THE
SCHOOLE OF THE NOBLE
and Worthy Science of Defence.

Being the first of any English-man's invention, which professed the said Science: So plainly described, that any man may quickly come to the true knowledge of their weapons, with small pains and little practice.

Then read it advisedly, and ye the benefit thereof when occasion shall serve, so shall thou be a good Commonwealth man, line happy to thy selfe, and comfortable to thy friend.

Also many other good and profitable Precepts and Counsels for the managing of Quarrels, and ordering thy selfe in many other matters.

Written by Ioseph Swiftnam.

LONDON,
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TO THE HIGH AND MIGHTIE PRINCE CHARLES, PRINCE OF WALES, DUKE OF CORNWALIE, Yorke, Albayl and Rohetay, Marques of Otmoorne, Earle of Raife, and Baron of Arrausch, high Senetaul of Scotland, Lord of the Iles, and Knight of the most Noble order of the Garter.

Most Gracious and Noble Prince, the many great and kind favours which I received from the hands of your late Brother deceased, unto whom I was tutor in the skill of weapons, to my no little credit, which makes me now turne backe to shew my love in a small measure unto your Princely selfe, and yet it is as much as I am able, a bunch of grapes is but a small present, and yet King Philip of Macedon
The Epistle Dedicatory.

Three things did chiefly encourage me to publish it under the glorious name of your gracious Highness: The first is, in regard of your Highness's deep desire to gain experience in all Arts and Sciences, the which is seen by your Graces favouring and furthering any man which is endued with any good quality, therein rightly resembling a branch of the same Stock, from whence your Excellency sprang, of whom in my next Epistle to the Reader I will speak more at large. But at this time, for doubt of being offensive, with the renewing of old griefs, I stand in a maze, like unto that child, who

who being asked whether he loved his father or his mother best, stood mute as doubting how to answer for feare of displeasing the one of them: even so in this place will I. Now the second cause of this my Dedication unto your Excellency is, in respect of my vehement love whereto in duty I am bound unto your Princely selfe: and thirdly, that it may passe under your Highness's protection, the better to shroud it selfe from backe-biter's and fault-finders, least amongst such it be taken up like a friendlesse vagrant: Oh therefore let it find favour, if humbly intreat you Highnesse, although it can little pleasure your Princely selfe, yet it may lead many others, and so doubting least I have troubled your Highnesse ouer long. I will therefore beere drawe the Curtaines, and commit your Highnesse to the Protection of the Almighty, who ever blesse,

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preserve and keepe your Highnesse with long life, and prosperous health, and happiness to the worlds end.

By your Highnesse to be commanded so long as I live.

Ioseph Sweetnam.
Wilde and baretth fruit, yet among dust, sometymes there are
peares found, and in hard rockes gold and stomes of great price,
I haue seene as it were mixed wheate and rye, bariye and oates,
Beanes and Pease altogether, now take a little paines to sepa-
rate that graine which thou likest not for thine owne benefit.
I giue thee here a friendly caure, to prepare thy selfe in a readi-
nesses, for although thou art at quiet now, yet doest thou not know
how much thy self shall be urged to take weapons in hand, as my
selfe and many others haue beene, when I leaft thougtht upon it,
therefore to have judgement and skill in weapons is good, al-
though thou haue occasion to use it. The Proverbe faith
comming is no burthen, the same mouth which at one time faiths,
I will live quietly, for I will make no brawles with any, yet at
another time he again will say, ah that I had skill, for then would
I bee revenged upon such a one that hath injuriously wronged
me. Therefore for such a caufe be prepared before hand, for if the
King were sure that he should haue warres, what needeth he
then to provide armour and weapons, but in the time of
peace hee poureideth himselfe; the wife Mariner poulceth a
calme for a storme, for things doubtfull are to be dreadfull.
It is better to live in feare then in security, and to this purpose
tales hath a pretty sayinge which goeth thus; he which deuoureth
peace lest harme provide for warre, but I fear me that the ycle will be spent,
before I can double this point, and therefore here I will call
anchor, and will ride in this rode something longer then I would,
for feare least I call my barke away on a lee shore, for want of
water; the words of warneffe doe I vie because there are ma-
ny which no fowster out of the shiel, but are call away like an
addle egg.

Therefore I would not haue yong fryges fpilte in the blos-
some, I meane I would not haue yong branches or yong enter-
teres into the world Imbarke themselfes in the ship of fooles,
for feare least they cast themselfes away in a manner, before they
haue had any beginning, for I have known many batted in the
budding in a manner, before they came to know cheefe from
challkeonely, for want of instruction, and likewise some one
have perished, and yet not for want of instruction, but they
have known what was good for them, and yet would not seek
it.

