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VINCENTIO
SAVIOLO
his Practise.
In two Bookes.
The first intreating of the use of the Rapier and Dagger.
The second, of Honor and honorable Quarrels.

LONDON
Printed by JOHN WOLFF.
1595.
TO
THE RIGHT
HONORABLE MY
singular good Lord, Robert Earle
of Essex and Ewe, Viscount Here-
ford, Lord Ferrers of Chartley,
Bourghchier and Louain, Master of
the Queenes Maiesties horse, Knight
of the most noble order of the Garter,
and one of her Highnesse most honorable
Privie Counsell.

Auing of late,
(right Honorable) compiled this simple
Discourse, of
managing we-
pons, and dea-
ing in honorable Quarrels (which
I esteeme an Introduction to Mar-
A 3 tiall
The Epistle Dedicatory.

I have thought good to dedicate the same unto your Honor, as unto him whose bountie most bindeth me: whose valour incforceth all soldiers to acknowledge you the English Achilles: whose favouring good literature celebrateth your name for the students Mecenas: whose benigne protection and provision 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 should haue beeene, 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, howsoever it be, as a new

The Epistle Dedicatory.

a new yeeres gift proceeding from a minde most dutifullly affected towards you, that wisheth and prayeth, that your Honour may enjoy 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 dutifullnes,

Vincentio Sauiole.
TO THE READER.

HE means whereby men from time to time have beene preferred even to the highest degrees of greatnesse and dignitie, haue ever bene and are of two sortes, Armes and Letters: weapons & books, as may most plainly bee prooued out of antique and moderne histories. Let it not seeme strange unto anie man that I haue placed Armes before Letters, for in truth I haue found by observing the course of times, and by comparing the occurrents of former ages with those which have 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 laves amongst them. And then did common-weahts begin first to flourish, when their Princes were like Minerva, whom the Poets surnamed to bee the goddesse not onely of studies but also of Armes, inspiring wit into schollers, and enoiuing those that follow warres. Wherefore knowing that such men
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men as endeavour themselves to attaine unto the excellence of anie art or science, are worthy both of praise and preternum, because they seke for that only true nobilitie, which is in deede much more to be accounted of than birth and parentage. I have beene induced (for the satisfaction of such, and other like noble spirits, desirous to improve either their studies in the profession, or their businees in the practice of the arte militarie) to bestow my pains in the writing of this Tretise concerning the Art, exercise, and managing of the Rapier and Dagger, together with the ordering and mouing of the bodie in those actions: A thing I confesse in sheue the least piece and praftise (as a man might faine) of the arte Militarie, but in verie deed to most important, excellent, and noble praftise thereof. For when I consider with my selfe how some Author dodo write, that hunting, hauing, wrestling, &c. are things in some sort belonging unto Militarie profession, for this men thereby doe both make their bodies strong and aituate, and also learn to make the situuation of hills, woods, lakes, and valleys, together with the crooked and turning courses of rivers. It seemeth unto me that I may with farre greater reason saye that the Arte and exercise of the Rapier and Dagger is much more rare and excellent than any other Militarie exercise of the bodie, because there is very great and necessarie use thereof, not only in general warres, but also in particular combats, &c. and many other accidents, where a man basing the perfect knowledge and praftise of this arte, although but small of stature and weake of strengthe, may with a little remouing of his foot, a sedate turning of his hand, a slight declining of his bodie, subdue and overcome the fierce brauing pride of tall and strong bodyes.

Moreover, it doth many times come to passe that disords and quarrells arise amongst soldiers and Gentlemen of honor & accounts, the which (when they cannot be accorded & comphounded
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themselves virtuous, humble, and modest both in speech & action, and not to be liars, vultures, or quarrellers, for those which in this sort demean themselves, notwithstanding their skill or courage do commonly carry away wounds and dishonour, and sometimes death.

I have seen and noted in diverse parts of mine owne country and in other places of the world, great quarrels springing from small causes, and many men slain upon light occasions. Amongst other things, I remember that in Liezena citie of Sciuonia, it was once my chance to see a sodaine quarrel and slaughter upon very small cause betweene two Italian captains of great familiaritie and acquaintance. There was in the company a foolish boy belonging unto one of the Captaines, who going carelesly forward, & approaching more unto the other captain, began to touch the hilt of his sword, whereupon the captain lent the boy a little blow to teach him better manners: The other Captaine (the boies master) taking this reprobenstion of his boy in worse parte than there was cause, after some words multiplied began to draw his sword, the other Captaine in like sort taking himselfe to his rapier did with a thrust run him quite through the bodie, who falling downe dead upon the place received the just reward of his frivolous quarrell. And to confess the blame in this point, it is not well done either of men or boyes to touch the weapones of another man that wear them. Nevertheless a man ought in all his actions to seek and endeavour to live in peace and good agreement (as much as may be) with every one: and especially he that is a Gentleman and conuerst with men of honorable quality, must above all others have a great regard to frame his speech and answers with such respectfull reverence, that there never grove against him an quarrel upon a foolish word or a forward answer, as it often hath and daily doth come to passe, whereupon follow deadly hates,

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medicinall murriners, and extreme ruines. Wherefore I faine and fay downe as a most undoubted truth, that it is good for every 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 suffisticacie to defend himselfe, either at the sodaine, or upon deiance and in field affrayed: for at that time it is too late to looke backe and to intend this studie, as many do, who having appointed the time and place for fight, doe prattifie some point or other of this arte, the which being so lightly learned and in such hast, doth afterwards in time of need prove but little helpful or available unto them. But this knowledge doeth more particularly appertaine unto Gentlemen and soldiours that profess and follow warres, for they more than other men will (for the credite of their calling and the honor of Armes) dispute and determine with the point of the sword all points that pass in controversie, especially amongst themselves, who had rather die than not to have reason and satisfaction for euerie words of prudence and disgrace offered unto them. Now in this case I am to exhort and advise men of all sorts and condition, as well the skillfull as the unskilfull, not to bee in anie wise too presumptuous, nor to catch (as they faine) at euerie flet that passeth by, for in dooing, they purchase to themselves endless trouble, and enter into actions full of danger and dishonour, but rather to subinate as much as they can all occasions of quarrell, and not to fight excepte (as both bene and dye) upon a just cause and in a point of honor. And to the end that euerie man may know what to doe, and be able to prattifie as much as he knoweth (as the request of certaine Gentlemen my good friends, & to make the world wissnes of my gratefull minde towards them for the many curtesies which I have receivd at their handes since my first comming into this Countrie) out of those preceptes which I have learned from the
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Most rare and renowned professors that have bin of this Art in my time, and out of that experience which I have observed in diverse straies and sights, I have composed and framed this little worke, containing the noble Arte of the Rapier and Dagger, the which I have set downe in manner of a Dialogue, &c.

VINCENTIO SAVIOLO
HIS PRACTISE.

I have longe and greatly desired (my deare friend V.) to lerne this noble science, and especially of you, who did put the first weapons into my hands: wherefore seeing no good opportunitie is furnished yet, I could 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 have alreadie learned, and also to add some new lesson thereunto.

V. Certes (my loving friend L.) as well for that I have found you to be a man of a noble spirit, as in regard of the great love which I bear unto you, as also to the end that hereafter when time shall serue, you may be better known unto sundry Gentlemen my good friends, I am content to yield unto your request, and therefore demand boldly anything wherein you desire to bee resolved.

L. Sir, the love which you beare me I know to bee exceeding great, and therefore have no doubt that you will fayle me in no part of your promise, for the which favour I acknowledge my selfe infinitely beholding unto you. I shall desire you therefore, according to your judgement and skill, to resolute and instruct mee in such doubtes
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doubts as do occur vnto me, for I knowe, and many noble men and Gentlemen do likewise know, that you are equitably able not only to resolve vs of anie doubt readily, but also to instruct vs in this science perfectly.

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

L. From my first yeares I haue liked this noble Art, but now doe much more love it, hauing seene such diversitie of this exercise, together with the danger therunto belonging, and since I came to be your scholler plainly percieued how that a man in one moment may be slaine. And therefore I giue God thanks that in some measure he hath giuen mee the knowledge of this science, and I hope through your good helpes to bee more fully informed therein. Wherefore I desire you to tell me if there may be giuen any certaine instruction and firme rule whereby to direct a man to the true knowledge of hereof.

V. Since my childhooede I haue seene vrie many masters the which haue taken great paines in teaching, and I haue marked their diverse 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 suche or fixe sundry manner of playes, taught me by diverse masters, and reduced them vnto one by, my no little labour and paine, and in this will I resolute you, and guide you therein so direct a rule and instruction, as that thereby (being my scholler) you may attain vnto the perfect knowledge of this science.

L. But

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L. But tell me sir of curtesie, those which have not seen your schollers, are they therefore debarred from the understanding of your said rule.

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

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

V. You have mov'd a question whereof I am grieued to speake; when I consider with myselfe the slight account wherein this so worthy science is held, I deeme the cause hereof to be either because many which doe (peraduenture) understand the same will not profess to teach it, or that many (hauing in deed no understanding thereof) doe judge the same to consist in their great strength and brauing courage; but they deceive themselves. Moreover, I am of this opinion, that many (not knowing this art to be the beginning and foundation of the arte Militarie) doe therefore neglect and condemn 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 Schermizare, to skirriffle or fence, may be taken either generally or particularly. Generally, for euery kind of fight. Particularly for single combat: and so it is taken as often as it is indefinitely set downe, and not expressly. And being taken in this lenie, that it doth necessarily belong vnto the arte Militarie may many waiues bee proved, for in the arte Militarie it is requisite that a man know how he may
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The science of this science: for admittance upon many occasions concerning his Country and his owne honour hee challenged the combat, and chance to be overcome therein, although hee haue bin renowned for infinite victories, hee hath now lost in one moment all his forsgotten glorie, for both the honour of the fight, and the triumph of the victorie doth wholly redound unto him who hath overcome in combat. Neither were his many victories gotten in the field unto him more glorious, than this one foile in single fight is dishonourable, for those victories had many helps, as horse, armour, opportunitie of time, aduantage of place, &c. Those glories many parteners, as soldiers and vnder officers, but this dishonour doth wholly fall vpon himselfe, as purchased by some imperfection in himselfe, as namely for want of this science, without which no man profesing the Arte Militarie, can bee called perfect in his profession, but rather maimed in the principall part thereof, and most concerning the safety and defence of a mans owne life, for this is a branch of that wisdome which holdeth the first place and chiefeest preheminence in matters of warre, for he that is deuid of art and skill, doth rashly encounter with his enemie, and so is flaine with scorne and dishonour.

L. This which you saie seemeth to stande with great reason, yet neuertheless we see by experience, that men vnskillfull and altogether ignorant in this arte, haue vanquished and overthrown those which practice the same for their daily exercise, whereas (if your attention were true) the skilfull should euermore conquer the vnskilfull.
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Sir, you are to understand, that many are called professours of their Rapier and Dagger, and yet bee overcome by men that use it not. For he that are to understand this science, but as base, and vnskillfull persons. For in him that will bee rightly called a professour of this arte, and in him that shall go into the field to fight a combat, are required reason, animosity, strengthe, dexterity, judgment, wit, courage, skill, and practife: wherfore it may bee that those which are overcome bee men of base minde, or voice of reason, and falsely called professours of that arte whereas they have no understanding, and which they doo but discredit. Others are so head strong and rash, that they doo lyke rammes which kill themselves by running full but at their enemies. But to have recourse to the first and highest cause, these actions are euermore directed by the secret will of God, and are the executions of his hidden judgements.

L. Certainly sir, when I consider your reasons, I am confounded in mine owne judgement, for your speech doeth necessarily inferre, that if a man bee able, strong, actue, wise, skillfull, valiant, and not quarellous, he shall bee conquerour, if otherwise, conquered.

P. Let vs omit therefore as a speciall and extraordinarie cause, that sometimes God suffereth and permitteth the contrarie: and take this for an infallible rule and grounded, that euerie one renounces and foresaketh that helpe which God hath appointed, as often as hee despiseth and contemneth this Arte, and that God hath giuen vs wit and understanding to difference and knowe the good and the badde: which being

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beeing so, it must needs followe, that if a man will not defend himselfe not doo his best to obtaine victorie, he must be overcome although his quarrell and cause were most just and reasonable, because he will not vs the means which God hath appointed, and therefore must blame himselfe only for his illhap and fayrecte. Wherefore it cannot be denied but that the knowledge and skill which groweth and riseth from this art of Defence is necessary. And therefore I say that when vs just ground and occasion, a man shall take a quarrell in hand, and shall haue courage, reason, boldnes, and force to maintaine it, hauing also the meanes and helpe of this art, it will feldome or never chaunce but that he shall overcome his aduersey, and vs this cause and ground proceedeth my argument. But when hee forsaketh the fauour and benefici granted by God, in that he will not learne how to defend himselfe: if the 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 practife he groweth in vray with his weapon, and to haue skill and judgement to defend himselfe. And this also I saye, that strength and valiant courage is not in the use of his weapon, and a certain nimblenes and a cattel 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 the which worketh and perforrneth all, and not art, because that from nature commeth courage, force, and a right frame and aptnes of the body, therefore he which shall be furnishfed with these partes
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and shall undertake a right and just cause, is like to bear away the victory without having any or very little skill in the art of Defence.

v. Cerises we may grant, that nature may doo very much to frame a man apt and fit for this exercise, both in respect of convenient courage and strength, but all these abilities and gifts which nature can bestow on a man, are nothing except he have knowledge or arte, for we see that the very things themselves which are brought forth by nature good and perfect, if they be not holpen by arte, by very course of nature become naught and unprofitable. As the Vine if it be not holpen by art comes to no prooue nor profit, so likewise other trees how apt so ever they be to bring forth excellent frutes, if they are not husbanded growe wild, and degenerate from their natall perfection. Suppose that nature bring forth a most goodyly and beautifull tree, if it begin once to growe crooked and be not holpen it loosteth all his beautye, and therefore as you see, arte is an aide and helpe to nature: so that one having thofe good partes and abilities by nature before mentioned, yet not knowing them, he cannot ye them to his benefite but by the meanes of skill and judgement, which a man by his industry and practice attainteth unto. And although he may strike right and croffe blows and give the soynge and thrut, yet these being not guided by reason and skil, may his well harme him as profit or procure him any advantage: but art which imitates and perfecteth nature, if a man apply his minde thereunto, by many experiments and much practice, will make him skilfull and capable of great perfection. And to proue that this is true, we see little infants which though

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though as soone as they are born they haue a tung, yet they cannot speake, and after when they have learned to speake, yet they want eloquence: nature may e besowe a gift of memory, which whilom it is accompanied with art and knowledge, they are able in good sorte to express their minde and conceit. How can you be skilfull in riding if you have not learned the arte, nature may helpe, but not bring to perfection: how is it possibile that you should proue a skilfull Carpenter or Saylor, if you have not by practice acquainted your selfe with those things which appertaineth thereunto: how can a man be a professor in any art or science, unless he have learned it first himselfe: and therefore they which make to small reckoning of art, in my fancie and conceit in this respect are worse than beasts, especially those which are practiced in fight, in which a man may perceive a kinde of reason and arte, and for proofe of this, take a young Dog which hath not been accustomed to fight, and let him on a Bull, and you shall see him affaire him with more courage and fierenesse then another which hath beene beaten and practiced in the matter, but you shall see him by and by hurt and wounded, wherease in the other you shall see the quicke contrary, for before he set upon his aduentury you shall see him spie all advantages that may be, and havings found his advantage he will after make an assault, whereas these braggers which without judgement and reason will take upon them to kill the whole world, at the least, wise should order and gourne themselves more discretely then beasts; and if they being without reason can help themselves with art which is taught them, how much rather should a man which is induced with reason
reason make his profit therof, seek to learn it and not to scorn and despise it, especially in such a case where to deeply it concerneth a man’s life, that in the stirring of a foot he may be suddenly overthrown and slain: and the more skill a man hath of his weapon the more gentle and courteous should he shew himself, for in truth this is rightly the honour of a braue Gentleman, and so much the more is hee to be esteemed: neither must he be bragger, or lyer, and without truth in his word, because there is nothing more to be required in a man then to know himself, for me therefore I think it necessary that every one should learn this arte, for as a man hath voice and can sing by nature, but shall never do it with time and measure of musicke vnleasse he have learned the arte: and as a horse may be strong and fytt for fight by nature, but can not ferue a man to any vse in the feeld vnleasse he have beene first broken and taught, and framed to be obedient to his masters pleasure and minde: So much more should a man learn how to manange 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 courageous soever a man be, yet when he is challenged into the feeld he seeks then to learn the skill and practice 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 necessary for him, and that it concerneth his honor and life: and they which affirm the contrary, if ever they have occasion to fight, shall perceiue to their disaduantage and discredit, how much they have erred and beene out of the way: and this which we have discoursed hitherto as I thinke may suffice to prove the necessitie of this art.

L. You have 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 every man of honour would seek to know it and practice 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 understand it.

Y. Certes my frend L. I will not fail in that which I have promised. And therefore I will begin this small worke, to leave some remembrance of me, with these Gentlemen and my good frendes, and with you who are desious to understand it, and especially because I have alwaies found you to be a lover of gentlemand like qualities.

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

Y. So I will, yet I must tell you, that I have seen many braue sufficient men teach with great dexteritie and divers force and fashions of play: and I my selfe have had many teachers, and found them all to differ one from the other.

L. But I pray you of friendship tell me how there can be such disagreement, since that all that art consisteth in drawne right or croffe blowes, thrustes,foytes, or ouerhwaerde prickes.

Y. That which you say, verilye is true, but consider
also that we see many precious stones, and yet the one to be more esteemed than the other, although they be of the same forme and kinde, and we see many excellent men which studie the same art, and yet one is more esteemed than the other, as well gravers as Painters; the same is seen amongst learned men, all are learned, but one better learned than the other; and the like is to be seen in all sciences and artes, and so in this noble art God hath given more to one, then to another. I will begin therefore to tell you how that 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 another.

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

V. Surely, they may prove well, but not so well as those which begin with the true ground, the which schollers should learne of good masters, 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 things belonging to this art, is the Rapier alone, and from it will I begin, and you shall perceive of what great importance this beginning is, and how without it hardly or never any commeth to true skill and perfection: yet proceed you to ask such questions as you shall thinke best, and take good heed to that which I shall say, for I will

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L. In truth M. Vincent, although as yet I have no great skil, yet me thinkes you have reason in your assertion, and that you have 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 Souliours, 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 Souliours wear by their side, as being more proper and fit to be worn then other weapons: therefore this is it which must first be learned, especially being so usual to be worn and taught. In my discourse therefore of this fight of the single Rapier I will speake onely of three wardes.

L. Tell me I pray you, how it is best to holde a man's Rapier in his hand, and how to stand upon his garde.

V. For your Rapier, holde it as you shall thinke most fit and commodious for you, but if it might aduise you you should holde it after this fashion, and especially with the second finger in the hylte, for holding it in that sorte, you cannot reach to faire either to strike director or to give a foynge or thrust, because your armes is not free and at liberty.

L. How then would you have me holde it?

V. I would have you put your thumbe on the hylte.
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and the next finger toward the edge of the Rapier, for
so you shall reach further and strike more readily.

L. You have fully satisfied me concerning this
matter, but I pray you proceed and shew me how I must
stand upon my garde, or assaile my enemy.

V. So I will, and as before I have tolde you of diversi-
ficie of teachers and variety of warded, so in this poyst
also must I tell you that mens fashions are divers, for
some let upon their enemies in running, and there are
other which assaile them with rage and fury after
the fashion of Rammes, and both these sortes of men for
the most parte are slaine and come to misfortune, as
may be seen in many places of such like fights, which
I speake not as though those two fighates were not good
for him which knowes how to use them, because that
sometimes they are very necessary, according as a man
findes his enemy prepared with his weapon, but then
they must be done with time and mesure, when you
haue got your enemye at an advantage, with great
dexterity and readines. But as for me I will shewe you
the warded which I my selfe use, which if you well
marke and observe, you cannot but understand the art,
and withall keepe your bodye safe from hurt and
danger.

L. At this present I take wonderfull delight in your
companie, 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 ho-
nour of a man: wherefore performe that which you
have promised, wherein you shall onely pleasure
me, but many other gentlemen and Noble men will
thinke themselues to haue receiued a favour at your
handes

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handes, therefore begin I pray you,

V. That which I haue promised you I will now per-
forme, therefore I say, that when a teacher will begin to
make a Scholler, (as for me I will begin with the sngle

Rapier, and at this weapon will first enter you, to
the end you maye frame your hand, your fote, and
your body, all which partes must goe together, and
unlesse you can strike and moue all these together, you
shall neverbe able to performe any great matter, but
with great danger.) I come therefore to the point and
say, that when the teacher will enter his Scholler, he shall
cause him to stand upon this ward, which is very good to bee taught for framing the foot, the hand, and the body: to the teacher shall deliver the Rapiere into his hand, and shall cause him to stand with his right foot forward, with his knee somewhat bowing, but that his bodye rest more upon the left legge, not stedfast and firm as some stand, which seeme to be nayled to the place, but with a readines and nimblenes, as though he were to performe some featte of actvitiie, and in this forte let them stand both to strike and to defend themselves. Now when the maister hath placed his scholler in this forte, and that the scholler hath received his Rapiere into his hand, let him make his hand free and at libertie, not by force of the arme, but by the nimble and ready moving of the joint of the hand, so that his hand be free and at libertie from his body, and that the ward of his hand be directly against his right knee: and let the teacher also put himselfe in the same ward, and holde his Rapiere against the middest of his schollers Rapiere, so that the pointe be directly 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 moving his right foot somewhat on the right side in circle wise, putting the point of his Rapiere under his schollers Rapiere, and so giuing him a thrust in the belly.

L. And what then must the scholler doe?

P. At the selfe same time the scholler must remove with like measure or counter-time with his right foot 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 Rapiere at the belly of his teacher, turning

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ning redely his hand that the fingers be inward toward the body, and the joint of the wrist be outward. In this forte the said scholler shall learn to strike and not be striken, as I alwaies aduise the noble-men and gentle-men with whom I haue to deale, that if they cannot hit or hurt their enemy, they learn to defend them selves that they be not hurt. Then to make the scholler more ready, the teacher shall cause his scholler to put wherefo he shall remove 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 do?

P. 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 Rapiere from his right side, and shall remove his right foote behind his left, striking a crosse blow at the head.

L. And the scholler what shall he doe?

P. 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 lose the opportunity of this blow, which must bee a foyn in manner of a thrust vnder his Rapiere, 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 Rapiere for he endangereth the point and brings his life in hazard, because he loseth the point: But I will goe forward. At the selfe same time that the scholler goes back, the maister shall play a little, and shifting his body shall break the same imbroccata or foyns outward from the lefte side, remouing with his left foote, which
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which must be carried behind the right, and withall shall give a mandritta at the head of his scholler, at which time the scholler must remove with his right foot, following with his left, and let him turn his Rapier hand as I have said, and that the scholler observe the same time in going backe as the teacher shall, to the end that his point may be toward the belly of his maister, and let him lift 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 selfe same time that the scholler shall deliver the fore said stoccata to the teacher, the teacher shall yelde and shrike with his body, and beate the stoccata outward on the left side, and shall bring his right foot a little a side in circle wise upon the right side, & shall give an imbrocata to the face of his scholler, at which time the fore said scholler shall goe backe with his right foot a little aside with the same measure, and shall beate aside the imbrocata of his maister with his left hand outward from the left side, and withall shall deliver the like imbrocata of counterfeit to the teacher, but only to the face, and then the maister shall goe backe with his right foot toward the left side of his scholler, in breaking with his left hand the fore said stoccata outward from the left 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.

V. And what then cannot the Scholler defend himself?

V. Yes very easie ly with a readie dexterity or nimbleness, for at the same time that the maister shall give the

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the fore said 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 upon the right side, but let it rest and staye upon the left, and in the same time let him turne the Rapier hand outward in the stoccata or thrust, as I have given you to understand before, that the point be toward the belly of his maister, and let him lift vp his hand and take good heed that he come not forward in delivering the fore said stoccata, which is halfe an incartata, for how little fowere hee should come forward, he would put himselfe in danger of his life, and beleue me, every man which shall not understand these measures and principles, incures the danger of his life, and who so defieth these grounds which are necessarie as well for the schoole as the combat, it may bee to his confusion & dishonour, and losse of his life: wherefore every one which makes profession of this art should seek to learn them and understand 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 practife him to be the first in going backe, by removing his right foote a little aside in circle wise, as before his maister did to him, and let him with great readiness thrust his Rapier vnder his teachers, and give him a thrust or stoccata in the belly.

L. What then shall the teacher doe?

V. He shall shift his body a little, and shall beate the stoccata or thrust outward from the right side, and shall remove
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remove with his right foote, which must be convicted behinde the lefte, and shall strike a rinesera at his scholler head, as before: and further, to the end his scholler may haue judgement to knowe what fight means, with measure and time, hee shall teach him to give a mandritta, and to know when the time serveth for it.
L. What I praye you, cannot every one of him selfe without teaching give a mandritta?
V. Yes, every man can strike, but every man hath not the skill to strike, especiallye with measure, and to make it cutte: and hereupon you shall see manye which oftentimes will strike and hitte with the flatte of their Rapier, without hurting or wounding the aduersary: and likewise many, when they would strike a downe-right blowe, will goe forward: more then measure, and so cause themselves to be slaine. Wherefore I saye, when the maister and scholler shall stand upon this ward, and that the poyncte of the scholler weapon shall be against the face of the teacher, and the poyncte of the teachers weapon nigh to the ward of the scholler Rapier, and that it be stretched out, the scholler shall remove with his right foot a little aside in circle wise, and with the inste of his left hand barraceth wise shall beate away his maisters Rapier, firste lifting his abone it, and let the lefte foot followe the right: and let him tumbe skilfully his body, or else he shall be in danger to receive a flocaccata either in the face or bellye. Therefore hee must take heed to safe him selfe with good time and measure, and let him take heed that hee stepe not forward toward his teacher, forso hee should bee in danger to be wounded; but let him go a little aside, as I haue already saide.

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L. Me thinke the maister is in danger, if the scholler at this time keepe mesure.
V. If the maister ftoode still, hee should bee in danger, but when the scholler shall give the mandritta, the maister must shifte a little with his bodye, and shall remove with his right foote, which must be carried behinde his lefte, and shall strike ariuerto to the head, as I saide before, when I began to speake of flocaccata.
Furthermore, the Scholler maye likewise give a mandritta at the legges, but it standes vpon him to playe with great nimblenes and agilitye of bodye, for to tell the truth, I would not aduise anye freend of mine, if hee were to fight for his credite and life, to stinke neither mandrittases nor riuertos, because he puts himself in danger of his life: for to vse the poynte is more seelie, and spendes not the lyke time; and that is my reason, why I would not aduise any of my friends to vse them.
L. But I praye you of frendship tell me, if a man were to goe into the feeld with some frend of his whom hee would be loth to kill, should not these mandrittases be good to wounde 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 himself, put the case he would not kill his frend, but would willingly faue and kepe him from harme.
V. I will speake mine opinion of these things which concerneth a mans life and honour, and firste I would with every one which is challenged into the feeld, to consider that he which challengeth him, dooth not re-
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quire to fight with him as a frend, but as an enemy, and that he is not to thynke any other wife of his minde but as full of rancour and malice towards him: wherefore when you fighte with weapons in his hand that will needs fight with you, although he were your frend or kinsman, take him for an enemy, and trust him not, how great a frend or how nigh of kin soever he be, for the inconuenence that may grow thereby, is scene in many histories both ancient and moderne. But when you see the naked blade or weapon, consider that it means red crese of wrong, tultice, and reuenget and therefore if he be your frend that will needs fight with you, you may tell him that you have given him no cause, nor efford any wrong, and if any other have made any false report, & that he is to prove and tultice it, that for your selfe, if by chance without your knowledge you have offended him, that you are ready with reason to satisfie him and make amends. But if they be matters that touch your honour, and that you bee compelled to accept the combat, doo the best you can when you have your weapon in your hand, and consider that fightes are dangerous, and you know not the minde and purpose of your enemy, whom if you should chance to spare, afterwards peradventure he may kill you or put you in danger of your life, especially when you see the mandritta or right blowes: for if he be either a man skilfull at his weapon, or fierce or furious, he may peradventure doo that to you, which you would not do, (when you might) to him. Wherefore if hee bee your friend goe not with him into the field, but if you goe doe your best, because it seemeth childish to base, I will go and fight, but I will spare and to your

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not him. For if you were the valiantest man in the world, and had no minde to doo him anie barme, yet when you see the furtie and malice of your enemy, you shall be forced, as it were, to doo that you thought not to doo, for which you may peradventure bee forie, and disquieted in mind as long as you liue, as well in respect of friendship, is you kill your friend, as for the punishment which the lawes will inflict, and laie vpon you, whether it bee losse of goods, imprisonment, or death. And on the other side, if you be slaine or wounded, it is no excuse for you to saie afterward, that youfavoured him & did not so much as you might, for in such a case euery 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 valiant and braine man. Therefore if it happen that some friend of yours hath a quarrell against you, tell him that you will not have anything 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 whencesoeuer you see anie man drowne vpon you, slaine not vntil hee drowne his pleasure, and trust him not, for hee hath not his weapon drawn to no purpose: and if in that sorte hee will take of the matter with you, cause him to stand aloofe off, and so let him speake: for of the inconuenience that hath grown thereby we haue many examples, as I will shew you more at large by and by. I would wish that euery one should beware to offend any man either in words or deeds, and if you have offered ofience, secke to make amends, as a civill and honest man should, and suffer not the matter to grow to such extreme

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mitie and inconuenience, as wee see examples euerie daie, whereby God is highly displeased. And amongst others I will tell you of an accident which hath happened in Padoua, where I my selfe was borne, of a matter of Fence called M. Angelo of Alzita, who many yeres brought vp, maintained, and taught a nephew of his, in such fort, that he became a very sufficient and skillfull man in this art. Which his nephew, whereas by reason should have beene loving and faithfull to him, as to his owne father, having so long eaten of his bread, and receiv'd from him so many good turnes, especially having bene brought vp by him from his childhoode and infancy, he did the quite contrarie, for his vnkle Angelo yet living and teaching schollers, hee openly dyd teach and plaie with many, and by that means came acquainted with many Gentlemen, so that he set vp a schoole of Fence, and began to teach, entizing awaie many which were schollers of his vnkle Angelo. A part truly verie vile, and of an vnkinde vnthankfull man. Whereupon the sayd Angelo complained of this injury and wrong offered by his nephew, to a gentleman who was his scholler and louted 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, having brought him vp, as I have 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 have shewed him al friendship and courtesie. Heereupon the Gentleman, Angelo his scholler, promis'd to seeke redresse, although hee was a friende also vnto the nephewe of Angelo. And so, by badde happe, finding the sayde nephew of Angelo,

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Angelo tolde him that for the wrong offered to his matter and vnkle he would fight with him, and there with all put hande to his weapon: the other refus'd to fight with him because hee was his friend: but the Gentleman tolde him that if hee woulde not defend himselfe hee would runne him thorough: as hee dyd in deed, for whilest hee stode vppon tearmes, and would not do his best to defend himselfe, he ranne him quire thorough the bodie. Therefore when a man sees anie one with a drawn weapon, let him take care to defend himselfe, because it is not a matter of friendship. But I thinke verily in this man, that the justice of God and his owne conscience took away all courage and wit of defending himselfe. And this was the ende of his vnthankfulness, which God would not leave unpunished. And if all vnthankfull and treacherous men were so serv'd after the same sorte, I thinke there woulde not be found so many: and truly of all vices, I take this vnthankfulness to be one of the greaest that is incident to man. Therefore to conclude this matter, I woulde counsell and advise euerie one, to give 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 save his owne lyfe.

2. Verily this example which you haue heere brought in, is verie good and necessarie, as well to instruct and teach a man not to tru't his enimie when he seeth him coming with his weapon in his hand, as also
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also to warne these unthankfull men to bee more true and faithfull. But I praye you go forward to tell me that which is behinde concerning this ward.
I will verie willingly, but I praye mislike not that I haue somewhat digrest from the matter which wee were aboute, for I haue spoken these few words not with out cause, but now I will go forwarde with that which remaineth. Therefore I faine, when the master and scoller stand vppon this ward, and that the point of the scoller 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 vppon this ward, the scholler must bee readie and nimble to remoue with his left foote, that the point or end thereof bee against the middef of his masters right foot, turning his Rapier hand, and that his point bee in imbrocca-wise aboute his teachers Rapier, and that his left hand bee toward the ward of his teacher, and let all this bee done at once, by which means 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 selue have seen many plaie and teach clean after another fashion, for I haue seene them all remoue in a right line, and therefore you shall doe mee a pleasure to tell mee which in your opinion, is best to vse, either the right or circular line.

F. I will tell you, when you stand upon this ward, if you remoue in a right line, your teacher or your aduer-sarie may giue you a floccata either in the belly or in the face. Besides, if your master or your aduersarie have

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Dagger he may doe 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 faine that in my opinion and judgement, it is not good to use the right line, whereas in remouing in circular-wise, you are more safe from your enemie, who cannot in such sorte hurt you, and you haue his weapon at commandement: yea although he had a dagger he could not doo you anie harme.

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

F. When the scholler remoueth with his left foot, the master must steppe backe, but yet in such sorte, that the lefte foot be behind the right, and that he remoue to the right side, and shall strike a mandritta at the head of the scholler, and while the master shiftest with his foot 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 deliver a floccata or thruf 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 strike at the teacher, at which time the teacher must remoue with his right foot a little aside, followed with his lefte, and shiffting a little with his bodie, shall beate outwade the thrust or floccata of his scholler, and shall deliver an imbrocca to his scholler, as I haue tolde you before in the beginning.

L. I praye you therefore tell me if there be any other points in this ward,
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r. With all my heart, and therefore I must tell you of an imbrocata in manner of a foocata, which is very good and excellent, as well for practice of plaite, as for fight, but they must be most readie both with hand and foot that use it; therefore when the scholler shall find his masters Rapier in this ward, that it bee helde upright toward his face, then the scholler shall winne ground a little with his right foote, being moooned somewhat aside, and whithall let him remoue with his left foote, that it bee toward the right foote of the teacher, and that your right foot bee against the middest of his left, as I have said before, and in remouing let him turne his Rapier hand, that the point bee conveighd vnder his masters weapon, which being done, promptly and readilie his point will bee 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 bee somewhat high, and let him take heed that he loose not his point, because the teacher may give him a foocata or trust in the belly or face, for that he hath lost his time.

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

r. He may do the self same, which I told you before, when I spake of the imbrocata delivered above the Rapier, and certainly this is a very good play when it is performed with good measure, and great agilitye and readines, But besides this, I will now shew you the manriuerfa in this ward. Therefore when the scholler shall find his teacher with his point somewhat at length, that it is not towards his face, but towards his belly, then must the scholler with his left hand beat aside his master's rapier, not at the point, but in the strength, and middest of the

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the weapon, and withall must remoue with his lefte foot, both which must bee done at once; and let the same foot bee against the right foot of the master, as he did before in the foine or imbrocata, deliverede above and ynder the rapier; and the teacher at the same time must do the like, remouing with his right foot, as I have sayd before. And as the scholler remoues and beats aside the weapon, let his left hand bee flodainly vppon the ward of his teacher, and in giving the fay deriuera or crose blowe, let the scholler skillfully turne his Rapier hand, that the knuckle or joynt may bee towards the head of the teacher, for otherwise he may give him a flitting or cutting blowe, which we call Siramaze; therefore let him performe those things skillfully and at once, and especially let him beware that he doo not beat aside his teachers weapon toward the point, because he should bee in danger to receive a thrust or foocata either in the face or belly. Besides, the scholler, so that he find his teacher in the fame ward, that his Rapier bee somewhat at length, & not directly vpon the face, may strike the said riuerfa or crose 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 bee betwene his owne hand and his teachers weapon: and with this readinesse must hee strike this riuerfa, but withall, his lefte hand must bee vppon the warde of his teacher.

