hee shoulde put vp this iniurie without reuenge? To whome I aunswere, that Combat was ordayned for iustifieng 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 expreslie forbiddeth manslaughter: by howe much that hee that killeth maketh a massacre of the verie true image of the liuing God.

Combat not ordayned for reuenge.

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 alreadie alleadged, because heerafter I will also affirme, that where an iniurie is shamefullye doone, not onelye the iniuried is free of the charge, but the iniurier resteth wyth the shame, for in matters of chiualrie, where a man committeth no shameful, dishonourable, or vile facte, hee cannot truely bee sayde to haue doone vnlyke a Gentleman: and mee thinketh it an vnpossible thing

to

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 self 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 proofe, hee seeketh

From what a man ought to refrayne.

The iniurye is his who doth it

Hee is dishonored that doth anyill act.

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 iniuried may not presently take reuenge, and in this sort he thinketh to be valyantly discharged, which lykewise the common sorte doo verily iudge, and doo not perceiue their errour, and how grosly they are deceiued. For first of all, if for honour sake I would doo anie thing, I am to doe it honourablie 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 bee 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.

which a man intendeth to fight, & first to vnderstand the nature of quarrels if they deserue Combat, or if they may otherwise be answered than by the sword, and not to be perswaded by intreatie or fauour of anie, to agree to vnnecessary 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 themselues into their office and function. Nor yet may we allowe a quarrell vppon euerie Lie, as I haue at large shewed in my discourse of Lies: and wee may also note here that a Lie lawfully giuen, is that which maketh the charge, whereby the other is bounde to the proofe simply, and not to the proofe of Armes, because (as I haue sayde before) in such a case where other proofe may bee made than by weapon, the Lye doth not onely not binde a man to the Combat, but euerie Gentleman is bound to desist from the triall by Armes, and to relie on the triall by reason.

I must also adde hereunto, that euerie Lie whereof a man cannot make iustification by ciuill lawe, doth not yet by and by deserue combat. For I would not haue anie 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 vse of certaine that haue beene before vs, who for want of vnderstanding, without law, reason, or right course of Chiualrie, in the beginning dyd giue lybertie to infamous persons, to require the Combat, (as men desirous and willing to beholde others in fight)

Duello is not necessarie vpon euerie Lie

fight) as if it were at the baiting of a bull, or some o-ther wilde beast, whose successours imitating their predecessours, haue brought these thinges to this passe, as generallye it is holden, that whosoeuer hee bee that receiueth the Lie, bee it vppon whatsoeuer occasion, hee is presentlie bounde to discharge himselfe thereof onely by his swoorde, and not by anye other meanes. Which disorder beeing thus farre proceeded, ought no doubt to bee carefully redressed, that Gentlemen maye bee reduced from theyr erronious opinion by the selfe same waie and means that they fell first into it. And to the ende that men maye bee rightly perswaded, I saie that the Lye is not the thing that inducteth fight, but the occasion whereupon it was giuen, and if there were no proofe of the defect whereof a man is blamed, that hee can in no sorte binde the other to fight, because the regarde ought to bee 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 vpstart: to whome I aunswere, that our custome and opinion is farre more newe, and that mine is rather to bee proued auncient, because no law can bee found, that commandeth a man for the receiuing of the Lie to fall presentlie to fight: but all those lawes whereon the Combat hath beene grounded, haue expresse reiected the occasions, amongest 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.

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 treate of that which I shall iudge meetest by a generall rule to bee obserued, and include all combats vnder two heads.

The causes of Duello.

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 were

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, prouided 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 accompanye an other to the fight.

Moreouer, such Gentlemen as doe counsaile or accompany 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 suspected of the defect laide against him, and if there be presumption thereof. But if these thinges be not well iustified and proued, the combate ought not to be admitted, because that the prose by armes being ordained, as a meanes to sift out the truth, as in ciuile iudgement, where the proofe 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. The dutie of gentlemen,

Againe, those Gentlemen are to vnderstand if the quarrell haue been vndertaken 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, The quarrell assayed at the ciuile law. Ciuile Proofe.

weapons are not to be allowed: for if by ciuile cause cõtrouersies 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 demaundeth the fielde, and without iustification thereof, there is no reason to graunt it to any man: which thing is so muche 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 fielde, 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.

An oath required.