The Epistle to the Reader.

it, but haue delayed the matters, as many delay their repentance,
till the latter day, or till it be too late, not much unlike a flag-
gard, which rowling himselfe, and looking abroad in the mor-
ing, hee feeth that it is high time to rife, yet sluggishly he lyeth
downe againe to sleepe, and so forgeteth himselfe; even so ma-
ny perill, some for want of good counsell, and some for lacke of
forecasting a mishiefe before it doe light upon them. It is said
that we must not tempt God, [Mam. 4], but I hold it a tempor-
ging of God to pretheme wholly vpon him for all occasions whatso-
ever, without seeking other meanes which is commonly known,
and by God prepared for vs as if we were sike men we ought
to take the Phyficians counsell, and if wounded we must seek
e for helpe of a Chyrurgian, if our hous be on fire we must powre
on water, and if we fall in a ditch, we must not lye still without
vying other meanes besides, saying God helpe vs, but for this
and all other things God hath appointed meanes, we must seek
and then no doubt God will give his blessing with it, but wee
must not presume how carelessly ouer we line, or how despe-
ately sooner we dye, nothing can hinder vs of our salvation, but
so far deceived I fear me are such, that there is a thunderbolt of
mishiefe prepared for their ignorance herein. Our Saviour Christ
would not presume so much of the mercy of God the Father, as
when he was upon the pinnacle to cast himselfe downe, but he
came downe by other meanes, for the flagers were made for the
purpose; God the Father might otherwhise have faied Noah with-
out any Arke if it had pleased him, but Noah had warning that
such a thing shoule be, whereupon he bought a meanes to save
himselfe by making the Arke, therefore he that will not be pre-
pared before hand with oyle in his Lampe, or with skill in his
weapons, when there is meanes to be found, he may be shut out
of heauen as the foolfoolish virgins were if hee chance to bee
blame suddenly, as many a man hath been, by dying without re-
pentance.

Indeed if there were no meanes then if we did with humble-
neffe come vnto God, no doubt then I say but God would mi-
raculously defend his fervants, as hee did the children of Israel
when their enemies were behind them, and the red sea before
them, then there was no meanes nor helpe left them, but only in
the
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The Lord, but then the Lord stopped not his estate not shortened not his arms, but gave them passage with his outstretched arm throwed the red sea, and then against they being in the wilderness, there was neither meat nor drink, and then and there against the Lord sent them food from heaven, and he also made the hard rocks gush forth rivers of water. The Mariner in direflee throweth over board the Merchant goods which are in ship, and yet then finding small hope of life he cutteth down the masts of the ship, and so he throweth them and the sayles overboard, which should be the only means to bring them to land, but then those Mariners being bereft of all hope, they rely wholly upon God, which never leaves in direflee the whole that trust in him, but then he miraculously doth defend them, and bring them into a safe harbor contrary unto man's expectation.

So not only here in this place, but as I goe on I will shew some examples out of the book of God, and from the Philosophers and other Schoole men, and the application to be applied unto our selves, for there is nothing written but hath beene written for our learning, and of those we are to leame counsell of which haue rume through the brambles, briers, and the mistiches of the world.

Then he not wise in thine owne conceit, for S. John and Paul faith that the wise are catcht in their owne craftiness. John vi. 13. 1 Cor. 15. If the wise are catcht what they will become of the ignorant and fools, not only of this profession, but of all others; for there are many of all trades which doe have their owne wit better, and hat too be reformed, but I with such to take heed of ignorance, lest they fall into the snares with the woodcock; for who so bold as blind bayard. But as some men of all trades with small skill doe goe on and live by their trades and yet in a manner but boasters, even so I haue often heard many a man say, that with a little skill they haue faied there lies being put into trial, for those who are in danger of drowning will catch at a straw to save their lives, but for the most part it is falleth out, that if the father or the master be a coward, or unskilfull in his weapons, then the fames of that father or the fames of that pater, seldome prooue good soldiers, nor much unlike that saying of the Prophet when the mothe

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there is an Hitite, and the Father an Ammonite, the child seldome prooue an Israelite. Exod. 3. 1. 4. Then we must not follow or goe on being led on blindly, by a cowardly fore of people, which will shew that a good eye or a good heart is all that belongs unto the defence of a mans body, these are they which profess themselves to be wise, are become fooles. Rom. 1. 20. Or they may be compared unto those which talk of Robin hood and yet never shoot in his bow, so this trumpet shou shall I call in your way, for loath I am to leave you any flaring holes to wind out your folly at, but that you may kepe the high beaten way, let me in seeking wise then a by-ways you wander quite out of the way, yet mistake not beast for beast in thinking that hereby I seeme to hate thee on for thy owne have wis to find our remedies to cove the griefe.