L. But tell mee I praye you, is it not all one if I take hold of the arme of my teacher or aduerarie, in flaying my hande vpon his warde.

r. No indeede, for if your enimie were skilfull in this art, whilest you catch him by the hand or arme, hee
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might with his left hand seize upon his weapon & put you in danger of your life. So that you must take heed to have all advantage of your enemy, that he may not in any sort do you any harme; in doing of which you shall always 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 have shewed you, in my opinion, is very profitable to be taught, because it breeds a judgment of the time, and a readiness and nimbleness as well of the hand as the foot, together with the body; and from this you come prepared to learn other wards with more facility, and to have a greater insight and understanding in many things, so that for many respects it is very commodious, good, & necessary. Now also for fight, this ward is very good to be understood, and to be fully had and learned, with being much practised therein, and may very readily as well with the hand as the foot, without loosing anie time: and so much the rather for that we see many Nations use this ward in fight very much, especially with the single rapier, both Italians, French men, Spaniards, & Almanes. Wherefore I advise everybody to seek to understand it, learn it, and acquaint himself with it, that he may come to that readiness and knowledge to do all at once, without making anie fault or false point in the said ward: by reason of many inconveniences which have chanced, and which daily chance, which I will speak of when time serueth: but in the mean time we will go forward with this second ward, in which the scholar shall learn to give the floccata and imboccata.

L. I thinke my selfe very fortunate that it is my hap...
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understanding 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 must in vfe among Gentlemen, and therefore I advise you and all other to learn to break the thrustes with the left hand, both stoccaces and ambrocces; as I purpose to shewe you.

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

F. I will tell you, this weapon must bee vfed with a gloue; and if a man should bee without a gloue, it were better to hazard a little hurt of the hand, thereby to become maister of his enemies Swoorde, than to brake with the swoorde, and so gie his enemy the advantage of him.

Moreover, having the vfe of your lefte hand, and wearing a gauntlet or gloue of maile, your enemy shall no sooner make a thrust, but you shall be readye to catch his swoorde fast, and so command him at your pleasure: wherfore I with you not to defend any thrust with the swoorde, because in so doing you loose the point.

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

F. I will tell you when it is good to vfe the swoorde; but now I will tell you how to vfe 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 warde, causing his Scholler to place his right legge forwarde, a little bending the knee, so that the heele of his right foote stande just against the middle of his left foote, holding his sword hand close on the outside of his right knee, with his swoorde held in foarte, left his adversary should gains the same, ever keeping the poynce directe on the face or bellye of his enemy; and the master shall dispose of him selfe in the same manner, as well with his foote as with his poynce.

Moreover, you must obserue, first distance, which is, when either of you stand in such place, that stepping forward a little, you maye reach one another, and then the maister shall make a stoccatar to his scholler, going aside somewhat with his right legge, and following with the other in manner of a circulatory motion towards the left side of his scholler; and so the adversary may have the advantage if he 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 stoccatar to the bellye, but he must take heed not to remove too much aside, or sette too farre backe varde, for so the one shall never hitte, and the other shall never leerne.

Moreover, bee must beware of coming too much within this sith distance, because if he hit his adversary, he maye bee hitte againe by his adversary: wherfore I will teache you how to offend and defend in the same time. As the Scholler parteth in the counter time, the maister must in the same instant brake the stoccatar with his lefte hande, and aunswer with a stoccatar also the Maister to make his scholler quieke and readye, shall vfe to aunswere him in the same time, that his scholler delivereth his stoccatar, going
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going aside with his right legge, and following with the other toward the left hand of his scholler, breaking the faide stoccata with his lefte hand, and shall aquire the imbrocata at his face, and the scholler must part alle with his righte foote toward the lefte side of his maister Circulytely, beating the thrust with his lefte hand outward toward the left side, and then he shall in like form make an imbrocata to the face of his maister, and the maister parling againe with his righte foote, aside toward the left hand, breaking the faide imbrocata with his lefte hand, shall thrust a stoccata, as I faide 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 left side of his maister, breaking it with his left hand downward, and shall make a stoccata againe to his maister, and the maister therwith all shall retire a little with his body, breaking the faide stoccata outward toward his right side, parling with his right foote backward to the left hand; and shall answer with a punta riever, to the head of his scholler, whereby he shall parte sederely, stepping forward with his left legge before his right turning his point quicly to the belly of his maister, bearing vp the dagger hand, that he be not hitte in the face with a riever, and thus shall be well guarded: then the maister shall parte with his right leg, offering him a straight stoccata to the head, as in the first ward.

But I pray you why doe you vsse so many stoccatae and imbrocatae?

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

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and imbrocata right, so that these principles are very necessary, and will serve for the Rapier and Dagger, therefore whomeuer will make a perfect scholler, let him shew the principles in this wate.

I perceive very well, that these things which you have spoken of, are to be done with great agility and quicknes, but especially by the maister, if he intend to make a perfect scholler, because the maister often puteth him self in danger, and the scholler regardeth him not, neither is his hand firme: and therefore the maister must be respectfu of two waies: in saving him selfe, and not hurting his scholler: but (I praye you) are these things as good in fight, as necessarie to be practiced?

I have taught you already how to place your selfe in this wate, with the iust distance and time belonging thereunto.

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

As soone as your Rapier is drawne, put your selfe pretently 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 skilful, he 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 told you before, having put your selfe in garde, and charging your aduerterne, take heed how you go about, and that your right foot be foremost, stealing the aduantage by little & little, carrying your lefte legge behinde, with your pouynct within the pouynct of your enemies sword, and so finding the aduantage in time and measure, make a stoccata to

G
Vincentio Saviolo his Practise.
the belly or face of your enemy, as you shall finde him vngarded.

2. Are there many sorte of times?

V. Many are of diuers opinions in that point, some hold that there are foure times, others five, and some six, and for mine owne part, I think there are many times not requisite to be spoken of; therefore when you finde your enemye in the time and measure before taught, then offer the floccata, for that is the time when your enemy will charge you in aduancing his foot; and when he offereth a direct floccata, in lifting or moving his hand, then is the time; but if hee will make a puna riuerfa within measure, passe forward with your lefte foote, and turne your pointe withall, and that is the time: if he put an imbroccata unto you, answere him with a floccata to the face, turning a little your bodye toward the right side; accompanied with your poynet, making a halfe incartata: if hee strike or thrust at your legge, carrie the same a little aside circular-wise, and thrust a floccata to his face, and that is your just time: and if he offer you a Stramazone to the head, you must beare it with your sword, passing forward with your lefte legge, and turning well your hand; that your poynet maye go in manner of an imbroccata, accompanied with your lefte hand, so that your poynet respect the bellye of your aduersey, and break this alwaies with the point of your sword, for of all floccataes, riuerfaes, and Stramazones, I finde it the most dangerous. And remember, that whilst your enemy striketh his madritata, you deliver a thrust or floccata to his face, for the avoiding of which, hee must needs shrinke backe, otherwise he is slaine: and how little so ever your enemie

The first Booke.
my is wounded in the face, he is halfe vndone and vanisheth, 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 every one vnderstand not this advantage. And many there are which have practisde and doe practive fence, and which haue to deale with thosse which vnderstand these kinde of thrustes or floccataes, and yet cannot learn to vie them, vnles these secrets be shewed them. Because these matters are for fight and combaht, not for play or practis: but I wil come back where I left. Therefore, when your enemie maketh as though he would strike at your head, but in deed striketh at your legges, loose not that opportunity, but either in the falke proffer that he makes, hit him, or carry your foote a little aside, that his blow may hit the ground. So when you deale with thosse which thrust their pointes downward, 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 advantage, immediately give him a floccata or thrust, or else let it be a halfe incartata: and take heed when you deliver your floccata, that you come not forward with both your feet, because if he be skilfull at his weapon, he may meete you with counter-time, and put you in danger of your life; and therefore seeke to carry your right foot together with your hand, being a little followed with your lefte foote.

Moreover, when you finde that your enemy holds downe his poynet, and his hand alofte, seeke to stand well vpon your garde, that your hand bee ready with
Vincentio Saviola his Practise.

your right knee somewhat bending towards your enemy, and your body somewhat leaning on the left side, because if your enemy would give you a thrust or stocatta, he should come a great deal short of reaching your bellye with his poynte, and especially he wanting that knowledge, which those have who are furnished with the right skill of this arte. Wherefore if he give you a stocatta or thrust in the bellye, you must beat it down with your left hand, outward from your left side, and within you maye give him a stocatta or thrust either in the bellye or the face; and if he make a foyne or imbocata to your face aboue your head, you must be nimble with it, and maye beat it aside with your hand, the inside outward toward your left side, or else without beating it by, deliver him a halfe incantata with your poynte, which must be within his, and let it be towards his bellye, so that all these be done with measure and time. But if you finde your enemy with his poynte downe, you must stand upon a lowe wade, and carrie your body very well, leaning upon the left side, and when you haue got him within your proportion, you maye give him a stocatta or thrust, either in the bellye or the face, and you are safe from his poynte: for if he will make a stocatta to you, if you have skill to beat it aside with your hand, and to anwre him again, you must needs hit him. And if he give a foyne or imbocata, you maye reach him the incantata, as before I haue tolde you.

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

The first Booke.

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

R. If you will do as I will advise you, I sate it is very good either to affaile anie, or to tarrye and watch your advantage, if you have skill to stand upon it, & to carry your foot, hand and bodie together, holding your Rapier short, and that your point bee towards the face of your enemy. For if your enemy haue skill in fenece, and should not finde you to stand surely upon your gard in this assault, he might deliver a straight stocatta to your face, not purposing fully to hit him, which if you shoulde break with your Rapier, he might put his vnder yours, comming forward aside toward your right hande, and might give you a stocatta in the face. Moreover, putting the face that your aduerarie were skillfull and cunning in fight, and you not much acquainted therewith, if he should not find you upon a sure ward, he himselfe being in proportion, and finding your pointe without his belly, he might reach you a stocatta in the belly, or an halfe incantata, especially if he know in fight how to viue his bodie.

Besides in these assaults, when he is without your right side with his right foot, he might offer a stocatta from the outside of your weapon, and if you break it with your Rapier, he may pull his pointe vnder yours, and withall remoue towards your left side with his right foot, and give you a stocatta in the belly, turning skillfully his Rapier hand, so that his first bee towards his left side. Also if you should deliver a stocatta to your enemy, and that he should break it with his Rapier, immediately you might remoue with your left foot, your left hand,
hand, waiting on the weapon of your enemie, and give him an imbroccata or soine vnder or aboue his Rapier, and may bee matter of his weapon. But if your enemie strike a mandrita at the legges, if you strike it by with your weapon, he may give you a venen either by stoocata or imbroccata. Therefore it is not good for anie man to vse these things prescribed, because, as I have already sayd, he had need to understand well his times & proportions, and to know howe with skill to shiue and moue his bodie, & to be readie and nimble as well with his foot as hand, otherwise, by his owne means he may bee wounded or slaine: & so that he had need to bee very cunning and perfect in these matters, wherevpon many good masters do practise their schollers in these afflicts to make them readie. But I will let them passe, and will satisfie you concerning the skil of this ward, which you have required to know. Therefore I saue, when you shall 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 proffor as I spake before, you being in the same ward & in proportion, may with great readinesse put a stoocata to his face, shifting sodainly with your left foot, being a little followed with the right, and that sodainly your Rapier hand be drawen backe. But if he should give a stoocata to your face with full force from your rapier side outward, you may a little shrink with your bodie & beat his point with your hand outward from your right side toward your weapon, & withall you may strike a riuercia. Furthermore, if he should put his rapier within at the same instant, to be more sure, you must carry your right foot a little aside toward

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ward his left hand, and with great readinesses of counter time you must put a thrust or stoocata to his face, turning your hand most nimibly. So also in such like afflicts if your enemie should come to strike down right blows or riuerfia, do as I have told you before, in moving your hand with great readinesse, and finding your time and proportion. Wherefore I hold this Ward to bee very good, as well to assaille, as for to carrie and watch for an advantage. And you must especially take heed that you put not your selfe in danger, because if your enemie should finde you without your sword at length, being nimble & strong, striking upon your weapon, he might make a passage with greater speed, and make himselfe matter as well of you as of your weapon, and put you in danger of your life. Whereas contrary wise, when you do hold your Rapier shorte, as I have told you, and that your point is towards his face, you may assaille, especially when he comes forward with his hand and bodie to finde your weapon with his, he must heede to faire that you maye easilie hurt him without being hurt. Besides all this, if your enemie should come to deliver a stoocata, imbroccata, mandrita, or riuerfia, you have great advantage, for he cannot fo readilie strike, nor with such furcie as you may.

1. But I pray you to tell 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?

2. This warde truely is verie good against all other wards in my opinion, especially if you knewe howe to charge your enemie, & to find time & proportion to strike knowing
that they make no account of their enemies. Wherefore as well in this ward as in the other, take heed that you suffer not your selfe to be blinded and carried away with rage and furie.

L. I perceive very well that the secrets of this noble art are very great, & that with great trauell and paines a man must come to the knowledge and skill both to rightly understand and practice it; for otherwise I see, that by very small error a man comes in daunger of his life. But I prase you instruct me somewhat farther, as if at this present I were to undertake a combat with some valiant man in defence of my credite and my lyfe.

V. In truth the secrets which are in like fights are such, that unless one have a skilfull man in this science to instruct him, and that loves him, he shall never come to the right understanding of them. There are many which think they know enough, but most commonly are deceived; and others there are which the matter or teacher loves, and shewes them faithfully all that he can, and yet they can never come to know what matter in this science, but they who are formed of nature as it were, both in respect of abilities of bodie and minde fit to learne this arte, if they use the help of skilfull teachers, come to great perfection. And these abilities are the gifts of God and nature, wherefore as in others, so in this warlike arte you shall finde some more apt than others, and especially to give a right thrust or stoccata, which is the chiefest matter of all. For all the skill of this art in effect is nothing but a stoccata: wherefore if you shall have occasion to fight I could wish you to practice this short ward, and to stand sure upon it, &
Vincentio Sancto his Practiza.

to seek your advantage with time, which when you have found, glue the fioccata withall, somewhat moming your right foot, and at the same instant draw back your left, and let your rapier with your body shift upon the left side; because if your enemy be cunning he may sodainly surprize you with a thrust, and beat aside your weapon, and therefore if you mind to glue a right fioccata, there is no other way but to hate your selfe from harme. But if your enemy be cunning and skillfull, never stand about giving any slips or imbroccata, but this thrust or fioccata alone, neither it also, vnlesse you be sure to hit him, suffer your enemy to do whatever he list, only stand you upon a sure ward, and when you finde opportunity and time, deliver the fioccata, and shift with your foot. And this also you must marke, that sometimes it is good to glue the fioccata to the right side, which must be done, when your enemies right foot is over against yours, and sometimes to the left side. Wherefore when you will deliver a fioccata to the right side, see that you go not aside with your foot, but give the thrust and then shift backward with your left foot; also when you deliver a fioccata to the left side, you must shift aside with your right foot. These things must be known & much practised. But if your enemy is a mandritta or riutta, you have had instructions already how to handle your selfe. There are many other secrets of this ward which cannot be written nor be made plaine or sufficiently expressed to be understood. And that it is for many Gentleman can wittes, who although they have seen me doe, yet could neither understand nor practise them vntill that I showed them the waie, and then with much ado and very hardly.

The first Booke.

hardly. Therefore I thinke I have spoken enough concerning this ward: and if you can perfore all that I have told you, it will suffice, & this our discourse may please many, which take delight to understand and learn these things: but if they will repair to the teares of the arte, they shall better and more fully understand and conceive of all, because both knowledge and practice is required.

1. I would thinke my selfe happy, Master Vincent, if I could remember and perfore all which you so courteously have imparted unto me of the former fight, and as farre as I maie, I will do by diligence to practise that which you have taught, but having found you thus friendly and ready to shew me what you are, I am emboldned to trouble you further, and your curtesie hath increased my longing & desire to know more in this matter, and therefore I praye you make me understand the other kind of fight which heretofore you have tolde me of, and you call it Punte riutta.

II. I have already shewed you of what importance & profit the two former waies are, as well for exercise of plate, as for combat & fight. If a man will understand & practive them. Now also perceiue you so desirous to go forward, I will not faile in anie part to make you understand the excellency of this third waie, which notwithstanding is quite contrary to the other two. Because that in this waie you must stand with your feet cut together, as if you were ready to sit down, and your rapier hand must bee within your knee, and your point against the face of your enemy: and if your enemy put himselfe upon the same waie, you may glue a fioccata at length
bend toward the right side, & shifting with your body a little, keep your left hand ready upon a fonde to finde the weapon of your enemie, and by this means you may give him a punta riuerfa a stoccata, or a riuerfa to his legs. But to perform these matters, you must be nimble of body & much practiced: for although a man have the skill, & understand the whole, circumstance of this play, yet if he have not taken pains to get an vfe and readiness therein by exercise, (as in all other artes the speculation without practice is imperfect) so in this, when he commeth to performance, he shall perceive his want, and put his life in hazard and jeopardie.

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

P. If your enemie be first to strike at you, and if at that instant you would make him a passata or remove it beforehand you ob very ready, with your feet and hand, and beeing to passe or enter, you must take heed when he offereth a stoccata, that you do not put it aside with your weapon, because if he should finde you in good time and measure, you could not foroaidye put it by, as hee should be ready to give it you. But when that hee offereth the said stoccata, be readye to turne the knuckle of your hand toward your right side, and let your point be right upon the bellie of your enemie, and let your left foot accompany 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 muddier thereof be straight against the beele of your selfe, the one being distant from the other, halfe a pace, that you may stand more sure upon your feete, and be more ready to perform all things which shall be required.
Vincentio Saniolo his Pradife.

2. But tell me I praye you, whether this ware may serve me to another purpose, then for this stoccata.

7. 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, give him a stoccata either in the belly or in the face; and if your enemie shirke at that time that you deliuer your stoccata, it stands upon you to be most readye and nimble, shifting with your bodie and weapon, and somewhat with your right foote, a little aside toward the right side of your enemie, turning readiely your bodie and kneele upon your right side, so that your enemie himselfe shall come with his bodie upon your pointe; and the more furious he commeth, the greater danger shall he incurr, because he cannot holde nor recover himselfe. But remember to thrust alwaies at the face, if you may, for thereby you shall the better serve your selfe, and have the greater advantage. Moreover, if your enemie should make a false proffer, or deliuer a little stoccata, to the ende to procure you to answere him, that presently he 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 agility, whilst he maketh his passata or remoue, turn readiely your bodie with your knee, but yet upon the right side, and take heed you shift not with your feete at this time, but onely turne your bodie, as I haue tolde you, otherwise you should be in danger of your life, how little foocer you shrinke backe: and therefore I adviue you to beware that you goe not beyonde that which I haue taught you.

The first Booke.

you. Moreover, 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 pointe about his sword, turning well your hand as in an imbrocata, or else give him a stoccata by a fincure, under his sword hand, which is sooner done, remembring to passe forward with your left foot toward his right, and to let your right foot follow your left: but beware in any case that you never passe directly upon your enemy, for endangering your life. If your adversary thrust directly to your face within measure, answer him with a stoccata, in the same time that the lifeth vp his hande, but if you bee out of distance, answer not, for then you put your selfe in danger. And when your enemie offereth a stramzone or backe blowe, receiue it on your sword very readily, turning your pointe, and passing speedily with your left legge, as before taught: but if he make a puntatius, break it with your lefte hand toward your right side, and give him another: and if he see any fincure or false thrust, answer him not. Now if your enemie hold his sword out at length, and you perceive his pointe to be amiss, whet without your bodie, especiallie on the left side, you must charge him, being readie with your lefte hand, so that finding his point any whit high, you shall at once with your sword hand under his Sword, passing forward with your lefte foote in the same instant, still following your enemie without retiringe, for so you shall be commander of his Sword, and may use him at your pleasure: but remember to be very redy, for you must make but on time, & take good heed that you shall not still in doing this for so, if your adversary haue any skil, he may greatly
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Greatly annoy you, either with thrusts or blows. And oftentimes your enemy will give such advantage of purpose to have you passe on him; therefore you must well understand what you doe.

L. I prase you this all the use of that wards; slight your perfect understanding your weapons, it maie serv ye other wise, so that you hold not your sward hand within your knee, for if you finde your enemie to beare his sward long, being in distance, you maie soddenly beat it aside with your sward, and with all give him a slocara in the bellie, which must be done all in one time, speedly turning your bodie on the right side, or else retyring with your right foote to ward the right side of your enemie: otherwise, if you stand upon it, as manie doe, you might much endanger your selfe thereby, for if your aduerarie being furious, should passe on you in the same time, hee might put your life in icopardie: but by the agilitie of the bodie, it is easie to be avoided: and againe, when you finde his point long, you maie breake it aside with your sward, and give him a Stramazone, or a rierria to the head, but with readines of the bodie, or you, maie thrust a slocara either to the bellie or face: and if your enemie offer to breake it with his sward, you maie falsifie soddenly above his sward, and if he breake it above, falsifie againe underneath his sward, or if you be readie with foote and bodie, you maie passe on him whilst he breaketh your sincture with his sward, faltting your left hand on the hilles of his sward, and you maie give him a slocara, either direct, or with a rierria: but looke that you laie no hold of his armes, for if your enemie perceiue it, he maie change his Rapier soddenly.

The first Booke.

Sodainly into his other hand, & so haue you at a great ad vantarge, & therefore I teach you to laie hold on the hills, 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 upon you, retire your left foote a little backward, and with great promptness in the same instant, falsifie with a rierria either to the face or bellye, of which kinde of thrusts you shall often haue vsse, but you must be very 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.


Fanie had ever cause to bee sorrowfull for their departure from friends & parents, then had I just occasion to take our departures one from the other most grieuous. And therefore our meeting againe in so pleasant a place as this, must needs be very joyfull and delightome: wherefore among other strange, you haue done mee this instruction of the single Rapier, I intreate you to shewe me the lyke touching Rapier and Dagger.
Vincentio Saviolo his Pratise.

That which I have heretofore shewed you, is but small in regard of that I mean to teach you hereafter, so that having deliver'd you the manner of the single Rapier, you may the better conceive my discourse of the Rapier and Dagger, because it feath much to the vis thereof, and it shall not be necessary, wholly to repeate the same; but I will onely 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 posture, that I have 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 directly against the midst of the lefte, causin him to goe round toward the lefte side of his adversary in a good measure, that he may take his advantage, and then I would thrust a stoccata to his bellye beneath his Dagger, remouing my right foote a little toward his left side.

And what must your scholler doe the whileste?

The scholler must break it downward, with the point of his Dagger toward his left side, and then put a stoccata to my bellye beneath my Dagger, in which time I breakinge it with the pointe of my Dagger, goe a little aside toward his lefte hand, and make an imbroccata above his Dagger, and the scholler shall breake the imbroccata with his Dagger vpward, parting circyulaire with his right foote toward my lefte side, and so thrust vnto me an imbroccata above 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 circyulaire 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 left side, stepping toward my left side with his right foote, at which time I must moove with my bodye to faue my face, and breake his poynte toward my right side, answering him with a riuerfa 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 swerde hand, so that his poynte may goe directly to my bellye, and he must take the riuerfa on his sworde, and Dagger.

But is it not better for the scholler to holde his Dagger with the pointe upward, as I have seene many doe to defend a riuera?

Vincentio.

He that holdeth the pointe upward, is ever in danger to be hurt on the head, or to receive a sinecture in the bellye or in the face, and likewise he is in jeopardy to be hurt with a Stramazone, betweene the Rapier and the Dagger, because hee closeth not his weapons: therefore remember well how to carry your Dagger, and by exercise you shall see the Dagger, for there are many that break the stoccata inward.
L. Why then do you never break anie thrust inward?

V. All stoccataes comming under the Dagger, & imbroccatae aboue the Dagger, are to bee beaten outward toward the lefte side, but an imbrocata by a ruitera 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 anwered with a ruitera well followed, in which instant the scoller must passe forward with his lefte foote, then will I retir wyth my lefte foote behind my right, and yelding backe with my bodie, I will bate the point of his sword with

The first Booke.

with my dagger toward my lefte side, and so make a direct thrust to his head: then the scoller 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 receive a blow if it be offered, and then he shall thrust a stoccata to my belly, which I will beat toward my lefte side, and make an imbrocata aboue his Dagger, stepping with my right foote toward his lefte side, then must he beate my imbrocata toward his lefte side, parting with his right foot on my lefte side, and so make an imbrocata aboue my Dagger, then I parting with my right foot on his lefte side, will beate his imbrocata toward my lefte side, and make a blow to his head: in which time hee must do the halfe incartata, that is, he must bee readie while I lift vp my hand, to put a stoccata to my belly, beating out wyth his dagger to receiue the blow, turning esaily his body on the lefte side, so that the hee of his right foot be iust against the middle of his lefte, and this is the true halfe incartata.

L. I pray you why do you make your schoellers use so many stoccataes and imbrocataes?

V. To make my schoellers 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 pleade with his body, putteth himselfe in great danger to be hit on the face, especially if the scoller bee anie thing readie, and thrust a long stoccata, for if the scoller anwre readie, his dagger cannot faue him. Therefore hee that will exercise these rudiments

\[ \text{Eq. 3} \]
Vincentio Saviolo his Practise.

must have a very apt and well framed body, so that if you desire to bee made ready and perfect, practice these principles, learning well the time and measure, and therby you shall open your spirits in the knowledge of the secrets of arms: neither do as many do, who when they are to fight, play like children that runne to learn their lessons when they should repeat them; therefore learn, that in time of peace you may use it for a good exercise of the body, and in time of warre you may know how to defend your selfe against your enemies: and do not as many, that when they have just occasion to fight, withdraw themselves, despising knowledge and vertue, not considering that almost every little prick killeth a man, and I have seen which thorough a foolish conceite of their owne abilitie, have been wounded and slaine: therefore if you will prevent the fury of such, you must be well practised in your weapons.

L. As farre as I can perceive, the rules of the single rapier, and of Rapier and Dagger, are one, and I see well, that to learn first the Rapier alone, is very necessary to bring the body, hand, and weapon to be ready 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 short, and in the other to holde out his hand and Dagger as straight as he may, whereof I would gladly know the reason.

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

The first Booke.

withdrew it shorter, neither so ready to put by the woorde of your adversarye as with a Dagger, and therefore remember this well.

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

V. There are many that when they come to fight, runne on headlong without discretion, because finding themselves injured, 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 enimye, as your selfe may escape free? for when you goe to fight, put on this resolution, either to take away his life, or to cause him to acknowledge his fault, with seeking pardon for the same, which is more honorable then a bloody victory: neither do like children, which in their wanton fighting stand farre a finder, and make semblance to beate one another: therefore note it well; for if your adversarye be a man of judgement and valour, and you be the first in offering, you bring your life in jeopardy, for either of you being within distance observing time, the first offerer is in danger to be slaine or wounded in the corner time, especially if he shoot resolutely; but if you be
Vincentio Saviolo his Practise.

be skilfull and not the other, then may you gain time and measure and so hit him, sauing your selfe, & then the more furioulse your enemie commeth on, the more he runneth headlong upon his owne danger. Some are of opinion that they can hit him that shall hit them first, but such as have never fought; or if by chance in one fight they have bene so fortunate, let them not thinke that Summer is come, because one swallow is seen. 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 is sueth by every 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 deceased it is accounted disgracefull to give ground, becaus therein a man seemeth to feare his enemie.

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

L. And I praise you what good doth retiring?

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

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

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

The first Booke.

so small a matter would saue their lyes, I doubt not but they would retire with both feete rather then fail. Many talke as they have heard; and not as they know: whereupon I will recite a Combate perform'd by a great Captaine called Signior Ascanio della Cornia.

L. Truly I have heard of one such, but I know not whether it were the that was a matter of the Campe in that great armie of Don John 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 enred the lisses against his aduerarie in the presence of many Princes and great men (which lisses environing the circuit appointed for the Combate and being touched by either of them, the same person is held vanquished; as if he had beene druen out) was very furiously charged by his enemie, and sought at the first onely to slue him selfe by retiring, which the other perceiving, began to scoffe at him, bidding him beware of the lisses, wherewithall the Captaine espying advantage, made a resolute flocca-cane through his bodye, and so slue him, now whether of these think you you wonne most honour?

L. In my judgement Ascanio, who entertained the furie of his Adversarie, till in discription hee found opportunity to execute his purpose.

V. I am glad to heare you of that opinion, for wee see the like in martall policye, where oftentimes retreats are made of purpose do draw the enemy either into some imbosarta or place of aduantage, and
Vincentio Saviolo his Praeface.

such as are most insolent and presumptuous, are easi-est drawne into those plots, who runne headlong on their death like beastes. In like sorte, hee that under-stood the true use of his weapons, will suffer his adueraries in his ruses, vntill he finde time and ad-vantage safely to annoy him. And fithens I haue be-gen to speake of combate, I wil recite one other per-formed in Piemont, in the time of Charles the 5, betweene two Italians, and two Spaniards, as I haue heard it delievered by divers Gentlemen present at the action. A Spanish Captaine, more brave in shew then valorous in deede, to intimnate himselfe with the Emperor, began in scornfull sorte to finde fault with other nations, and among the rest, with Italians, where the Spaniard had never had footes of ground, if the Italians themselves had not bene made instrumen-ts of their owne conqueste: but to let that passe, this Spaniard hauung in woords disgraced the Italian nation, it came to the Italians easies, 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 divers Gentlemen, delievered him the cartell, which he received, saying that he would go to his Chamber and read it, whereunto the Vicentine replied, that he should read it ere hee departed, and that it was a cartell. Which the Spaniard hauing read in presence of the whole companye, asked the Vicentine whether he or his fellow would main-taine the cartell, to whome the Vicentine anwered, that the woords repeated in the cartell was a lye, and that

The first Booke.

that hee was present to anouch it: wherewithall hee offered to draw forth his sworde, and so the Spaniard and his companion accepted the combat against the two Italians, of which matter the Emperour having aduertisement, conceived 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 liftes, one of the Italians (who were both in their shirts one-ly) rent of the lefte fleete of his shirt, which the Spaniard beholding, saide hee needed not take so muche paine, for he meant to haue cut of his arm fleue and all: to whom the Padouan replied, that he meant to haue cut of the Spaniards head first, and therefore prepared his arme for the purpose, wherewithall they encountered all very furiously, so that the Vicentine was first wounded, who crying out to his fellow that he was hurt, the Padouan comforted him with hope of better success to come, and began warely to keep his garde, but the Spaniards presuming on the victo-ry, charged them so much the harder without regard, till at length the Padouan finding his time, with arsolute fleccata ranne the one through the body, and with a sodaine riuerfa, cut the others neck shoote quite in funder, 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 thereof, and the other because there are some so insolent, as they seek nothing but to cause dispersion between friends and allies, which if they were restrained, it might saue the lives of many men:

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for as wee see in the last example, there wanted not much to have caused a general mutiny between the Spaniard & the Italian, through the infailliblity of the Spaniard, if the Emperor had not drawne the matter to a shorter trial, by forbidding anyone to offer the first blow amongst them, upon paine of death; pronouncing the Italians victors, that had acquitted themselves in so honourable a sorte. Therefore you may see how dangerous the company of these quarrelsome persons is, who doe lesse harme with their swords then with their tongues: for as the Italian proverb is, La lingua non ha offo, ma fa rompere il dosso, that is, the tongue hath no bones, and yet it breaketh the backe: ill tongues are occasions of much debate. But to returne from whence I have digressed, you must never be too rash in fight, account of your enemy, yet feare him not, and secke all means to become victor, and so you shall maintaine your reputation, and not endanger your selfe in vnaudiused hathines.

I haue taken great pleasure in these discourses, which in my opinion importe very much the knowledge of Gentlemen, and truely the Spaniards were justly punished for their pride, in scorning other nations: you shall see manye of that humour, that will blame other nations, who defer to be rejected out of all ciuile company: for if one man haue a fault, his whole countrey is not strait to bee condemned thereof. But shew me I beseech you, how I must behaue my selfe when I am to fight, you have already taught mee the time, measure, and motion of my body, and now I would leare something of resolution.

V. Ha-

The first booke.
V. Hauing taken weapons in hand, you must shewe boldnes and resolution against your enimie, and be sure to put your selfe well in gard, seeking the advantage of your enimie, and leape not vp and downe. And beware in charging your enimie you goe not leaping, if you be tare off, but when you approach, guard your selfe well, for euery little disorder giueth advantage to your aduerarie, therefore learne to knowe advantages, and thrust not at your enimie vntill you be sure to hit, and when you have giuen measure, note when it is time to thrust: then finding your enimie out of gard, make a bicca resolutely, or else not at all: for although you be in time and measure, and yet your enimie bee well garded, he may verie easliie hurt you though his skill be but small. As may be scene in many, which altogether ignorant in the use of weapons, will naturally put them bluses in some gard, so that if one looke not well about him, he shall be much endared by such a one, not because he knoweth what he doth, but by reason that not foreseeing the danger, he followeth his purpose with resolution, without being able to yeelde a caule for that he hath done. Therefore (I saie) you must secke to gain not measure onely, but time and opportunite as well to trie your selfe as anie your enimie, if you will do well, & then if it happen not well vnto you, thinke that God doth punish you for your sinnes: for wee see often that at some one time a man will doo excellent well, & yet afterward he shall seeme as though he had never taken weapons in hand. And to make it the more apparent: There was a soldiuer in Provence for his valor in many exploits before shewed, generally reputed a verie gallant man, who on a time being in a town besieged, was
Vincentio Saviolo his Practise.

so suddenly strucken with the terror of the battery, and dismayed therewith, that hee could no longer
fraine from seeking some caue to hide himselfe: who afterward taking hart agresse, came forth againe, and being demanded of the Captaines where hee had been, who told them the truth of the whole matter and afterward behaved 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, living delicately in all carelesnes, suffered the Turkes to run out the gulf, spoiling and robbing at their pleasure, not daring to make resistance, which the Generall of the Signory understanding, repaired thither with all expedition, thrusting Querini Captaine of the gulf, if hee performed his office no better, the whole shipping should be taken from him, & he sent home to Venice on foot. The shame whereof moved him so farre, that afterward he became famous for his exploits.

Moreover in the time of the Venecians warres with the Turk, the Generall of the Turkish forces being come into the Sea Adriaticke, neere vnto Schiauonia, Allibas & Carracossa, who afterward died in the battle of Pautou, would needs invade the Isle Cufolla with some forces, and batter a towne there, where the men dismayed with the foddaines of the attempt, betook themselves to flight, and left the place to the defence of the women, who quitted themselves with such undaunted courage, that one of them betaking her self to a pece of artillery, plad the gunners artificiallie, that she directed a shot clean through the ship where Allibas was, much spoiling the same, which she perceiving, presently commaunded the tinker to be wai-

The first Booke.
ed, and hoising vp sailes, retired all his forces, by which means the women rafued the citie: so that therein we see the difference of mens dispositions in courage at divers 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 having the prudence and understanding thereof, he shall ever be sufficient to maintain his parte.