Moreouer, if happily 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 fielde maliciously, or with a minde to infame another, but onely for proofe of the truth, and this oath hath beene 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 thē that demaund the fielde, if that which they pronounce, be their true quarrell, because many times some men will not stick to determine to themselues 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

malice hath been discouered. 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 counsail and aduise both of their freends and experienced men, and if there be cause to iudge this course necessarie in anye matter, it ought cheefelye to bee in such cases, wherein a mans life and honour is touched, for we see that euen the wisest sorte to study and endeuour by all meanes possible to furnish themselues with men experienced and seene in chiualrye and armes, that they maye bee counsailed and aduised by them, and may in such sort wish them to the field, as may best stand with reason, which office may onely be executed by learned men and gentlemen, whereof the first are tearmed counsailors, 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 somwhat 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 themselues 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 cal them not Padrini, but Pattini: which if we wil allow, it must be, for that they do make the matth of the cõbate: 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 duety, so me thinketh they deserue no lesse priuiledge then aduocates doe.

Patrones, Padrini. Pattini.

And

There ought no controuerſie to ariſe betwixt the Padrini.

And therefore as in ciuile controuerſies aduocates are not to ſatisfie or paye anye parte of that wherein their clyents are bound or condemned, ſo in reaſon the other oght 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 ſpake: and if happilie the principals 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 principals grãted, 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 chiualry, 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 ſtrictlye 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

That men ſhould not fight without weapons of defence.

THe opinion of our ancients is, that whēſoeuer 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 chiualrie, 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 therfore 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.

Firſte 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

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 wisedom 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 wilfullye run vpon their own death.

And touching such as think it an honorable thing not onely not to esteme their life, but voluntarilye to runne on their death, I will account their life at a very lowe and base price, seing 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

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 victorye: which if it be granted, they ſhould likewiſe in al matters of moment prepare themſelues armed.

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

The dutie of euerye Gentleman, is to temper his courage with wiſedome, that it may be knowne, that neither he ſetteth ſo highlye by his life, that for ſafegarde 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 priuilie.

Again, I would that armes ſhould incõtinently be vſed, and that a man ſhould not then enter the combate, when the time is for him to leaue: and aboue al, 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

The aduantage of the Defendant.

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 ouercome, hee is accounted the vanquiſher: where contrarily, the Challenger is to ouercome, vnles hee will altogither 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 authoriſed 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 benefite 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.

How to appoint the weapons.

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

And

And touching violence, me thinkes the law hath well prouided, 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 prouided 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 wepons as fit not with the disposition of a mans bodie. For albeit a man maie saie that wee are natuly apt in all exercises to vse both handes, yet it is manifest, that vse dooth ouercome nature, to make vs right or left handed. And therfore if I shall be knowen to be right handed, I cannot force my aduersarie to fight with a weapon for the lefte 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 harneis, 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 enemie such weapons as maie in lyke sorte bind his legge, his arme, or his hand, or that may hide one

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

And to conclude, if it be lawfull for me to appoint ſuch weapon or armour to mine enemie as may hinder him in the ſame ſort 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 ſight from him.

Likewiſe 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 iuſtifieng of the truth.

Of

Of the time for Duello.

THe time appointed for Duello hath alwaies bene twixt the riſing and ſetting of the Sunne, & whoſoeuer in that time doth not prooue his intent, can neuer after bee admitted the Combat vppon 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 daye, 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 thervnto: 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 daye, but without newe conditions, in ordinarie courſe wee are to obſerue that which we ſayd before.

Of

Of accidents that happen in the Combat.

AS I haue alredie begun for to treate of Duello, so I doo meane to prosecute it, according to our vse now a daies. First then after that the Combatters are entered the lists, if they haue no further agreement betwixt them, which of them so euer shall happen to touche the railes 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 continue 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 other to wound him vnarmed, I saie lawfull in this respect, that it is accounted an honour to the other to bid him take vp his weapon, and to staie from hurting him til he haue recouered it again: albeit that in case the victorie should afterwarde happen to the other, whereas hee might first safely haue ouercome,

hee

he ſhoulde bee accounted a foole, and verie well ſerued.

Theſe things I account ordinarily to be obſerued vnleſſe it were otherwiſe agreed vpon, which conditions are to bee helde inuiolable vnder the paine appointed: and albeit no puniſhment were alotted, who ſo euer ſhouid doo contrarie to the agreement, were to be helde a traitor: which agreement lykewiſe 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 Chalenger is to giue the firſt aſſault, 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.