Then I say that a man with a sword will cut off thy rapier at one blow, but I say this with cowardly kind of ignorance, for if a skillfull man doe hold the rapier, it is not a hundred blows with a sword can doe a rapier any harme, no although they light upon him. Therefore those which will perswade any from learning skill with weapons, for the defence of their bodies, may truly be compared unto the false Prophets amongst the Jews, which perswaded them that they should not fear nothing, but peace, peace, peace, when the Assyrians were in a readinesse to cut their throats as in the 6. of Jeremy the 14. there you may read it, therefore a prudent care ought to bee had, as Jehosaphat did when he feared the Moabits to come upon him, 2 Chron. 20. 3. B. David
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which belongeth to our English weapons, that are now in use, so far as my simple invention by great practice hath attained unto. Another reason which moved me hereunto was where some doe find out many hidden secrets which they bury in the earth againe with their bodies, or else if they make it known, it shall bee to such a faithful friend as they love and affect dearly, all writers that ever wrote did write either for profit or pleasure: some to profit others, and some to pleasure themselves, and some have wrote common and necessary things for their owne profit after them: I write but of common things, yet not so common as necessary, and therefore my meaning is to make my secrets study known so plainly as I can in this all the world, for the benefit of many thousand yet unborn, for every man that should have skill in his weapons, the reasons shall follow, as occasion shall enue hereafter more at large, but as yet I know the greatest number are blinded in an ignorant conceit, I mean such as doe think to overcome their enemies if occasion doe enue by quickness of the eye, or by a kind of valorous resolution, which for the avoiding of this and such like abuses, I hate here and there put downe sundrie reasons in this booke, although they be not in order, yet take a little patience to seeke them out, for I wrote this booke as such lesurable fits at time would permit me, now for affection sake some will say it is well done, and others againe will say it is reasonable and indifferent, and so I pray you let it passe, for I should perceiue it should goe for tharte nought, then should I account my time and labor very ill bestowed, but yet this I know, if it were ten times wrote then it is yet would it be welcome to a number of my old friends and familiar acquaintance, such as were the caufe of this my idle time spenting, who were earnetl y me for the letting forth of this worke. Lo this is the anchor whereon my hope dependeth, but yet I make a doubt lest that my booke may light into the hands of some envious mates, who never knew me, yet will not fettle to say upon the very first sight, oh this is such a mans worke, I know well enough what hee could doe, and yet will not fully give vp their verdict, but onely flake the head, with a wary mouth and a smiling countenance, throwing it from them, and so feeming by their silence that they could further disgrace.
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to set out a booke having no learning, yet I pray you reade it over first, and then judge, but yet be slow in condemning mee, for I have done my good will, now he which can make a simple thing better, he ought so to handle the matter, that although he get credit himselfe, yet condemn me not for skewing the best.

I could say therefore to judge of mee behind my backe as you would have other judges of you, but if you judge well and like well of it, then if all you have the second part with six weapons more, but I will first see what will become of this first part, let it commend or condemn it felle for great braggers cannot better it, nor dissembling speeches impair it, neither will I maintaine for well done, all that I have done, but if you accept it then I have all my desire, if otherwise good will flatter beare the blame for my presumption: but why doe I make a slough of any euel speeches, which defend no blame, against this I know that there is none which standeth in so much need of good words as thofe which goe about to com e dishonest deeds,wherefore I may say as that great Captaine Mancot having occasion to use a speech before the people of Rome,he his conclusion he said, although my words are not well set in order I weigh not so much so that my deeds be good.

I have made this of bracke and bones,as Augustus said of Rome at the first, but now Rome is built with marble: even so I wold with that some expert and learned person or other would pull downe this rude begun worke of mine and build it vp with marble,for the worke it felle if it were workmanlike handle, designed to be written in letters of gold, and to remaine for ever, but firth it must be twice or thrice distilled as they doe their Rose ot,for firth it is Aquavite, &c then in the second and third distillation, there is belowe greater charge and more excellent matter ariseth of it.

I have but roud at skill in weapon,yet I am sure that I have shot so neere the mark that some will account me for a good Archer, other wile they would never have beene so impotent with me to have me put my directions in writing, and when it was in writing to many defiled Copies, that amongst so many friends I knew not which to pleasure first, but especially and above all the late high and mighty Prince Henry whom I well hoped
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Hoped that he should have liued to have beene the ninth Henry and the tenth worthy of the world, for what did any of the other nine worthies doe, but this good Prince was as likely, if he had liued to have performed as much as any of them; for what hath beene done but may be done againe. But as I was about to say, this good Prince had the permuining of this book and earnestly perswaded me to print it, but I had not leisure to finishe it before death vntimely took him away to my griefe and many more, for all the whole kingdom was nothing but mourning. Death were kind if he tooke none, but those which offended, but oh most vnkind death, for thou in taking away that good yong Prince, hast taken away him which never offended, for there was never the like scene in one so yong, for his wisdome, learning, and kind curteisie, to all which came to see his princely selfe, talking so mildly and familiarly to every one which did so reioyce and glad the hearts of all true and loving subjects, and also cauaued him in his fame to be spoken of, for Kings and Princes are talked of at poore mans tables, and good words he deferred, as euer any earthly creature did. For besides his skill in Muficke, he was able by his learning to discouer with any foraine Prince whatsoever, also his admirable and well riding of a great horse, and his excellent running at tilt or ring; likewise his cunning in weapons, for the fight on horsebacke or on foot, and for toste the pike neuer so many fates scene in any Prince, in somuch that it made strangers amazed to behold him; as a word hee had experience in all arts or sciences, thereby seeming as it were delicious to trift more to his owne value, if occasion serued, then to the goodneffe of his horse. And so to make an end least of the ignorant I get the name of a claw-blacke, and alfo another doubt I have, leauing to difficult a task, and being not able to discharge it according unto the dignity and worthinesse thereof, the which I cannot doe, and therefore I will not wade so far in so dangerous a river, but that I may easily escape out, wherefore like the finger of a dial I will point, it must be the clocke which telleth you the lust time of the day, I haue drawne his Highnesse in bare colours, and so I leave the oily colours unto those which are learned, you may fee by a taft what wine is in the butte, and so to
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swords, he spake not this to one of them alone, but vnto them all.