L. It may well be that you haue saide, and I thinke that hee that hath the perfect use of his weapons, may very well defend himselfe against any man, though he 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 haue gotten advantage of ground on the left side, you must make a stoccata vnder his dagger, if he hold it too high, retiring immediately a little with your lefte foot, accompanied with your right, but finding his dagger low, you must make a sincture vnderneath, and thrust aboue his dagger, & that is the just 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 adversary, and if he offer you either stoccata or imbroccata, you may answer him with a halfe incartata, turning your hand as in doing the stoccata: or otherwise if he beare his dagger low, you may thrust to his face, which is les danger for you, because everye little blowe in the face stay-
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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 runnest about the face, dismaieth a man either by stopping his breath, or hindering his sight: and he shall oftener 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 having gained measure, beat downe the pointe of his sword with your dagger, and make a fioccata 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, leaft your enimie hit you on the face, or give you an imbrocata aboue your dagger: but bearing your dagger firme and straight, if your enimie should answeare your fioccata, he might be daunger to receiue a thrust. If your enimie carrie his sword short, in an open ward, you maie come straight on him and gie him a puntariuerfa either in the belly or face, with such readines, that your sword be halfe within his dagger before hee can break it, turning nimble your hand toward your lef side, so that in offering to break 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.

Moreover, if your enimie lie with his sword aloft, and the pointe 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

The first Booke.

distance, give him a fioccata, sudenly drawing home your pointe 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 thrufhling.

Secondly, you may make a fioccata to his bellye, not resolutely, but to cause him to answere you, and then you must playe with your bodye towards your lef side, and bearing the thrust on your right side, passe a little on his right side, and make a ruerfa aboue his sword.

Thirdly, you may come upon his pointe with your dagger, closing well your weapons, and then beating away his pointe with your dagger, in the same instant put a fioccata either to his face or bellye, but in any case twice not your dagger arme, leaft hee falsifie and gie you an imbrocata aboue the dagger: therefore remember to bear your armes strait: and only your wright 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 pointe of your dagger up ward, and turne your pointe under his Rapier, that it goe directly to his belly, in manner of an imbrocata, in doing whereof you must turne your bodie well, lieting vp your sword hand, and with your Rapier and Dagger, assure your selsey of his, otherwise your
Vincentius Santolus his Practise.

Yourself, otherwise you may charge him on the right side, bending your body to the left side, and then having gotten the advantage, you must suddenly passe with your left foot, turning with all your pointe under his sword, that it ascend to his belly, and clap your dagger as near as you can to the hilt of his swords, 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 very well exercised in these palstaves, for perforning them with quicknes of the bodye, albeit you happen to fail of your purpose, yet your enemies shalbe able to take no advantage thereof, but you shalbe ready to any him, either above or beneath, wherein you must follow him in movings his bodye; so shall you still hold your advantage, and hit him where you will; & if he thrust again, you shall break toward your right side, and reply with a ruerfa to the face. Againe if your enemy bears his rapier long and straight, you may charge him, and beating away his sword, with your own, suddenly turn in your point to his face or belly, which is a very good thrust, being done with great agility.

If you perceive your enemies rapier faire out, & that he go about to falsifie upon you either above or underneathe your dagger, then put yourself in your ward, with your weapons close together, and as low as you may, holding firme your dagger hande, and whatsoever falsifying he maketh, never moue away your Dagger hande, neither lifte it high or lowe.
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to get your enemies Rapier, and if you lie below in the ward when he falsifieth, remaine so without Antony any higher, (for otherwise he might at that time finde an opportunitie to hit you, if he be skilfull in weapons) but follow him close, for if he once thrust resolutely, be it above or beneath, he must needs lose his whole Rapier, and you may easie hit him and in your thrusting stand firme with your body and dagger. Also if he holde his dagger straight upwrd, and that the point of his rapier be at the hilles of his dagger, as you shall finde occasion, so doe, that is, if his dagger hand be high, thrust a stoccata to him under his dagger: if lowe, make a stoccata to his face, either close by the hand, or by the middlest of his arm; and and if you will thrust as you are in your warde you may, or else with retiring. Moreover, if your enemy turne his dagger point toward his right side, charge him on that side with a punta tiuterta to his face, remaining in your warde, or retiring as you please. Again, 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 removing the right foote a little forward, give him a stoccata, but keepe fied-fast your dagger hand, as I taught you before, least otherwise he make an imbroccata to your face. Again, if he carry 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 having so done, thrust your rapier vnder his about the middle,

dle, and so make a passata upon him, or you may charge with a tiuterta to his throat, or such like too, either abiding in your warde, or suddenlely escaping away with your body. If you perceive he holde his rapier fat or out, and not turned, charge him below, turning your body on the right side; and turne your dagger point somewhat lower upon your enemies point, and having gotten this advantage, being within measure, thrust either to his belly or face, as you shall best see cause.

L. I finde now that as after a man hath the art and iee must alfo have great exercise and prative to bring his bodie to a true frame. But as you have hether shewed me to charget ninete enimie in due time, so now I praine you teache me to defend my selue when my enimie chargeth me.

V. If your enimie charge you, and have gotten an advantage, if you either with his foote, or turning of the bodie, or rapier, or dagger, or by what means soever, seeke to put your selue in a sure warde, and retire a little, keeping your selue still in guard, least else by retiring, if you moue vp your bodie or dagger, your enimie might by dexterity and quicknes offend you greatly; but whilst hee chargeth you, counte to turne your bodie to one side or other, as you find the point of your enemies rapier, and euerm at that instant that he moueth his foot in charging you, as you finde him open in any place, seeke to offend him, and beware (as I sayd before) in what sort you retire, for some time there is a fit time, when you thrust to retire, and some times not, therefore take diligent heed thereunto.

Moreover, when he hath gotten advantage, being
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in his ward, if he wold thrust a floccata to you under your dagger, you shall be nimble to evade it by turning your daggers point downward, & you shall answer him with a floccata, or imbrocata, or puntarierfa, as you shall finde opportunitie: but if he make an imbrocata above your dagger, you may evade it by lifting up a little the point of your dagger, and by turning the wrist of your hand to the left side, for that his imbrocata shall goe clean without your left side, & you may make a thrust to him, as you shall finde him open in anie place. againe, if he make an imbrocata to your bodie, you may guie backe a little with your bodie, and beat it awaie with your right side, & may make to him a puntarierfa to his bodie or face: likewise if he be towards your right side, & thrust at your face, you may yet beat it awaie, & answer him with a puntarierfa or a passerata. againe, if he make an imbrocata above your dagger, beware that your rapiers point be within his, and make vsnto him a meza-incarta, turning the pointe either to the belly, face, or throat: but you must with greate agility turne your pointe & bodie on your right side. againe, if he make a blow to your head, at the instant that he moueth his hand make you a floccata vsnto him, and (if you be in a good ward) you may make a puntarierfa to his thigh, but if he make a blow to your leg, stand fast in your ward with your bodie farther out, and in his thrusting come forward with your right foote, whereby you shall cause him to see the greatest part of his rapier, and turne your dagger pointe low, receiving the blow on the same, and you may make vsnto him either a floccata to the face, or a rierfa to his necke.

The first booke.

necke or arme. again, when he thrusteth to your leg, remove your right foote to your right side, is it were making a circle, & so oust and your enemie: as if he make a rierfa to the head, you may take it upon your rapier & dagger, passing with your left foot, turning your rapier hand, & making a floccata: and if you will you may by passing receive the rierfa vsnto your dagger one, but looke you carrie your dagger point aloft, as I have told you before. again, if he make the rierfa to your leg, you may finde alytle passage with your left foot to his right, & take the rierfa on your dagger, for thereby you get the strength of his rapier, and are master of it, and may easilie strike him. again, if he make anie violent blow at your head, retire a little on your left side, & receive it with your rapiers point, passing with your left foote, & turning your point to his face, & clapping your dagger on his rapier: all other blows and rierfas you may easilie receive on your dagger, but it behoueth you to receive the with the point of your rapier, otherwise your enemie might thrust his rapier between your rapier & dagger especially if he cast his hande upwarrd, and his pointe downward, therefore take heed how you thrust, for these are all good times. if your enemie come furiousely vpon you to assault you, keep you still in your garde, and in his coming nearest to you, thrust at him, for he is neither in ward nor yet standeth firme, and the more resolutely he commeth vpon you, the more he is in danger, and the worse is it for him, because he may easilie with a little pricke bee slaine: but courage ioyned with skill and knowledge is verie good. againe,
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Again, if a tall man should assault a little man, this ward is exceeding good for the tall man, because if he charge the other, & the tall man thrust, being within reach, he lootheth his point, & the little man may give him a stoccata, or make a paffata at him, but if the tall man know how to put himself in ward & thrust, he might have great advantage by the length of his reach, in thrusting a stoccata, and retiring with his bodie. Again, if your enemy would make a paffata on you with his left foot, when you finde him to remove, & woulde beate your weapons awaie with his dagger, moue your right foot a little backward, and sodenly turne your point ouer his dagger, and make an imbrocata to him, for in his passing he lootheth his dagger, and whilst the paffeth, you may retire a little into your ward, and make a stoccata to his face, and suche like, whereof I cannot now stand to write.

The first Booke.

Suddenlie into his other hand, and so have you at a great advantage, & therefore I teach you to lay hold of the hilts, because you have the commanded his sword surcelie: and if your enemies finding your pointe out at length, wold beat it aside with his rapier, to passe upon you, retire your left foot a little backward, and with great promptnes in the same instant, falsifie with a riuerfa, either to the face or bellie: of which kinde of thrustes you shall often haue use, but you must be verie readey and well practised therein: therefore you must labour it, that when occasion requireth you maye performe it.
The first Booke.

THE SECOND DAYES
Discourse, of Rapier and Dagger.


I have been so well satisfied with this firste ward of Rapier and Dagger, that I should thinke myselfe verye happye, to put in practisfe, as much as you deliuered vnto mein precept: but I will not spare any labour to exercise all. But now you shall doe me much pleasure, if you will teach mee the other ware, which you calle Puneta riuers.

I. I have discoursed vnto you, how profitable the former ware do bee, as well to learn as to fight, beeing well understoode and practised: and euell 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. Therefore he that will teach that ware, must place his scholler euell as at Single Rapier, that is, that his fete stande both equall with toe and heele, euell as if he were to sitte downe, and that his Rapier handle be helde within side of his right knee, and that some what shorne, and that his Dagger be helde out at lengthe with his arm stretched out, holding the point of his rapier...
Vincentio Saviolo his Practise.

continuallie upon the face of his maister, who ought to set him self in the same ward, and to give a floccata in the middle of the Rapier, in punta riuersa to his scholler, or else betwene the arme and the Rapier, or in the belly, or in the face, escaping a little backward with his right foot, accompanied somewhat with his left, towards his left 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 left foot to wards his right side, and the point of your Rapier being placed above his, and thrust forwarde, shall enter right into his belly.

L. And what shall the maister doe to save himself?
V. When hee giueth the thrust, and you passe towards his right side, hee shall with great nimblenesse recoule a little backward with his right foot, accompanied with the left toward the left side, bearing his bodie backward, and searcing your Rapier with his dagger, shall strike it outward from his left side, and giue you a Mandrita at the head.

L. Then what remains for me to doe?
V. You shall come with your right foote, to the place where your maisters right foot was, and shall giue him a thrust in the belly or in the face, receiuing the mandritta upon your Rapier and Dagger, and the event will be no other then the fame of the former ward: and by this means you shall become very nimble and quick, both with foote, hand, and bodie: otherwise, if you have not all these partes readie and perfect, by offering the floccata, you hazard your self greatly & dangerously. For

The first Booke.

For while you thrust, if your aduersarie surpasse you in nimblenesse, and bee readie, he may enter with his left foote and put you in great danger, bringing your weapon into his owne power. Therefore when you will giue this thrust either in the bellye or face, passe wyth your right foot towards the right side of your enemy, so that your right foote bee somewhat on the out-side of your enemies right foote, and so being in right measure, you may giue him the fayd thrust either in the bellye or in the face with great celeritie and quicknesse, recoiling somewhat with your left foot, accompanied with the right, and if your enemie enter with his left foote, you shall speedily tumbe your bodie on your left side, whereby the more secretly your enemie commeth upon you, and the more forcibly hee entereth, the more hurtfull doth hee himselfe, and the more easilie shall you be able to malet 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 foot towards your enemies left side: if you see that hee goeth about to enter with his left legge, tumbe your bodie well on your right side, for then if hee enter with his left legge, the point of his Rapier will go by the out side of your bodie, and you may giue him a riuersa vpon his legge with your Rapier, and stabbe him with your dagger in the bodie. All which you must do with great celeritie and quicknesse, turning your bodie with great nimblenesse on your left side, and recoiling somewhat with your left foote, being accompanied with the right, and so you shal deliever your selfe and your rapier with-
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With all out of the power of your enemy, but if you bee not passing readie with your foot, and in turning your body well and stily on your right side, your enemy entering maye thrust you in the belly with his Rapier, and give you a stabbe with his Dagger beides. Therefore aduertise you to exercise your selfe continually, that occasion being offered you to fight, you maye performe the same with much readiness, and without daunger, otherwise, if you onely fail in one and euén the least point, you endanger your life. For it is not maine force that doth the deede, but readiness, dexteritie, and vs of knowledge and arte. You must therefore labour and take paines, which being joyned to the greate desire and loue you beare to this arte, will bring you to the perfection thereof. Insomuch that you shall bee able to turne and winde your bodye, which waye you will, and therewithall know how and which waie you ought to turne it.

Againe to the purpose: If your enemy make to-wards your right side, and offer a thrust, happefully pre-ssing too much forward, you shall immediate turne your bodye on the left side, so that the point of his Rapier passing beide your bodye, you maye give him a stoccata: or you maye plaie with your bodie, and beate his Rapier pointe outward from your right side with your Dagger, and give him a punta riuselé oute his Rapier in the belly or face. Or also while hee thrusteth, you maye beate it by with your Dagger, and carrying your right foote towarde his right side, give him the same thrust. Or againe, wher he doeth thrust, you maye stande firmelye, turning your body a little upon your lefte side, and strike by his Rapier pointe with your

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your Dagger, and therewithall give him a riuselé 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 gronde of you, but setke full to growe vpon him with your foote, that is, that your right foote bee without side of his right foote, and when hee giues the foresaide thrust, take heed you strike neither with your Rapier nor Dagger, if you meane to enterypon him with a passata, because hee having once gained of you both opportunitie of time and measure of gronde, you endaunger your selfe verie much: but you shall onely turne your Rapier hande inwarde, passing speedelie with your lefte foot to his right foote, placing the middele of your right foote ilt 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 matter of his Rapier: and so shall hurt him either under or aboue his Dagger. But you must beware and take greate heede, not to passe directelie right vpon him, when you make your passatae with your lefte foote towarde his right foote, for if he bee anie thing skilfull, hee maie giue you a stoccata or imbroccata. Wherfore when you make towards him, see you throw your selfe whole on the lefte side, accompanying your lefte foot with your right, in the manner aforesaid.

Furthermore, if you perceiue your enemies Rapier pointe to bee borne towards your right side, having gotten vpon him with your right foote, passe with your lefte foote verie speedelie and quicklie to his right foote, and carrying your Dagger, as
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in the manner aforesaid, and give him an imbroccata upon his Rapier. But if you finde his Rapier point born upon your bodie, you shall turne your bodie on your lefte side, and with great celestie drawe your point vnder his Rapier, that the point thereof be upon his bellie, and your left foote by the right, your dagger being ready with the point vppon the legge, to command his rapier, turninge your bodie on your right side.

Furthermore, if you perceiue his Rapier to be long, and the point thereof borne somewhat high, you shall nevertheless 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 semblance to beate by his weapon with your dagger, and with great quicknesse you shall draw the point of your dagger vnder his Rapier, readyly 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 use this passata, unleffe you bee well practised in it, and see you holde stiffe your dagger hande, for if you slauery your hand to swarve anie thing downward, your enemy maie giue you an imbroccata in the face.

Moreouer, in your passata lift not your dagger too high, because (if he bee skilfull with whom you fight) whilst you liette your dagger, or holde your Rapier and Dagger too open, and not inough closed, he maie retire a little, and so giue you a stoccata or imbroccata, insomuch that you must haue an especiall care of all, or else you cannot avoide daunger of death. Against, when you make this passata, see that you remaine not with
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with his left foot, to make a passata upon you, you may sodainly turne your bodie on your left side, and place your Dagger-hand right with your right knee. And so you may give him a stoccata in the bellie, or else a riasa upon the legge, and become master of his weapon: and by how much the more strongly hee thrusteth, and the more furiouslie hee entereth with the passata, by so much the more easillie may you hurt him: but haue a great and speciall regarde to doo it with much nimblenesse and dexterity both of bodie and hand.

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

Againe, if you finde his rapier point out at length, you may strike his rapier with yours, and give him a great mandrissa or riasa at the head, but with great swiftnesse of hand and bodie. Also lying in the same ward towards the right side of your enemy, you may

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may give a false stoccata at his bellie, and if your enemy doo happie to strike it backe with his rapier, you shall sodainly put the poine of your rapier over his, and give him a stoccata or punta riasa upon his face, or his bellie, if hee should too much hang downe his hand, at which time you must bear your right foote a side towards his right side. You may also offer a false thrust at his face, and if hee go about to strike it by with his rapier, you may put your poine under his rapier, and carrying your right foote side waie, give 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 left foote, and your dagger commanding his rapier, you may give him a punta, either dritta, or riasa.

Moreover, if your enemy finding you with your rapier point borne out in length, should strike by your rapier with his, in the verie instant that he striketh, you may paie with your right foote towards his right side; and with great quicknes putting your rapier over his, give him a punta riasa in the face. and if hee bee not verie skillful at his weapon, you may sodainly make a passata upon him, and this may happen unto you verie often: but you ought to bee well exercisedit in these pointes, which may make you verie nimble and quicke with your foot, body, and hand, least for want of knowledge and practise in this facultie, you fall not into some inconuenience and dishonour, for in the verie least point consilfeith life and death.
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Therefore neglect not these things, but rather take pains and travaile in the knowledge of them, honoring and esteeming them both excellent and profitable: neither have I entered into this charge, to discourse and explain these pointes for their sakes that hate valour and knowledge, for unto such do I not directe my speech, but unto those that loue, regarde, and honour vertue: who beeing worthie of this knowledge, may alwayes command my seruice.

But to returne to our purpose: if your enemie find you in this sayde warde, holding your bodie towards your lefte side, and towards his right side, and giue you a mandritta at the head, you shall speedilye and with greate agility turne your bodie on your right side, and receiuing his mandritta vppon your Dagger, retourne him a stoccata either in the bellie or in the face. Likewise, if hee giue you an imbroccata ouer the Dagger, you shall (turning your bodie vppon your right side) aunswer him with a stoccata. But if hee when you lie in this warde, giue you a rierfa at the heade, you may immediatlye make a passata with the lefte fooe, and so prestelye requite him with a stoccata.

If you thinke it not convenient, and therefore will not passe with your lefte fooe at the same instant that hee giueth the rierfa, you shall turne your bodie on your lefte side, and fo haue your choice euyther to giue him a stoccata in the bellie, or a rierfa at the legges: and if you be thoroughly exercisid and practisid in charging, you maye giue him a dritta or a rierfa at his legges, being the first to strike.

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

But this shall suffise vntill another daye.
I know not certainly, whether it hath been my earnest desire to encounter you, that raise me earlier this morning than my accustomed hours, or to be averted of some doubtfull questions, which yeater-night were proposed by some gentlemen and myself, in discourse.

Therefore would I request of you, if you so please, to know your opinion, whether in single fight a man can forget his usual wares, or use them then with as much dexterity and courage as he accustomed in play.

It is very likely, that many are of this opinion; for there are few or none that in cause of quarrell when they come as we arm it to buckling, but suffer themselves to be overcome with fury, and so never remember their art: such effect sholler worketh. And it may be some being timorous and full of pusillanimity, (which is ever father to feare) are so scared out of their wits, that they seemen amazed and void of fence: or some be taken in the humor of drinke; or with divers other occasions, that may enfeeble their understanding. And by these reasons well may they forget in fight, what they learned in play: but in them in whom no such effects are predominant, neither are afflicted with such accidentes, they behave themselves discreetly, and are not distempered with any such perturbations: and besides this, I have seen many that being fearfull by nature, through dayly practice have become courageous; and alwayes so continued. Neither is it possible, but in practice he should obtaine courage and encrease his valour more then before.

But to what end doe you teach such skill, if it be scarce secure, and hard to performe.
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v. To this I answer, that this vertue or art of armes is proper and behoefeful to every 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 advantage: to them whose nature is fearful, the use of weapons extenuateth a great parte of scare: and thefe, both the one and other, ought as much as in them lyeth, to auoide all cauiling, and such disordered speeches as procure contention: but especiallye, let such men take heed, to whose nature hath not given a valorous spirite: as for others, whose courage is hot, it imports them very much, to have great skill in their weapon, for being ouer-mattered with heat and courage of their harts, if in managing their armes they wete a skilfull dexteritie, they soone spoyle themselves: for through want of knowledge, they come to be overthrown, where rather it behoüeth them with aduiesement and discretion, not onely to spy their owne faults, and soone to amend them, but also thorough his enemies ouer-fights, to take his owne advantage.

L. True it is I confess what ye haue saide, for sure, who so wanteth courage, muste of necessitie forget his cunning. But tell of currensie, 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 will tell you, I would acquaint him with onely warde, which amongst all other is the best for fight, to him who will understand it: of which I meane now to entreate, to the end I may entruce you in it, that being thoroughly practised in that onely warde, you maye combeate securely. Therefore to make my scholler perfectedly of this manner of lying, I would place him with his lefte foote and daguer before, extending his bodye far, and I also would lye so, then would I have him traverse towards my lefte side, and I circularly would passe with my right foote, thrusting a floccata either at his face or brest.

L. And what shal the scholler doe then to defend himselfe, and offende you?

v. Whillest I thrust my floccata at him, and that I passe about towards his lefte side, in that moment that I passe from him and thrust, hee shall likewise in that counter-time passe circularly towards my lefte side, and then shall thrust a floccata at my brest or face, wounding his body upon his lefte side.

L. And how will you passe 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 boste, he maye califie strike me in the brest or face: therefore whillest that I thrust at him and he at me, I will break it with my Dagger from my lefte side, turning the poine in either high or lowe, according as hee thrusteth, and I would help my selfe with drawing my bodye backwards, and in that time I would carry my right foote towards his lefte, and then would I thrust an imbroccata about his Dagger.

L. And what can he doe?

v. Hee shall doe the like, guiding his right foote to ward
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warde my lefte, and shall breake my imbroccata on
to warde from his lefte side, and thrust an imbroccata
mecaboue my Dagger: and I will retire aside as I have
told you in the former warde, and make hit with
a drita, or riuccia, or an imbroccata with the drita, as
in the others.

L. I am of this minde, that who sooeuer, would per-
form me this warde, had neede to be perfectlie instructed
and thorougly exercisit, and that he be of good know-
ledge, for certainly this I thinke, it is an excellent warde
for him that knowes to doe it well, but very dangerous
for a raweseller or imperfect. And if you would ma-
nifest some lying to counter-check this warde we have
spoken of, I should thinke, my selfe highly beholding
for such a favour.

V. Observe this firste, if you were in fight, to see
this warde, and that your enemy in like sorte should garde
him selfe with the same lying: make this checely and
frith, how he beares his weapons and his bodie, high
or lowe, and how he holdes his rapier and dagger,
and according to his lying, assaule and offer to him.
Therefore in the encounter that you shall make, charge
him towards his lefte side, keeping your selfe safe-
lie in your warde, and haue this regard, to keepe
your poynte within his. And if he be high with his
bodie and dagger, keepe your poynte under his
Dagger hande, and thrust your foccera at his brest:
but if you see him lowe with his dagger lowe, thrust
an imbroccata at his belly with great celeritie, or at
his face, avoiding with your righte foote circularly to-
wards his lefte, turning quickly your bodye upon your
lefte

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lefte side, in manner of an halfe wheele: but it behoves
you to be very readye; otherwiue, in staying in your
poulte, if he beauyde in that counter-time, he maye
put you in danger of life: the like is, if you passe di-
rectlie, you are both of you in danger of death: or
if you shall passe, directlie, and he kepe him selfe in
that warde, or that he auoide in compasse, he maye
well face him selfe and endanger you. Therefore finding
your enemy in this warde, ceter obserue to carrie your
selfe in compasse.

Moreover, if you assaile your enemy with this
warde, and he be with his righte foote formost, if he
holdes his rapier far from him, you maye directlie take
his poynte, keeping your dagger long out; and your bodi-
lowe: and if he thrust either above or belowe, keep
your Dagger ready to break his thrust; and offer home
to him upon the lefte foote, or passe towards him with
your righte foote, as you shall finde best. And in your
caicado see if you can command his twoorde with
your Dagger, either from your lefte or righte side, and
then thrust your foccera or punta riucia. If you see
him lyed displayed, follow him, bearing your Dagger
within his sword, and you may well thrust your foc-
cera either at his face or brest: or else make a passata,
resolute, wheeling halfe about, keeping your selfe per-
table in a good warde, upon your right foote.

Moreover, in this warde you maye casilie give
him a mandriata or riucia; upon his legges, or you
maye make a caricado upon his right side, keeping your
warde, and carrying well your bodie, that the halfe
of your right foote garde your lefte heele, and guiding
your
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your body directly upon your left side, make forwars directly upon his right foot, thereby to command his twoordes, and then may you strike him upon the left foote. Againe, if you see he keeps his Dagger point upon your thorak, stiffe a stoccata at his face: if you finde him not well commanding his point, charge him upon his right side, bearing the dagger long, and break his thrust outwards, offering your stoccata at his face or breast. Likewise, if you see he commant not his point, and being advantaged upon his right side, you may with great readiness put your point vnder his twoorde, lifting your sword hand and your dagger, when in the mean time you may give him a stoccata or imbroccata, and be master of his twoorde with yours and your Dagger. And in charging him upon his right side, you may give him a ricerfa upon his legge.

Againe, if he offer a mandritta at your head, in the lifting of his hand advance your selfe with your right foote, and receive it upon your Dagger, giving him a stoccata at his breast or face: so if he thrust a ricerfa at your head, you shall lift vp the point of your Dagger, and receive it on your dagger & swords, & in the same time thrust an imbroccata at his belly, or else taking the ricerfa upon your Dagger, you shall give him another upon the legges, or a stoccata in the belly. Likewise, if your enemy shall give you a mandritta upon the legge, you shall nimbly passe circularly with your right foote towards his left side, for so hee cannot offend you, and you may hit him either in the belly or face.

Moreover, if your enemy thrust an imbroccata about your Dagger, you must readilie passe with your right foote before he retire with his point, and you may well hit him in the face, breast, or legges. Againe, if when you charge him towards his right side, you see his point be farre out and somewhat high, keep your bodye vpon your left side, and lie lowe crouet in your ward, bearing your dagger at the length of your arme, keeping good measure: and in your carriage, make hew to put by his Rapier with your dagger, and sodainly fall your point vnder his sword, travaeting with your right foote round, turning your bodye vppon your right side, & fo 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 above or below, in the time of his thrust advance your lefte foote, extending your dagger, and by that advancing hee shall loose his point, and you maie hit him with a drutta or ricerfa 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 have given me to understand excellently of this ward: but let me intreate you to teach me how I maie defende my selfe if one affaile me in that ward, and how I maie best offend my enemie, keeping my right foote formost.

M. I haue tolde you many things concerning this ward, if you know how to doo them and praetifie them. Besides, therebe diuerse other things which I cannot shew you with speaking: but for this time it will bee fufficient if you can perform what I haue declared. And I will tell you: if you lie with your right foote formost, and he kepe his left foote farward, according as you make his lying, so do, charging him either on the left or
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or right side. And although you hit him not, and that he passeth upon his right foot, doe you but change your body to your left side, lifting up 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 command his weapon and endanger him, neither can hee strike you either within or without your dagger, or on the legges. And if you see he keeps his dagger winding towards his right side, thrust a rief at his face, so that your point may enter in the midst of his dagger, and sodainly recoile, and if he like wise parte, turne your body, as I have tolde you, upon your left side, and as you see him lie, so guarde your selfe, bearing your body on which side you thinke best.

And surely beleue mee, the first warde I taught you of Rapiers and dagger, is absolutely the best both against this and anie other kind of lyings. Therefore I would have you to leaue it perfectly, and extirce it thoroughly, that if occasion happen, you may be both skillfull and well practisèd. But take heede of one fault, which many incurre, who if in plaie they receive one or two ficcares, they inforce themselves to glue one to be revenged. But this is neither fit for a scholler, nor otherlie, since in plaie we shold behaue our selfes friendly, both to learn and passe the time, and also to extirce our selfes in firting our bodies, and se this arte for the right effect. Wherein wee ought especiallie to auido choler and anger. For where occasion happens to fight, in deceed, rapiers are not as foiles, which cannot doo much hurt, but a small pricke of a Rapiers pointe maie either kill, or at the leaft maine. So that in anie wise a

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voide so daungerous an oversight. And if you happen to wound your enemy, though verie smallie, yet by the sight of his blade, hee heeing kindled with furie, that both encreasse his strength, and fall from his right side. Therefore I wish you take good heede, and if you see your selfe apt to incline to such a fault, amend it, and be a woorke to defend your selfe well, to the end that if perchapse you cannot hurt your enemy, either for that he surpaseth in skil, or you want strength, yet you maie auido danger of beeing hurt your self, which will bee both honor able and profitable to you, considering that even the verie first thrust is sufficient to ende the whole contouersie. Therefore bee heedfull and wise, and remember I haue tolde you souendly for your owne safetie.

L: I assure you I will followe your aduise, which I see grounded on such reason, as every wise and reasonable man ought to followe it, extaunging himselfe from all furious fellowes, who thinke to purchase hont by running heedlong on their death. Therefore will I requeste my selfe from their acquaintance. But I prate you prosecute and goe forward with the rest of this ward.

2: Therfore I see you conceieue such pleasure in it, I will proceede on and goe forward a little farther. Manie there bee which exercise this warde vpon their lefte foote, but therein they differ. Therefore it importes to bee well instructed in the diversifie: for your enemy lie in that warde, and you vpon your right foote, and see beare him selfe and his Dagger high, charge him towards his lefte side, and in the approche, see you parte, with grete readynesse with
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with your right foote towards his left, and speedily
thrust you a flocata in his belly: & in the thrusting, looke
you enter vnder his arme or hande, turning your bodie
on the right side, & 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 foot side-waies,
and thrust either a flocata or imbrocata, as you shall
thinke best, about his dagger, and for your owne safegard,
turne your bodie vpon the right side. And if you
see him lie displeased, carrie your bodie on your right
side, and travaerse to his lefte, and then thrust your flocata
betwene his sword and dagger.

Moreover, you maye thrust your flocata ei-
ther at his face or breast, but doo it with great
promptnesse, and in the same time recoile with your
left foot drawing after your right, and be quicke in the
retire to recouer your rapier, that if your enemy make
forward, you may be readie againe to thrust: there-
fore be quicke and vigilant, otherwise if in your thrusting
you be not readie, in that same time your enemy
maie well hit you: but retiring with your feet, and
escaping with your bodie, you shall shunne all daunger.
Againse, if you finde his rapier point high, charge him
lowe vpon the lefte foot, and directlie with your dagger
at his Rapiers point, bearing your Dagger as I haue
taught you: so you maie thrust either at his face or breast
without retiring, but being sure to lie wel in your ward,
for in the time while you retire or withdraw your feet,
you shall be in danger, but keeping that ward sure, you
are without perill, for whether he thrust above or be-
lowe, you being in that ward are safe, and more ready
to winde your pointe abowe or belowe his dagger, or
you

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you maie gie him a mandrita on the legs: neither can
he hurt you in his circular or turning, if he should for-
coyle. Againse, if you see him lie vpright, lie you so like-
wise, but ever keepe your Dagger readie, and you maie
seigne a flocata at his face, and whilst he goeth about
to break it, winde your pointe quickly vnder his dag-
ger, and wheele with your bodie halfe compass, avoi-
ding with your right foot side-waies, as I haue tolde
you. And if hee charge you lowe and lie open, com-
mind directly on your pointe, gike backe your bodie a
little, and thrust a riuera or a flocata like an imbrocata,
and readilie recoyle with your right foot backward:
or if hee lie as manie doe, with his sword vpon his dag-
ger crossewise, you may redilie thrust him in the face,
and retire backward towards his lefte side. Againse, in
that maner of lying, you maie charge him towards his
right side, and thrust a flocata at his face, betwene his
Rapiers and Dagger, euer rememberin that your sword
paue by the middest of his Dagger, and give him a ri-
vera in recoyle backward towards his right side. And
if you fortune not to hitte him, and that he passe vpon
his right foot, doe you but change your bodie to the
left side, lifting vp your poniard, and holding your
hand firmelie on your right knee, so that you be master
of his fwaarde, and maie easilie hit him: and the more
ferry heis, the more you shall command his weapon
and mangle him, neither can he strike you, either with-
in or without your Dagger, or with a dritta or riuera
vpon the legges. Againse, if you see him holde his dag-
ger with the point turning to his left side, thrust at his
face a riuera, guiding your pointe to enter in the mid-
dest of his dagger, and soddenlie recoyle: and if he like-
M wife
Vincentio Saviolo his Pracife.

wife parte, doe as I haue alreadie tolde you, wondring your bodie well vpon your lefte side: if you finde him lying open, vfe your caridaco 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 being directly with your knee, turre with your bodie, and in this manner you maie offer a thurst: and if hee thurst 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 elevate nor abase your dagger hand, nor beare him ouer the one side or the other, or if your enemey have 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 thurst to deceive you. Therefore be alwaies aduised to keepe your hand firme, not abasing or lifting vp your pointe, or turning your wrisst on the one side or other: and if he thurst at you, you maie well readilie both defend your selfe, and offend him.

Moreover, if he abase his point, lie in your lefte foot warde, and vfe your caridaco vpon his right side, and if hee thurst either an imbrocca about your Dagger, or a mandritta at your head, remouing his right foot, turn readilie your bodie on your right side, lifting vp your Dagger, and turning your wrisst. 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 fivorde, and letting fall your pointe under his, you maie easilie thurst a stoccata or imbrocata: but euer keepe firme your Dagger hand, and lifting vp your bodie, and in breaking his thurst toward his left

The first Booke.

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

I am infinitely beholding vnto you for these good instructions, and to morrow I will meete you, to understand somewhat more, for my farther skil, and avoiding of idlenes.

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

bled you in a greater matter, that you will assyyle me certaine doubts, which I shall demand of you, and make me rightly understand them, whereby I shall remaine greatly bound vnto you.

r. I prye you tell me, what were the gentlemen which fought, and whether any of them be hurt: after, be bolde to declare to me your doubts, and I will not faile to resolute you the best I can.

L. Sir, I doubt not of your curtsey, which I have found you alwaies willing to shewe to curtey man, but cheefely to your freends: but to tell you the truth, I have forgot the gentlemens names, but this I can well see, that in handling of their weapons they behaue themselves 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 have great advantage of the right, yet I see both doe their vtermost this morning, without any hurt of either partie, and in beholding both the one and the other diligently. I could not discerne anie ioit of advantage betweene them: therefore you shall doe me great favour, if you discourse vnto me, whether the left hand can have any advantage of the right, or the right of the left: withall instructing me, both how to defende my self from such a one, and how to offend him.

v. Of this question, I haue heard many times much reasoning, and many there are in deed which fo thinke, but believe me, the left hand hath no advantage of the right.
Vincentio Saviolo his Practise.

right hand, not the right, of the lefte no otherwised than you your selue finde your owne advantage.

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

V. I would teach him first with the single rapier, making him to stand with his left foote forward, 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 direcly at my face, and that he holde his sword hand, as it were in a line, from his bodie, & outwards of his 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 do all contrarie to the right hand, because in teaching the right hand, hee with 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 meanest times?

V. I will abuse somewhat with my body, and with my hand beat downe his imbroccata without my left side, and carry my right foot after my left foot, giving him a nuefa at the head.