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 perſuade 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 vndertooke weapons. I woulde wiſhe euerie one that thought his quarrell vniuſt, not to take it vppon 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 whenſoeuer without farther ſatisfaction they

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 conſtraine 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.

I Cannot paſſe ouer another doubt, which is this: Two men fighting together, the one ſaith, Defend thy ſelf traitor. And the other aunſwereth, I grant thee the firſt quarrell, and I do now fight with thee vppon 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 lykewiſe to be accounted victor. But notwithſtanding, my opinion is, that

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 quarels, 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 condiſcend to the ſecond, but anſwere, 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 fielde, 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 vppon that ſpeciall quarrell which was referred vnto them, and

where-

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 priuiledge of a free field, for the fielde 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 vndertake 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.

FOrasmuch 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 therfore as before ciuile iudges it is not permitted, that infamous persons can accuse anye 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,

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 themselues of punishment?

Therefore it is to be concluded, that they are not to be admitted proofe by armes, who haue committed any treason against their Prince or Countrie, or shall haue had conference with enemies, which may be preiudiciall to any of them, nor they who hauing been taken of the enemie, hauing meanes to returne doe not returne, or being sent as spyes, doe remayne 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 enemie, or not hauing taken oath, doe go to the enemie, 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 becommest a rebell against me.

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

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

Likewise, all theeues, robbers, ruffians, tauerne hunters, excommunicate persons, heretickes, vsurers, and all other persons, not liuing as a Gentleman or a

Souldier,

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

And of theſe I ſaye that not onelye they are to bee refuſed vpon challenging another man, but all honourable perſons or Gentlemen ſhould abandon their companye, and whoſoeuer 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 infamye, ſhould be ſure that the other is faultie 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 whoſoeuer will challenge another, ought aduiſedly to conſider, 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,

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 combate to proceede, nor to graunt them letters of combat.

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



When a man is challenged to the fielde, he is to anſwere 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 quarel deſerue combate. But where theſe reſpects want, whoſoeuer being challenged doth not anſwer, or without cauſe, dooth not accept the letters of the fielde, or accepting them, not hauing a ſufficient excuſe, doth not appeare, is to be reputed diſhonourable in euerye man of woorths iudgement: and the challenger at a conuenient time is to appeare in the fielde, to vſe the accuſtomed ſolemnities. For the day before the combat, the Padrino is to come before the

Lord

Lord of the fielde, 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 fielde, to cauſe enquirye 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 whoſoeuer is there for the contrarye 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 accuſe his aduerſarye of contumacye, and to demaund that his Champion bee admitted to run the fielde, 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 vſe ſuch tearmes againſt him, as by the order of gentrye is permitted: all which thinges the Lord ought to

graunt him: and the Gentleman ſhall go about the fielde 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 alleadging of any impediment, for not appearing in the fielde.

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

if the impediment happen, at ſuch time as notice might bee giuen thereof, before the contrarye party ſhould appeare himſelfe to the fielde, it is then to be admitted, vpon defraying 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 bee 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 lawful. Impriſonment alſo is a lawful 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 whoſoeuer 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 a great breach of his honour: and therefore whosoeuer ſhould procure himſelfe to bee commaunded to ſtaye by his Prince, is to bee adiudged as one that procureth his owne impriſonement.

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

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

THe ſucceſſe of fighting in the Liſtes may happen diuerſlie, for ſom time it may be that the Combat enduring to the Sun ſet, the Challenger may neither ouercome the Defendant, nor yet bee ouercome by him, in which caſe the Defendant is to bee adiudged the vanquiſher, and to be abſolued of the blame obiected him by his aduerſarie, and the Challenger ſhall bee accounted the vanquiſhed, and an ill Combatter, and maye be refuſed if afterward hee challenge anie man vpon anie other quarrell, but yet hee ſhall not bee the Defendants priſoner, vnleſſe hee ſhall ouercome him. And in this one caſe onely the Defendant fighting and not ouercome, doth ouercome 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 whatſoeuer 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

laſt of all is the running out of the Liſtes. Of which ſortes of looſing the fielde, 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 fielde, 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 aduerſarie or his enemie, and binde him, or in ſuch ſorte 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 fielde: for holding him in ſuch ſorte, 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 ſhould 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 chiefely to bee conſidered, which maye bee drawen in ſuch manner, as without anie adoo at all the matter maye bee reſolued. 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

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 discharged his parte, beeing in his power to haue killed his enemie. 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 enimies bloud.