Now the Kingly Prophet David teacheth you where to weare your swords, saying gird thy sword on thy thigh, hee doth not bid thee weare it about thy necke in a string, even so the Lord in many places of the Bible is said to be of many professions, for he is called a shepherd, a husband-man, a Phyitian, and David in his 144 Psalms, in a manner calleth him a seuer, for there he faith that the Lord did teach his hands to war, and his fingers to fight. He also faith in another of his Psalms, I am a worme and no man, and yet I feare not what man can do vnto me. Other examples bending to this purpose hereafter shall follow more at large, some in one Chapter, and some in another, as they come in my mind, and although it had been my studie and pracitie this twenty yeares, yet now I have unfolded every place, and shewed every wrinkle of these few weapons, so far as my invention hath attained vnto, and I have set them downe so large and made them so plaine, as by words I could any way express them, so that thou mayst learn them in twenty daies and leffe, if not all, yet enough for the sure defence of thy body, and the rest shall follow in a second book hereafter, if thou dost friendly accept of this.

In the mean time arme thy mind to these weapons here following, for they are sufficient for thy defence at single combat, also here thou shalt find other leaffes no leffe profitable then delightfull, if thou with content peruse them, and so I will hinder thee no longer from that which enueth, and therefore ending my Epistle with these words of the Frier, who often in his Sermon saide the belt is behind, so he that readeth but the beginning of a booke, can give no judgement of that which enueth then read it over, and thou shalt not be deluded with the belt is behind.

I hope I may call this booke a booke without any offence, for the colliet he calleth his horse a horse, and the Spanish jennet is but a horse. Now as this art is called a Noble arte, and not so named unprofitably, being rightly understood, for there is no arte nor science more to bee preferred before this, for that there is none that jumpeth in equality, nor that matcheth in singularity.
To all Professors of the Noble and worthie Art of Defence

I send greeting.

Of noble brethren by profession, and brethren in Christ by Religion, wishing all health and happiness to all them of the noble Art or Science of Defence; and as your profession is noble, so in brotherly love, I do earnestly request you all to use it in that noble fashion, as the name or title requires, the rather, because you are men, not only noted and talked of, but often looked on and more praised at, than any other ordinary men are, of what profession soever. Also it is the world's wonder, to see a man of civil government using this profession; therefore I pray you consider with yourselves, that we are as a Beacon set on a hill, or like a candle in a candlestick; then let not your candle be made with a great wick, and so taken, but let him be so mixt with both, that your light may so shine before men, that they seeing your discreet government and good behaviour may (by your good examples) reform many ill states and forms which they see in themselves. Also, I pray you consider and remember, that as the tree grows, so it is sowed; we are not born for our felicity, but for our Country: and if we doe no good, though we doe no harme, then better it were that we had never beene born. The figne tree in the Gospell, is said to trouble the ground, because he bare no fruit, and therefore better an addle Egg, than an@Bird, for a good and a godly life, hath a good and a godly end, and an ungodly life hath an ungodly end: and therefore must happeneth death that must, of whom the world doth think not of his salvation, although the world is given to speake well and charitably of the wicked when they are dead, and yet it may be they think in their minds

Thine in the Lord,

Joseph Sweetman.
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minds they are gone to hell; then call to mind, and wisely consider of this, and also of your end, and what great part your lives stand; for he that to-day is well, lustful, and strong, may the next day, nay, the next hour, have his life taken suddenly from him at unaware; when he least thinketh on't; for many of this profession do not live out half their days; for there is many ways to bring a man to his end; some by quarrelling when they have no cause, and so are flayed suddenly, and some by drunkenness, as you shall here see; for I could write of many which came to their ends, and yet died not all in their bedchambers, nor all in the wars, nor all at the gallows, and yet many of them have gone these ways: for there are wicked and evil angels which are the wayters, and do attend upon an ungodly life, for Death repelleth no manner of person, for he doth assaile the skilful as well as the ignorant, the wisest as well as the fool; and therefore it is good for every man to be prepared and in a readinesse, and then he need not fear to say, Come Lord Jesus, come quickly; to day or to morrow, or when thou wilt, and with what manner of death, for it doth come by some appointment.