L. What shall the scholler doe in his defence, both to hurt you and save himselfe?

V. He shall doe quite contrarie vnto him that is right handed, because the right hand, when I offer him a riuerfa at the head, passeth with the left foot, and giueth me the imbroccata vnder my rapier, but the left hand, whilst

The first Booke.

while I goe backe with my right foot, and that I lift my rapier to giue him the riuerfa, he swiftly passeth with his right foot before his left, and giueth me a stoccata, lifting his hand from behind, & so in the passataes which he shall make, standing with his left foote forward, and passing with his right foot to strike his enimie, whereas the right hand passeth with his left foot when he giueth a stoccata to his enimie, the left hand cleans contrarie, in passing giueth the imbroccata to his enimie, & whereas the right hand shal giue the imbroccata, the left hand quite contrarie shall giue the stoccata, and that which I take, is for the left handes instruction against the right.

But now 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 left hand how to deale against the right hand, and how the right hand ought to behaue himselfe against the left hande, which shall be our next discourse. And for this time I pray you pardon me, having occasion to go a little way hence, to take vp a matter betwene two of my friends, uppon certaine differences happened betwene them, & by and by we will meet againe. Farewell.

The left handes Warde at Rapier and Dagger.

L. Seeing you haue alreadie declared howe a lefte hande is to bee taught at single Rapier, I praye you alfo tell me, how you woulde likeweis instruct him at Rapier and Dagger, and afterwadres the defence a-gainst him.
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of long time have made profession thereof: so it is in the vse of weapons, and in every other facultie: for example, take a Cannoneer which well understandeth his arte, and he will charge his Peces 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 judgement presume to be able to doe all things, so such a one give the handling of a Pecce of ordnance, and let him not want poudere, shot, or any necessaries thereunto belonging, and let him charge according to his vaine knowledge, you shall see him presently break all and kill himselfe: the like falleth out in the handling of armes, the ignorant will doe one thing for another, which shall turne to his own confusio, for by the mouing of his bodye or foot out of time and order, he may easily overthrow him selfe, and haften his owne death.

L. It hath been commonly, and is it many altogether vnexperienced in the harshebusse, have made as good shot as they which have long practised the same.

V. It is a popular saying, that one flower maketh not a spring, for although this unskilful man have made, or may make at any time some good shot, assure your selfe it is to be attributed to chance or fortune, or as it is said, to his good hap, and if he should bee demanded at what thing hee made his leuell, if hee will confesse a truth, hee will not denye, that his leuell was set at another marke, and in truth it may not be otherwise: for triall wherof make him shoote again, and you shall see haung no more knowledge, then before, nor practising the said exercis, that scarce ever hee will make the like shot againe. But they which are well instructed are exercised therin, will seldom make one fault. In like sort, in the vse of other weapons, one maye give a cunning stroke, but it shall be by fortune, and no cunning: so that thinking to give 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 upon him to charge a Pecce of artillerie, not knowing the charge thereof, according to the weight of her bullet, will loose break all and murder him selfe: but he which truely hath his arte, you shalt see him with dexterity charge & discharge, without any encombrance, having his secrets readie to coole the Canon when he is overheated, and other artificiall feats with which hee can make to endure his turne: so that it is no meruaile that he which is guided onely by preftumption, and will thrust him selfe into matters which hee knoweth not, if hee overthowe him selfe, and such as rely vpon him: and especially certaine harbrande wits, whoe to delphise every thing, with whom I exhort you to hate no dealing, seeing they are men void of al reason, which ought to be the rule of mans life, and without which a man is no man, but the outward shape of a man onely.

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

V. When you goe to charge a leftest handed man in your warde, looke first in what ward he lyeth, and how he holdeth his weapons, answere him in the same forme,
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forme and touching your demandand to knowe wherefore 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 first, I put my selfe in danger to hurt my selfe, because in thrusting I runne upon the pointe of my enimie: but making at his lefte side, I am out of danger of his pointe, whereof making to his Dagger side I am in peril: for if you strike first and the lefte handed man haue a good Dagger, and be quicke with his sword, he will alwayes put you in hazard of an imboccata: and in truth there are fewe lefte handes which vse stoccatas, but for the most parte imboccatas. Now if he offer you the imboccata first, being towards his dagger, and you being nimble with your bodie, while hee strikes at you, you shall a little bowe aside with your body, and beat by the pointe outwards from your left side, and you may easilie giue him a stocca or an imboccata: but if you strike first you endanger your selfe: 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 stocca at his face, and retir ye your lefte foot back with great swiftnesse, your right foot accompanying your left; but finding him in his ward, to bear his fawerde out at length, if you be well aduised, you shall carry your right foot after your left, and ly in the third ward I taught you concerning the lefte foot: and regard well whilst you are in warde upon 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 lefte foot first, for in so doing he might giue you a stocca in the belly or face: 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, unless he be very ready and perfect at this weapon, you shall haue great advantage of him, and make your lefte master of his weapons, and greatly endanger his life. Neuerthelesse if he be skilfull, and know how to place his body, 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 understand and prati[c]e well your selfe, seeing the least error you may make, may be your great hurt.

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

I. You know how I said there was no adavantage betweene them, besides that which vse and knowledge giveth 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 forwarde in good warde, and the right hande lie in the third warde, with his lefte foot forward, and so shall neither the one or the other haue adauantage, except that which
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he can guie by true observation of time and measure, and his better knowledge: so that if the left hand be well instructed, finding his aduerarie with his right foote forward, and with his own right foote forward chargd toward the right side in good warde, then shall he haue the advantage upon the right hand, and be able to make him felle 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 rapiere and dagger, he maie auoide these hazards, and endanger the left handed man. And this is one of the special points which either the one or the other can leare. This which I haue tolde you (especiallie if either of the haue to deale with one that is ignorant) will give him the advantage against his aduerarie. Furthermore, if you shall lye in the first warde with your right foote formost, bearing your felse 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 foot; for to you shall giue him a stroccata, or imbroccata, or punta tiuerfa, in the belly or face, according as you shall finde your best advantage, & your enemie most discouert: you may also standing fiedfast in good warde, giue him a tiuerfa at the legges. But if you should offer to auoide it by turning of your bodie, and be not quick therein, your aduerarie might giue you a mandritta vpon the face or head: for there are many who in avoiding with their bodies, lofe their daggers, and put them selves in great danger: also the escape which you make with your bodie vpon the left side, is clean contrary to that which you vfe against the right handed man, because

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that when the right handed male shalle make a mandritta at your head, you do not raise the point of your dagger much, and turne your bodye vpon your right side, but dealing with the left handed, you turne your bodie vpon your left side: allo when he giueth you a tiuerfa, you shall turne your bodie vpon the right side. Moreover, if you shall have occasion to make a mezza incartata, you shall do it in a forte clean contrarie to that which you make dealing with a right handed man, for you make your mezza incartata to the righthanded man, giving him a stroccata, but to the left handed by an imbroccata, playing well with your bodie: if you be well skilled in your weapon, exercising your felse in the first, second, and third warde, you shall do many things more then I speake of. Likewise the left handed, if he practize well these foresaid warde, shall be able to defend himselfe, and to deal against any other warde. And for this time I will not discouer to you any farther, onely I aduise you to exercise your felse in all these points I haue set down vnto you, because besides the knowledge, you shall make your practize absolute in such forte, that when occasion shall serue to speake of such matters, you may be able to giue a sufficient reason therof; & also defend your felse against such as will offer you injurie, for the worlde is nowe subiect to many wronges and infolenicies. But you shall therby make your felse most perfect, and knowe more in this behalfse then I haue vtered vnto you, for it is not possible in this art to express all by words, which by your owne experience and diversitie of occurrences you shall finde. But for this time enow, let vs pray to God to defend vs fro all mishaps.

L. Amen, saye I, thanking you hartilye for your curtesie and fauour shewed me in these matters, and I will
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will not faile hereafter to visite you nowe and then,
that our friendshipe maie dailye grow greater, offering
at all times my small power to doo you seruice in aknowledgement of this your goodnes.

V. And I also thanke you for your kindnesse and lov-\tuple{ing offers.} Adio.
L. Adio.

The end of the first Booke.

OF
HONOR AND
HONORABLE
Quarrels.
The second Booke.

London,
Printed by John Wolfe.
1594.
THE PREFACE.

Orasmuch as divers and sundrie persons have heretofore treated of the matter of single combats (whereof I have also framed this present discourse) and have not only grounded their opinions upon deep judgment and exact consideration of the subject they were to handle, but also with all furniture of wit and wordes commended the same unto the view of the world; if might justly doubt (as being inwardly guiltie of mine owne weaknesses and insufficiencie) to go forward with the enterprise if I have presently taken in hande: But for that my purpose heerein is rather to discharge my duetie and zeale to the Nobilitie & Gentrye of England, and by publishing of this Treatise to yeelde a testimonie of my thankfull minde
The Preface.

minde for their manifolde favours, than by
from of speech to make my matter salea-
ble; or to purchase either credit to my selfe
or acceptance of the Reader: my hope is,
that such persons to whose ranke it belong-
geth to manage Armes, and to know the
use of their weapon, will no lesse favorably
conceive of my induers, and with their
curtseyes supplie my defectes, then if have
been redy by my painful and liberal diligence
to deserve their likings, & do now present
my labors in the most humble degree of re-
uerrece.

A DISCOURSE
OF SINGLE COM-
B A T S:
WITH SOME NECESS-
arie considerations of the causes
for which they are un-
der-taken.

When I enter into
due examination,
of the first original
ground and occa-
sions of this kinde
of encounter, and
with all consider
the corruption of
mans nature thoro-
ough whose ambi-
tious and inof-
tent humors these
violent trials have
beene often practised: I cannot but allowe of the just
complaints framed against man by Philosophers, and
wise men of former times: as that being by his indu-
string and knowledge able to search out and attaine un-
to the amplitude of the aire, the hidden secrets of the
carth, and the revolutions of the heavens: yet is so dis-
guised and masked in the judgement of him selfe, so
retchles
Vincent. Of Honor and retchles in his own affayres, as that he never effectually considereth of his own proper nature and inclination, much lesse endeavoureth to reforme, what by the eye of reason he might finde controllable and blame-worthe in his disordered affections. For if as every man is by nature capable of reason and understanding, so he would dispose and order the conuexigh of his life, as he might be reported no euil speaker, no lyer, no deceiver, no quarreller, no traitor to his frend, or injurious to his neighbour: they which have written of this subject might well have spared their labour, and this rigorous kind of congresse had beene either not known at all, or much less practised then it is. But it is a thing common in experience, and usuall lare, that through want of government in some persons (who giuing themselfes to the full current of their disposition, making their will their God, and their hand their law) matters are carried in a contrary course: it is necessary that something be written of this action, even as much as shall bee consonant to reason and judgement, at least to limit and restraine the manner of proceeding in quarrels, if not to utterly remove the occasion of so vnuecessary strifes and fruitlesse contentions. Otherwise, in stead of order, we should followe confusion, and deprive both our owne actions and all things else of their due and lust ends.

The premises considered, it is necessary if divers persons giuing themselfe to the bent of their owne indifferency, and without judgement, esteeme of things cleane contrary to their nature and qualitye. For if a man frame himselfe to lead a ciuill honorable Quarrels. The 2. Booke.

Ciual and temperate course of life, some will saie he is a foole: if hee be not quarrellsome, hee is a coward: if no gamester, hee is of base education: if no blasphemer, an hypocrite: if neither whoredom, nor bawdrie, hee is neither man nor courteous, but together ignorant of the rules of humanity and good fellowship. A lamentable state is that, where men are famished by ignorance and selfe-loe, as thus to oversmooth and colour their vices and imperfections with the names of vertues, and to thinke any action currant that is done by them, and authorized by their vassifiable swaye, and ill-tempered appetites.

What is become of the gentilitie and inbred courtesy of auncient noble Gentlemen? where is the magnanimity of the honourable Knights of fore-going times, whose virtues as they are recorded in histories wherein we read of them, so ought to have beene left to their posterity, that in them we might see the image (now forgotten) of auncient true Nobilitye? But since all things fall to decaye, it is no manner though vertue (I speake with all due reverence and favour) bee not found but in few: for surely there be many in whom nothing remaineth but the bare tyle of nobilitye, in that they be Gentlemen borne: who in their manners wholly degenerate from their auncesflours, and make no account of honour or dishonour, giving themselfes to such pleasures, as their vnbrided appetitie leadeth them vnto. Neither can I atribute any reason to this their flying from vertue vnto vice, contrarie to the course taken by their honourable auncestours, but
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but this, that whereas while their fathers lived, they bringing vp was committed to tutors of good government and discretion, their parents being dead, they withdraw themselves from their virtuous kind of life, leaving and rejecting the sage counsels of their instructors, and cleaving to their owne devices. To whom, if they amend not and take a better course, will lighten shame and destruction.

Wherefore by way of advice, I with all men to avoid euill companie, which for the most part is the cause of great and infinite losse, as well of honour and life as of goods and possessions: and to follow virtue, bearing themselves with a sweet and curteous carriage towards every man, by which course they shall gaine commendation and credite, and shall be esteemed of all men: and avoiding all such occasions of dislike as may be offered, obtaine a good and honorable reputation. DOTH not God forbid a private 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 cried from the earth for vengeance against him, shewing thereby that he abhorreth murder, and will reveng it in due time.

Moreover, he created vs naked, without anie thing naturally giuen vs, wherwith to offend or hurt: whereas other creatures haue some of them homes, other claws, others strong and sharpe teeth, and others spoyls: And thus were we created of almightie God, to to the end we might live in peace and brotherly concorde, as the sonnes of God, and not as the children of the Deuill, who are the inventours that found out the vs of weapons, therewith to offend their neighbours, and

honorable Quarrels. The 2. Booke.

and to maintaine the authority of their father the Deuill, who was murderer from the beginning, and taketh pleasure in the destruction of men, raising disension between families, cities, provinces, and kingdoms. Upon which occasion, the necessary vs of armes hath gotten such credit in the world, as Kings and Princes haue nobilitated some with the name of Knights for their excellencie therein: which name is made noble, and that upon great reason, for such men as haue purchased nobilitie, by conquering kingdoms for their Princes, more respecting their honour and countries good, then any other thing, and esteeming lesse of life then of death, in regard of preferring that honor vnbotted, which belongeth to Knights, ought not in any wise to be defitute of high reward. In so much, that armes being doubled by so many valorous men, it were a great shame for one of noble breeding, not to be able to speake of armes, and to discourse of the causes of Quarles, not to know how to discourse the nature and quality of wordes and accidents which induce men to quarrel, nor to bee acquainted with the manner of sending cartels and challenges, and how to answer the same: and in a word, not to have so much experience in these affaires as to accorde the parties challengeing and challenged, bringing them from their hostile threats, to love embraces and of quarreling foes, to become loving friends, all causes of discontent being taken away on either side. The ignorance whereof hath in these times bred great mishakes, for many thynke that an injurie being offered in deed or worde, the matter may not with their credits be taken vp before they haue fought, not regarding if they bee

injured
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Injured indeed, that they ought first to examine what he is that hath done it, and upon what occasion he might doe it: if in woorede, what qualitie the person is that spake injuriously, and whether hee doe an answer or no. For a man being carried away with choler or wine, maye chance to utter that, for which (his fury being past) he will be willing to make any satisfaction: wherefore it were fondly done by him, that would fight upon every word. Neither can I be induced to think, that there is any injury (which is not accompanied with villanies) for which with due satisfaction, all cause of fighting may not be taken away. But if the injury be such, that either murder be committed by treachery, or rape, or such like villainies, then is it necessary to proceed in avenging it; as in due place I will more largely declare.

In the meantime, I thinke it necessary to set forth some considerations of circumstances belonging to this subject of quarrels, not because I take upon me to teach or correct any man, (for that belongeth not to me) but only by way of advertisement, to warn gentlemen to avoid all dangerous occasions, growing for want of fore-sight.

And finally considering the little understanding and small discretion of manye, with the dayly danger which such men runne into by indiscretion, it is fit for a man to consider his owne estate; for if hee bee a Gentleman borne, hee ought even for that respect with great regarde abstaine from any acte whatsoever, whereby his worthye calling may be dishonored, hee ought to embrace myldeenes and curtesie, as one that hath a hart of fleshe, not of stone, more enclined to clemency, then to crueltye: to the ende his conversation bee acceptable, by reason of his sweete and loving behaviour, he must also be in minde magnanimous, not base or abjecte, as one ill borne, and worse brought up: for so will hee easilye be derisned from thall call forthe of lose minded companions, unfamed of all ornamentes becominge a gentleman, whose repaire into companye is commonly without ving any curtseys or salutation, where having intruded themselves among honest gentlemen, if chance they are acquainted with any of them, without causing leave either of him or the rest of his company, they take him by the sleeue, urging him to goe with them, without any consideration of the person so taken, or of offence thereby offered to the rest of the company, who in all like wise might be offended with his undutiful folly, in playing so unmannerly a parte: thinking themselves if not altogether wronged, yet at least discourteously dealt with, in that their company should be neglected & little fet by: in so much that through such ill demeanour, they often times purchase vnto themselves muche inurye. For it may happen, that some fantastical madde conceited fellowe, taking this kind of discourtesie in euill parte, will fall a reasoning with him that offereth it, and so by multiplying of speche, they may fall from words to blows, whereby some or other may be spoild upon a matter not worthy the talking of: for all men have not of one minde, and a mad brained fellow may easilie light upon another as fond or fondlier fantastical then himself, whereby both of them may fall into divers unlooked for inconveniences and mischeifes on the sodaine.
Vincent. Of Honor and

Moreover, at weddinges or great feastes, where in
great sorte both of gentlemen and gentlewomen, it
may happen that a company of gentlemen reytrie se
from the rest of the companye, taking with them some
gentlewoman or other to deceiue the time with talke,
or discoursse on some other pastime: where if some one
of these manerles gentlemen shoulde chancie to come
and solicie the gentlewoman so retyre d, to dance with
him, without toying either her good liking, or the gen-
tlemens with whom she was discoursing, or otherwise
passing over the time: vn doubtedlye, if some of the
gentlemen of the same companye should happen to be
mad conceited, he might chancie to be well beaten
for his pleasure: whereof also further inconvenience
might arise, and perchaunce the whole marrige might
thereby be disturbed, and quarrels might grow among
the frends & kinsfolk of either party, wherupon much
hurly-burly may ensue: and experience teacheth vs,
that divers men of account haue losse their liues, vpon
like disorders. Whereupon I conclude, that modestlye
and courtese are most conuenient ornaments, as whereby men shall auido many dangers and quarrels.

There be also certaine vndecree nine, whose grosse
fault I cannot over slip without blaming these men
as they either stand or go in streets, so to stare and looke
men passer by them in the face, as if they would for
some reason marke them: which breedeth such an of-
rence into some men so marked, that they cannot take
it in good part, and therefore it is verie dangerous. For
it mai he happen, that a man may looke so vpon one that
either is by nature fupitious, or by reason of some se-
cret thing known to himselfe, maie suspec, that he is

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therefor looked vpon. Whereupon great quarrels may
raine, for the man so looked on maye falle a questioning
with him that looketh on him, who perhaps answering
him outboldly, may both moue him to choler, & be
moued himself also, & so bring the matter to some dan-
gerous point. Whereof I haue my selfe seene a notable
example, passing through the Citie of Trieste, in the
very most part of the territories of Friulie in Italy, where
I saw two brethren, one a most honorable Captaine,
and the other a braue and worthie souldier, who walk-
ing together in the streets, were verie stedfastly eide of
some young Gentlemen of the Citie, who stolde the
Captaine and his brother in the face sometimbers, and (as they tooke it) discourseth: whereup-
on they asked the Gentlemen in verie courteuse man-
ner, whether they had seene them in ane place before,
or whether they knew them. They answered no. Then
replied the Captaine and his brother, Why then doo
you looke so much vpon vs? They answered, because
they haue eies. That (sayd the other) is the crowes faute,
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 tongue had vnterred the hand would
maintaine: and a hot fayg being commenced, it could
not be ended before the Captaines brother was slaine,
and twoe of the gentlemen hurt, whereof one escaped
with the rest, but the sheepefitter of them all was
hurt in the legge, and so could not get away; but was
taken, imprisoned, and shortly after beheaded: he was
very well beloved in the Citie, but yet could not es-
trapethis end: being brought therto by following his
Vincent. Of Honour and mad brained conceits, and by being milled by evil company: the rest of his company were banished their country. Now if these gentlemen had more curtiously and wisely demeaned themselves, no more hurt had followed that bad beginning: every man therefore shall doe well, to have a great regard to this respect, lest like disorders be to their danger committed.

Furthermore, I like not the custom which some men have in meddling with other men's weapons, especially with theirs that profess arms, neither can I think it an over-wise parte for men to be viewing one the others Rapiers, whereof may this inconvenience rise, that a man may so take occasion to kill his enimie, towards whom in outward appearance he carryth him selfe as his very freende: for all is not golde that glistereth, and you may think a man to be your freend, whose hart as it is hidde from your eyes, so also is vnknowne vnto you: all which mischeefe may by discretion and foresight be avoided, in offering no occasion or opportunity for the effecting thereof.

Moreover, when men light into the company of honorable Gentlemen, they ought to have a great regarde of their tounge, to the end they say nothing which maye be evil taken or mist-construed: and in talking or reasoning to giarde 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 leeting to the disgrace of another.

It is no lesse behouefull for men to beware that they entice or suborne not other men's seruants, which of it selfe is odious, and purchase that shame and reproche to the performers of such base practices.

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I must also mislike them that offer wrong to other men's seruants, for besides this, that they bewray their basenes of minde, they seeme also to resemble him of whom the proverbe faileth, that being vnable to strike the horse, beats the saddlle, which signifieth as much, as where he is not able to deal with the master, 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 downe, and for whom soever he thinketh his seruants abused, wil think him selfe wronged: and will therefore endeouer to revenge such wrongs, as offered vnto him selfe: according to the proverbe, loue me and loue my dogge.

Also Gentlemen ought to abhorre carrying of tales, and reporting of other men's speeches, for that is a very wickedly actio, 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 speake euil of you in your abseence, you ought not to seek meanes to bee revenged of him that so doth, desparing and contemning him. For a common saying it hath beene of olde time (be it spoken with reverence) he that speketh of me behind me back, speketh with that which is behind my back: And sure it is that no man of value or vertue will speake any thing of a man in his abseence, but rather to his face: neither must a man easilie giue credite to all things which he heareth, for whatsoeuer he bee that carryeth tales, hee sooth nor can not truely deliver a mens speche wholie
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whole without addition or subtraction: for a word or
two is easily added, which notwithstanding is of ef-
cicacy sufficient to alter the whole state of the speech.
Which may move anie man to thinke it a vaine mat-
ner for to go about to maintaine anie quarrell vpon no be-
ter grounds: and it may fall out, that by giuing crede-
to tales, one maie indanger himselfe and his friends. E-
uerie man shall therefore doe well to bridle his owne
tongue, and to confider of other mens speeches before
he credite them, and not report vnto his friends euere
thing he heareth spoken of him, except it concerneth
his life or reputation: for in such a case a man ought to
warne his frend, to the end he may be preserved against
the wrong which is intended against him. And in this
case also I wish this observation to be kept, that the par-
tie grieuour first goe to him which spake the worde, and
ask him in curteous manner (not without courage)
whether he heare reported or spoken such wordes, &c.
Which if he deny in presence of credible persons, then
is he that reported it to bee charged with the inuiire:
who if he acquite himselfe by prouing that to bee true
which he reported, yet considering that the partie ac-
cused hath denied them before witness, you are to se
satisfied and contented: for by denying them he recal-
leseth them.

Furthermore, let euerie man take heed he maintein
not anie dihonoured or infamous persons quarrell, of
what condition or calling so euere be bee.

Alfo it is wisedome for a meane man not to deale
with men of great calling, for he shall be sure howso-
uer the matter goe, to gett 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 in-
to some place further off: for it is better for men to liue
as friends after, then as enemies together: whereas
every small matter that might happen would
renue the olde quarrell. Hence commeth it that this
proverbe was vied. That the eye sees not, the hart
greues not.

Contrariwise, a man of great calling and authorithe
ought not to wrong any man of the meaneer forre, for
therebe many who, howebeit they be but poor and of
no authorithe, yet they wante neither valour nor cou-
rage, and will rather dye, then take any injurie. Wher-
of I will rehearse two or three examples which I haue
myself seen.

There is a certaine village about a mile distanta from
the famous Cittie of Padua in Italedge, where the Beggi-
arei dwelt, men well to liue for their calling, wanting
neither hart nor courage: and as it is a custome through-
out all Lombardie, in Sommer-time there be many pla-
ces, 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 reforde
merchants and Counry-men of all fortes, from places
farre and neere, to make merrie and good cheere, ha-
ving good Countrie musicke: the younge sorte after
dinner and supper vsall exercite and pastime, daun-
cing with their louses on a faire greene, kept for the pur-
poole. To which dauncing divers gentlemen would re-
lore, onely to see the counrymen and women sporting
and vsing their rurall pastimes: among which gentle-
men were two nephews to the Duke, who espaying
two maides among the counry wenches surpassing all
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Vincent. Of Honor and the rest in beautie and comeliness, being fitters to the Boggiarini, fell into such liking of them, that within some fewe daies they went vnto the house of the faide Boggiarini, accompanied with certaine gallant youths, thinking by gifts and faire smoothing speche, to pertrwade and entice the maidens to become their parasours, & to follow them home to their places: but the maidens father and two of their Brethren, 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 uttermost to pleasure them, and their grastefulnesse of minde towards the for their courteisie in vouchsafing to come vnto them: but if they came to any other intent then vertuous, then they beseeched them to departe. Hereupon 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 themselfes in their house, and for that time the matter was so ended. But not long after the Boggiarini chaunted to meete with some of these gallants, where two of them were shrewdly handlied: for which cause the two Boggiarini were committed to close prison by the Maiestates, and remained so for the space of eluen or twelue moneths, and then were releas'd: the gentlemens understanding that they should be releas'd, departed soddenly the next day from Venice, with seauen lustie fellowes well armed, intending to

honorable Quarrels. The 2. Booke. to kill the Boggiarini, and so went to Padua: on the other side, the Boggiarini's kinsmen being informed of their cohears relea't out of prison, hasten to Padua to bring them home, and carried them their weapons: they therefore hauing discharged all duties, after they were free at libertie, tooke their journey in hand and went homeward, but the gentlemen meeting them at a place called Seraj, rushed violently upon them on the sodaine, crying all with a loud voice, kill, kill, kill: they not knowing what they meant at first, but quickly after perceived who they were, would not willingly haue had to do with them, as by othes and protestations they declared, defending themselves as well as they could, and retiring backe to escape them: but being compassed roundabout, and seeing no way to escape death but by the death of those that assailed them, when they perceived that neither intreatie nor protestation, nor anye thing could move the reuengfull Gentlemen to holde their hands, even after so many injuries before that by them offered, as haung gone about to violate their filters, hauing beaten their father, and hauing obtained punishment for themselues by the Maiestates, with a yeares imprisonment, being content with nothing but their lives, at length after they had retir'd much, and fought all meanes to avoyde the fight, they began to step apte all respetes, abandoning their lives: whereupon laying about them with all strength and no lesse courage, in short space they flew the Dukes Nephewes both, and another Gentleman, and hurt divers of the others that accompanied them, onely one of the Boggiarini being harmed with the losse of three fyngers. The fight being ended, one of the Boggiarini getting
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on a Millars horse escaped, the other three purposing
to faue themselves in a Monasterie, were taken and put
in prison; afterward their cause being brought before
the Councell of Venice, an uncle of the gentlemen that
were fauned, under-tooke the patronage and defence of
the poore countrymen, (they being in truth guiltlesse)
and making a speech for them, obtained so much that
they fauned their liues, howbeit they were banished out
of all the territories of the Venetian Seignory. The ende
of these gentleman that were so pittifull fauned, maye
be an example to all others how to behaue themselves
towards men of meaner degree.

In the same citie of Padua, happened another case
not much unlike to this, between a Gentleman of Brescia
and a Baker. This gentleman hauing many houes
in that citie, (in one of which a baker was tenant) upon
some small occassion, gave the baker warning to pro-
vide 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 serueth not,
and the poore man to his utter undoing, was thrust out
of his house, which so grieved him, that he vowed his
Landlords death: who hauing had some notice there-
of, tooke as great heed as he coulde, continually com-
ming home before night, leaft by his late being abroad
hethwithstanding he might be endangerd. 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 inju-
ry, for I haue heard many say, that the offender wroght
in the sand, but the offended in marble: & to this baker
meeting the Gentleman late in the night, hastily run-

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eth into a shoppe where Cheefe and such like things
were solde, where borrowing a knife, maketh after his
olde Landlord, and ouertaking him, cutteth his throrte,
so that the Gentleman within fewe houers dyed, and
the Baker was banished by the Maiestates, because
they could not otherwise punishe him, he being fled.

I haue read in the historie of the last warres in Persia,
how Mahomet Basha Generall of the Turkishe Empire,
tooke a certain pension from a Souldier (who for his
valour had well deserved it) and bestoweth 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 Mahome-
ten religion, and so came dayly into the Bashais cham-
ber rumbling out his praiers, whereat hee and all the
rest about him laughed, but the souldier vfed this so
often, till hysyng fit opportunity he fowled the Basha, and
being taken and brought before the great Turke, was
by him gien to the Bashais flaues to do their pleasure
with him, for hee had confessed the whole matter vnto
the Turke.

Before the overthrow of the Turkish Nauie, which
was in the yeere 1571, the States of Venice had a little
before sent Sfortia Palamitina their Generall into Slavou-
nya by land, and into other Easterne partes, with that
authority as in time of warres Generals vie to haue;
he being arrived in those places, espyed opportunity to
take a certaine cittie called Margarita, in a countrie:
wherefore hee leaued an armie with all speede, and
marching toward the cittie, planted his ordinance,
and began to batter the walles of the same cittie. At

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the assault wherof he bare in his hand a kinde of pickaxe, with a thing like a hammer at one end, and a long pike at the staffe ende, able to pierce any bodie armed with a curate: which kinde of weapon is much used by the Sculauonians, Crocians, Turkies, Albaunies, and Hungarians: with this pickaxe did Sforzio Palauicino encourage his souldiers to strike those that returned from the assault, or were not so forward as they ought to have beene, and among others would have striken a certaine Venetian Gentleman, whose servant presently stepped before his maister to Sforzio with his piece in his hand, and bad him holde his hand, for that he whom he went about to strike was a gentleman of Venice and his maister, and therefore willed him to take heed of touching him, purposing, if Sforzio had not retired from his maister, to shoote him through with his Pece. Sforzio noting and admiring the fellows valour and fidelitie, in hazarding his owne life to saue his maister from wrong, earnestly requested the Gentleman, to let that his servant bee his, promising to shewe him much favoure, which the Gentleman both to gratifie Sforzio and to aduance his man to preferment, did: and Sforzio made him a Captain, and wonderfully enriched him, insomuch that in few yeeres after he became a great man.

It is a grosse follye for men to scoffe and jest at others, in what case soever it be: neither ought those men who by nature are framed comely and tall, to be girding at those vnto whom nature hath not been so beneficill. There be many that being carried away with plauisible conceit of their owne manhood and strength, by reason of the propernesse and greatnes of their

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their well shapen bodiies, despite men of lesse stature, thinking that in respect of themselves they be nothing, and that if occasion were offered them to fight with them, they thinke they were able to minde them as men, as mighty men, not knowing that men are not measured with woollen Cloath by the yard, or that little men have oftentimes overthrown great felloues. In consideration whereof, I will recount vnto you what happened in Italye, in the cittie of Boulogna.

When the Emperor Charles the fift, came to be crowned by Pope Clement the seuenth. This Emperor had in his traine, a great Moore like a Giant, who beside his tallnes wanted no valour and courage, being wonderful strong: he enjoying the favoure of so great an Emperor, was respeeted of all men, and particularlie of divers Princes which accompanied the Emperor: which brought him to such a proud conceite of himselfe, and his owne worthines (ascribing the good favour of all the Princes and gentlemen that followed the Emperor to his owne deferts, and not to the good will that they saue the Emperor bare him) that hee laughed al men to scorn, thinking none able to encounter with him.

Whereupon he obtained leave of the Emperor, that proclamation should bee made, that if any one in all that cittie being so full of people, would wrestle with him, hee would challenge him: which being published, every man was foylle of his hughenes, strength, and eager countenance. Insomuch that none could be found that durst undertake the match, save the Duke of Mantuas Brother called Rodemont, who though he was but of an ordinaire stature, yet was he
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he both very strong and nimble withall, and (as it was
credibly thought,) all his breef was wholly made of one
bone: he was very valiant, and by reporte could break
at one course feauen staues tied together, insomuch
that if he had not had a good horse, he should break his
backe: but for many rash enterprizes, he was bannished
from all tylt-yardes and iustling. This Rodemont seeing
that no man else durfte vndertake to bee matched in
wrestling with the proude boastinge Moore, notwithstanding
that his brother the Duke and the rest of his
kinred vfed all meanes to dissuade him, would rather
themselves wreste with him, to make it knowne
 unto all the worlde, that he would not suffer to beatiste
a creature, to blaine the honor of Italian Gentleman,
and to giue the Emperour (who was a stranger) occa-
tion to laugh at the Italians, seeing them put downe
by a monstrous Moore. Rodemont therefore buckling
with the Moore in presence of the Emperour and all the
Princes, behaued himselfe in such fort, that the Moore
could not foyle him with any fall, insomuch that hee
was brought only to touch the ground with oneknee,
howbeit the Moore straine himselfe to the uttermost
strength: and so the night drawing on, after they had
tried their force a long time, the Emperour caused
them to ceafer till next dayes, at which time Rodemont
came to meete the Moore againe with great courage,
and haung now had good triall of his strengthe, and
knowing what he was able to doe, as soone as he saw
fit opportunitie, nimlye tooke the Moore about the
middle, and clasped him hard against his owne brest,
holding him sovntill he perceived him to be breath-
lesse, and then letting him slippe out of his armes, the
Moore

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Moore fell down dead so heauillie, that the whole place
shaked, as if some steeple had bene cast downe: which
Rodemont perceiuing, presentlye got from the whole
company, and taking poste hastily fled, fearing least the
Emperour should haue done him some displeasures:
but he wente not about it, considering that the chal-
lenge was publiquelye proclaimed by his owne leaue
and authority. Howbeit hee was greeued for the losse
of his siste Moore.

One example more will I recount concerning insol-
encye, especialy because this Rodemont of whome I
spake, was an actor in the tragedie. It happened that the
Duke of Mantua and his brother Rodemont being in the
same Emperour Charles his Court about certain affaires
of their owne, they one a time walked in a great cham-
er, expecting that the Emperour should sende for them
when his Maiestie were at leasure: into which cham-
ber at the same time, came a certain Spanish Captaine,
who without any greeting or salutation, came by them
and brayly walked, even betweene the Duke and his
brother, nothing respecting the greatnes of that prince,
and so braued them three or foure times: wherewith
Rodemont being greatly offended, with the discurtes-y
of this proud and insolent Captaine, went to a window
which he perceived to be open, and flying til the cap-
taine came that way, tooke him by the coller with one
hand, and putting the other under his breeche, thrust
hym out at the windowe, and brake his necke: Where-
upon he fled from the Court with all speede he could.
But the Emperour being enformed of the matter, bла-
med not Rodemont, considering the Spanish Captaine
had so insolently behaued himselfe to Rodemonts bro-
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ther the Duke of Mantua. It were an endless thing for
me to rehearse all the examples that I have heard, con-
cerning this vice of insolence, which are infinite, and
happen daily in all countries, by reason of the little re-
gard that is had in the bringing up of young men: and
so I will only exhort every man to take heed that he
selfe fall into like folly.