Touch-

Touching accidents that happen to the victorie of the Liſts.

HEE that is ouercome in the Liſtes, is therevpon the others priſoner, and hee is to haue both his armor, garmentes, horſe, and other furniture whatſoeuer, 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 Liſts 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.

I 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, nor yet pronounced infamous for euer performing any after-quarrel, but diuerſly ſentenced for that fault whereof hee was accuſed. For, as it appeareth plainelye in writing, whoſoeuer accuſed for manſlaughter was ouercome, loſt one of his handes: and whoſoeuer was condemned of adultery, was adiudged 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 proofe 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 mittigation ought to bee v-

ſed, 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 galowſes 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 awaie ſo much the more ſhame, by howe much they came thether 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 beeing 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 chiefelye bound to maintaine. And therefore weighing and conſidering the greate daunger thoſe men incurre that commit theſe things to the proofe of the ſword, Gentlemen ought to bee more ſlowe in fighting, except great occaſion vrge them, and vnleſſe they bee certaine to fight vppon iuſtice, ſo as they may haue great hope to obtaine Gods fauour in it.

Touch-

Touching the vanquished, and of the restoring of Honor.

AS I sayd before, so I will here again say, that the chalenger that doeth not ouercome his aduersarie in the Lists, doeth remaine the looser, not hauing proued so much as hee ought, and that hee may neuer after challenge anie: which is confirmed with this reason, that whosoeuer 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 yeelde, 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 afterwardes 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

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 reproued 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 ſhoulde 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 vilaine. And that Prince whatſouer that ſhall reſtore mee, ought neuer to truſt mee, but ſhoulde rather ſtill preſume, that whereas I was once inueigled and drawen to betraye my maiſter, I will eaſilye be perſwaded againe to the like: and euery honourable 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

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 behaued 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 ſinnes of their fathers.

Whether one once ouercome and afterward being vanquisher, may challenge another.

SOme men doubting whether one once ouercome in the listes, and afterward challenged to fight, doe ouercome, be to be saide that he hath recouered 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 recouered by any new combate.

And vpon this question I haue seene 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 whosoeuer goeth the looser out of the listes, sheweth that hee accounted more of his life than honor, and therefore albeit hee should afterward entet combate and ouercome, yet it is not to be saide that hee hath recouered his honor, because it may be presumed, that hee came thether with an intent to trye his fortune if hee could ouercome, and yet with a minde in all accidentes, to

saue

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 fielde 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 euerye wiſe man ought to allow and follow: and this expoſition is to be vnderſtoode, not onelye of thoſe who confeſſe themſelues the looſers, or run away, but of thoſe alſo who hauing had the charge of prooving, haue loſt, by not ſatisfying the prooſe: 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 falſelye accuſed: nor can they take away from themſelues the preſumption, to be accounted falſe accuſers, if they ſhould accuſe any man, ſeeing they haue beene 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 beene once ouercome in the liſts, euery honourable perſon ought to beware not to enter into prooſe 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 ouercome.

After

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



IF after an agreement of Combate betwixt two, one of thē ſhould commit ſome default, which ſhoulde bring him into ſuch infamy, as who ſoeuer were ſtaind therwith, 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 infamye, 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,

dition, for the ſecond ſhould not refuſe to come to combate 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. Therfore 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 themſelues, 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 whoſoeuer 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 on 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 profe 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.

Of the inequalitie of noble men, and cheefely of commaunding Lords.

FOraſmuch as this ſubiect of challenging and defending, and of refuſing and not refuſing the fielde, is very large, and hath need of much conſideration, I doe not ſee how a man may truly and fully determine of it, without ſpeaking of the degrees of nobilitie, wherin I will not call in queſtion what true nobilitie is, becauſe 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 whoſoeuer hath not this nobilitie of vertue, of whatſoeuer 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 nobilitie is ſeated in the mind, and by the mind it is ſhewen. 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 proofe 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

what the degrees of nobilitie are that maye exerciſe weapons, by which knights come to be equall or vnequall: for albeit that vnder the title of Knightes, Kinges and Emperours, Gentlemen and Souldiers, be comprehended, yet there is ſuch an euident inequalitie betwixt them, as euery man knoweth that a Gentleman cannot compare with a King, nor a ſouldier 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 manner, according to the cuſtome of degrees and worſhip 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 honourable, and after them ſuch as are titled noble men, vnder 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 honourable, and the right honourable 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 inequalitye, foraſmuch as there is a great difference, for one right honorable or noble, to depend on a free Prince or a Prince feodatorie.