And now (for examples sake) I thought it not amiss to renew your remembrance with the death of some few of the Noble Science, because I have known their ends, and first, to begin with that one of Master Turner, which should be the last, he did not so speedily kill John Dun, with a stroke in the eye, but he was as some murdered afterward with a bullet of a Piñoll; for neither of them, after they had their deaths wound, spoke one word; for, by this you may see, that some breakes are but a flight, and some horses are killed with a wound, and a man is but a shot; but now, by reason that Master Turner, by his unluckie hand, thrust out two or three eyes, and because none others are known to die by the like, it hath therefore bred an admiration in the ignorant and unwise sort, infamously, that generally they do applaud him with this commendation, saying that he hath not left the like behinde him, nor never will be the like againe: But this is a great error in thinking, for, and true discretion are these, for I will know Master Turner by familiar acquaintance, and therefore (to speak the right) he was a worthy fellow and defended well, but yet I know many which can get fo more the news as ever he could doe, if they solifled, as in this book you shall see many false thrusts or general weapons, which may endanger of the Noble Science of Defence.

end anger any man's eye, if those which serve them doe carry envious minds; or if they were designed to work a man into a mischief, but God forbid that any man should be full minded. I will not say, but that by chance such a thing may be done, and so it may be that Master Turner did it more by chance, without any intention; for so some do judge of it, but if a man choppeth a thrust at the face, yet, by chance, he may hit the eye: for no mans heart is certain, that with the first thrust he will hit the eye, but with proffering many, by chance he may hit the eye which we ought to make of this, to destroy all men to take heed that they heare not a killing heart, for then we shall be in a killing hand, as that example more of Henry Allington for killing his Master John Devel, was bunged: For long he drank a pinte of aqua vitae at one draught, and fell downe and died presently: Wellcost, for some unkindnesse received of his own daughter, he went into a wood neara Per- ryn in Cornwall, and there he struck himselfe: Richard Caro, he died most miserably of the French disease in an old house neare Plim- mouth, although he had a new suite of clothes from toppe to toe, yet he was so faultsome a creature, that no body would let him habour in his house, for part of his body was rotten and columna above ground: also old Carver of Worcester lay a long time sick of a lingering disease, and being worn down to nothing but skynne and bones, he died in his bed, and of many more I could write, but it is not my intention to write a Chronicle, and therefore those few shall suffice for this time. I wrote it but only to you in minute, that you may not lead your lives daily and hourly, as if Death were even at your loustic, and so to live as though you could live for ever, always keeping something for a rainy day, as the Proverb saith, to be to see for fowkes sake, if God doe find it, and for old age when your aking bones doe refuse to performe that labour which the heart is willing to set them to.

Therefore I would with every one, in his youth, to provide and get himselfe a honest house, and to settle in one good room or other, for a rolling stone gathereth no moss, the Groodapper cannot live but in the grave, and the Sallot underdeeth if hee get out of the fire; therefore, spend not thy time in travell from place to place, but keep thy honest house, and there beginne thy spending as thou mayst continue, cutting thy costs according to thy cloth, and not spending all at one time, and have nothing as an other to serve thy time, as many of all Professors do.
The Preface to the Profession

Wherefore, you are branches of this noble Art of Defence, as you are means to speak, and unto you I do make this earnest request, shall you will how all your idle time, which too many spend in idle company, and in drunkenness, so much spent time, I could wish, that it were either bestowed in reading of good books, or in giving good counsel to such young men as do frequent your company, teaching them before skill with weapons, how to manage their weapons, and how, and when to appoint the field, but not upon every drunken quarrel; and chiefly of all, charging them from profaning the Sabbath day, drunkenness, and all other vices belonging thereto, which makes their white shoes so blacke as ink, stinking before God as it were the stench of sulphure and brimstone; and thus doing will purchase you, not only the love of God, but likewise of all the world, and your good report will be in every man's mouth; yet it will go before you in your travels, like as with an Herald of Arms, or else like a speedy Poste, overtake you wheresoeuer you go, whereas on the contrary side, those which do spend their days in drunkenness, and leading their lives lasciviously, one misfortune or other happeneth unto them, either by the lose of a limb, or by the losse of an eye, or by the losse of their lives.