I will not omit to speake of a certaine vice, and paine
not to be vysed by a gentleman, seeing it proceedeth of
a most cowardise: which is, when a man having fallen
out with one or other, and wanting courage to deal
with him in single fight, procureth base and cowardise
meanes by the help of some of his frends, with whom
he ploteth how they may circumvent his enemy. And
so watching him at some time or other, will draw upon
him, as if hee had met him by chance, who thinking
upon no villainie, without any suspicion at all, likewise
draweth to defend 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 unwilling
any hurt should be done on either side, whereas they
most traiterouslie will either themselves impaire a thrust
by the way, or strike his weapon, that his enemy may
take occasion to hurt him: which villainie (for I thinke
no term bad enough to express 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 ene-
mies, if they doe not: for by reason that you knowe
them not, they cannot but like of your protestation, if
they mean you no cuill, seeing that you not knowing
the can not allure your selfe of their good affection to
wards

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wards you, and care of your safegarde. Therefore in any
case, at such time as you shall happen to be enforced to
defend your selfe on the foe, let no man come
after you, for it is very dangerous: and I speake this
because I have scene the like doone very often, and
found it confirmed by great experience. And to staye
something of parting, I will by the waye declare thus
much. That he that will partake two that are fighting,
must go betwixt the both, having great regardre that he
rather hindereth one more then the other, not suffereth
one more to endanger his enemy then the other:
and if more come to parte then one, they must decide
themselves, and some come on one side, and some on
the other, taking great heed that neither of them be
any waye either prejudiced, or favoured: wherefore I
do not mislike with the great Duke of Florence his op-
inion, who vpon paine of great forfaiture, forbad all
men to parte those that should fight, for hee would
have them suffered to fight till they parted themselves,
and if any one chance to be hurt, they should blame
themselves, seeing they were the onlye cause there-
of.

If the like were vysed in all places, I think we should
not have so muche quarrelling by halfe as wee daylye
see among Gentlemen: for lurkely manye will be ve-
ry readie vpon no occasion to drawe vpon a man,
only because he knoweth that he shall not be suffered
to fight.

Some others there be, who to wraoke themselfes
vpon their enemies will doe it by a thirde meanes,
by gifts or promises, persuading some needy fellow
to take a quarrell, with their enemy, whom either the
R 2  poore
Vincent. Of Honor and
poore fellow hurteth or killeth, and so encurrith danger
death: or at the least is hurtte or maimed himself.
Therefore I could witt every man to meddle with his
owne quarrels only, neither reuenging his owne wrong.
by another, nor wreaking other mens injuries by him-
selfe; vnlesse he have good reason to the contrarie, as in
diverse cases a man may honestly and honorablie both
intreat others to reuenge his wrongs, and be also intrea-
ted of others.

There be also some gentleinesse so careless, that being
in companye with honest gentlemen, thinketh that
whatsoever soile they commit, the companye will be
ready to defend them, and so wil either scoffe or gybe
with them that pass by, or use some knauish tricke to-
ward 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 ears, they
are the first that will runne awaye, or hide themselves
in some corner till all be done. By my counsell therefore
shall no man be so fond as to backe anye, or take parte
with any that are so void of discretion or government.

Like unto these you shall see others, who will invite
their frendes to some diet or passeyme abroad, onely
to serue their turnes in reuenging their wronges, hav-
ing plotted meanes for the execution thereof, where-
by many tyme much harme hath bene done, sufficient
to cause any man to beware of falling into like incon-
veniences.

All which I haue heere sayde, because I haue my
selfe had experience thereof. And thefe bee the things
whereof quarrelles proceede; which beginning but
betwene two or three, sometime are so farre increasde,
that

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but whole families are wrapped in quarrels and broils,
whiche oftentimes are not ended without great hurt &
bloodshed. Eurie man ought therefore to know how
to haue himselfe in these cases, and not to presume
upon his owne skil or knowledge, but to learn how he
ought to proceed in matters of combats or quarrelle:
for a man may dailyl leerne more than he knoweth, &
especially they that want experience; seeing it is a mat-
ter seldome scene, that he shall be able to know what is
good, that hath not had some triall of that which is e-
mil. According to a verse of Petrarke, Eurie one must
leerne to his cost: whiche saying pertaineth especially to
young men, who for the most part may never leerne to
govern themselves aright, vntill such time as they haue
had experience of some mishappe or other, concerning
either their goods, life, or credit. But as nothing is so
dangerous but may bee prevented, so in this pointe,
that men take good heed and arm themselves with the
forehold of sound counsell and advice, that they may
easily auede such errors as I haue in these my ad-
vertisements discoverd and made
known for their profit
& commoditie.
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A Discourse most necessarie for all Gentlemen that haue in regarde their honors touching the giuing and receiuing of the Lie, where-upon the Duello & the Combats in divers sortes doth infue, & many other inconueniences, for lack only of the true knowledge of honor, and the contrarie: & the right understanding of wordes, which heere is plainly set downe, beginnning thus.

ARVLE AND ORDER concerning the Challenger and Defender.

ALL injuries are reduced to two kindes, and are either by wordes or deede. In the first, he that offereth the injurie ought to bee the Challenger: in the later, hee that is injured: Example, Caius saith to Scius:

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Scius that hee is a traitour: vnto which Scius aunswereth by giuing the lie: whereupon ensueth, that the charge of the Combat falleth on Caius, because hee is to maintaine what hee sayd, and therefore to challenge Scius. Now when an injurie is offered by deede, then do they proceed in this manner. Caius striketh Scius, guile him a boxe on the eare, or some other waie hurteth him by some violent meanes: Wherewith Scius offended, saith vnto Caius, that he hath used violence towards him, or that he hath dealt injuriously with him; or that he hath abused him, or some such manner of lying. Whereunto Caius answereth, Thou lyest: whereby Scius is forced to challenge Caius, and to compel him to fight, to maintaine the injurie which hee had offered him. The summe of all therefore, is in these cases of honour, that hee vnto whom the lie is wrongfullie giuen, ought to challenge him that offereth that dishonour, and by the sword to prove himselfe no lyer.

There bee manie that delighting to finde faulte with that which is lette downe by others, bee it never so truly and exactly performed, will in this case also seake to overthowe the rules which I haue aboce allledged concerning Challenging and Defending, opposing manye Argumentes and objections, which I thinke frivolous to trouble the Reader withall, and therefore wyll neyer rehearse them here, nor spend so much labour in vaine as to answer them, considering that men but of meane capacity will bee able to discerne and judge of the small reason that they are grounded vpon. For who is there that lieth not, howbeit some men finer written then
Vincent. Of Honor and Endued with valour and courage, will by multiplication of speeches give cause of greater offence, and then by give the other occasion to challenge the combat, rather than to do it themselves. Yet that notwithstanding the true and perfect manner of proceeding in cases of honour is, that whosoever offereth injury by deeds, 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 injury.

And in injuries offered by wordes, no respect ought to bee had of all the wordes which by aunthorites 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 perchance make a faie with wordes only, which foolish and childish manner of proceeding cannot but bee mislied of by Gentlemen of reputation) but to whom fo euer the lie is vniustifie and wrongfully given, vnto him shall it belong to become Challenger, by Armes to maintaine whathe speak or did, wherupon the lie was given 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
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Armes, or that I deal not honorably, or any such thing.
I repleat his sayings with the Lie, and force him to maintain
what I hath spoken; whereof I am acquitted
with sole denial, till he make further proof.
And now as concerning the nature of Lies, I say
that euerie denial, bee it never so simple, beareth the
force of a Lie, being altogether as much in effect. And I
see no other difference betweene a simple denial
and the lie, than is betweene a speech more or lesse
curious. Wherefore although the names of denial are
diverse, as Thou lyest, Thou sayest not truely, 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
colour, &c. Yet all these manneres of speech import
the lie, whether hee vnto whome they were spoken
spake injuriously or not. For though I saye not anie
will thing of anie other, but chance to discourse of some
matters, or rehearse some tale or historie, or report some
thing, as occasion of speach may be offered mee, if
someone that flangeth by telleth mee that I saye not
true, or the anie of the foresaide formes or manner of
speach vnto mee, surely hee bringeth my truth in ques-
tion, and causeth mee to bee reputed for a lyer, and so
consequently offereth mee injurie. And forasmuch as
euerie injurie offered by wordes, maie be the first time
wrestled and returned vpon him that offereth the injurie, maie lawfullie repulse that injurie with a se-
conde denial, which shall beare the force of a Lyer,
where his first shall bee accounted of the nature of an
inju-

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injurie, by which means the burden of the challenge
shall rest wholly vpon him. But if hee chance to faie
only 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 speach injuriously, for it may be
the truth whereof I spake is not true, and yet I doo not
lie, and therefore such a speach I spake cannot anie
ways burden mee, vnlesse I shall make some injur-
ious reply thereunto, which hee repealing with the
lye, maye laye the burden of challenge on mee: for
sworde commeth sometimes to bee injurious, and
sometimes not, onely by being sometimes injuriously
spoken, and sometimes not. As for example: If one
man doo saye vnto another, Thou sayest not true, hee
doeth hereby make him a Lyer, and so hee dooth in-
nicethm mee. But if hee doo replye and faie in this manner,
That which thou sayest is not so, or it is not true, &c.
No such manner of speach or sayings can bee injurious,
for that as I have aboue sayde, the thing may bee faile,
yet howe no Lyer, by reason that hee sayeth maye
bee euyll informed, or else not understande the mat-
ter as it was, or some suche other thing might hap-
pfen, whereby hee might bee moued to reporte and
speake that agayne which is not true: wherefore anie
such answere, whatsoeuer cannot in anie sort fall bur-
deous vnto him. One case excepted, which is, if hee
saye that hee dyd suche a thing, or that hee dyd faie
such a thing, or that hee had beene about such a mat-
ter, or that hee dealt in suche a cafe, &c. And another
answere him that he did not, nor that the same which he
sayed was not true, &c. For so hee is burdened beeing

S a
account
Of conditionall Lyes.

Lies certaine, are such as are giuen vpon wordes spoken affirmatively, as if anie man shoulde saie or write
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Of the Lye in general.

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don words wherein no sure conclusion can arise: the
reason is, because no lye can be effectual or lawfull,
before the condition is declared to be true, that is,
before it be justified that such words were certainly
spoken. For the partie unto whom such a lye is giuen, may
answre according as he finds him selwe guilty or not:
if chance he have to saide, he may by generall wordes
seek to escape the lye which is giuen him: and
withall vpon those words which the other hath spoken
or written vnto him, he may happen finde occasion of
a mere quarrell, and give him a lye certaine. And on
the other side, if indeed he have not spoken those words
wherupon the lye was giuen him, then may he say, abso-
olutely, that hee spake them not: adding thereto some
certaine or conditionall lye, as for example: Whereas
thou chargest me that I shou’d say that thou art a Trai-
tor, and therupon saiest that I lye: I answere, that I
never spake such wordes, and therefore say, that whoso-
ever faith that I have spoken such wordes he lyeth. Yet
notwithstanding I cannot like of this manner of pro-
ceding, because thereby men fall into a world of words.

Some holde an opinion, that such an answere might
be framed: Thou dost not proceeide in this case like a
Gentleman, neither according to the honorable cus-
tome 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 faith hee did not as a Gentleman, &c. alle-
ging that many Gentlemen have obserued and vfed
that manner of proceeding, and so shall the other have
occasion by his ignorance, in not knowing how to an-
swere the lye conditionally giuen him, to giue him a
certain
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The other lye which we haue termed generall in respekt of the injury, is this: 

Antony thou haist spoke ill of me, or thou haist faide somewhat in prejudice of my reputation, and therefore I say that thou haist lyed. This lye for that it is upon words in which the lye especially declared not what is the thing from whence the slander was, or speeche prejudicial to reputation spoken is, for that in matter for a man maye be ill spoken of; and ones reputation prejudiced happening very often, that he who soever taketh of another man, in divers matters speaketh that which hee of whom they were spoken, might esteeme them to his shame and disgrace: and therefore it is most necessary to express the point whereupon he holdeth himselfe offended: to the end that it may be considered, whether hee will take upon him to proove his sayings, or whither he wil proove it with his weapon, or ciuilly 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 fame, 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 to so much time bee permitted.

And this I say, a lye giuen in this sorte, doth not only binde, but is very dangerous to bee wrested, and the danger whereof I speake, is thus as by this case following you may easilie see. Paul ynderstandeth that Nicholas hath faide of him that he is an Vlurer, and having ynderstanding of these worde, writeth vnto him: Nicholas thou haist spokon ill of me, and therefore I say thou lyest. Paul peraduenture knowing many defects more then this in Nicholas, maye answere him thus: I confesse that I haue spokon ill of thee, but I specified the particularie of that which thou haist doone, and I faide that long since thou committedst such a fault, and such another, and shew how, and thus bring forth the ground of his speech, without making mention at all of that particularity of which Paul charged him with: and this maye adde more, that so thou lyest thy selfe, saying that I speaking ill of thee doe ly. Here it Paul returne to write, should reply, I say that thou lyest in saying that I am an Vlurer. 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 the second containeth a kinde of falsettie: for who soever is accounted once naught, is alwaies esteemed naught in the fame kinde: and the presumption being against Paul, it behoeth him to be the actor, so as for the effect in the generallity of the lye, he shall fall into this inconuenience. Besides, such may be his default as the fame by lawe might be proved against him, that neither as Defendant or Plaintiff, he may enter the duel 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 proofes: as for the danger that it bringeth with her, all cauliieres, and braue men ought to take heede of it altogether. Although there were no other thing, then to avoide the multitude of cartelles, being a thing more comely for gentlemen to binde themselves to the action, then lay themselves open with many words.

T Of

honorale Quarrels. The 2. Booke.
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Of the Lye in particular.

He special lyes are those which are given to special person, and upon express and particular matter, and the example is this: Silvano thou hast saide that at the day of the battle of S. Quintin I did abandon the Ensigne, whereas I saye thou lyest: and this is that lye, that before we were armed and lawfull. It is verye necessarie that hee that goeth thus to work, must haue such professe, with witness 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 professe conueniente, hee may anwerte 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 vuilfull: but if he cannot justly denye it, then there is no doubt but that he must alse proue it. But when he shall denye that he spake those words, and I haue proued them by juste circumstance, if then he ask the combate to proue his sayeing that waye on me, the same then is to be uterly refuseth, for the deniall of his speche commeth so to be an unfaying of his word: 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 manifeet falsitie, those who command (as soueraine Lords) ought not to permit the

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the combat, nor brave men (I meane caualieres) ought not to be ashamed in such cases to refuse the battle, being more honorable to avoide it with reason, then to enter it against all right, and all bond of duetic. Now this true and lawfull lye beeing that wee would in this chapter specify, with which onelye brave men ought to giue the repulse vnto all injuries, wherewith they finde themselves offended with any body, and will either by mouth or writing giue it, they must so perfectlye manifeest themselves in the words wherein they finde themselves outraged, and in such sort build their intent, that no one of their words may be denied nor wreted: if they determine not afterwards to haue question or doubt of the Challenger or the accused, which is an English Plaintiff and Defendant.

Of foolish Lyes.

He common opinion is, that the who giueth the lye, lootheth the election of weapons, so that hee faie vnto another that he lyeth, without hauing regard to the manner howe he doeth it, whereby hee thinketh to haue done great matter. And hereupon it commeth, that every daye there riseth from the common lust, strange foolishnesse, as hee who will 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 speaks.
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And this is a changing of nature, for the lye being but an answer, in this manner it commeth to answereth that which was never spoken. Here let vs put a case, it is true that sometime one hearing that another hath sayd that he is a thief, will answer: If thou sayst that I am a thief, thou lyest: this lye is general, helde incontinently to charge another. But the forme of this gieth (as it seeþ meth unto me) meane and waite to the speaker thereof to resolve with himselfe well whether he will continue therein or no, as though hee would saie to himselfe, take heed if thou wilt affirm me that which thou hast spoken, that touching it I pretend not to giue thee the lye, and hee not returning to saie the same, that lye doeth not binde, for that a man maye sometime repente himselfe, saying somewhat in choler or with little consideration. But nowe to returne to our foolish lyes, whose fashion wilt giue cause of laughter. If thou wilt saie that I am not thy equal, thou lyest: where he doeth not onely answer 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, until that I am in the waite, and that I am imbarqued. And of such lyse I haue heard some good story amonstrous in common men. There are not anie of these more righe then this, which is much vse, in that thou hast spoken ill of me, thou lyest: and if thou denie the same thy saying, thou liest also. That if I haue spoken it of thee, or if thou canst proye that I haue spoken it or no, if thou canst proye it, it behoueth thee to tellyt. Let this bee an example, thou haft sayd that I am an heretike, and shewe plainely that I haue sayde it, and vpon the express[e] and particu-

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In injury, giue me a certaine and especiall lye, if thou canst not proye that in such words I haue injured 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 is toucheth me to answere and repel thee blame that thou dost giue me. It is no reasonable matter that thou wilt lay upon me the title of a slauderer, and yet take away the means of both of my answere & repulse, and be both Chalenger and Defender in one matter. But these are certaine fashions of writings or challenges, found out eather of men which thinke themselues too wise, or those which understand very little. These kindes of lyes I esteemed not ouely to be vnlawfull, but that they may bee turned backe with a lye in the throat: that I who know that I haue not injured him, may saie clearely to him he lyeth, that I denying that I haue spoken ill of him doe lye.

And I may speake of the other, that on meeting with his enimies faith: holde or giue me thy hand, that I may tell thee that thou art a lyer, & he answereth that thou lyest: and so not ving any ouerwise his handes, thinketh sufficiently that he hath discharged himself of his aduersaries charge, and doeth not understand that these wordes, hold thy hand, will signifie, I will proove it if thou holde thy hand: and not holding his hand, he is not bound to goe any further. It is sometime seen that one asking another a thing, as a man should say: haft not thou saied such wordes? wait thou not such a day in such a place? in stead of answeye or no, it is answered by a lye: of all such, and such like, I doe not intend to mention or remember, being to great a labor
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to gather them together, for that they are woorth no
more, than as he that had left his girdle, sayd that who-
foeuer had taken away the same lyed. Or he that heard
another breake within behinde, sayd, if you speake to me
fur, you lie in your throate. To these I will joyn others
as vaine and foolish, whereof I will giue examples, I say
to you, lyke to lyke, whosoever you bee, that hee is an
whoremonger, and hee then not giue them one word,
but another daie with advantage of weapon or compa-
nie, will tell me that I lyed. The other beeinge himselfe
lykewise injured, wil make no answere, and afterwards
out of audience will faie unto the giever of the injurie,
that hee lyed, or will publish a certail full of giving the
lie. These I faie, and such lyke are of no woorth, for that
they are not giuen like Gentlemen or Caualiers, In dis-
grace gien and receiued in the presence of others with
out advantage, there must no advantage bee fought in
the answering of them, but unto the injuries presently
giuen, present answere must bee made. To those a farre
off giuen, farre they are to be answere: and such as are
writ, written answers are allowed. Neither must that
lye be called lawfull which is giuen with more advan-
tage, than the injurie was giuen, because no respect ought
to withdrawe me to answere him who doeth injurie or
hurt, so that he be not armed, or so accompanied, that I
answering him, hee might doo me wrong in omnes of
weapon, in such maner injuring me, I ought not vsiue
my worde in seeking my advantagge, yet it is certaine,
that if anie person, I hauing meanes to doo superflicia-
and wrong, should charge me with insamy, I ought not
to haie from giving him the lie therefore, for so is my
dementic or lie lawfull. Neither can he allege, that my
challenge

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challenge therein was superflicerie, the fault being to be
given by him who saue me so advantaged under him,
& would come to outrage me. But Gentlemen out of
this cause must observe, that the lie or dementic ought to
be giuen in more honest manner than the injuries are
done. And if that one far off thee have spoken ill of thee
though right maist giue him the ly, & maist write to him
that he lieth in his throat, and so likewise present. And if
he have written any thing in prejudice of thy reputation,
though by writing maist answere him, and very hono-
rably thou maist also giue it him present. And seeing
now mention is made of writing to him who farre off
speakest ill of another, I will adde this, that I know that
of some it is laid, that whosoever is the first that writeth
he is accounted Challenger, which opinion is in no sort
to be allowed, for the Challenger is he that moueth the
quarrell, and he offereth the quarrell that giuen the in-
jurie, whether it be by worde or deed or farrce or farre
off: and for that the other shall not prejudice the matter
with the maner of writing, the writing first or last is no
matter at all. But I have seene it disputed amongst the
wise slore of Gentlemen, that certelles of dementies or giuing the lie, beeing heere and there called ab-
road, every one did defend for them selves to bee the
first that published, pretending amongst themselves,
that he who was the first that wrote hath the best advan-
tage.

And because we haue spokem of superflicerie,
which is not only considered in respect of the advan-
tage of weapons or of persons, but for respect of pri-
ileged places, or the right of the prince, where it is not
lawful for one that he maye freely thewe his grieue.

Here
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Heere one may aske me what he ought to do, if in the
presence of the Prince, one will giue mee outrageous
wordes: To this I will alwaies thus answere, that nei-
ther he ought to let passe the repulse by the lye, nor the
Prince ought at all to take it in disdaine, for hee ought
rather to bee tolletated that giueth another a repulse
of an injurie, then he who doth it. and hee that beareth
that in his presence an injurie 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 answere
the same by aduenture, as the same may seeme full of mo-
delie. And this I will now saye, that so much the more
I holde myself bound to answere, by how much that
I know that he that did me injurie, is accounted of the
Prince, before whom I may be accused: but herein I
prescribe no lawe to any body, but onely shewe mine
opinion, which whosoeuer followeth, shall doe hono-
rably and for his reputation: whom it shall not like to
followe, let custome stand in stead of lawe. And now
turne to saye, that Princes ought more patiently com-
pare the discharge, then the charge that another hath
giuen in his presence.

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

O come to the ende of this Treatise of De-
menties or giuung the lie, and to conclude
the question of the Challenger & the De-
fendant, seeing alreadie we haue determi-
ned, that hee to whom the lie is giuen for repulse of an
injurie, he is properly the Defendant. To the ende that
more cleere contentment therein may be giuen, we are
very diligently to examine the lawfull dementies or
lies, and by this examination remember our selves (if it
be convenient) of those things which before we haue
treated of, and of their manner, and principally of the
proper nature of the Lie, the which is to put backe the
injurie: and when it doth not this office, it becommeth
of it selfe an injurie, and with another lie the same may
be repelled: and vpon this consideration, I saye that the
Lie maie be giuen in the affirmativ, and vpon the negatiue,and sometime it falleth out, that vpon the af-
firmativ it cannot be giuen, and sometime vpon the
negatiue it hath no place, and so consequently both
here and there beeing giuen, it maie bee wrested and
sent backe, and yet it maie be giuen both in the af-
firmation and negation in the same quarrell, without that
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it may bee subiecte to anie repulse of either of the parties.
And heere of each my opinion, I will giue an example,
The Lie lawfully giuen vpon the affirmeative, is such as before we haue set downe more than in one manner.
One saith of another, that he is a rebell vnto his Lorde, he who answereth, saith that he lyeth. This lie cannot bee avoide, beeing that it is giuen in the repulse of the slaunter which is layed vpon him. But if I shoulde saie of anie man, that he were an honeste man, & one shoulde giue mee the Lie vpon these wordes, in this it requireth not repulse but an injurie, and I may saie, that he shoulde lieth that thinketh that I shoulde lie. Now is it his parte to prove that he is not an honeste man, as well by reason I gaue him cause of injurie, as also that it is presumed of eueryone that hee is honeste, if the contrarie cannot be apparently proved: and who so euer saith that another is unhoneste, must prove his fault therein committed, for which hee ought not to bee esteemed an honeste man.

Now let vs passe ouer to the Lies which are giuen vpon the negatieve, whether they bee lawfull, or lawfully may bee turned backe or no: as if one shoulde saie of mee, that in some matter of armes or fighting I did not my dutie, and I shoulde aunswer pe him wyth the lie, the same shalbe a most lawfull aunswer: for that in that speech, that I had not done my dutie, hee putte my backe no small burthen of infamie, wherein it shalbe most lawfull and convenient that I shoulde discharge my selfe with the lye, and heere the repulse of an injurie beeing the lye, and the presumption beeing in my fauour, and that a man must not

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not presume of another, but that hee doeth his dutie in all respectes, whosoever goeth about to giue mee that blame, to him it appertaineth to bee esteemed Challenger. But if one saie that he hath not layed in his loyalty to his Lorde, and I shoulde aunswer pe him that hee lyeth, hee may saie vnto mee, thou lyest in that thou layest I lye, and with great reason it may bee sayde, having aunswered mee so, for hee not doinge injurie vnto another bodie with those wordes, nor anie man ought to presume that another shoulde bee disproved, that with the lye which I giue him, I doo not defende my selfe nor anie other of anie injurie, but go about to outrage him, when hee maye lawfully returne backe that lye, and I come directly to bee demeaned, and so consequently must become Challenger.

Now it refleeth that wee shewe vnto you the examples of these cases, in which in euerye and the selfe same quarrel, both vpon the affirmation and negation you maye giue the lye, that neither of the one side or the other there is anie meanes or waie lefte to giue them the repulse, and it is thus.

Two Gentlemen or Cauaiers are brought to the breaca to fike, there are weapons presented vnto them, vpon the which they reason and debate betwene themselves whether they be to bee refused or no, so long that the day is passed with out comming to the battaile or fight, there dooth arise a question beevpon amongst them, whether they bee refused or no.

This man who so euer hee bee saith, that wyth reason they might bee refused, doeth charge him

V 2 that
Vincent. Of Honor, and
that brought them, and hee who saith that they maye
not be refused in reason, chargeth him that refuseth to
fight with them, and therefore the task being giuen as
well on the affirmatiue as negatiue, the lie may according-
ly 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 injurie. And thus much maye suffice to bee
spoken of this subiect, seeing that of the other manner
of Lies, how they ought to be giuen, & which of them
may be wrested, and which not, thereby appeareth that
they are fully demonstrated which are lawfull. & those
knowen, it followeth consequently to knowe who
ought to be accounted challenger. And so (God be than-
ked) we finde that almoist we have dispatched this mat-
ter, no leffe vnsac (as it is sayd before) to be handled &
understood, then necessary to be knowne of all cavaliers
and Gentlemen.

Of injuries rewarded or doubled.

Eere yet there resteth a new question.
yea, even in the Challenger and De-
fendant, which wee will not let passe
without some declaration, and this is
in such cases, as when on the one part
they speake, and on the other they an-
swer with injurious wordes, and that either they reply
the same, or doe adiroyne vnto them otheares, of which
I have made this tale of required injuries or redoubled.
For

honorables Quarrels. The 2. Booke.

For required injuries I understand, when one repliceth
only the injury that was giuen him, and doth adiroyne
nothing thereunto: as thou art a theefe, a theefe thou
art. The redoubled I call those, when one is not con-
verted to haue faide to his aduersarie the selfe same
wordes of outrage, but doth ioyne thereunto an other or
more, as if I should say to another, that he is a false mo-
net maker, and he should say to me I am so, and an ho-
icide withall: upon these causes the writers of Duel-
lo move manye questions, whither upon them there
should be any fighting or no: and if they should fight
which should be Challenger and which the De-
fendant: heerin to shew you that which I think, before I
will speake thereof any thing at all, I do adiudge him
still brought vp gentlemen, who feeleth himself to be
charged with any blot of infamy, shall norbe as we al-
together take away that, as to seek with like or grater in-
jury to slander 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 doinge two commodities will followe him, the
one that with the lye he shall charge his eneme with
that due to bee. Challenger: the other that hee shal
make himselfe knowne a person farre from injurious
inmotion. But if the case happen in any of the formes
above saide, there is somewhat to be marked how a man
must behave himselfe therein. I say therefore when one
calleth me traitor, and I say thou art a traitor, & do not
therefor only in any word that hath not the force of
the lye, no combat is to follow: and if hee come to re-
ply the same, injurie many other times, it shalbe as

V3 much

An injurie not thought.
Much as if an injury once repulsed, there is no more repulse to be spoken of.

...but if it should be answered, thou lyes of that false I am a traitor, for that thou art the traitor: I do not see wherefore the combate shoul not follow here, for with these words I have discharged my selfe with that he charged me, and laide vpon him the flander of traitor, which is that I send back the injury done to me, and injure him with the repulse thereof, binding him to his profe; and although he should replye, but thou lyes of false I am the traitor, for all this he is not discharged, but answered to that injury that I gave him: and because the lye was given of me in time, it will have the greater reason, and is required at his hand to prove the truth of his speech: but having called me traitor, I should answer him, thou art the traitor, and hee afterwarde subioweneth thou lyes: now the case of Challenger will come vpon me, because he doth not staye himselfe vpon the firste injury; but answered so that I faide to him; and now to me there remaineth no more maneres to binde him to the profe, being alreadie with the lye given me made Challenger. Neither can it be faide, that that answer, thou art the traitor, hath so much the force of a repulse, as of an injury: for that the repulse standeth in the negative, and if the negative have not the force of a lye, it chargeth not and that being answered, Traitor, the injury with a lye may be put back lawfullie, that although it be true, that an injury once wrested will not permit any more writing: it is to be vnderstood, that there is great difference betweene the wresting & repulse: with the wrestling

honorable Quarrels. The 2. Booke.

I say to thee that thou saist of me, but with the repulse I give thee not that blame that thou givest me, but only dosie my selfe thereof, charging thee with no blame at all, but with the dutie to proove that thou hurt faide, and that that which I say should be for: if one should say that I am a theefe, and I should answer him that he lyes, this shalbe termed iniurie, and not wrest, but repelled: and if to one of these lies which we have shewed before, which have the nature of an iniurie, an answer should be made to them by another lie, this shalbe called wresting. And this is a true resolution, and so to be approvéd and followed according to the file and order of Gentlemen and Caualliers. And that which I have saied of rewarded injuries, I saye the same of the redoubled, that hee must not bee termed Challenger by the multiplication of injuries, but must be ruled by the lye, having saied to you before that about quesion of words, the profe of the lawses are appointed to the injurer, and not to the injured: true it is, that when neither of the one side nor the other the lye is, he shall not remayne without some blame to whom the same was first spoken, how manye or great souer they be.

Nor that is not to bee taken for good advice which is set downe by some writer, that if I should call another Traitor, and he should answer that I am a Traitor, a Theefe, a robber by the high way, I shoulde subiowen I will proove 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
Of Honor and

What a foolish enterprise shall this be of mine, that having the means to make me demand, will make my selfe Challenger, and offer my selfe to the proofe. Besides, what an ill kind of proceeding should mine be, to come to the determining of so many quarrels with one battle or combat, the same not being to be granted for divers things together: for it may come to passe in the one they may be true, in the other false: and so fight for the one with reason, and the other without: about which, those that will form quarrels ought to be well advised: and if they be not rightly framed, the Lord before his giueth licence for the fielde, must reforme them, or at the least provide that when the gentlemen or caualiers bee conducted thither, that their godfathers in capitulating, giue them a convenient forme.

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

Ow 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 Challenger, we do not say therefore that is to be vn. deffende, that presently for the lye a man shoulde runne to his weapon: for the triall of the sworde being doubtfull, and the civile certaine, the civile is that way by which euery man of reckoning and reputation ought to justifie himselfe. For he ought to be honorable Quarrells. The 2. Booke.

be esteemed honorable, who with certain proofe approveth his honor, then the other that with an inconstant testimonie, doth think to anfwer his reputation. But I fee amongst Gentlemen to be noted such an abuse that they thinke themselves to have committed villanye, to attempt any other meanes than by the sworde: wherein how much they deceiue themselves which think so, I will say nothing else at this present, but that the civile profe is the profe of reason, & fighting but the profe of force: and that reason is proper to man, and force of wilde beasts. Leaving the civile profe and taking the armes, we leaue that which is convenient for men, to haue recourse to that which is belonging to brute beasts: which peraduenture gentlemen would not doe very often, if they understand their duties, and when they would well consider that it is no lesse the parte of a Cauallier to know, to put vp well his sworde, then well to drawe it out.

Those therefore which think they have the lye duly giuen them, ought if they have meanes by the way of reason to proove their sayings, they ought by the same I ly, proove it, and not follow the other way of armes, if they to they be not constrained by necessity, and so as they could not by any other meanes justifie themselves.

Those other which are offended for that they have not the lye duly giuen them, those maye wrsit the same, or by some meanes lightly reprove it.
Of the forme of Cartels, or Letters of Defiance.

When Cartels are to be made, they must be written with the greatest breuitie that may be possible, framing the quarrell with certaine, proper, and simple words: and specifying whether the cause was by word 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 resolve to the answere: for the Duello being a forme of judgement, as in the ciuite, criminal, and in action of injury, a particular letting downe is required: no leffe can be faide of the judgement belonging to Gentlemen and Caualliers, theirs being of no leffe force. And he the shalbe Challenger, shall call his partie adversarie to the field, hee that shalbe the Defendant, shall ioyne ther to his lye.

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

And this I say principally of the Defendant, which with superfluous spechee most commonlye confound themselfes, and in that they are not content to have repelled the iniurie with the lye, and will set downe the field, and saye that they will defend their sayings with their weapon: which things are not onely superfluous, but dangerous, because when one hath given the lawfull lye, certaine, and particular, so incontinent is he whoother the lye is given made the Challenger, and the proofe belonging vnto him, it is in him to chuse what way best liketh him to prooue his sayings: whether he be of that is by law, or by armes: and mine aduerarie chooing the proofe by armes, the choyle of them commeth vnto me.

Now if I giue the lye, and afterward set downe the proofe of armes, I enter into his jurisdiction, 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 honofyle, that 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 cause should eate in this case, that if peradventure by speaking of armes I happen to prejudice 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 prooue his sayings and not I to prooue my repulse: and therefore we say that by the force of the injury done vnto me, and by me put back, he is to be Challenger, and I for hauing called him vnto armes, doe lose the election of them: whereupon it followeth that he must be forced to prooue his intention with those armes which shal be choiode by him selfe.

And although it seemeth to me superfluous to remember, yet for that it is a thing not to be passed in silence,
Vincent. Of Honor and
for that it is oft to be considered, because there must be always had in regard, what words they see every time they speake of the fight: and the proofe and maintainning are taken in the same sense or signification: and do appertain to the Challenger: where the Defendant ought not to put forth himselfe, but to defend and sustaine: and if he should offer to maintaine or defend, he should become presentlie vpon the same to be challenger. Of the anwers 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 lyes, the answers yet may be ruled and ordered, and that when vpon the lyes there happeneth no disputation vnto him that receiueth it, there resteth nothing but his iustification, either vnto the proofe, or satisfaction of the injurie.

And here 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 Cavalier doth honor to himselfe, shewing thereby to haue quarrell with an honorable person: whereas otherwyse, bee dishonoreth himselfe, and sheweth himselfe rather to haue minde to fight with the pen then with the sword.

Of

honorable Quarrels. The 2. Booke.

Of the manner of sending of Cartels.

Entlemen were wont to send a gloue for a desie, and with fierce wordes did dispatch the same, when they came vnto the fight: for it was not then amonst them esteemed peraduenture any aduantage to bee Defendant, nothing that (I cannot tell what to tearme it) wittie or cauletting 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 newness, and divers seences to bee carried. Lastly, the publication is taken vp, the which is more sure and more readie, chiefly the Lords having seene the multiplication of quarrelles, haue provided that in their states no cartelles maye bee prevent, which being so effectually brought to passe that euer one of them doth vse it, it leave not occasion to speake many wordes vpon it: Thus much I saie, that these Cartelles are published, & in assurance thereof of the due intimated and notified, then there is no place lefte of excuse or alleging of ignorance. And by this means all manner of hiding the matter, and all other evasions that might haue beene vsed in the time of appresentation are cleane taken away.