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 vassales noblemen, or no: if they hold Citties, and multitudes of subiects, and great port, for all these thinges are to be respected, whether they be free Princes or feodatorye: whether they be moste excellent, or right honou rable, 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 fielde by any man of anoprince ther degree, likewise, those which wee haue tearmed moste excellent, are not to refuse combate 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 greatnes

nes and nobilitie of ſtate, be not too much different: for I ſee no cauſe to except againſt any man in controuerſie of chiualrie, 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 feodatorye nobility, but that concerning his degree, he is ſo farre inferiour vnto him: that in another caſe he would not diſdaine to receiue pencion 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 feodatorye nobilitie be equall.

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

And therfore I conclude in this point, that the inequalitie 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

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 inequalitie of priuate Noblemen.

GEntlemen 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 endeuour 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

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 succesion of signorie, hee maye be challenged the fielde by any priuate Knight.

Moreouer, forasmuch as the art of warre is a noble exercise, and because manye meane men haue greatly aduaunced 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 vnnoble 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 proofe of his person more than once, and to continue long in the warres, and to be knowne for a good Souldier, and to liue as well in time of warre as of peace honestlye, and in such sorte that it may be perceiued he intendeth onelye to bee a Souldier, and to make that his principall butte and drift.

And

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 nobilitye. Now amongſt Souldiers, a Souldier may fight with all ſortes of men, as the heads of the ſquadrons, ſeriants, and others vnder the degree of their Captain, for his authoritie repreſenteth ſignorie, 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 anſwere in perſon. And one Captaine maye challenge combate of another, except they be in place ſo vnequall, 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 beſeemeth a man of armes, challenging a particular Captaine of foote, is not to be refuſed, nor may he refuſe any ſouldier ſeruing on foote.

And

And I am of opinion, that a Captaine of foote might challenge a Captaine of horſe, but onelye that for the moſt parte thoſe places are beſtowed on noble perſonages, and the conducting of men of armes is alſo beſtowed on right honourable men: and therfore 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 bee vnderſtood of footmen twixt themſelues, and horſemen 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 before 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 applyed vnto particular caſes.

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

WE haue long waded through this ſpacious diſcourſe of chiualrie, ſeeking to ſet downe who ought to be denyed Combate, which matter is ſo large and copious, as if a man would particularlye 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 onelye to be refuſed, for in thoſe two almoſt all controuerſie of perſons that enter or not enter Duello, are as it were conteined, foraſmuch as the wicked and infamus 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,

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 proofe 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 chiualrye, 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 themſelues vnworthye. Nor is there any credite to be giuen them in the proofe of armes, who are not receiued in ciuile teſtimonie: neither are diſhonourable perſons to enter into battailes, that are vndertaken 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 chiualrie, as not for to ſuffer the field to be diſhonored, ought not to graunt the combate.

The refuſall is not of band of chiualrie, 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 chiualry, but rather to honour it: foraſmuch as chiualrie is not the account of condition, but of valour.

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 chiualrie: 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 were to 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

And this I ſpeak, not onely of thoſe that are borne meernely, 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 themſelues 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 receiueth it.

Touching the appointing of Champions.

WE haue ſhewen great inequalitie 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 prouide a meet remedy for euerye priuate perſon, and that the lawe of chiualry

ſhould be inuiolably 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 apointed him for his Champion.

And in this pointe I will deliuer the opinion of Doctors, 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 ſafegarde, 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 ſufficientlye 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

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 vtmoſt, as if themſelues were intereſſed in the quarrell: and whatſoeuer Champion ſhall willinglye 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 renued: 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 greaters 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 therfore 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

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 euery day commit newe defectes, and perhaps they think that their greatnes doth couer their defects, 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 inequalitie 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 eighteene yeeres, or if he be decrepite, or ſicke, or in ſuch ſorte hindered in his bodye, as hee is not fitte to fight.