For I have knowne many very skillfull men not only of this Profession, but likewise of others, which delight in ungodliness, drunkenness, and being put to trial in their Art or Profession, they have received disgrace and loss the day, and they afterwards have thought that they made a good escape, in saying that they were in drinking when they were about their business, yet it may be it was not so, but admit it was so then it were most modest, that any man should so foolishly in taking too much drink, when before hand he kneweth this is the day, whereas I am to stand upon my credit; now because I know, that many will read this before those unto whom it is dedicated; therefore I will tell all men of what Profession sooner to make this reckoning (as are said) every day, and not to be forgetful of that which bee should shortly remember; for every day one time of the day or other may be put to to thy thefts, and thereby have an occasion to forsworn all thy wittes, and driven to use thy best skill, and yet all little enough to serve thy turne.

Wherefore unto you which this any way may concern, I wish you to apply your feares unto your Profession, and still to be studying and practising the true and perfect rules belonging both to the true and false play,

of the Noble Science of Defence.

play, especially unto such weapons as you are not grown unto the full perfection before hand, if they may some eather for the wasser or for single combat.

Be not wise in thine own conceit, in thinking that thou hast learned all the skill which is possible to be learned already; for were learned art thou than thinke, for if thou hast till than art old, yet thou mayest not learn till, for one guard sitheth another, and the false play sitheth the true play; there are many secret fiftes and guards to be wassert, and one guard or one trick may more fleede thee, and more praentie against some men than another; for when with plane play thou canst not endanger thy enemy, yet with false play thou mayest breake him, for although thy enemy doth know the defence of some manner of false play, yet it may he be he is not acquainted, neither with the defence nor offence of thine, for there is more ways to the wood than one, and bee which knoweth many ways, may see the neatest.

Even so, he that knoweth many guards, and his true skill at many weapons shall be the better able to answer any fluent bragging for single or stranger when they come with their challengers into our country, let them be of what nation soever, and at what weapon they will, and upon what terms they dare, as betwixt thee they have been sufficiently answered during my time, by Master Matthew, Master Turner, Master Bradlam, and Master Yates; for these chiefly bede do forge against all commers, and yet I cannot chuse but remember Master Church, and Master Bentley, who of his latter time have deserved to be well reported of, and for so he I could ever bear or see any of any their hands, they have small caufe to bragge of their winning, for they alwaies went away with those claws and knees. I mean with blacke eyes, broken fingers, or cracky toes; but if my self I will say little, because the world is sufficiently satisfied of me more than at this time I need to write of me, although the ignorant can not answer them for want of skill and judgement, yet they will receive and stop their hands to see them answered by sufficient and able men of valour and judgement.

Now if any should take my reason, why some should have such good fortune, and others be disgraced, and yet by the world indigence their skill equal, because you shall not much lang about it, I will quickly tell you my opinion, good government and good carriage is the main point thereof.
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thereof, yet me thinkes amongst the vulgar for I have some fear, because two or three famous fellows are dead, that there will never be the like again: but since deceased are they which thinkes so, for there hath not beene so good, but there may come so good againe: for as yet I never knew any man but he hath mette with his match, and therefore I wish not to presume one fleshe the higher, for any gift that God be- distinguishing this, neither to thinke thy selfe better than any man, though there are some which, for want of discretion, will disdaine others, verse of their selves, and thinking thereby to make the world believe there is none so good as they. Yet, this is the cause of many quarrels, and sometimes murders: Therefore make not evil behind the backs of any man, nor dispraise no mans plat non workmanship, be it never so simple, but to the other Traders men, which cannot live one by another, but with a kind of grudging hatred, as the Hatter against the Hatter, the Shoemaker against the Shoemaker, and the Tailor would even hang the Tailer by his good will, and so of all Traders the like; but I would gladly have it otherwise of all Traders, but especially of this Profession, to be loving and kind one to another, meeting together in their travels, and the Birds of a feather flock together, and in brotherly love embrace one another, and let it not be from the teeth outward, but from the heart inward, for you shall have many others which will undermine you, and creep into your secrets, and so sorne between one another with tattling tales, onlie to get you together by the ears, and then laugh at you when they have done. Yet, this is not only to square your minds, yet fear to offend God for want of his indulgences, which undoubtedly lighteth upon all those that careless forget him.

Yet too much to be true of man was through skill in wepons, and the greatest of men said that ever came to man, was through pride of his masculinity, and in neglecting his duty towards God; wherefore, as you worthyly came the title or title of Masters of Defence by your Profession, then to be the same you seem to be. I mean, next to judging and prudently till you come to the ground, and until you use them about the discipline of your Art, for there are many other principal points belonging to the warres, besieges, march, trumps, charge, and stand, even so into a Master of Defence belongeth the skil of many other weapoes, besides backes sword, fownd and dagger, spear and dagger, and the staves, for, if hee be not provided in the skil of many other weapoes, he may be to fewe of his defence, if he should be challenged into some other weapoes which hebe unacquainted withall.