This I shal saie more, which I haue touched before speaking of the foolish lies, that when anie man whofox 3 cuer
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euer shall give me a lie present, and without advantage of weapons or of men, it then I do not answere him, to come afterward to publish a Cartell with the Lie, I can not hold my selfe satisfied: for not being charged with out anie superfltie, 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 superior to me, howe shall I by writing equall my selfe to him, and my opinion, is, that such a lyce shall never be counted lawfull. Truth it is, if I doo not answere present the iniuous wordes, I am not of opinion that therefor another time I shall be barred to make my answer to the same, and to him that gave them mee, onely this, that I must so holde the same, that thereby I take not any advantage 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 fecke assurred meanes to answere. And so in all matters of injurye which are committed with superflicie, although they be spoken to a mannes face, it is a thing cleare, that answering by writing, and by the waie of publication, is an answering to one most legitimately, and when the other with another superflicie should answere him in that answere shall also be lawfull.

After

honorable Quarrels. The 2. Booke.

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

Pet that the one hath called the other to the battel, as well in the requirer as the required, it is not lawfull that either may offend his aduersarie anie more, for that that request or calling bindeth gentlemen to the ordinary waie: and although there should arise amongst them questions or strife, they must obserue this rule, for whilst this question doth hang, no other thing is to be inquieted. And if either of them should assault his adversarie in this time, he is to be esteemed, adjudged, and declared a breaker of faith, and amongst other Gentlemen henceforth, in anie other quarrell to bee refused and put backe. And this censire is so universally approved, that I neede not endeavoure my selfe to confirm it anie farther.
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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 gaued him the baftonado, 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 doe proceed as well against the one as the other, so in such case the combate being permitted, a Gentleman ought to proceeas 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 leave the certaine for the vn certaine. And being assured that he is oppressed of some body, his doubt: presumption doeth not make him apte to require another person of estimation before he doo discharge him self of him that oppressed him, and be offended against him that hath with hand offended him, and overcome him; it is cleere that hee, remaineth discharged. But to kill or overcome him that required him as principal Challenger, I doo not see how hee is reliev’d or eased, for the other may alwaies faie that hee strike me, for his owne

honorable Quarrels. The 2. Booke.

owne particular interest, that the proofe of Arines is an vn certaine proof, but the stroke is certaine, in such case the blame or grieue will still remaine vpon himselfe. Whereupon I resolve to saie, that the manifest deed of the offence, and not the occult author of the same is to be called. And this assurance againe, that although there are some shewes of them, a man may 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.

Any times it falleth out, that one calleth another vnto the fielde, and therefore must accept the desie, but annswereth the same with some exception, objecting either that he did not understand 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 clear them is, that the gentlemen submit themselves to the judgement of some prince or noble man trusted
Vincent. Of Honor and

...tred on both partes, and chosen of both the partes, and accordingly as they do cenfuse it, so the quarrell to be left or followed. And be it that the one will not accept the proposed judgment, 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 he had an iust quarrell to defend. And when the Challenger should be the man that should refuse the judgement, to the Defendant remaineth nought else to doo, but to stand upon it firmly: truly yet when the Defendant shall auoid the determination, then it appertaineth to the Challenger to proceede further, haung shewed or sent him the letters patents or of the field, he hath more to doo, 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 caufe him to understand that she shall auoid it, and to accept such an offer, specifying one of his patents and letters, and that in convenient time she shall finde him in that place or field to make an end with his weapon of the quarrel if shee shall bee there, otherwise with all disdain and contumacie shee shall proceede to his infamie, with those clauses which shall bee necessarie for such an effect. And this is both a Gentlemanes course and reasonable order of proceeding, for if there were not such an order of proceeding fonde out, for one that would finde out meanes to auoid all calling into the fieldes, most men would refuse all fighting

honorable Quarrels. The 2. Booke.

...fighting, & judgement, & the required shall remaine mocked without anie remedie. And this remedie is lawful to be vied when the Defendant doth make the judgement thereof, that the same shoulde be chosen of both the partes by common accord: for when the quarrel is contestled 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 field, for that hath his time and place when all controversie is past, and that done, then there resteth nothing but to come to blowes.

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

...His doubt is often moved by them that write of this matter, concerning which Gentleman are resolued, that for their Prince and Soueraigne they will gladly hazard their liues even into greatest dangers, but their honour will they not in anie case suffer to be spotted with disgrace or cowardise, whereby they are grown into this custome, that beeing challenged to the combate, or understanding or perceiving that others mean to challenge them, or else intending and resolued wyth themselves to...
Vincent. Of Honor and challenge others, they will retire into some secret place, where it shall not consist only in their Princes power to forbidde, or stacce them from it, and so laying aside all respect either of their Princes favour or losse of goods, or bannishment from their Countrie, they take the combate in hand. And whosoever should doe otherwise amongst men professing Armes, should bee judged to have greatly empyred his credit and reputation, and dishonoured him selfe in high degree.

Also he should bee esteemed vnworthie to converse with Gentlemen, and if chance he should challenge any man afterward, he might deseuedly be repulsed, & lawfully. Which manner and order being confirmed by long custome, and univerally approved and helde for sterling among knighthes and Gentlemen of all sortes, I thinke it needless here to trouble my selfe with answering all such fruillous objections as diverse make that have written of this subiect whereof some alledged the ancient description of warre, wherein it was not lawfull for anie Souldier to combate against the commanagement or without speciall leave of the Generall: for they consider not the difference of the cases, which is great, seeing it is another matter to be in an armie, where a man is bound to attend to especiall enterprises, and to bee idle at home. Besides this, there is also much difference betweene the desiances vned in ancient times, and owres, which being in no vncustome & scarce known vnto the Romans, how could they make any lawes or take any order concerning them.

Further:

honorable Quarrels. The 2. Booke.

Furthermore, those Gentlemen or Souldiers that in ancient time challenged one another to the combate, being of contrary armies, and enemie one to the other, (whom these writers alledge against vs) were inducde to seeke the tryall of armes, for one of these two causes: either for that the decision of the whole ware was agreed upon by both parties, to bee committed to some fewe of ech armie, as it fell out when the Horatij and Curatij tried their valour for the whole armie: and in this case it is most necessary that the election of combatants should appertain to the superiors & chiefes gouernours: neither can it by any reason be lawfull for ech one to take any such enterprise in hand that is willing to doe it, or else for the profit of their valour: in which case also no Souldier ought to go to the combate without licence, neither doth any burthen or charge remaine vpon him, if he deny the combate, for that he is vnto his valour in that ware not according to his owne pleasure, but his into whome he hath sworn his seruice and obedience, without any respect of particular interest; yet it may be fall out, that a Souldier being burdened with some especiall quarrell concerning his reputation, ought so much to regard the same, that he ought to abandon both the armie, his coutrie and natural Prince, rather then to suffer it to passe vnsanswered. 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 aduersarie armes, they ought not either to challenge, or answeare a challenge without the authoritie of their Generall: for that with-
Vincent. Of Honor and
out his leave, it is not lawful for any man to have any
intelligence or dealings whatsoever, with any in the
enemies Camp: but if that the quarrell were such,
that either of the parties should be dishonored either
by delaying the challenge, or not answering the
same, then ought he whose honor and reputation is
in danger of stain, to enlarge himself as much as in
him lyeth, from that subjection he is in, and bring
himself into the waye whether the safegarde of his
honor inuiteth him. In somuch that among Gentle-
men this opinion is currant, that if a man were in
some Cittie besieged by the enemy, and could not
obtaine leave of the Governor to come forth, he
ought to leape over the walles, to goe and defend his
honor. Yet will I not deny, but that if a mans country
or naturall Prince should be interested in the matter,
he ought to have a respect both of the one and the
other: and especialy when a great part of the quarrell
should concern either his Countrie or Prince: for
that the the maner of proceeding therin ought to be
platted by their counsaile and advice. 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 upon commandment, or upon any
penance whatsoever, refuse the combat.
Neither according to my simple conceit, ought
any prince to look for anything at his subjects hands
that may empair their reputation, or woorke their
dishonour.

honorable Quarrels. The 2. Booke.

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

Hey that maintaine any quarrell, we
most commonly to undertake the com-
bate with such intent, that howbeit the
cause of their quarrell be iust, yet they
combe not iustly, that is, not in respect
only of iustice and equitie, but either for hatred, or
for desire of revenge, or for some other particular
reason: whence it commeth to passe, that many
howbeit they haue the right on their sides, yet come
to be overthrown: For that God whose eyes are
fixt even on the most secret and inner thoughts of our
hearts, and ever punisheth the evil intent of men, both
in iust and vnjust causes, referueth his iust chastice-
ments against all offenders, vntill such times as his
incomprehensible judgement findeth to be most fit
and seruuing to his purpose.

Wherefore, no man ought to presume to punish an-
other, by the confidence and trust which hee repor-
seth in his owne valour, but in judgement and triall
of armes, every one ought to present himselfe before
the sight of God, as an instrument which his eternall
mysticall hath to worke with, in the execution of iu-
stice, and demonstration of his judgement.
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If therefore any man violate the chastity of my wife, sister, niece, or kinswoman, I ought not or may not call him to the trial of the sword, to the end that I may be revenged of him. Nor if any one should prove disloyal to his Prince or Country, ought I challenge him to the combate in respect of the hatred that I bear him, or to obtaine favour at the Princes handes, or to purchase honour in my Country, or if any of my kinsmen or frends were slain, maye I challenge the murderer to the field, in respect of the kinred or frendship I had with him, but my intent ought to be such, that howbeit I had not been especially offended, and no particular affection should induce me thereunto, yet for love of yere, and regard of the vninterfull good and publique profite, I was to undertake such a combate. For I ought in all particular injurys present vnto mine eyes, not the persons either offending or offended, but rather fall into consideration 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 per-son, but in regard of all, considering how holy and religious a bond matrimonie is, being a lawfull conjunction instituted and ordained by God, to the end that man and woman therein should not as two, but one person, live together in such manner, that nothing except death only might separate and disjoin them. Wherefore perceiving the dignite and worthinesse herof, and how that by adulterie this dueine ordinance and institution is violated, matrimony all

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conjunction infringed, and lawfull procreation corrupted, every Gentleman ought to undertake the combate, not so much to reuenge himselfe, or his frend, or to shallice or punishe the offenders, as to preserve and keepe from violence a bond so sacred and inviolable, with sure hope, that God, who (as S. Paul hath) will judge the Adulterer, will by means thereof give most severe judgement.

In like manner, if some man haue misbehaued himselfe in any matter concerning his prince or coun-
trie, each Gentleman ought to thinke, how that God hath ordained and authorized Princes to be above vs, to the ende that vnder him they may as his ministers and officers govern vs his humble flocke, how that nothing being more gratefull and acceptable vnto God, then good government among men (who assembled together, and liuing vnder the same laws, beare them selves orderly, governing their lives and manners aright) we are not so much bound in dutie towards any, as towards them that are as it were lieutenants vnto almightie God in earth, for so I call our princes and governours: and towards that assemble & congregation of mankind, vnder whose laws we are borne and bred, I meane our Countrie, and how that no greater wickednesse can be committed than for a man to rebel against him whom God hath ordained Lord and governour ouer him, or to wrong him vnto whom he hath giuen his faith, or to betray that cite vnto which hee is both for his liuing, bringing vp, & many benefits besides infinitly beholding. In respect whereof, I saie each Gentleman hauing

Z con-
Vincent. Of Honor and considered and weighed all this, ought as a publique plague, and not as a particular enemie, to perswee him that commiteth any of these odious excelles: calling him to the trial of the vwoorde, confidently hoping and trusting with assured faith, that God will chastise and punish him that hath so grievously offended both him and his people, violating his sacred ordinances and constitutions. And for the same reason, if some man have committed murder, he that will combate with him, must not doe it to this ende, onely to wreake the death of him that is murdered, in respect that he was his freend or kinsman, but he ought to call to minde what a noble and excellent creature man is, who being take away and brought to naught by murder of slaughter, the fairest and notabeest worke which almightie God hath framed, is marred and spoiled. Infomuch that whosoever committeth murder, dooth dissolve and breake the most perfect peace of worke that the creator of heaven and earth hath made, and defacest the image and likeness of God. And for that God in his sacred law ordained, that man-slayers should be carrie from his alter and put to death, the partie that will combate, knowing how greatly his divine majestie is offended with this sinne, ought not to undertake the combate, because he would kill him, but because he might be as it were, the minister to execute Gods divine pleasure, and most holy commandement.

By these examples maye a Gentleman perceie what ought to be done in all other cases, so that shall be needles for men to seeke examples for suche offence,

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offence, troubling both my selfe and the Reader. In the mean time, take this by the way, that whatso[c]uer I haue here faide of the Challenger, is also in the same manner to be vnderstood of the Defendant: infomuch that both the one and the other ought to rearde the preservation of their honour and innocencie by just means: the one never challenging but with just cause and upright meaning, and the other never accepting any challenge, vnlesse hee know himselfe to be guilty: and in such sorte, that he may take it with a good conscience, as to doe or performe any actio[n] that concerneth his honor, to live 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 dishonorted, ought not to feare any danger, but to venter his life at all times, for the righting either of private or publique wronges: in all things, considerations, and circumstances, having a speciall regard unto justice. For God giueth right unto him that is just, and overthroweth the vniust: whosoever therefore shall take arms for justice to repel vniust injuries, may be assur'd to prevale, and with an undaunted courage goe about what he undertaketh.
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OF INIVRIE, OF
the Charge, and of the
shame.

Hereas I have before sufficiently intreated upon the quality of
Lyes, and shewed the
nature of them to bee
to returne injuries, per-
aduenture some wyll
meruialle why I should
againe speake thereof in
this place, seeing that
the injuries must needs be before any returne, which
(though I confesse) be out of order to reduce it un-
der this title; yet in diverse respects I have been mo-
ted thereunto, as namely, for that I finde a verie ill
custome generally followed in quarrelles, where by
comtens of right courfe and law it selfe, Gentlemen
are rashly carried to take weapons in hand, not con-
sidering first if it bee a lawful quarrell, or such as may
defrene a Combat, nor doo they ever desire to bee
directed by an orderly proceeding. But Gentlemen
of discretion ought first before they enter into armes
rightly to examine the quantity of their quarrel, if it be
worthie the proue by weapons, and by this means
make

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

To beginne then with injury, it is nothing else Injury.
but a thing done without reason, as we vse to say
wrongfully. And Charge is no other but an inform-
ce, or of a man to returne, or to proue or reproue anie
ing a thing allledged, which is so taremyed by this name,
because that the lawyers assure, that the charge of pro-
ing reflecth on the Challenger, Whereby it appea-
areth that the man charged ought to be the Challenger;
and touching these two wordes, it is to be un-
derstood that sometime both injury and charge are
at one time done, and sometime charge without in-
jury, and a man maye also injurye and not charge.
Touching the first thus it is, I am charged by one
with an offence I never committed, wherein he doth
me injurye, because hee doth vnlawfully secke to de-
fame me, and then laeth the charge on me, in that he
forseth mee to secke to retorne the injurye, and make
answere to his opprobrious wordes, vnlese I would
suffer my selfe to be shamed. Whereupon I give him
the lie, and do discharge my selfe and come to charge
him, which setteth mee free, & bindeth him to main-
taine his wordes, which is as much as to urge him to
dallege. Wherfor we are to note, that I onely
charge him without iniuring, because my answere is
but reasonable, and so the charge reflecth on him, as I
srayd
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fayd before. Injurie without charge is of two fortes, viz. of wordes and of deedes. Of wordes thus, if one man shoulde speake anie thing of another, which were manifestly known to bee falso, to this he shoulde not bee bound to aunswer, because the first without anie returne woulde bee accounted a falso 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 feeme to make any account of the wordes: as a noble worthie man sayde vnto a Gentleman that had slandered him, that he would neither holde him a frend nor an enemie, not yet aunswer his wordes, reckning him vnworthie to bee well spoken of by an honest man, and too base a subject for a man to speake euill of. But if in case of such shamefull and falso 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 testify a truth, and where that is once manifested, the quarrell is not required.

Injurie by deeds without charge is, when a man by aduantage of such lyke meanes offereth a wrong, and it is evident that such a facte was villanously done, and this injurie I account done without charge, in such lyke fortes as that was by wordes, because that if hee that is injuried would demande the other a reason of his villanie, howe coulde he otherwise maintaine it vnlesse by alleging that the other had taken aduantage of him, or done him some wrong. And if this bee so, what needeth farther proofe? But perhappes some man will ask me if

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In this case he shoulde put vp this injurie without revenge. To whom I aunswer, that Combat was ordained for justifiying of a truth, and not to laye open a wike for one man to revenge him of another, for the punishment of suche thinges resteth in the Princes for the maintaining of peace in the realme, which if it shoulde bee seuerely executed, no doubt but there would bee fewer quarrells by many degrees. And in truth, the offence is the greater in this realme, where we knowe God, and heare his Gospel daily preached, which expresslie forbiddeth manslaughter: by howe much that hee that killeth maketh a massacre of the verie true image of the living God.

Wherefore we ought onelye to feare, reverence, and obey him, and not follow our owne vaine appetites, which carrie vs headlong into vter ruine and destruction. But to returne to revenge, he that needs will follow 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 with should be followed. But many perhaps that are rather leade by an ill custome than reaon, will wonder at this I haue alreadye alleaged, because heerafter I will also affirm, that where an injurie is shamefully done, not onelye the injuried is free of the charge, but the injurier resteth wyth the flame, for in matters of chivalrie, where a man committeth no shamefull, dishonourable, or vile acte, hee cannot truely bee sayde to haue done vnyke a Gentleman: and mee thinketh it an vnpossible thing to
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to auido receiuing injurie from another, therefore
when anie thing happeneth which a man cannot escape, it ought to be judged shamefull. For a shamefull thing is, where a man committeth villainy which was in his power not to have done: as for example, I haue power in my selfe to refraine from injuring another, from committing wicked facts, from breaking my promise, from committing treafon, which things if I obserue not, I bring upon my selfe the greatest infamie and shame that possibly anie man may bring on himselfe: his then ought the shame to be that hath done this beastly act, and not his to whom it was done. Which may be yet farther confirmed by this argument: that where a man proceedeth not like a Gentleman, he sheweth a cowardly feare in himself, not to dare to maintaine it in equalitie against him whom hee sought to have wronged. And touching this opinion, ancient men before vs haue sayd, that the injurie is not his to whom it was done, but his who doeth it. Again, my opinion is that in case of some former quarrell, he that doeth anie dishonest injurie may be denied the Combate, as one that hath before committed a defect, and hee that receiuen ought (as the case may be) to be receiued alwaies, supposing alwaies that this defect of him that injurieth is manifest. And I will not omit in this place to speake of an ill custome vsed nowe a daies, which ought no lesee 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 lyce, by and by to auido the proofe, hee seeketh honorable Quarrels. The 2. Booke.

seeketh to giue the bastonado, or such lyke fact, and many times turns his backe and runnes his waie, to the ende that hee that is injuried may not presently take reuenge, and in this forre he thinketh to be valantly discharged, which lykewife the common forre doo verily judge, and doo not perceiue their error, and how grossly they are deceiued. For first of all, if for honour sake I would doe anie thing, I am to doe done honorably it honourable and lyke a Gentleman, and not villanously and lyke a traitour: nor must I think that a shamefull fact can grace or disgrace me, but must rest assured, that the charge don me by another is yet still upon me, and that I bring a greater shame vnto it by this dishonourable deed. Next, if I cannot commit a more odious thing in combat than to runne away, how may I thinke to have done honorably by running awaie? And wherefore should not hee be accounted of all sorts of Gentlemen more honourable from whom I runne, than I who runne, albeit I haue done him some great disgrace: for to injurie another is no honour, and to runne awaie is a shame. Therefore I will never be perswaded, that a man that hath suitly receiued the Lie, can by anie such fact discharge him selfe, 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 hold vp-pon the reasons before alleged, which mee thinkeeth a Gentleman ought sooner to followe, than a blinde opinion of the vulgar forre, which hath in it neither lawe nor reason. And I woulde wishe Gentlemen by these rules to examine the causes for
Which a manintendethto fight, & first to understand the nature of quarrels if they deserve Combat, or if they make otherwife be answered than by the sword, and notto be persuadéd by intreatie or favour of a man, to agree to unnecessary quarrels, because that besides the offence towards God, it is an injustice to a man to draw him to fight that is not bound, and it is also a wrong to the magistrate before whom such controversies ought to be decided, intruding themselves into their office and function. Nor yet may we allow a quarrel upon euerie Lie, as I haue at large shewed in my discourse of Lies: and we may also note here that a Lie lawfully giuen, is that which maketh the charge, whereby the other is bound to the proofe simpily, and not to the proofe of Armes, because (as I haue sayerd before) in such a case where other proofe may bee made than by weapon, the Lie doth not onely not binde a man to the Combat, but euerie Gentleman is bound to desist from the trial by Armes, and to relie on the trial by reason.

I must also add that euerie Lie whereof a man cannot make justification by civil lawe, doth not yet by and by deserve Combat. For I would not have any thinke that there is such efficacie in a Lie to binde a man to fight, as it seemeth some hold opinion, which in deed proceedeth from a corrupt view of certaine that haue beene before vs, who for want of understanding, without law, reason, or right course of Chialtrie, in the beginning dyd give liberty to infamous persons, to require the Combat, (as men desirous and willing to behold others in fight)
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And if a man ought presently to fight upon the Lie, it is vain that the Lombards and other Princes after them, have taken pains 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 greater judgement and circumspection behave himselfe wisely.

For what causes Combats ought to bee graunted.

O greatly different is our custome now a dais, from the orders & laws of the first instituors of Duell, as if a man shoulede go about to reduce them into particular cases, it were not only a trouble to some, but a verie impossible thing: for which cause I will onely treate of that which I shall judge meeteth by a generall rule to bee obserued, and include all combats vnder two heads.

First then I judge it not meet that a man should hazard himself 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. Again, because that in an honourable person his honor ought to be preferred before his life, if it happen him to have such a defect laid against him, as in respect thereof he were

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were by lawe to be accounted dishonest, and should therefore be disgraced before the tribunall seate: vpon such a quarrell my opinion is, that hee is not to be denied to justifie himselfe by weapons, provided alwaies, that hee be not able by lawe to cleere himselfe thereof. And except a quarrell be comprehended vnder one of these two fortes, I doe not see how any man can by reaason or with his honor, either graunt or accompany another to the fight. Moreover, such Gentlemen as doe counsaille or The duty of accompany another, ought to bee judges of the quar- company a man, ought to be judges of the quar

tell, for vnto them it belongeth cheefely to knowe if the quarrell deserueth triall by armes or no, if the person be suspected of the defect laide against him, and if the presumption thereof. But if these things be not well justifieth and proved, the combate ought not to be admetted, because that the profe by armes being ordaine, as a meanes to sift out the truth, as in ciuile judgement, 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 done in the judgement of weapons, which perhaps may fall out to be as little to reason, as very doubfull.

Again, those Gentlemen are to vnderstand if the quarrell have bee vnder taken heretofore by any of the parties to be proued by lawe, or otherwise: and The quarrell after then whether it be proued or no, it is not lawfull af- fiend at the ci
terward to bring it to combate: besides, they are diligentlly to consider, if it may be justifieth by any other Ciuile Proofe. meane or no. And if in case it may be done by law, A a 3 wea-
Vincent. Of Honor and weapons are not to be allowed: for if by civile cause controuersies are remitted from one judge to another, actions more belonging to one then to another, much rather is the like too doone, from the judgement of armes, to civile law, seeing the inequality is much the greater: and upon these two last articles these gentlemen ought to take oath of him that demaundeth the fielde, and without justification thereof, there is no reason to grant it to any man: which thing is so much the more to bee observed, by how much it is a common cafe, that men are moved to fight upon such quarrels as might be ended by civile law, and whosoever is once challenged the fielde, it is accompted a shame for him to refuse it: in which case the vulgar opinion is, that it is not manlynes in a gentleman to stand upon reasons.

Moreover, if happily in cartells there be any mention made, that notwithstanding he could prove his intent by civile testimony, yet he intendent 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 mind to infamous another, but only for proofe of the truth, and this oath hath beene ordened and put in practive of men long agoe. And we must also addde, that those gentlemen ought fully to bee satisfied by oath, from the that demand the fielde, if that which they pronounce, be their true quarrell, because many times some men will not stick to determine to themselves one presence of their fight, & yet make known to the world another, which abuses gentlemen ought diligently to take heed of, because many times such malice

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malice hath been discovered. Touching all such matters whereon anye controversye or dissension maye growe, men ought specially to beware, not to be self-willed, but are rather to take councell and aduise both of their friends and experienced men, and if there be cause to judge this cause necessarie in any matter, it ought cheefelye to bee in such cafes, wherein a menslife and honour is touched, for we see that euene the wiftest force to study and endeavour by all meanes possible to furnishe themselves with men experienced and seene in chivalrye and armes, that they may be counselled and aduised by them, and may in such sort with them to the fielde, as may best stand with reason, which office may onely be executed by learned men and gentlemen, whereof the first are armed counsellors, and the second Padrini: but if happily one man be seen in both, hee may very well suffice to execute both offices, but because the charge consiteth principally on the Padrini, we will speak somwhat of them.

First then my opinion is, that they were so called, either because such gentlemen as had remitted themselves into them, ought to account of them as their fathers, or else that this mutation of letters is derived from the latine, which termeth those patrones, which take upon them the defence of another: some also cal them not Padrini, but Pattini: which if we will allow, it must be, for that they do make the maith of the combating: but howsouer they be called, or whencesoever their denomination be derived, they are very necessary, and their very office is to defend, as advocates do their clients: and as this is their duty, so we think that they deserve no leffe priviledge then advocates doe.

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And therefore as in ciuil controversies advocates are not to satisfy or paye any parte of that wherein their clents are bound or condemned, so in reason the other ought not to be charged to the field in those quarrels, wherein they are but as it were proctors, for the injuries, the lies, 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 themselfes spake: and if happilie the principals should haue any words together after the quarrell concluded, yet new charge or liues should be of no force, which if it be betwixt the principals grased, much more ought to be to them that speake for them, which as it is reasonable, so is it to be observed for the better conseruation of the right of chialty, and to the end every man may freely execute his function, which thing I note, because it happeneth sometimes, that such men take upon 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 wonderful abuse, as it hath been chewed before, as also for that the nature of Duello is rather to refraine a man, than to give him libertie, beeing verie vnmeet: then vpon one combate should still ensue another. In which respect gentlemen ought striclye to obserue this rule before, and as oft as it happeneth to growe anye quarrell betwixt Padrini, gentlemen ought to condemne it as vnlawfull, and seekke by all meanes possible to prevent such dishonest actions.

That

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That men should not fight without weapons of defence.

He opinion of our ancients is,that where ever any man is licensed to the Combate, in all other cases, except for insides of chialty, hee is to fight with a staffe and a buckler, wherby I conclude, that duel lo was not institut for the honor of chialty, as our be combaters have wrestled it, but onely for the fittin out of the truth, which was not done with the weapons of a Gentleman, but with a staffe: and therefore to goe about to reduce our customes now a daye, 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 understoode, that the wisedome and discretion of a man, is as great a vertue as his magnanimity 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 advice hazardeth himselfe in great matters, or endaungereth himselfe most: but hee that adviseth behaue eth himselfe in actions belonging to a gentleman, and where
Vincent. Of Honor and a publique benefite or his owne honor requireth in doth not retire himselfe from danger for (as a Philosopher well saith) neither is hee valiant that is afeare of every bugge nor yet he that doth not temper his feares.

Againe, as the courage of the minde imboldeneth a man to assault his enemy, so wisdom teacheth him likewise how to defend himselfe: so as I will never holde him couragious, that will be led to fight without sufficient weapons of defence. And albeit the common sorte thinketh the single Rapier in the shitte, or the poniard or such like weapons, wherein there is a manifest judgement of death to one, most honorable, nevertheless I am not of that opinion, nor will I account them that enter the combate in such sorte more honorable, then wilde beasts that wilfully run upon their own death.

And touching such as think it an honorable thing not only not to esteem their life, but voluntarily to runne on their death, I will account their life at a very lowe and base price, seing they themselves set no greater reckoning on it.

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

Moreover, if a Gentleman goe to the warres, wee see honorable Quarrels. The 2. Booke.

see him so esteemed of as hee is in shewe of his armoure: and therefore I see no caufe at all that a man shoulde in publique matters seeke to be well armed, and in private quarrelles come naked: and me thinke a man shoulde at all times and in all places shewe him selues valiant and desire the victorie: which if it be granted, they should Likewise in all matters of moment prepare themselves armed.

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

The dutie of every Gentleman, is to temper his courage with wisdom, that it may be knoune, that neither hee setteth so highlye by his life, that for safegarde of it, he will commit any vile fact, nor yet that hee so slightlie regardeth it, as that without just cause he will deprive 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 priuiile.

Again, I would that armes should incorruptly be vsed, and that a man should not then enter the combate, when the time is for him to leaue: and above 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 shoulde in no caufe admit it, but that they shoulde fight like gentlemen as it hath been many times done.

Touching the choice of your weapons, and of the
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inequaltie of them, and the imperfections of the bodie, the Defendant hath great advantage, and it is not without just cause, for seeing he is both accused and constrained to fight, it is great reason that he should have all the honest favour that might be, and it is no little honor to him that in case he only be not overcome, he is accounted the vanquisher: where contrarily, the Challenger is to overcome, unless he will altogether loose the quarrell, whereof there is great reason, because to the one it appertaineth to prove, and to the other it is sufficient onely to defend.

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

In this choice it is certain, that there is not the liberty given, as is thought: for this part also, as all other parts of duello is grounded upon reason, and if we will be nyce to see how a man is authorised to make the choyce, wise men are of opinion, that gentlemen should receive their sentence of weapons from divine judgement, if in case the justification cannot by other means be made: and if they will have the benefit of that, it is necessary that they abandon all violence and deceit, which (as Cicero saith) are the properties of the Lyon and the Foxe, and farre from the nature of man.

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

And

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And touching violence, methinks the law hath well provided, by giving the advantage of the weapons to the Defendant, which if it were not so, euerie naughty man would embolden himselfe to make wrong accusations, and euerie man of lefte strength to fight, persuading himselfe to be able to beat him downe to the ground. But seeing the law hath so well provided against this, seeing that deceit (as the fame Cicero, likewise affirmteth) is worthie of much hatred, it is a commendable thing that it is so. For in the choyce of weapons, it belongeth to vs to make some lawes for the Defendant, which should be such, as he should not use anie deceit in, nor grant such weapons as fit not with the disposition of a mans bodie. For albeit a man maie finde that we are natually apt in all exercises to use both handes, yet it is manifeate, that vs dooth overcomne nature, to make vs right or left handed. And therefore if I shall be known to be right handed, I cannot force my aduersarie to fight with a weapon for the lefte hande, seeing the disposition of my bodie is not such. And if I have no defet in my armes, or my thighe, or legge, I cannot come to fight with vambraces or such lyke harnesses, 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 Padre 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 armes, or his hand, or that may hide one
Vincent. Of Honor and 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 found.

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 bee also hindered; as thus, if I bee blinde of my right eie, and he of his left, I must not therefore also hinder his right eie, for this is not to make equalitie of my wants, but to take his whole fight from him.

Likewise a right handed or left handed man, or a man weakened 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 justly decline the challenge, which is also to bee understood of all other members and limbs, so as it is requisite that all things be guided with reason and judgement for both partes, that it do not appear that that which is done, is done for revenge or to infamous another, but onely for the jusitifing of the truth.

Of the time for Duello.

He 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 vpon that quarrell. And in case the day be spent without any combat, it cannot be remitted to the daie following without the consent of the Defendant, who being challenged for that daie, and appearing there, hath performed all partes of his honour and dutie (vnlesse thorough anie default of his the combat was not attempted) and is farre from all matters touching that quarrell. But it is not sufficient for the Defendant onely to consent, except like wise the Lord that granteth the field do condescend thereto; for having once admitted the field in a prefixed daie, that being past, he is discharged. Againe, such may the case be, as the first daie being gone, the combat may bee lawfull on the second daie, but without newe conditions, in ordinarie course we are to obserue that which we sayd before.
Of accidents that happen in the Combat.

I have already begun to treat of Duell, so I do mean to prosecute it, according to our use now a days. First therefore that the Combatters are entered the lists, if they have no further agreement betwixt them, which of them so ever shall happen to touch the railes or bounds, or shall have any part of him out of the lists, is not to be accounted neither prisoner, or ought he to have that member cut off, but the fight is to continue to the death or fight, or till 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 any part of his armour brake, he is not to be supplied. And if he let fall his weapon out of his hand, it is lawful for the other to wound him unarmed, I saie lawfull in this respect, that it is accounted an honour to the other to bid him take vp his weapon, and to stay from hurting him til he have recovered it again: albeit that in case the victorie should afterwaide happen to the other, whereas he might first falsely have overcome, hee

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

These things I account ordinarily to be observed, valest if they were otherwise agreed upon, which conditions are to bee helde inviolable vnder the paine appointed: and albeit no punishment were allotted, who so ever should doe contrarie to the agreement, were to be helde a traitor: whose agreement lykewise is to bee with consent of both partes, wherein one man cannot binde another to accept anie condition that is without the limit of the lawe. I thinke it necessarie to set downe that the Challenger is to give the first assault, for whereas he is to proewe, and the other but to defend, it is plain, that if he begin not, the other is not bound to flirre a foot, yea, and whatsoeuer he should attempt before hee should perceiue the Challenger comming to assault, were meere superfluous. Again, at the entrance of the Combatters within the lists, let it bee proclaimed, that no man vnder paine of death speake a word, nor make anie signe, which if it happen to bee done, ought severely without fauour to bee executed, as one that intermedleth in a matter of life and honor of other men.

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

Another question is held, whether Gentlemen brought into the field may repent them of the combat, which I persuade myselfe will never happen twixt honorable persons: for howe canne a Challenger repent him of the ending his quarrell without perpetuall shame and dishonour, and never to be allowed to require battle of anie other, because he proued not that to be true for which he once undertooke weapons. I would wil the euerie one that thought his quarrell vniust, not to take it vpon him, and rather than fight against a truth, make full satisfaction to the injured, which should bee done in a scale and louse of vertue: for the standing obfinate in his purpose vntil the time that he come to have 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 hee bee content to give over the quarrell and acknowledge himselfe such as hee was accused for. Which as I sayde of the Challenger hee might doe with lisse shame before hee tooke weapons than after. And whensoever without farther satisfaction they

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they should come to agreement, doubtes the Challenger should receive 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 Liftes chaunge their Quarrell.

Cannot passe over another doubt, which is this: Two men fighting together, the one faith, Defend thy selfe: Traitor. And the other answereth, I grant thee the first quarrell, and I do now fight with thee vpon the second. In which case I think it cleere, that he to whom the quarrell is refused, is the victor, & yet it the other overcome in the second, he is lyke wise to be accounted victor. But notwithstanding, my opinion is, that
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neither of them can with honour depart the lists, but
that they are both blame-worthie as dishonourable
Gentlemen, taking upon them to fight in uniuist quar-
rels, which must needs be pressed by both their
losses, for the victorie of one cannot take away the
loffe of the other: wherefore in this lyke case, he that
would take holde of a new quarrel, should not faie.
I remit thee the first, but onely thou lyest in saying. I
am a traitour, and vpon this thenceafter I will defende
my selfe, and then if he chance to overcome in this,
it cannot bee saide that he hath lost the other, but the
presumption shoulde bee favourable on his side, for
if his adversarie have had the worst in one, it is to bee
presumed the like in the other: but he to whom it be-
longeth better to fight on the first quarrelle, shoul not
condicine to the second, but anfwere, 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 advantage thereof, and to demand of the
Lord of the field the patent of his victorie, and not to
fight anie more, nor shoulde 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 dis-
patched, the gentemen wil either in the field or with
out it change their quarrell, may at their pleasure re-
voke those letters, & forbid them the battell, because
they are not bound to grant the field but vpon that
speciall quarrell which was referred vnto them, and
where-
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whereupon they grunted their letters, whereby alfo
for this cause it should not be, vntle the quarrel were
expressed in the patents.