Touch-

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

Of the Duello or Combat.

HOw 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 renerent 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 publikely, 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 fellonie, and ſaie that hee robbed him, and ſo where the quarrell ſhould haue an end, he ſhalbe forced to enter into newe troubles, and begin againe. It

may alſo ſo chance that his aduerſarie hath ambuſhes prepared for him, & ſo he may be murdered, & being dead, his enemie may vaunt of hauing brauely conquered him by right and valour. I haue my ſelfe knowen in Countries beyond the ſeas, two Captaines, the one named Faro, the other Montarno 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 defiaunce, 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

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 wherin former ages had the Combat! And why? Forſooth 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 vnfained 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 alredie mentioned, is fairely growen amongeſt 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

terme that passion that leades men to that mortal resolution, vpon what iust occasion soeuer) 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 reserued 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 discerne 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.



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 verye conuenient to ſpeake ſomewat of ſatiſfaction, which is to bee 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 verye beaſt, as thoſe afore time did very well vnderſtand, who deſcribing men metamorphoſed into

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 beasts 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 dis-beast 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 heauenly thing to amend.

But to speake particularly of matters of chiualrie, 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 oppresse reason, to cõmit 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

through the baſenes of his minde, that he was woont to ſaye, that if hee ſhould be knowne 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 diſclaime 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 chiualrye 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.

WEe ſee that the earth dooth naturallye bring forth venemous 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

mindes: 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 themſelues are apt to ſeek out the truth, and they are tearmed the beſt: the ſecond, ſuch as finding themſelues 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 themſelues know, nor will hearken to others, and they are fitlye called bad. Seing that euery man cannot be in the firſt place, yet wee ought to beleeue 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 chiualrie, 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 chaunce

chaunce or by violence, then by any true course or iudgement of true vnderstanding, doe rule their own actions.

Of satisfactions in generall.

KNightes taking vpon them to deale of peace, ought cheefly to prouide 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 greeued in any thing, the other that hath doone the wrong should be alike greeued: 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 iniu-

rie,and the charge is, that *Edward* is bound to proue that he did it ſhamefully. And to make them frends, *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 prooving this act to bee villanous: for there needs no proofe 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 greeuouſly. But becauſe there are two ſorts of iniuries,the one by deeds, the other by wordes, wee will ſeuerally intreat of them both.

Of

Of ſatisfaction of iniurye by deedes.

MAny I know are of opinion, that ſatisfaction cannot be made by words for offences by deeds, wherein I am of contrarye minde, for this is not meerelye to bee conſidered, from woords to deedes, but by the greeuouſnes 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 moré ſhameful, he that is trecherouſly wronged, or he that cõmitteth 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

But forasmuch as there wanteth not such, who in case of greeuous 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 discurteously, 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 sworde, and put him selfe into his handes, vsing all humilitie and sorrowfulnes, and that he that was wronged without further adoe should embrace him and lifte 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

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 fielde may ſatisfie me, the ſame words 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 firmely conclude, that words may ſatisfie iniurie by deeds.

Of the contradicting certaine vulgare opinions or matters of ſatisfaction.

WE haue ſhewed before how greatly they are deceiued, 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

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, will ſay that he wronged him like a traitor, or ſhamefullye. 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 thē 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 errour, and perceiuing it, reclaime themſelues from it: eſpecially conſidering, that as theſe two opinions are contrarye twixt themſelues, ſo reſon is contrary to them both: and that ſurelye 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 themſelues, that no one thing is to be eſteemed valorous or honourable, if it be not accompanied with reaſon.

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 whoſoeuer hath done wrong, ſhould confeſſe it, and whoſoeuer hath reaſon in it, ſhould maintaine it. And therefore whoſoeuer being moued with iuſt diſdain, and iuſt occaſion, ſhall conueniently 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 freends 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 errour, 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

be made freends, for that blood doth waſh awaye all blot, of which ſoeuer of them it was: nor can any of them be reproued 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 forgiuenes 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 forgiuenes thereof.

But if happilye twixt maskers (as often it happeneth) not knowing one another, one of them bee iniured, 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 diſcurteouſly, 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.

But

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.