Then hee is not worthy to be called a Master of Defence, which cannot defend himselfe at all weapoes, especially against enemie ordinary man not professing the Art of Defence, nor except hee can play with a Lyon, as well as with a Lamb, and sometime againe to play the Lamb as well as the Lyon; for hee that can not tell when to play, and when to strike; and hee which cannot defend himselfe, cannot teach others to defend themselves, nor is hee not worthy to be called a Master of Defence, but he can do as it is worthy of that title; and therefore greatly wronged of them which will call such a one a Fencer, for the difference between a Master of Defence, and a Fencer, as much as between a Musitian and a Fiddle, or between a Merchant and a Peder; it will not well please a Merchant to be called Pedlar, yet the Miser chont feels the like worse as the Pedlar doth: Is therefore a Merchant and a Pedlar all one? No more is every Fencer a Master of Defence; nor can a Fidler hath not skill in Pricking song, and therefore no Musi- chon; if a man hath but tenne billings worth of Pinne, Pints, and Jackle, he may then be called a Pedlar, but hee that hath a hundred feters of warres, shall scarce get the name to be called a Merchant, no more can hee which hath gotten a little more skill at three or four weapones then enemie common man, yet hee may be to feele of the true skil of many other weapones which belong unto a Master of Defence.

Yet one thing more, which I had almost forgotten, is that Scho- lers and unto Pliers of Scholebus of this Profession, to profer no wrong to your Masters neither in word nor deed, nor doth not your tutors for be a base love unto him which hath brought you from nothing to something, from a shadow unto a substance. Let not the Priest forget that he was a Clerk. I knew many masters so good as their Masters, and it may be better, acccording to the Prima loco. A man may make his owne dogge bite him; but in my mind, such a dog is worthy of a rope: make the application as you see occasion. For I know many men, no ungrateful kind, but escape the gallows, by the means of an honest minded man; yet such a knave (upon small occasion)
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Afterwards gone about to hang such a friend as he could, even so, some young Ulster Schollers, when they have gotten perfect skill, for lack of wit, would offer to wrong their aged Master, if they could: It is not strange to find one stabbed sheep in a whole flock; nor is it no more amongst many honest men, to find a treacherous varlet, undertake of all honesty, scare, and witte. Now having no warrant to force you to follow my counsell, but only in brotherly love, I thought good to requite you, and enure one from one; and God amend us all, be I meaneth, whose Seat is in Heaven, and whose Foot is in the Earth.

Your well-willing friend,

Joseph Swetenam.

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This first Chapter sheweth what weapons are chiefly to be learned, with many other principal notes worthy observation.

BECAUSE old weapons lyeth rustily in a corner, and every man is desirous of the newest fashion of weapons, especially if they seem to be of more danger to the enemy then the old, therefore it is my intent & purpose at this time to express and set downe both the true and false play principally of the rapier and dagger, and staffe; for I hold that the skill of these two weapons are chiefly and necessary of every man to be learned, for to have the vse of a rapier to ride with, and a staffe to walk a foore withall, for them which have the skill of these two weapons may safely encounter against any man having any other weapon whatsoever as hereafter you shall be sufficiently satisfied.

But first a word by the way in commendations of those two weapons, this I can say and by good experience I speake it, that he which hath a rapier and a close hilted dagger, and skill withall to vse him hath great odds against the sword and dagger, or sword and buckler,
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buckler, and the like I do affirm of a staff against all long weapons; my reasons shall follow anon; but first I will speak more in commendations of the rapier and dagger, note it well, for it is the finest & the comeliest weapon that ever was vied in England, for so much cunning to this weapon belongeth as to no weapon the like: wherefore I would with all gentlemen and others, not only to learn the true and perfect skill thereof, but also to practice it often. For there is no exercise in the world so healthful to the body, and the skill of it a sure defence for the name, likewise it also behoveth every man to be well instructed in this weapon, the rather, and for because it is a weapon which for the most part all out-landish men doe use; whereas being unprepared thou might be the better able to answer them at their owne weapon either in single combat or otherwise, but if thou delay thy practic till thou hast need, then mayest thou at the very time of need it will be too late, and little available to thee, for being learned in such haste it is too often forgotten, and he which never learned, but doth trust to his own cunning may soon lose his life, for there is but two ways for the doing of everything; that is to say either a good or a bad, and commonly by nature every man hath the worst way; both at this exercise and at all others the like, but the best way being learned, by a little practice keepeth it so perfect, that it is never forgotten again.

A Phystitian is but little regarded, but in the time of sickness, even to the practicing of skill is not remembered until a man hath need to use it. Plato was a divine, yet he so highly esteemed the art or skill in weapons, infomuch that he commanded that children

dren should learn so soon as they are able, and Cyrus faith that skill in weapons was as necessary as husbandry; but now when you have the true and perfect skill, be not over rash, nor take not exceptions at every light occasion, but only by good advice to use it, in cases of necessity: revenge not every small wrong, nor quarrel not upon every light occasion, for the stronger and the richer man that is, must pockety an injury at sometimes, then be not hastily in thy wrath, but pause although thy weapon be drawn, for the thrust being given, and the blow once fallen, it will be too late then to repent; wherefore be reverent, but yet not too venturesome, so that thou mayst fight again, for the haughty man never wanteth woe, and he which will quarrel for a small matter trouting unto his own manhood, yet for all his skill and courage, may oftentimes meete with his match, and so carry away the blowses with dishonor.