Againe I say, that if the Gentleman change their
quarrel in the lists, without assent of the Lords,and
that one be slaine, the Lords ought to punish this fact
in the flailer, as man-slaughter, haung kilde a man in
his jurisdiction, without the pruilege of a free field,
for the fielde is not to be compted free and pru-
ileged, but onely for that speciall quarrel wherupon
it was granted: except some men may saye, that the
Lord perceiuing them to undertake a newe quarrell,
and not forbidding them, seemeth by his silence to
content: which I will neither affirme, nor deny.

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

Orasmuch as Duello is a proofe by
armes, which appertaine to gentlem-
men, and that gentry is an honoura-
ble degree, it is not meet to admitt
proofe by armes to any but to ho-
orable persons, and therefore as be-
fore ciuite judges it is not permitted, that infamous
persons can accuse any other, so in the judge-
ment of gentrie, an honourable person cannot bee
accused but by an honourable person: for how
shall he be able to accuse another of any defect of ho-

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

Therefore it is to be concluded, that they are not
to be admitted prooste by armes, who have com-
mitted any treason against their Prince or Countrie, or
shall haue had conference with enemies, which may
be prejudiciall to any of them, nor they who haung
been taken of the enimie, haung means to returne
does not returne, or being lent as spyes, doe remayne
with the enimie, or haue become spies on both sidaes,
or such as haung taken oaths, or haue not servued out
their full pay, do runne to the enimie, or not haung
taken oaths, doe go to the enimie, 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 favour, and I trusting thee, when time is that
I stand most in neede of thee, thou committest a re-
bell against me.

Moreover, such are to be denied the sheld, as
in battle haue abandond their leaders or ensigne,
or either by night or day shall haue forsaken the gar-
d of the enimie or Prince, that was committed un-
to him.

To these we may also add freebooters, and all
such as for any military disorder are banished.
Likewise, all theues, robbers, rufflans, tauerme
hunters, excommunicate persons, hereticks, vlurers,
and all other persons, not living as a Gentleman or a
Souldier,

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Souldier: and in conclusion, all such as are defamed
for anye defeate, and are not allowed for witnes-
es in Civile lawe, are comprehended in this num-
ber.

And of these I saye that not onelye they are to
bee refuse upon challenging another man, but
all honourable persons or Gentlemen should aban-
don their company, and whosoever should fight
with them, should injure himselfe, making himselfe
equal with dishonurable persons.

But it is very meete that hee that will refuse an-
other vpon his infamy, should be sure that the other
is faultie thereof, or that it is so apparant, as hee can-
cannot deny it: for otherwise he should turne the quar-
rel vpon his owne backe, and then shalbe forced to
prove it.

And as it is not lawfull for such manner of men a-
boue recited, to challenge another, so if they be once
challenged, advantage cannot be taken against them
of infannye: nor is it meete to accept a mans excufe,
that should say, he knew it not before; for whosoever
will challenge another, ought adusiedly 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 chal-
lenge, he should commit any infamous act, whether
he were Challenger or Defendant, he should not yet
be refuse. Moreover, 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 private
interest,
Vincent. Of Honor and interest, but a prejudice to the degree of gentr'ye: in this case it is the office of the Lord of the field, not to suffer this combate to proceed, not to graunt them letters of combat.

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

Hen a man is challeged to the field, he is to answere by weapons and not by words, unless the challenger bee such as with reason he is to be refused, provided always that a man cannot by ciuile lawe defend himself, & that the quarrel deserve combate. But where these respects want, whosoever being challenged doth not answere, or without cause, dooth not accept the letters of the field, or accepting them, not having a sufficient excuse, doth not appeare, is to be reputed dishonourable in euery man of worth's judgement: and the challenger at a convenient time is to appeare in the field, to see the accustomed solemnities. For the day before the combat, the Padrino is to come before the Lord

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Lord of the field, and tell him that his champion is come to prove 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 readiness, against the next day, protesting that his Champion is in readines, and is to beeche the Lord of the field, to cause enquiety to bee made, if either hee or some bodye for him be present, and that if there be no notice of his coming, he will make open proclamation, that whosoever is there for the contrarie parte should appeare: for if hee doe not appeare, it shal proceede against him, as one contumacious, and that hath fayled of his duty, where the Lord of the field is not to deny the other: and on the day appointed, hee is to appeare in the fields at a convenient 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 evening, and withall shall make shew of his armour and of his horse, wherewith he came furnished to fight: whereby hee shall have cause to accuse his aduersarie of contumacy, and to demand that his Champion bee admitted to run the field, 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 means against him, as by the order of gentr'ye is permitted: all which things the Lord ought to graunt
Vincent. Of Honor and graunt him: and the Gentleman shall go about the field three times, with an honourable pompe of his Horse and armour, and sound of Trumpet, and shall carry with him the letters: which being done, hee maye likewise carrye the portraiture of his adversarie.

And whatsoever hath bee said of the Challenger, may the Defendant in like case doe.

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if the impediment happen, at such time as notice might bee given thereof, before the contrary party should appeare himselfe to the field, it is then to be admitted, upon deposing the others charge and paines, and upon the justification to him of his lawfull excuse, offering himselfe also at convenient time to procure a new field, and to satisfy any losse which the contrary party should suffer by means of prolonging of time.

But if this let should fall out so suddenly, as in no sorte there could any knowledge be given of it, before the very day appointed, yet is the excuse to bee approved, so as the impediment be lawfull, and then is hee likewise to defeaie the charges of him that appeared: for if I make agreement with thee, to mee te mee 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, tempests, or waters, that stoppe passage, the warre of a mans country, or Prince, or against infidels, and such like accidents, which any indifferent judge may think lawfull. Imprisonment also is a lawfull excuse: unless 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 means to avoid every occasion, that may hinder them from their intent, for whose ever in matters of honour dooth not seeke all that hee can to save his honour, or hath other respect at all than to his honour,

What is to be done upon the al-leading of any impediment, for not appearing in the field.

E are now to consider what course is to be taken, if any gentleman do not appear in the field at the appointed time, nor doe not proove a lawfull impediment that hindered him: in which case I affirme, that first
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maketh a great breach of his honour: and therefore
whosoever should procure himselfe to bee com-
manded 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 means to
prolong time, if after a quarrell be once concluded,
a man should take upon him any newe charge of of-
fice, for I would think this sought after to that end,
and is not to be approved good, because that being
bound in honor, hee is first to satisfie that, before hee
goe about new matters.

And yet I grant, that if in this meantime (be it
by succession or good fortune) any lordship or great
title should befall a man, by means whereof, his ad-
uerarie that before was his equall, is now become
farre his inferior: 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 perform-
med by a substitute or Champion, as wee tearme
him.

In

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

He successfull of fighting
in the Liftes may happen diverslie, for some-
time it may be that the
Combat enduring to
the Sun set, the Chal-
lenge may neither o-
vercome the De-
defendant, nor yet bee over-
come by him, in which
case the Defendant is to bee adiudged the vanquis-
her, and to be absolv'd of the blame objected him by
his aduerarie, and the Challenger shall bee account-
ted the vanquisht, and an ill Combatte, and maye
be refused if afterward hee challenge anie man upon
anie other quarrell, but yet hee shall not bee the De-
defendants prisoner, vnlesse hee shall overcome him.

And in this one case onely the Defendant fighting
and not overcome, doth overcome the other. Other
cases are common both to the Challenger & De-
defendant, whereof one is in killing his aduerarie, another
is, when a man yeeldeth, bee it in whatsoever kinde
of wordes. A third is, when a man dooth expresselye
disclaime from the quarrell, confessing himselfe e-
ther trulie accused, or to have falselye accused: and

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laft
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last of all is the running out of the Lists. Of which fowres of loosing the field, every 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 slain in the field, as it is leffe shamefull, so it is farre more daunegerous and hurtfull.

It may also happen, that a man by strenght maye overcome his aduerarie or his enemie, and binde him, or in such forte holde him in his owne power, as every one that seeth maye judge, that if he will he may kill him, and thereby end the field: for holding him in such forte, and requiring him to yeeld, and the other not agreeing, it is certain he may lawfully kill him: but if he shoule not kill him, and thereby the daie bee spent, it may bee doubted what judgement shoule in this case bee giuen. But if the Defendant bee the better, there is no question to bee made, but he is to bee pronounced vanquisher, although there coulde not bee so full a judgement giuen of his overcomming, as we haue spoken of before. And if the Challenger shoule bee hee that shoule chaunce to haue the Defendant in his powuer, the matter coulde not so easely bee determined of. But in this case thayrt Articles are chiefly to bee considered, which may bee drawen in such manner, as without anie adoo at all the matter may bee resolued. For if in them it bee expressd and sette downe, that the Challenger is not to bee helde vanquisher, vntil hee either kill, or make the Defendant degne his accusation, in this case hee cannot 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 powuer 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 shoule bee granted him. And if in case there shoule not bee anie wordes in their Articles touching this pointe, the one holding the other in his powuer, (as I haue sayde before,) mee thinketh hee is leffe to bee adjudged and taken to bee his prisoner than it hee haue yeelded himselfe vnto him, and so voluntarilie to haue become his prisoner, but that hee shoule bee sentenced to bee vanquished and overcome, 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 secke or desire cruellly to imbrie his handes in his enimies bloud.

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F. If I should make a good left-handed scholler, I would place him with his left foote forward, and his left hand against the middle of his right foote, making him to hold his Rapier short, and his Dagger out long.

L. In what warde would you put yourself?

F. I would put myself in the first warde of Rapier and Dagger, carrying my body in good ward towards my left side, and I would give him a stoccata under his Rapier, bearing my right foote towards his left side, turning well my bodie circularly upon my right side, and in the same time turning the point of his dagger downe, shall beate by my stoccata from his left side, and withall passing with his right foote towards my left side, hee shall give me an imbrocata under my Dagger. I in the meantime, while, will auoide a little with my body, striking by my imbrocata from my left side, and carrying my right foote against towards his left side, I will give him an imbrocata under the Rapier: then he shall turne his Dagger poynete vpwarde, and strike by my imbrocata from his left side, going with his left foote circulyarly towards my left side, and shall give me a stoccata in the face over my Dagger, and I shall beate by my stoccata outwards from my left side, going againe with my right foote circularlye towards his left side, and give him another stoccata under the Dagger, and hee shall beate it as before, going aside with his left foote towards my left side, and shall give me an imbrocata under the Dagger, as before, and I auoide a little with my bodie, will beate his imbrocata outwards on my right side, paring at the instant with my right foote, and carrying after my left.

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

L. These things would seeme very strange to such as understand them not, because when you offer that riuerfa to the right handed man, you teach him to passe with the left foote, and to give you the imbrocata, contrarie to you in the same case make the left handed man to passe with his right foote, giving you the stoccata.

F. Did I not tell you that the left hand had no advantage of the right, nor the right of the left? onlye ye selfe and knowledge giveth the better either to the right or the left: and oftentimes ye shall have occasion to doe manye things, dealing with the left handed man, which you must do cleane contrary to that which you would doe, dealing with the right handed man: whereas to learne and to pratiice your selfe, that when occasion shall be offered, you maye know how to beare your selfe, and contenme the opinions of these strange men, which despise nature, 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 wholely therein, and borne honorable charges, can he which neuer made shot in anie piece of artillerye or hargebuse, or bow, be more perfect, or at least know so muche as they which

N
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Touching accidents that happen to the victorie of the Liftes.

EE that is overcome in the Liftes, is thereupon the others prisoner, and hee is to have both his armor, garments, horse, and other furniture whatsoever, which hee brought with him into the Liftes, 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 whom he feared or followed. Which custome albeit I commend, and with tuerie one to follow it, yet I must confesse that the vanquisher maye if hee liue and his owne discretion, and hold his prisoner, which no man canne deny him, because hee is to serve him, but not in base offices, nor in anie other but such as belong to a gentleman: and the prisoners taken in the Lifts may bee constrained to discharge the expences of the Combat, and they may bee ransomed for money, even as Gentlemen taken in the warres.

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The diuersitie of olde and new customes concerning the vanquished.

Must not omit to tell you, that that which I haue before spoken of prisoners, hath rather ben brought in by custome of Gentlemen since they began to enter quarrels upon their honor, than by anie auncient institution of Duello. For by the lawe of the Lombards, he that was overcome in fight, was not gonne as prisoner, nor yet pronounced infamous foruer performing any after-quarrel, but diuerfly sentenced for that fault whereof hee was accused. For, as it appeareth plainelye in writing, who soeuer accused for manslaughter was overcome, lost one of his handes: and who soeuer was condemned of adultery, was adjudged to die. And touching the witnesses, who for communciation of their wordes did combat, the vanquished lost his hand, and his other companions dyed redeem their liues by mony: so seuerely did they execute the judgement of their Duello. And our learned men alleadge, that because this proove is vncertaine, albeit a man shoulde in the Liftes bee founde in fault worship to reeceive punishment, yet hee were not to suffer death, but a mitigation ought to bee v-
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Touching the vanquished, and of
the restoring of Honor.

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If I layd before, so I will here
again say, that the challenger
that doeth not overcome his
adversarie in the Lists, doeth
remaine the looser, not ha-
ing proved so much as hee
ought, and that hee may ne-
er after challenge; anie:

which is confirmed with this reason, that whoso-
exteqeu proueuth not his woordes true, is to be thought
a false accuser, and consequently is regarded ef-
seem a badde man. And the lyke is also of euerie
other man whether hee bee Challenger or De-
defendant, that is overcome by force, or made to yeld,
or deny his wordes, or runne awaie, for hee can ne-
ever after that time demaunde Combat nor bee al-

wed it.

But I knowe some that are of opinion, that if I
overcome one in the Lists, and afterwarde release
him, if a newe quarrell or controversie befall him
with another, by my lease he maye challenge his
adversarie the Combatte, whereto no man of anye
reason or understanding ought to consent. For if I
overcomyng him shall haue condemned him

as
**Vincent. Of Honor and**

as infamous, how can I allowe him fit to fight with a man as good as my selfe? And if hee challenge me, I shall refuse him. I cannot take away his fault that hath beene overcome by me, vnlesse I confesse I overcame him wrongfullie, and so condemn my selfe of infamous: and if I cannot take away his blot on him, I cannot make him equal with an honorable person: and therefore this opinion is whollye to be reprobate of euetie Gentleman.

And as this restoring of a man to his honour, is by occasion given mee to speake of, it bringeth mee in remembrance of the restoring which Princes were wont to make of treasons and rebellions done against them, and such lyke faults. Wherein, to speake my opinion, I thinke well that albeit the Prince may after my treason committed, graunt mee favour and pardon of my lyfe and goods, and giue mee honour, and a thousande other favours, yet sithen cannot make, that that which is done should bee vi dioone, or that the ill fact past bee not an ill fact, or that I committed not anie treason, or that my foule is not defiled, and that I am not anie notorious violaine. And that Prince whatsover that shall restore mee, ought never to trust mee, but should rather still presume, that whereas I was once intuigled and drawn to betraye my maister, I will easilie be perswaded againe to the like: and every honorable person should conceive ill of me, and auoyde my company. And it ought rather to be faide, that I am restored to my goods, and the favour of my Prince (if happilye she will take me into her favour) 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 first innocentie: 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 over our affections. I conclude therefore, that if one that is restored from some notable and manifest villainy, would challenge another to combat, and that this other refuse him, I would judge him to haue behaved himselfe honorably, and that in reason he might refuse him: for (as I haue faide before) a Princes restoring to honor is not lawfull, I will leffe think that a gentleman by licensing one overcome 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 descendent, 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.

**honorable Quarrels. The 2.Booke.**
Vincent. Of Honor and

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

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

And upon this question I haue seen the judgement of Alfonzo d'Anclas, Marques of Nasso, which was this. The duty of gentlemen is to preserve their honor before their life, and he whosoever goeth the looser out of the lists, sheweth that hee accounted more of his life than honor, and therefore albeit he should afterward enter combate and overcome, yet it is not to be said that he hath recovered his honor, because it may be presumed, that hee came thereto with an intent to tye his fortune if hee could overcome, and yet with a minde in all accidentes, to faue

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Such his life, because worse could not befall in honor then had done before, which hee had once loft. And whereas such presumption may be had of him, and that a man may well thinke that hee came into the field with intent to do anything, rather than dye, he is in no forse to be faide, to haue resuued 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 euerie wife man ought to allow and follow: and this exposition is to be understooe, not onelye of those who confesse themselues the losers, or run away, but of those also who having had the charge of proving, haue loft, by not satisfying the proofe: because that they being bespotted with blame of false accusers, by meanes of their losse, cannot be forced from fault of false accusation; for that they were afterward falsely accused: nor can they take away from themselues the presumption, to be accounted false accusers, if they should accuse any man, seeing they haue beene once before condemned in the same: so that in what forse noester a man goe out of the lists loose, hee is subject to the judgement before giuen.

Againe, after that a man hath beene once overcome in the lists, every honourable person ought to beware not to enter into prooue of weapons with him, as also with all other infamous persons: and the like is also to be obserued, albeit being challenged by an other the second time, hee should yet then overcome.
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After the challenge, for some causes the Combate may be refused.

After an agreement of Combate betwixt two, one of the should commit some default, which should bring him into such infamy, as who soever were slain therwith, could not challenge another to the field, in this case he that had committed this fault, might be refused by his adversarie, as one that was grown worse in his condition, and that had changed his nature from that which he was, when their quarrell was first begunne betwixt them.

But here is to be understood, that this new occasion for which a man may be refused the field, should be infamy, which a man by his owne faulte was fallen into, as treason, false oath, or other notable matter, and not any injustice or charge done him by some other, which might require revenge by weapons: for in such case, as the first which had a quarrell with him, might refuse him, as become worse in his condition,
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Of the inequality of noble men, and chiefly of commanding Lords.

Orasmuch as this subject of challenging and defending, and of refusing and not refusing the field, is very large, and hath need of much consideration, I do not see how a man may truly and fully determine of it, without speaking of the degrees of nobility, wherein I will not call in question what true nobility is, because I hold it undoubtedly to be vertue, and that he is truly noble that is vertuous, he he borne either of great or meaner parentage, and that whoseuer hath not this nobility of vertue, of whatsoever flocks hee proceede, by how much he descendent from a more noble kinred, by so much will I account him the more base, not being able to maintain and keep the honor left unto him by his ancestors, for nobility is seated in the mind, and by the mind it is shewn. But (as I said before) I intend not to dispute hether, for having alreadie before shewen, that such as are defiled with infamous, may bee refused from proove by weapons: it is alwaies to bee understoode, that nobility is not without vertue, and my discours is to be in this subject, that I speake now of Duello, what

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what the degrees of nobility are that may exercise weapons, by which knights come to be equal or unequall: for albeit that vnder the title of Knightes, Kings and Emperours, Gentlemen and Souldiers, be comprehended, yet there is such an evident inequality betwixt them, as every man knoweth that a Gentleman cannot compare with a King, nor a souldier with an Emperour: and albeit this matter hath been diversely 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 alledge, that there are many waies, whereby we may consider the diversity of degrees: for concerning the places of dignitie, I will first place those Princes that are not subject to any other, which I will call soueraigne Princes: next to them feodatory Kings, and them I will call moost 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 undoubtedly to account superiours to private Knights, and therefore as they are superiours to them, so are they twixt them selves unequall: for both noble men are to give place to the right honourable, and the right honourable to the most excellent, and the moest excellent to the free and absolute Princes. Besides that, betwixt them of one and the same title, there may also be great inequality, forasmuch as there is a great difference, for one right honourable or noble, to depend on a free Prince or a Prince feodatory.
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And the like consideration is to bee had of feodatory nobility, forasmuch as one man may assume unto himselfe the absolute power of a Prince, and another man can have no greater authoritie, than as an ordinary judge.

Besides, it is not the least regard, that we are to have, to their other qualities and mightines of signorie, as, if they haue vassales noblemen, or not: if they hold Citties, and multitudes of subiects, and great port, for all these things are to be respected, whether they be free Princes or feodatory: whether they be moste excellent, or right honourable, or noblemen: whether they haue this honour of free Princes or of feodatory Princes: if they haue noble and honorable men feodatories, and if they poisse noble and great state: and if we finde them not in some of these distinctiones to be much different, we are rather in the controversie of armes, to esteeme them equall, then to admitone 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 soueraigne Princes are onely truly free, and all therein in some forte subiect, we must conclude, that as a soueraigne cannot be challenged the field by any man of ano-prince ther degree, likewise, thofe which we haue tearmed moste excellent, are not to refuse combate with thofe that are tearmed right honourable: 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 and nobilitie of state, be not too much different: for if we refuse to except against any man in that, then how shall difference be reckoned, where one only degree is different between them. And as I affirm that one degree onely makes no inequality, so I doe not allowe that one under the title of most excellent, may be challenged by one right honourable, of like feodatory nobility, but that concerning his degree, he is so farre inferiour vnto him: that in another case he would not disdain to receive pension and pay of him. Neither yet will I saye, that one right honourable should fight with a noble man, although his estate be most noble: nor that one right honourable of great state, may be challenged by one noble, of small jurisdiction: albeit their feodatory nobilitie be equall.

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

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

Hereunto I will adde one other thing, which is this, that albeith their other qualities were either equal or not much different, yet the quarrell might make the
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great inequality: as if a prince albeit soueraign, would
fight with an Emperour, for some thing that belong-
geth to the Empire, in such case he might lawfully be
denied, forasmuch as the Emperour by the condition
of the quarrel, is true judge thereof, and consequently
also without comparision of any superiour.

Of the inequality of private Noblemen.

Entlemen that are nobly borne, are
either without any degree, or else
bear of office or dignitie, as govern-
ment of cities, embassages, or com-
mandement in the warre: and touch-
ing those that have authority, ei-
ther their office is for terrae, or for life: if for terrae,
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 quality, he that hath the charge
of it, is to endure the good favour of his Lord, to
grant him without loosing his office, to satisfie his
honor: and if he cannot obtaine it, hee is to abandon
all things, and to reforte thither whether he is chal-
lenged, or whether his honour wrgeth him to chal-
lenge another: for as a man is not bound to any thing
more strictly than to his honor, so is the lesser to give
place to the greater.

Now in that a man is borne noble, he is equall to
all Knights, that are of private condition: and albe-
it that one man were borne of a noble house, or right
honourable, being without jurisdiction, or succession
of signorie, hee maye be challenged the field by
any private Knight.

Moreouer, forasmuch as the art of warre is a no-
ble exercife, and because manye meane men have
greatly aduanced their houfes by it, he that shal ex-
erce the art of weapon, if he be without infamie, or
doe exercife it without abuse, is to bee reckoned and
acconunted amongst noble men and Knights.

But I would not that any man should vpon this
thynke himselfe made honourable, for haung beene
once in the warre, and for haung taken pay, and ser-
ved two or three moneths without enwer drawing
swoorde, or seeing enemy, or hearing sound of trum-
pet, for this were as muches as to dremey vpon the hyll
Parnassus that he is a Poet, & the morning not finde
himselfe so. It is expedient for any man that of vn-
node would become noble, to get this nobilitie by
armes, and it is meet for him that would be accoun-
ted amongst Knights, to doe the act of a Knight: and
it is required of a man to make honourable prose of
his person more than once, and to continue long
in the warres, and to be knowne for a good Soul-
dier, and to live 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 Soul dieur, and to make
that his principall butte and drift.
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And if in the studie of letters a man doe not attaine
ve into any degree of honour or nobilitie, but with
paines and watchings of many yeeres, let him then
think alike that hopeth to innoble him selfe 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 prows to the world:
and when he shall haue perfore med all these things,
then he may thinke himselfe truelye noble (for those
are noble that deuerue to be knowne for their deeds)
and that he cannot be refusd for want of nobilitye.
Now amongst Souldiers, a Souldier may fight with
all fortues of men, as the heads of the squadrons, ser-
ians, and others vnder the degree of their Captain,
for his authoritie representeth signorie, and they
may also challenge them, and they are to answere
them; being about any enterprize, and having degree
by a Champion, but being returned to their private
condition, I see no cause why they should not an-
swere in person. And one Captain may challenge
combate of another, except they be in place so tne-
quall, as one may command the other.
And this is to be said of all fortues of Souldiers,
as well footes as horse, adding moreover, that a man
of armes hauing bee in honorable and continuall
exercice of warre, and living in all pointes as befa-
meth a man of armes, challenging a particular Cap-
taine of footes, is not to be refusd, nor may he refus
any souldier servinge on footes.

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And I am of opinion, that a Captain of foote
might challenge a Captain of horse, but onelye that
for the most parteth of those places are bestowed on no-
bile personages, and the conducting of men of armes
is also bestowed on right honorable men: and there-
fore in this case all conditions are to be considered,
and the qualitie of the enterprizes that they haue, for
a Captain 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
understood of footmen twixt themselues, and horse-
men also, be they either men of armes, or light horse.
For besides their degrees of greatnes in warre, their
degrees of nobilitie which wee haue spoken of be-
fore in our treatise of noble men (if any they haue)
are to be considered, and according to their greater
or lesse inequalitye, they are equall, or in equall:
which rule being gencralllye gien, may by men of
understanding easilye bee applied vnto particular
cases.

G g With
Vincent. Of Honor and

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

I have long waded through this spacious discourse of chivalry, seeking to set downe who ought to be denied Combat, which matter is so large and copious, as if a man would particularly to every minute discourse thereof, it would contain a greater volume than I intend to make, in the whole subject of Duello, but it sufficeth me to have pointed at the fountain where water may be fetched; and to conclude with my opinion touching the duty of a Knight, I have in the beginning of this chapter touched two principal heads: that is, who they are that ought to be clean thrust from combate, and who are only to be refused, for in those two almost all controversy of persons that enter or not enter Duello, are as it were contained, forasmuch as the wicked and infamous persons ought to be refused by knights: and they may be refused who for condition are unequall, and if a man would ask why we have not said that in these two heads all are contained, but almost all, it is for that which we have before spoken, of learned men, and cleargye men, who are farre from the lifts, honorable Quarrels. The 2. Booke.

lifts not as refelde, not as refused, but as priviledged, and as such to the quality and estimation of whose condition it is not meete, neither to challenge nor be challenged to prove by armes, because their study 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 duty and band of chivalry, for a knight is bound to do so that he do not bring in to the exercise of armes persons unworthy to appear amongst honourable persons, whereof by their own fault they have made themselves unworthy. Nor is there any credite to begin in them in the prove of armes, who are not received in ciuile testimonie: neither are dishonourable persons to enter into battailes, that are undertaken for honour sake.

And if any Knight should make a quarrel with any person incapable of Duello, the Lords (as I have said before) as well in right of chivalry, as not for to suffer the field to be dishonored, ought not to grant the combate.

The refusal is not of band of chivalry, but of will of Knights, because that if a man will not enter combate with one of lesse condition then himselfe, he 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 equal, he could not be said to do wrong to chivalry, but rather to honour it: forasmuch as chivalry is not the account of condition, but of valour.

G 2 And
Vincent. Of Honor and

And in the dispositions of arts and more noble sciences, no man's lineage is respected but his worth, and therefore a man of base or high degree may bee valorous, and the honour of the lifites, is not so much for overcomming one borne of noble familie, as one that is knowne for a valiant man.

Again, as great men account it no shame to bee called Knights with meaner men, so they ought not be ashamed to come together, to doe the oath of chivalrie: and if a man borne of a great familie, have no respect to injury 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 injured: and in case that combat were to follow upon it, my judgement is, that the inquirer or offender, howsoever we terme him, is to answer the other in person: And therefore as I thinke it, a commendable 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 streues to bee equall with the Ox: (according to the tale.)

Again, I will add another case, that as I will 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 every great man, and would not acknowledge nor content himselfe with his owne condition.

And

honorable Quarrels. The 2. Booke.

And this I speake not onely of those that are borne meaneely, but of those also that being borne of noble blood, are yet of a private condition, and in question of honour, would be equall with right honorable personages: for if they esteeme so much of themselves for having blood, and being in their families of great Lords, they are to consider, that those Lords have innobled those houses, and that they have received their nobilitie from Lords; and if they have received it from them, they are by so much lesse then they, by how much hee is greater that giveth another man nobilitie, than he that receiuethe it.

Touching the appointing of Champions.

E haue shewn great inequality of noble men, wherby the lesse cannot binde the greater to answer him in person: but because no mans greatnes can make it lawfull for him vniustlye to oppress the lesser, without leaving him sufficient means to reuenge himselfe, and no man ought to make the shadowe of his nobilitie a pretence to be able secretlye to commit defects, without yeelding reason for them. It is very necessarie, that as in them there is respect for the degree of nobilitie, so also it should bee of honour and justice, to provide a meet remedy for every private person, and that the law of chialrly should
Vincent. Of Honor and
should be inviolably 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 arms which they shall happen
to have with persons albeit private, that they
shall be bound to appoint a Champion, who being
lawfully overcome or yeelding, he is likewise to be
said overcome, that appointed him for his Champion.

And in this pointe I will deliver the opinion of
Doctors, that in case where comate is to be done
by a Champion, such as doe present him, ought also
to be present themselves, and bee held under safegarde,
to the end that a mockety be not made of Duelle;
and that if their Champion loose the field, they
doe not escape the judgement.

The like also is to bee done, when the quarrell is
such, as the looser should be condemned in corporall
punishment: but where other punishment is not requir
t, then to be the vanquishers prisoner, it may
sufficiently suffice, that securitie bee giuen of the
charges, and convenient painesome.

The laws of giuing a Champion, are theses: such
ought to bee giuen as are not infamous, and are equall to them against whom they are to fight, and
when one party should intend to appoint a Champion, the other may likewise appoint one: But it is
meet that he that will take benefite hereof, should
see such course in his writing, that hee looke not his prerogativie or jurisdiction as we will term it: for if
a man

honorable Quarrels. The 2. Booke.
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 partie might with
reason refuse it.

Againe, it is to be understood, that the Champions on either side are to sweare, that they thinke to
fight in a just quarrell, and that they will doe their yt
most, as if themselves were interrested in the quarrell:
and whatsoever Champion shal willingly suffer
himselfe to be overcome, is to have one of his hands
cut off, and the adversary hath not overcome, but
the combate may be rened: and after that a Cham
pion hath beene overcome, he may not after that fight
for any other, but for himselfe he may.

But I will not heere omit, that albeit that nobilitie
dothe pruilege the greaters to appoint Champions,
such yet may the cates be, that not onely a great man
with an inferior, but a master with his seruant, and
a Prince with his subject is bound to fight in person:
for seeing that promis is a band which equally bind
the Prince and subject, so no greater or leffe
band hath the one than the other: and whatsoever
one man shall oppose unto another, any defect of
promis and faith, he cannot vse his Champion, but
the accuser is to trye the quarrell in person with the
accused. And therefore when a Lord shall accuse his
subject or his seruant, of whatsoever condition hee
be of violating his faith, or of women, or of treason a
gainst the state, he is to prove it in his proper person:
and the like is also to bee observed, when the subject
or seruant shall accuse his Lord.

But
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But manye Lords haue no care nor consider not the oath and obligation of faith which they haue toward their subiects, but rechles of their faith, doe incessantly every day commit newe defects, 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 themselves against lawes, doe giue other men example of wicked living: and therefore seeing that the defect of faith is a defect so great in Lords, it is great reason that they should haue no priuilege 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 shal not bee of eighteen yeeres, or if he be decrepe, or sicke, or in such sorte hindered in his bodye, as hee is not fitte to fight.

Touch-

honorable Quarrels. The 2. Booke.
This is to be placed before the first chapter of Satisfaction.

Of the Duello or Combat.

Ow and in what manner the Duello or Combat hath bin vfed, they may knowe that haue turned over the Records & Annals of passed ages. And seeing it is now long since out of custome, and not permitted by the lawes, I thinke it not necessarie to bee much spoken of in this place. I will onely saie this, that in times past it was had in verie reuerent account, and Gentlemen thought it an honorable qualitie to bee able to discourse of those points and rules that were agreed upon amongst Princes, and by them approved concerning free and open Combat. My intention is, to giue gentlemen warning how they appoint the field with their enimies, seeing it is not permitted by the lawes to bee done publiquely, as by ancient custome it was wont to be allowed. For it may so fall out, that a Gentleman haung passed his word to meet his aduerarie in some secret place, after hee hath valiantly wounded him, and reported the victorie of him in the appointed place; his yeade aduerarie may accuse him of fellonie, and saie that hee robbed him, and so where the quarrell should haue an end, hee shalbe forced to enter into newe troubles and begin againe: It may
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may also so chance that his adversary hath ambuscades
prepared for him, & so he may be murdered, & being
death, his enemy may vaunt of having bravely con-
quered him by right and valour. I have myself known
in Countries beyond the seas, two Capitains,
the one named Faro, the other Montano de Garda,
the Lord of Mandelot, governour of Leon, met toge-
ther, whereas the one treacherously minded, prayed
the other to show whether he was not prioul armed;
whereupon as soon as Captain Montano had op-
ened his doublet, he presently ran him through, and
seeing him fall downe dead (as hee thought) on the
ground, returned into the citie with counterfeit glo-
tic, as if he had done wonders, until he had the poor
Capitaine was found by his friends yet living, to be-
were the other Capitaines villanis. Like examples
many have happened, and that so fat hence, but
many undoubtedly are acquainted with them. I
woulde lyke manner aduertise Gentleman, of an
euill outome which of late yeares hath instilled itself
amongst men of all sortes and nations: to bee de-
lighted with broyles and hurllurlyes, to set men together
by the eares, & cause quarrells between friends, neigh-
bours, 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 to mortall ye at defiance, as nothing but the
sword could finish the quarrell. Now vpon any quarrel
occasion Armes are taken, and one friend for a word
will not onely violate the sacred respect which ought
to be zealously observed in friendship, but turning

honorable Quarrells. The 2. Booke.
their familiaritie into strangetnesse, their kindnesse into
malice, & their loues into hatred, but also accompany
this strange and vnnatural alteration with a wicked
resolution of seeking one anothers overthrowe, not
refling till the enemity be confirmed by fight, & fight
ended by death.

O the reverent efeeme and account wherein for-
er ages had the Combat! And why? Forsooth be-
cause no Gentleman sought the ruine or destruction
one of anothers, and never undertook tryall of the
sword, but in defense of his innocencie, and to main-
taine his honor vnspotted and blottelesse. Now malice
and hatred overrunneth all, strife and rancor are the
bellows of quarrells, and men upon euerie light cause
enter into more actions of defiance, than for any just
occasion offered in respect of justice and honour.

One fault more, besides these which I have alre-
die mentioned, is fairely grown amongst vs, that
if anie of our friends faile to vs but one word 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 felues, but to drawe others into the minde
with vs also, without any consideration had of the
manner of the quarreell, how iustly, or iniustly it grew,
and so often times wee bolster wrong against right:
whereas wee should enter into examination of his
cause, learte the quarreell, and search for the occa-
sions and caufes of their falling out, and being ac-
quainted therewith, though wee finde him to haue
reason for his rage, for I know not how els to terme
that
Vincent. Of Honor and

terme that passion that leades men to that mortal re-
solution, upon what just occasion fower) yet ought
we not to accompany, nor to further him, no not to
suffer him to fight, if the matter can possibly by any
other means be taken up and ended: for so dan-
gerous a triall in my opinion, is to be referred for such
occasions as necessarily require it: and what or how
many such there be, I leave to be perpered and con-
sidered by them that can best discerne matters of so
great weight: and so I will come to those pointes,
which I imagine it will not be amisse here to dis-
course of.

honorable Quarrels. The 2. Booke.