IT hath beene 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 deed 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 deceiued, or that he thought amiſſe, and that he knoweth the truth

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 greeued. And in this ſort al words ſpoken maye 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 witnes, 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 know of you with what minde you gaue me hard words the other day, whereupon I gaue you the lye, and I praye you reſolue me herein: 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 replyed,

ſince

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 diſcurteous 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 bee applied to a thouſand caſes that happen daylye: and by this example other formes and rules maye be found according to the qualitie of the caſes.

Moreouer, it dooth happen, that when a man is greeued 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 notwithſtãding he ſhould not giue me ſatisfaction, & yet he ſhould be found to haue wronged me: & therfore it is not ſufficient only to deny, but a further matter is conuenient. And if a man haue not ſpoken ill, 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 ſpokẽ it, but if I had, I ſhould haue ſpoken vntruth, or cõmitted that which I ought not, nor like a gentleman, or ſuch like.

But

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 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 tearme reuocations of wordes, and confeſſion to haue doone iniuriouſlye) ſome perhaps may ſay, if deniall be ſo ſhamefull, as thereby (as you ſaid before) a man is infamed, and may bee refelled in other quarrels by Knightes: 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 ſufficientlye 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

loue

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 faithfulnes: 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 eſteem 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 mankinde, as it is gouerned by reaſon and integritie, onely of it ſelfe ſufficeth to gouerne innumerable multitudes in peace, where force that is not accompanied with ripe counſaile, is that which with

the ruine of nations, ouerturneth all diuine and humaine lawes. And becauſe I know that the vulgare ſorte account ſatisfaction baſenes, I will thereto anſwere no other, but that the chooſing 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.

A Certaine quarrel roſe betwixt two Souldiers which I knew very well, one a Normand of Roan called Iames Luketo, a man very wel experienced in armes, 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 beeing 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 fielde 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 thē tooke any hurt, ſuffered them to charge their peeces no more, but ſought to reconcile them againe, and make them freendes: whereupon it was agreed of both

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 beeing 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 vſeth 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 priuatelye among themſelues, nor the interceſſion of noble Gentlemen and worthye perſonages, that ſeeke their ſafetie 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.

Satisfaction vnto one that was trecherouſlye hurt.



I Made mention aboue (vpon occaſion) of two Captaines called Montarno and Faro, the beginning of their quarrell you heard before, the end was ſuch, Montarno being vngently and cowardlye hurt, accuſed Faro as hauing dealt with him not like a man, which Faro denying the deede, the matter could not be taken 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 ouerthroweth the ſtrongeſt, and giueth the victorye to the weakeſt if he fight iuſtly, and therefore if you haue offended Montarno, make him ſatisfaction: whereunto Faro anſwered, why what ſatisfaction wil Montarno haue? wherupon it was agreed that Faro ſhould confeſſe that hee eſteemed of Montarno as of a braue gentleman and honourable Souldier, and that whileſt he did vnbutten his doublet, he meant not to offer him iniurie howſoeuer it fell out, and therefore would

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 wepons 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.

THere were two Noblemen of account vnder Archduke Charles, Prince of Stiria, Carinthia, & some places in Croatia 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 certaine companies of the Emperours in Croatia, against 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 Pernome, and the Lord Firinbergher. But to return to our purpose, the other noble man was called Lord Mathew Ouuer, they being both in mortal enmitie, one incensed against the other, were cause of much bludshed, and the death of manye fine Gentlemen and Knights: which the Archduke Charles their Prince perceiuing to be a thing lamentable, caused both the

noble men to be called to the Court,& placing them into ſundrie lodgings about himſelfe (deſirous of his ſubiects welfare) ſeparately to eache, and firſt to Rimondo,diſſwading him from his hoſtile minde and hatred towardes 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 replyed,that if hee were reſolued rather to die than to yeeld to his intreatie, hee ſhould bee reſolued 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 bee 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 mariage vnto you, with a hundred thouſand crownes: who accepted of the conditions,and ſo the peace was concluded to theyr great contentation,the princes great pleaſure,and the ioy of all his ſubiects, without anie more bloudſhed or mortalitie.

A dan-

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

I Reade 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 expresly 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 remẽbring 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.

They

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 commonlye 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 al 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.

Hauing

The nobility of Women.

HAuing discourſed of the inequalitie 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, prouinces 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 braueſt 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 ſharpely as readily, true indeed by birth, but not by bringing vp: ſo that howbeit he was a Scithian borne, yet were his

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 discouer the vertues and noble disposition of their sexe, which being such as deserue higheſt commendation, I vtterly disalow of their opinion, that not onely not attribute nobilitie vnto women, but alsoabridge 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 wisedome, 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 exploites: many haue had their namesdedicated to euerlasting remembrance euen by the memoriall of their owne pennes, hauing been most exquisite writers and penwomen themselues, 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 doth

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, wiſedome, and al other vertues actiue and contemplatiue: which is made manifeſt by the example of many that haue cõfirmed 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 olde times, as of our times. The king Argus hauing by reaſon of long continued wars great want of men, Theſelide a woman of a cittie wherin 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 hiſtoryes 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 maidẽ called Iane Pulzela, daughter to a ſhephcard of the Duke of Loraine, who not yet reaching

to the fifteenth 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 anſwere 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 enemie with an vndaunted courage, followed her enterpriſe 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 enemie 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

with

with an arrowe, gaue not ouer the enterprise for all that, but persisted till she had effected it. Petrarch writeth, that he knewe a damsell at Pozzuelo 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 first that fought with the enemie, and the last that retired: Visina 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 inheritrix 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-

zens aſhamed to ſee themſelues ouercome 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 ouercome in battaile and taken priſoner, preſentlye gathered certaine companies together, and leading them to a place wherby the enemie was to paſſe, encountred him, ouercãe 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 Captaines 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 fiue 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 Raſpo-

ni,

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 countrymen of that place, the one part of which were called the Romani, and the other the Ferrariſi, both beeing 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 lefte 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 countrymens handes, ſlewe him that had ſhot her, and his fellowe that fought by him, and ſo fell downe her ſelfe, 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 pretēding 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 thē was much fauoured by the

King

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, ſeething water, and other things neceſſary at that inſtant and neceſſitie: and very oftentimes iſſued very valorouſly and brauelye, 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 ſtaied, 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 ſollicited and importuned to deliuer vp the Cittie to the enemie, and not knowing how to anſwere them, ſhe deſired them to ſtaye for Gods mercie but ſo manye daves, (limiting a certaine time) and if no aide came in the meane while, then ſhee would doe their requeſt: thoſe daies being expired, whilſte ſhee was heuilie muſing what anſwere to make her citizens, that had

had verye earneſtlye beſought her againe to render, ſpyed 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 vtter 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 middeſt of whom the Turke Selim Sultan was garded, they diſcharged a volly of ſhot vpon the Perſians, who vnuſed to heare ſuch a noyſe, were wonderfullye diſmaied, and inſtantlye 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

was done, found among them that were taken and dead, an infinite company of Persian Gentlewomen that were come all armed as Knightes, to fight with their husbands, but Selim Sultan caused the dead to be solemnly buried, and those who were saued, 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 Carsola, 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 saued.

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. yeeres now past, left of the apparell of her sexe, and went as a souldier into Barberie, where she behaued her selfe so resolutelye, that she was in short time after made a Captaine, and became

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 maried vnto her, but shee 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 discouered, would not marry any one but him, for that shee would admit none to that neer point of acquaintãce 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. She 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 renowmed for their vertue, neither were it possible for any man truelye 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.

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 fiue 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 lector dayly, and wonderfullye encreaſed the auditorie. Leontia wrote againſt Theophraſtus Ariſtotles ſcholler. Hipatia was very skilfull in Aſtronomie, and profeſſed it publiquelye 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 Ruſſuida of Saxony, who was excellent in the tunges, 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 writen many verſes both Latin and Italian, and was admirable

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 publiquelye, 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 apppeered by diuers bookes ſhe hath ſet forth, among which hath been known a book of the order of the ſciences.

But I wil content my ſelfe, hauing produced theſe examples, in proofe 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 reſerue the ſtrongeſt argumentes for the laſt. Theſe lines therefore ſhalbe adorned and honoured with the name of this moſt glorious Princeſſe Elizabeth our gracious Queene, whoſe fame hath built her towers of triumphes, euen in Countries fartheſt remoued from her, and forced her very enemies in the ſtorme of their malice and ſpite, to praiſe her name, to admire her mercifulnes and wiſedome, 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 themſelues moſt vnperfect, in regarde of the meaneſt perfection that heauen moſt bountifullye hath beſtowed on her ſacred maieſtie, who liueth yet renowmed through

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 Princesse 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.