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 understande, mee
thinketh it also verye
conuenient to speake
somewhat of satisfa-
tion, which is to bee
made when a man
knoweth he hath wrongfully injured or charged an-
other. And before I proceede, I cannot but greatlye
condemne an olde and common opinion, which is
this: that when a man hath done or spoken anye
thing good or bad, he should defend and maintain
it for good, which opinion how it is to be approved,
I will laye open for euerye man of understanding to
judge.

Forasmuch as man is principally distinguished by
his reason from brute beasts, as often as he shall ef-
fect any thing without reason and with violence, hee
worketh like a beast, and is transformed even into a
verye beast, as those afores time did very well under-
stand, who describing men metamorphosed into
beasts,
Vincent. Of Honor and
beastes, signifieth nothing els but that those men had
done acts proper to those beastes, whereof they tear-
med them to have the shape.
Now then if men be turned into beastes by doing
like beastes, we may also saye, that so long they abide
in that foure, as they continue in that action or opi-
ion, and that their abode in that is so: and they haue
no other meanes to dis-beast themselfes (as I will
term it) than by acknowledging their fault, by re-
pening and making amends thereof, and a man
should steightly follow reason, as the cheefe guide and
mistres of his life: and if haply he should at any
time happen to offend (as it is common to man) he
should with all possible speede recall himselfe, seeing
it is a heavenly thing to amend.
But to speake particularly of matters of chiuialrie,
we take the office and dutie of this degree to bee, to
to help the oppressed, to defend juicice, to beat down
the proud: where some cleane contrarily doe turne
their worte, the enigne and armes of juicice, to op-
presse reason, to committ injustice, and to confound
the truth: and this wicked opinion and puerer cu-
stome is so rooted in the common sorte, as they ac-
count it a base thing for a man to procede with rea-
on, and to consent to equitie: but albeit they be ma-
ny that follow this corrupt vs, yet the better sorte of
pirites do approve that sentence which is preached.
And I have heard of Signor Luigi Gonzaga, who dyed
Captaine of the Romish Church, whose valour hath
become so well knowne, as no man ought to thinke that
ever he was flayed from anye noble enterprize
through

honorable Quarrels. The 2. Booke.
through the bafenes of his minde, that he was woont
to saye, that if suche he should be knowne to haue spoken
or done any bad thing, for which he was chal-
lenged to proue it by armes, rather then he would
fight for the sauie 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 hele a manlye and
a christiane like deed, for reason wils vs to doe so,
and lawe and the dutie of the degree of chiuialrye re-
quires it, and all doctrine as well philosophicall as
Christian, doth teach vs the same.
We are not to follow the opinion
of the vulgare.

We see that the earth dooth
naturally bring forth ven-
emous things, and thornes,
and heartes, and Plantes, ei-
ther not profittable or hurt-
ful, all which as a mother the
doeth nourish, without any
helpe of mans labour: but
those that are good & profittable and helpful, the re-
ceiveth with nofrones like a stepmother, so as they
have need of continual culture & yeerly renouation.
And that which wee see in the earth of the seedes of
things, is likewise scene in men of good and badde
H h 2
mindes:
Vincent. Of Honor and
mindes: for the bad through our naturall corruption
is conceiued, receiued, and generally embraced of vs
all: whereas the good is unwillinglye receiued, and
we foppe our cares leasfe we shold heare of it, for
there belongeth great fluidic to understand the truth,
and much paines to bring to pase that our mindes
be capable of it: and therefore by how much the
paines is the greater, by so much is to be faid they are
fewer that haue true knowledge of the truth: in
which respect, it is no mervail if the vulgare opin-
on be so farre from the truth.

But because learned men haue distingushed
mans condition in three fortes, the fishte, such as of
themselfes are apt to seek out the truth, and they are
tarmed the best: the second, such as finding them-
selfes vnapt for so good a worke, do obey others that
do truly admonish them, and they are called good:
and the third, such as neither themselfes know, nor
will hearken to others, and they are fitlye called bad.
Seeing that every man cannot be in the first place, yet
we ought to beleue such men, whose authoritie
and doctrine we finde approved, and to follow their
direction, and to take heed leaft our obsti-
nanie wee fall into the last degree, which is of the
wicked: which as we are to performe in all manner
of our living, so it is expedient to doe the like in the
order of things of chialtrie, abandoning the vulgar
opinion, and following the steps of those, who by
valour and knowledge haue lade open vnto vs, the
right waye, and governing vs by the lawe of reason,
and not after the vanities of those, who rather by
chaunce

honorable Quarrels. The 2. Booke.
chaunce or by violence, then by any true coucie or
judgement of true understanding, doe rule their own
actions.

Of satisfactions in generall.

Nightes taking upon them to deale
of peace, ought cheefly to provide
that there be hope of the continu-
ance thereof: which they are to doe
with the least greuance that may
be of both parties, not burthening
the one, for the ease of the other, for many times such
things are demanded, as are more heauye to the off-
fender, than ease to the offended; and this is not a to-
ken of seeking peace, but reuenge; and yet it is very
meet that when one is greuied in any thing, the oth-
er that hath done the wrong should be alike greu-
ed: for if thou take from me, mine own reason com-
mands that thou make mee full restauration, even
with parte of thine owne.

But in wrongs committed, two things are com-
monly woont to be considered, the thing whereby a
man is wronged, and the manner how it was done:
for from the deede commeth the iniuric, and from
the manner commeth the charge: as for example,
Henry giueth the batonata to Edward: when hee had
no caufe to take heed of him, and after he hath giuen
its runneth away: in this action the stroke is the iniur-

H h 3
Of satisfaction of injurye by deedes.

Any I know are of opinion, that satisfaction cannot be made by words for offences by deeds, wherein I am of contrary minde, for this is not onely to bee considered from words to deeds, but by the greevousnesse and greatnesse of the shame that cometh to him by the deede and the wordes, and by the shame that he accounts to himselfe, and that cometh to him from others: for which of them will we repute more honourable or more shameful, he that is trecherously wronged, or he that committeth 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 injurie, nor his that received it, (according as we haue saide before) for if I confesse to have committed a defect, and thou through my confession art justified from not having done amisse, wherof shouldst thou not be satisfied with asking forgiuence I cannot conceive any so hainous an injurie, as in my judgement such a satisfaction may not suffice, especially seeing it hath ever been the vse of most gentlemenlike minde, willingly to forgiu.
Vincent. Of Honor and
honorable Quarrels. The 2. Booke.
But forasmuch as there wanteth not such, who in
case of grievous injury, would that a man should se-
cretely 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
have seen that quarrels and enmities have not been
ended, but redoubled: and if without other demon-
stratiort this remission be accepted for amendes, the
matter giueth suspect of a secret agreement between
them, which is prejudiciell to the honor of him that
is wronged. But if one man should vnaduisedly say
against his will offend another, and finding his errour
should yeeld him selfe and give him his wordes, and
put him selfe into his handes, vsing all humilitie and
sorrowfulness, and that he that was wronged without
further adoe should embrace him and lift 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 thynke that agreement
may bee made by remission. And to confirm that
which I saide, that words may be sufficient satisfacti-
on for injury by deedes: I alledge, that if happiely
one man were mightily outraged by another, and
should write to him that hee meant to prove it, that
he had done a vile act, and like a bad man and ill
knights; and the other answering him, should confesse
as much, it is certain that no further quarrell should
remain, nor band of honour betwixt them.

Yea, and if being come to the lifts, in making the
articles
twixt the Padrini, the Padrinio of the chal-
 lenged shold agree to the forme of the quarrell, and
confesse that to be true, which his aduerfarye alledge,
and that if the quarrel shold ceaze, the combate
likewise should ceaze: which if it be so, as indeede it
is, I doe not see why those wordes, which in the cat-
tees 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 aduerfarye
being spoken, and he also asking me forgiuenes. And
with these reasons I do firmly conclude, that words
may satisfie injury by deeds.

Of the contradicting certaine vulgar
opinions or matters
of satisfaction.

We haue shewed before how greatly they
are deuiced, that holde opinion, that
after a man hath done or spoken any
ting good or bad, hee is to defend and
maintaine it for good: and in the Chap-
ter before we haue spoken of the falsitie of that other
opinion, that satisfaction cannot be made by words.
to injuries by deedes: in which opinion such as doe
stand, alledge authoritye from generallCaptaines,
who were wont to saye: haist thou stricken him? let
him doe what hee lift. Which sayinge, how farre it is
I worthy
Vincent. Of Honor and
worthy to be approved, may be perceived from that
which we have already spoken. And I do not think
that any man of good understanding, (if he shall 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 shamefully. But forasmuch
as we have severally discussed before of either of
these opinions, now treating of them both togeth-er,
I affirm that from them may be known the fal-
sitie of the vulgare opinion, so by common consent
they are received for good, and yet if we will with
sincere judgement consider them, we shall finde that
one of the doth repugne the other: for if I ought to
maintain for good all that which I shall have done,
I shall not be able with my honour to say for the sat-
faction of him that is wronged, not only all that which
he will have made, 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 well done, all that
which I shall have done. Now seeing that so manifest
contrariety is comprehended from so open con-
tradiction, they should also perceive their error, and
perceiving it, reclaim themselves from it: especially
considering, that as these two opinions are cont-
trary twixt themselves, so reason is contrary to them both:
and that surely is a commendable & gentleman-like
opinion which is founded upon law and reason. And
according to this opinion are honorable persons and
defiers of valour, to frame themselves, that no one
thing is to be esteemed valorous or honourable, if it
be not accompanied with reason.

Of

honorable Quarrels. The 2. Booke.

Of satisfaction to bee made
vpon injurye by
deeds.

Peaking in particular of satisfactions
that are to bee made, the foundation
of them is to bee vpon truth, that
whosoever hath done wrong, should
confesse it, and whosoever hath rea-
on in it, should maintaine it. And
therefore whosoever being moved with iust disdain,
and iust occasion, shall conveniently revenge himself
gainst any man, he is not to make other satisfac-
tion, then to say, that he is so much as any other
occasion to have vfed such an act against him, and that if
he had done it without cause, he should have done
ill or like a badde man, or not like a Gentleman, or
knight, or such like words, and he may also intreat
him to be friends with him: and he that hath given
cause thereof to the other, acknowledging his fault,
should content himselfe with as much as reason re-
quires, and not continue in his etrouse, if he will not
(as was said before) remaine transformed into a
brute beast.

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

be
Vincent. Of Honor and

be made friends, for that blood doth wash away all
blot, of which lacer of them it was; nor can any of
them be reproved of defect, when both of them did
manifest a bold and knightly minde.

And if it happen that one man should any way of-
scend 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, he that should
flye were to be condemned for a vilde man and a
coward, and the other should be honoured: for as
much as honor is seated in the face and in the hands,
and not in the shoulders and feete. But to come to be
made friends, he should confess his baflenes, and ask
forgivnes of his offence.

And if one man should offend another not in any
ill sorte, but wrongfully, and the other do not re-
venge himselfe being able to doe it presently, the of-
fender according to the qualitie of the person of-
fended, shall confess to have done wrong, or to have
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 ask him forgiuenes thereof.

But if happily twixt maskers (as often it happen-
eth) not knowing one another, one of them bee in-
jured, the amends shoule be to say, I knewe you not,
and if I had knowen you, I would not have done so
to you, but if I had done it, I should have done
discurreously, or villanously, or like a bad Gentle-
man, asking pardon for it: the like course is to be held
when one man should offend another by night in
the darke.

But

honorable Quarrels. The 2. Booke.

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 denies that hee
touched me, in such case the satisfaction may be, I sto-
thed not: and if I haue, I haue done an ill deed, or
such like words to this effect: and by such like exam-
plies other cases may likewise be ruled. And to these
and such like cases may be added those other wordes,
which are commonly vset twixt Knights, according
as we haue made mention in the chapter of satisfac-
tions in generall.

Of satisfaction to bee made
upon injurye by

word.

That 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 defect untruly,
hee ought to confesse that the mat-
ter is not so as hee saide, and may alleage 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 else in choler: and if hee shall say
that he thought so, he shall addde, he was deceived, or
that he thought amisse, and that he knoweth the truth.

Is to
honorable Quarrels. The 2. Booke.

Since you have spoken those words in choller, I assure you that I meant not to have given you the yce, unless you had spoken them with a deliberate minde, to charge me, and I say that my yce doth not charge you, but rather I acknowledge you for a man of truth, and I praye you remember no discurtous words past betwixt vs, but hold me for your frend: and the other hath anfwered, and I do likewise judge you a man of honor, befeecching you alfo to account me your frend. 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.

Moreover, it dooth happen, that when a man is greue at anothers ill wordes of him, hee deneyeth that hee speake them, which some men make question whether it should be taken for a full satisfaction, for some would have him say, I spake them not, but if I had done it, I had spoken falsely, or other like wordes of fence. And touching this doubt, I thinketh that if a man should speake ill of me, in denying to have spoken it, he should greatly shame himselfe, but notwithstanding he should not give me satisfaction; yet he should be found to have wronged me. & therefore it is not sufficient only to deny, but a further matter is convenient. And if a man have not spoken it, he may recite all things, and if he have spoken it, he ought to saye something to satisifie the other, and the wordes which he is to say are these: I have not spokit, but if I had, I should have spoken vntruth, or committed that which I ought not, nor like a gentleman, or such like.

But
Vincent. Of Honor and

But a gentleman should not be brought to deny that which he hath spoken, but rather should confess it, and make satisfaction: and if he should not deny it to be true, but should say that in speaking it, he hath offended him, that he should not have spoken it, or that he did ill, and crave 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 give another satisfaction.

Or as much as we are to come ordinarily to satisfaction by way of denial (for so will we term revocations of words, and confession to have done injuriously, some perhaps may say, if denial be so shamefull, as thereby (as you said before) a man is infamous, and may bee relleved in other quarrels by Knightes: how wilt thou if I haue spoken any false thing, or done ill thing, that I by denying should bring upon me such an infamous wherefoe albeit we haue sufficiently answered before, where wee shewed, that a man should rather remove himself from error, then continue in it obstinately: yet I affirm that there is great difference of that which is done in the lists through force of armes, and of that which is done abroad for love

honorable Quarrels. The 2. Booke.

Love of the truth: for one is forced and the other voluntary: one for fear of death, the other for right of reason: the one condemneth a man for a bad Knight that would fight against justice, and the other sheweth that a man will doe any thing rather then take weapons in injustice: one sheweth, that he which hath once undertaken 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 just and lawfull occasion: and in summe: as one is the parte of a bad Knight and disloyall, so the other is the testimonie of sinceritie and true faithfulness: for seeing that no man liueth without sinne, he is more to be commended amongst men, that hauing committed any error, and knowing it, forthe with reneth him of it, and seeketh to make true satisfaction: and a Knight that acknowledging his fault seeketh to amend it, dooth not onely not desperue blame, but is worthy of much commendation: as hee who like a man governing himselfe by reason like a Knight, taketh justice 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 highly, 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 governed by reason and integritie, onely of it selfe sufficeth to governe innumerable multitudes in peace, where force that is not accompanied with ripe counsaile, is that which with

K k
Vincent. Of Honor and
the ruine of nations, ouerturneth all divine and humane lawes. And because I know that the vulgare forte account satisfaction busineses, I will thereto an-
swere no other, but that the choosinge rather to fight wrongfully, then satisfie by reason, is judgde beast-
lynes of every man of understanding.

Satisfaction done to one in Bur-
gundie, by death for his insolenccie.

Certaine quarrel rose betwixt two Sou-
diers which I knew very well, one a Nor-
mand of Roan called James Luketo, a
man very well experienced in armes, who
falling into some words with the other (being at Ge-
neu) gave him a boxe in the eare, whereupon he an-
swered Luketo, that because hee knewe him to have
great skill in his weapon, which he had not, but be-
ing a soldiuer would fight, and challenged him for to
meete him with his pece, and going to the Gener-
all of the armie, obtained leave for the open fielde
with his content and the other commandiers, who
were present at the action, and seeing that many dis-
charges passed betwixt them, and yet neither of the
tooke any hurt, suffered them to charge their peeces
no more, but sought to reconcile them againe, and
make them frendes: whereupon it was agreed of both

honorable Quarrels. The 2. Booke.
both partes, that he of Geneua, to whom the boxe on
the eare was giuen by Luketo, shoulde in presence of
the Generall and other Captaines of the armie, strke
Luketo on the shouder, and lay I am satisfied, wee
will be frendes. But the Souldier of Geneua being
of a stout stomacke, when he came to dce as it was
concluded, tooke Luketo a sound blow on the eare,
which Luketo taking for a great inuiie being in
that presence, and against the order set downe, drew
his sword presently and ranne him through, and so
flew him out of hand, justly rewarding him for his in-
solenccie: sure I think it was the iust judgement of
God, who vseth to shewe his justice vpon them that
are so infolent and full of contumacie and envious
malice, that not regarding neither what they passe
their words for privatelye among themselues, nor
the interception of noble Gentlemen and worthye
personages, that seek their safetie and welfare, care
for nothing but the fullfilling of their headynes and
reuinging appetite.

My opinion concerning these reconciliations is,
that it were not good in the making of them to al-
low any signe of reuenge, to passe betwixt the par-
ties that are to be reconciled, so that if satisfacion in
the treating of any peace betwixt two fallen out, can
be made by words, I think it were not amisse that
euen all tokens or signes of reuenge were auoyded.

K k 2 Satif-
Vincent. Of Honor and Satisfaction vnto one that was tre-
cherouslye hurt.

Made mention above (vpon occasion) of two Captaines called Mont-
arno and Faro, the beginning of their quarrell you heard before, the
end was such, Montarno being vngently and cowardlye hurt, accused
Faro as having dealt with him not like a man, which Faro denying the deede, the matter could not be taken vp betwene 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, faide vnto him when hee was going to encounter Montarno, looke what you doe, for you goe to a place, where God ouerthrow-
eth the strongest, and giueth the victorie to the wea-
kest if he fight unjustly, and therefore if you have offen-
ded Montarno, make him satisfaction: wherunto Faro answered, why what satisfaction wilt Montarno haue? wherupon it was agreed that Faro should con-
fesse that hee esteemed of Montarno as of a braue
gentleman and honourable Souldier, and that whil-
este he did vntuten his doubler, he meant not to of-
fer him iniurie howsoever it fell out, and therefore
would

honorabe Quarrels. The 2. Booke.
would gladlye hauie him to bee his frend, and to the
peace was made vp betwene them, But I thinke it a
folly for men to truft their enemies, hauing their we-
pons ready in their hands to iniurie or wrong them.

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

Here were two Noylmen of account
vnder Archduke Charles, Prince of
Stiria, Carinthia, & some places in Cro-
atiav and of Friuli, who were both of the
confines of Friuli, one of them being
called the Earle Rimondo of Torre, with whom I
hauie servd in warres when he was Coroall of cer-
taine companies of the Emperours in Croatia, a-
gainst the Turkes, at which time the Christians had
as famious a victorie, as likely hath bee seen heard of, by
the industrie and valorous vertue of generall Pern-
me, and the Lord Firinbergher. But to return to our
purpose, the other noble man was called Lord Ma-
thew Outer, they being both in mortal enmity, one
incensed against the other, were caufe of much blud-
shed, and the death of manye fine Gentlemen and
Knights: which the Archduke Charles their Prince
perceiving to be a thing lamentable, caufed both the

k 3 noble
Vincent. Of Honor and

noble men to be called to the Court, & placing them
into sundrie lodgings about himselfe (defierous of his
subiects welfare) separately to eache, and first to Ri-
mondo, diffusing him from his hostile minde and
hatred towards the Lord Mathew, and finding him
verie obstinate and altogether resisting all peace and
agreement, considering he could not be reconciled
with honor, and would rather die than make a peace
ignominious vnto him. Whereupon the Archduke
replied; that if hee were resolued rather to die than
to yeeld to his intreatie, hee should be resolued and
looked to himselfe, for he should die in deed, and with
all called for an offerer criminal to execute him pre-
rently. Which soone moved the Lord Mathew to al-
ter 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 friend-
ship to the Lorde Mathew. The prince then haung
brought them both to consent to his purpose and de-
mand, 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
give one of my daughters in marriage vnto you, with
a hundred thousand crownes: who accepted of the
conditions, and so the peace was concluded to their
great contention, the princes great pleasure, and the
joy of all his subiects, without anie more bloodshed
or mortalitie.

A dan-

honorable Quarrels. The 2. Booke.

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

Reade in the historie of Florence, of
two Gentlemen in the Citie of Pia-
toia, who were in verie straight
league of amitie together, and ha-
ting two sones, it happened as the
two youths kept companie toge-
ther, that once playing at cardes they fell to wordes,
and from wordes to blows in the ende, and one re-
turned home to his father hurt. His father that was
not hurt, understanding the whole matter, was verie
sorrie that his sonne was hurt by his sonne, &
rebuked him bitterly, and commanded him expressly
vpon his blessing to go to his friends the youths fa-
ther whose he had hurt, and to aske forguenesse of
him for hurting his sonne. Now he seeing the youth
and his sonne; and not remembre or considering the
great amitie and friendship that was betwixt himself
and the youths 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 recomp-
penced with wordes. Which act and vnciuill parte
causd greater ruine and slaughter in Tuscan.

They
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They therefore that purpose to bee reconciled and make peace, or goe about to reconcile others and bring them in league, must take heed what they doe, and never trust to the discretion of him that is offended, but see the conditions and points agreed upon first, and if any one doe not keepe his promise, and do contrary to his faith & word passed, they themselves that are the mediators and dealers in the making of the peace, as lovers of honor and justice, to be revenged of him, seeing such villanie and insolence worthily punished, for such men are commonly for the most parte caused of their owne overthrowe, of their parents and frends, and also of their countrey.

We read in histories of ancient times, that a King of the Persians dying, left two fonnaes, each demaun- ding the Empire, and yet while the matter was a debating, they conversed and liued together in all kindnes and brotherly louingnes, till it was in the end declared by the peares 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 evil of the electors, he hauing what he aspired vnto, and they doing what they thought best and convenient for the Countrey: Such discretion would doe well in all men, to cut from them manye inconueniences, debates, strifes and quarrels.

Having

honorable Quarrels. The 2. Booke.

The nobility of Women.

Auing discoursed of the inequality in nobility, and especially of private noblemen and gentlemen, I will not take occasion now to say any thing of the meanes and maner whereby men rise vnto honour and dignitie, not of the greatnes and nobilitie of kingdomes, provinces and citties, considering that this matter hath been so largelye and laudablye handled by many, as appeares by the reading of the ancient and moderne histories, which are filled with discourses tending to this purpose: this I will onelye saye by the way, that those places haue beene famed for most noble, and had in greatest account, which haue produced brauest men, commended vnto posteritie for their vertue either intellectual or active, moral or politicke, ciuile or militarie: and as places are made famous or enobled by reason of the excellent men that are there borne, so also can no place how barbarous soever it be, drawne or darken the glorie and commendation due vnto a man ennobled by valour, prudence, or other vertues whatsoever, as Anacharis being noted by one to be a Scithian, answered as sharply as readily, true indeed by birth, but not by bringing vp: so that howbeit he was a Scithian borne, yet were his manners
Vincent. Of Honor and manners not barbarous, nor his life Scithian like, but deferred the commendation due to ciuile and vertuous education. But I will leave the vertues and nobilities of men, and turne my speeche to women, hoping they will not be offended with me if I discover the vertues and noble disposition of their sexe, which being such as deserve highest commendation, I utterely disallow of their opinion, that not onely not attribute nobilitie vnto women, but also abridge them from power and abilitie, to ennable and impart nobilitie vnto others. We read of many excellent women both of high and low estate, in divers histories, whose name hath been carried through the world for rare vertue, some for valour, others for learning, others for wisedome, others for chauntie, others for other singular vertues and commendable partes: manye Queenes and noble Ladies have gotten great renown and become glorious for armes and warlike exploits: many haue had their names dedicated to everlafting remembrance even by the memoriall of their owne penes, having been most exquitie 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 haueing 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 beauty and vertue, and seeing that women can learne whatsoever men can, having the full use of reason (or else nature who doth

honorable Quarrels. The 2. Booke. doth neuer do anything in vaine) should haue to no purpose giuen them the gis of vnderstanding: I thinke they deserve fellowship and communing in honor with men, considering nature hath bestowed on them a flew as on men, meanes to attain unto learning, wisedome, and all other vertues actiu and contemplative: which is made manifest by the example of many that haue confirmed the opinion of their valour and excellency, by their rare vertue, and almost incredible prowes. And to recite the worthy acts of some, I will wholsy commit and passe by the Amazones, their story being counted fabulous, and mention some, whose valiant & vertuous acts have been recorded in true histories, a few of olde times, as of our times. The king Argus hauing by reason of long continued wars great want of men, Thefeide a woman of a cittie wherein Argus was besieged by Cleomenes king of Lacedemony, provoked the other women in the cittie to take armes, and leading them out at the gates, delivered the Cittie from siege, and put their enemies to shameful flight. I will not heare speak of the valour of Artemisia, of Istrate, of Semiramis, of Tomiris, of the women of Lacedemony, of Debbore, of Iudith, and other vertuous and magnanimous, yea holy and faced Ladies, whose histories are contained in the holy Scripture: but I will come vnto those whose life was not so long since, but that we may well remember them. About the time that the Englishmen under Charles the 5, had brought in subiection the gretest part of that kingdom, there was a yong maidé called Iane Pulzela, daughter to a shepheard 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 being in great doubt of his fortune, sent for her to know whether he should lose the rest of his kingdom also or no, and having answered hee should become victorious in the end, gave 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 private mens estates. Afterward shee 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 armie, and being armed and mounted on a barbed hors, in such sorte as she was not knowne but to be a man, made a sally with all her troupes both hors and foofe, and affailing the enemie with an undaunted courage, followed her enterprise with suche valoure and prudence, that she freed the Cittie of Orleancse from the siege, being her selfe shot through the shoulder with an arrow; thence she led her comapnye to Troes in Campanie, where being encamped, against the expectation of all the Captaines and Souldiers, tooke the cittie in verye shorte time, and caused Charles the feuenth to be crowned in Rheymes, as the ancient custome is, having first deliered the cittie from the siege which the enemie had laide vnto it. Shortly after battering Paris, and clambering on the walles as being famous amongst the stout Souldiers, notwithstanding her legge was pierced quite through with

with anarrow, gave not ouer the enterprise for all that, but perslied till she had effected it. Petrarch writeth, that he knewe a damell at Pozzuolo called Marie, who borrowing the habite of a yong man, after the fashion men wore their apparel there, armed herself, and was vncn the frieze that fought with the enemie, and the last that retiered: Virsina wife vnto Guido the cheefe of the house of Torrello, understanding how the venecians had laid siège to Guastella a castell of her husbandes, hee being abroad, armed herselfe, and led a companie of men to the place, and spoiling many Venecians, defended the Castell. Margaret daughter to Valdiner King of Suecia, and wife to Aquinus King of Norway, remained inheretrix 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 encountered 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 sifined and fought very 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 courageouslye with the Turkes, that all the Citizens...

zens ashamed to see themselves overcome in stoutness and courage by a simple girle, tooke hart and yeerlye destroyed their enemies, and faute the Cittie.

Bona Lombarda, first servant and afterward wife to Petro Brunoro of Parma, being in the wars 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 recovered it againe.

Margaret wife to Henry King of England, and Sister to Renatus King of Naples, being informed that her husband was overcome in battle and taken prisoner, presently gathered certaine companies together, and leading them to a place whereby the enimie was to passe, enconuerted him, overcame his camp, and pursuied them that fled with her husband the King, swee an infinite company of men, and in the end faute 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 vnnder the Captaines of the signorie of Venice, was with a certaine cousin of his set vpon by eleuen other younge men that were their enemies, which his mother perceiving, took a Partisan in her hands, and defended her sonne and cousin, and sorely wounding five of their enemies made the rest to flye.

Being in Rauenna, I sawe in one of the Churches the cared image of a Ladie, whoe being wife to a Gentleman that was cheefe of the house of Raspo-

ni, had ever in her life time accompanied her husband in all his wares, and achiued immortall fame by her prowesse and vaour.

I was in Lombardie on a daye which was generally solemnifie, according to the custome over the whole Countrie, and it happened at that time; that there was a great quarrel betweene two rich houses, among the Farmers and countrymen of that place, the one part of which were called the Romanis, and the other the Ferraris, both being under the Duke of Ferrara, and meeting on this vniterfall feast daye at a village called Trestena, one of the Romanis shot a Piistle at the chesst of the Ferraris; and thinking to haue wounded him, misst him and hitte one of the Ferraris their wifes, who was of so valiant a disposition, that howbeit she was shot quite through, yet said nothing to her freends, nor complained of it, lefte 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 aducerie parte, but snatching a weapon out of one of the countrymens handes, swee him that had shot her, and his fellowe that fought by him, and so fell downe her selfe, not able to performe any more, lying but foure daies after.

I haue read in the Chronicles of France, that two great men growing to be enimies, for the dukedom of Bretagne, the one pretendinge an estate in the same, in right of his father, as being his by inheritance, the other claiming interest in it by the right of his wife, as her doury, &c. one of the was much favoured by the King.
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King of Fruence, and the other of the King of England; these two rising up in arms, one of them whom the King there least favoured, was taken and put in prison, and the Frenchmen began to spoil his country, and take his tenantes, and coming to a Citie where the Lady was, wife to him that was taken, besieged it, and often assailed it though in vain, for the like a right valiant gentlewoman, and of a manly courage, prouised that not one woman in the Citie should bee idle, but bring her helping hand for the defence of the Citie, 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 necessity: and very oftentimes issued very valorously and brauely, and firing her enemies tentes, put them to great joye and confusion, laying manye of them, but they dayly receiuing new supplies from the King, she was forced to send for some succour to the King of England, for which whilst she stayed, they draue her to manye inconueniences, for the people began to mutter and to mutiny within the Citie, finding great want and scarcitie, by reason whereof many dyed, and she was much solicited and importuned to deliver up the Citie to the enemy, and not knowing how to answer them, she deired them to staye for Gods mercie but so manye dayes, (limiting a certaine time) and if no aide came in the mean while, then shee would doe their request; those dayes being expired, whilst shee was humble musing what shee were to make her citizens, that had

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had very earnestly besought her againe to render, sayed 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 frends were landed and shouldefault the enemy, she might with her companies make a fallie to meete them, and bid them welcome, to the destruction and utter overthrow of her enemies, which shee did, and clewe 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 having obtained the Empire after hee had poysioned his Father and strangled his Brother Corcut, who was a Philosopher, with a mightye armye pursued his Brother Accomat, whom the King of Persia Vsil Cavanno much favoured and holpe with men, prouision, and monye: but the Brethern meeting together, and the victorie being very doubtfull a great while; in the end Selim Sultan overcame by the valour of his Janizaries, for the Persians having with their horses broken quite through the whole bataille, and entring on the Janizaries in the midst of whom the Turk Selim Sultan was garded, they discharged a volley of shot upon the Persians, who ynsued to heare such a noyse, were wonderfullie dismayed, and instantely forced to take their flight, by which meanes Sultan Selim obtained a wonderfull great victorie, and his brother Accomat was strangeld by his Janizaries, who after the fight
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was done, found among them that were taken and 
defed, an infinite company of Persian Gentlewomen 
that were come all armed as Knightes, to fight with 
their husbands, but Selim Sultan causd the dead to 
be solemnly buried, and those who were sued to be 
sett 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 Baffa that was 
generall by Sea, went to the citty Raguzi in the Isle 
of Carlola, and began to batter it, which the citizens 
perceiuine, 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 
choosing rather to dye then fall into the Turks hands, 
went valiantly to the walles, and one of them putting 
fire to a piece of Ordinance, strooke away with the 
bullet the lantern of the Baffa, wherupon he hoisted 
faile and fled, and so the citty was fauced. 

In the time of Charles the fift, and Francis King 
of France, they hauing fouldiers in Italy, by reason of 
dilention and factions among the Italians, the 
citty of Siena was besieged, where a gentlewoman of 
the house of Picholhomini was made Coronell of 
3000 other women, and atchieued wonderfull matters, 
to the astonishment of al the people. I have been 
toucked by divers, of a Portingall gentlewoman that 
for religions sake about 4 yeeres now past, left of the 
apparell of her sexe, and went as a fouldier into Bar 
brie, where she behaued her selfe so resolutelye, that 
she was in short time after made a Captaine, and be 

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came very famous, fearsfull to her enemies, and grea 
tly esteemed of her frends: in the end she chance to 
go to confession, and bewrayd her sexe to her confes 
sor, who told her that it was a great sinne to exclude 
the worlde, in taking upon her the perfon of a man, 
which she could not do without offending God: be 
fides this, he told the Bishop of it, and the whole mat 
ter was known through the Country where she was: 
wherupon divers noblemen knowing her to be a wo 
man, desired to be maried unto her, but she refused 
them, in regarde that she had euer loued a nephew of 
the Bishops, and consecured with him very priuately 
before she was known, and therefore being discou 
red, would not marry any one but him, for that she 
would admit none to that neer point of acuainitace 
as he was, but him that should be her husband, being 
of a good disposition that way, as she was in mat 
ters of valour and courage. She was seene afterward 
in Lithbone appertelled like a woman, but armed like 

It were a worke infinite for me to rehearse all such 
famous Ladies as haue beene renowned for their ver 
tue, neither were it possible for any man truelye to 
makc a collection of all their gallant deeds, seing they 
are in number so exceeding: but as I haue men 
tioned and called to remembrance some who were ex 
celling in magnanimitie, courage, and greatnes of the 
mind, so will I now also set downe the names of 
some that past in greatnes of understonding, and 
excelled in intellectuall vertues.
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Saffo of Lesbos was inferior to few Poets in that Arte, and superior to many. Eritina wrote a Poem in the Dorieke Tum, compared to Homer's divine works. Corinna six times put downe Pindarus that great Poet. Pythagoras learned many things of his sister Themistoclea, and his daughter Dama was so excellent in learned misteries, that shee commended and expounded the difficult places in her Fathers works. Aretae of Cirena, after the death of her Fa ther Arifippus, kept the schoole while she liued, and read Philosophie lector daily, and wonderfully increased the auditorie. Leontia wrote against Theophrastus Aristotle's scholler. Hipatia was very skilfull in Astronomie, and professed it publiquely 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 Africana, his wife, was nothing inferior unto the former: nor Horrenphiwho was in verite her Fathers true heire, in eloquence and Oratory. Sulpitia a Roman Lady, in Heroical verse, deployed the pitiful time of Domitian, the Emperour. In our times we have heard of Russilda of Saxony, who was excellent in the tungen, and hath written divers treatises and Poems, very commendably. Batifa eldest daughter to Galeazo Lord of Pessaro, made many excellent prooves of her learning, and wrote many pamphlets. In the same Cittie of Pessa ro was a gentlewoman called Laura Brenzara, who hath written many verses both Latin and Italian, and was admirable.
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the whole worlde, the Sunne of Christendome, and
the onely Starre wherby all people are directed to the
place which aboundeth in peace, religion and ver-
tue: she being a Princesse trulye accomplished with
all vertue both morall and intellectuall, with greatnes
both of minde and vnderstanding, and with heauen-
ly 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, even
a whole eternity, that as her vertue is heauenlye and
immortall, so shee her selfe may never dye, but
when the world and all must perish, be car-
rried vp to heauen by holye Angels,
there to liue in Gods eter-
nall glory.

FINIS.