For a small or a bad quarrell hath many times ill success, therefore let thy quarrell be grounded upon a good foundation, for then it slays defended as self, but if it be upon drinke or in defence of a lewd woman, such quarrels are enough, and have ill success; and therefore have this care, neuer be proud of thy skill, but goe as thou hast it not, except occasion force; but be not lifted vp with a proud mind; one step the higher, for courtsey wins favour with all men, whereas all way to frame your speech and answers, that there never grow any quarrell upon a foolish word or a forward answer.

And furthermore, have this skill in thy memory, so rule thy tongue as neuer to speake ill, whether it be true or false behind the backe of any man, for the party
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party spoken of be not in prudence, yet he may hear of it, and thou mayst be called in question for the same when thou thinkest least of it, yea, although thou supposst that thou speakest it to thy friend, for I have known many which to magnifie themselves would boast and brag of their owne manhood, and disable others, which were far better men then themselves, thinking neuer to heare of it againe, but this one folly hath beene the cause of many quarrells, and thereof springeth deadly hatred, and sometymes mutterings. Yet I doe advise all men if vnдуsect words doe passe from the mouth of the simple for lacke of wit (but I will not say for lacke of drink) but whether it be drink or meete foolishnesse, reuenge not every wrong, but fist consider the worth and quality of the party which hath wronged thee, for if they be a desperate person, or one which hath nothing to lose, nor wife nor children to care for, some such there are that are desperat, and care not if they were out of the world, as our pro-verb be faith, hab or hab, fall backe fall edge, they care not whose house is on fire, for they care nothing to loose, now although thou hast the perfect skill with thy weapons, yet fight not with such a man, nor with none upon every small wrong, for so it may be accounted carelesse and bloody minded, as though Mars the God of battale were thy Father, or thinking thy felle to bee more mightie then Hercules, or as one altogether forgetting that which oft hath been seen, that a little wretch of stature by skill, judgement, and reason, hath subdued and overcomen a far more mightie man of petition then himselfe.

For he that is well instructed in the perfect skil with his weapon although but smale of stature, and weke of strength, may with a little mooting of his foote or a suddaine turning of his hand, or with the quicke agility of his body kil and bring to the ground the tall and stronge man that is.

Now before thou goe into the field to fight, first forget not of all put God before, and doe thy devotion to him privately, and commit thy self wholly to his mercy, because hee redeemed thee, and the victory lieth in him, if thy skill and cunning were never so good, if thou goe with a true hope and trust in God, and thy quarrell good, and some skill withall, then fight and feare not, and although at the first it will be fearefull to most men, being but once experienced therein, it will encourage and make a man bold, yet take this by the way, and note it well, for skill makes some men towards, for if thou leerte the beart skill thou canst, and in a fence schoole meete with one that is so good, and cunning as thy selfe, such a one will hit thee foztimes in specie of thy teeth, the which hit makes some thinke with themselues, I did now lye in as sure a garde as I could for my life, and yet if I had been in the field this hit might have killed me.

But I say there is great odds betwine fighting in the field and playing in a fence schoole, for in the field being both high, I meane if it be in a morning with cold blood, then every man will as much fear to kill as to be killed, againe a man shall lie to defend either blow or thrust in the field then in a fence schoole, for a man will be more bolde with a foile or a cudgel, because there is small danger in either of them.

But when they come to tell their tale at the point of a rapier, they will stand off for their own safety, and not into the field in the afternoone, partly for the avoiding
avoiding of the common speech of those which will say it is a drunken match, neither goe not presently upon the suddain falling out; for choller overcometh the wits of many a man, for in a mad fury skill is little thought upon, and therefore very dangerous to both; for although thy memory commonly well, and do thou being carefull and not having any mind to kill, yet thy enemy if he be but a rude coward, upon drink or fury, or upon hot blood, will be to desperate, that if you know him he will endanger thee.

There is feldome or never any quarrell begun but in an afternoone, for then commonly the drinke is in and the wit is out, although thou knowest thy selfe in good condition. and not to have received more drinke then to fulfille thy want, yet dost thou not know how little drinke will overcometh the wits of another man; and this I know, and by good experience I speake it, there is no odds during the time between a madde man and a drunkard.

Neuer lefte with edge tooles, nor play nor the foule with thy weapons, but keep them to defend thy selfe when occasion shall require thee, or at such time as thou hast oppressed for many hours. and much mischiefe hath beene done by overmuch folly in fitting with weapons, when at the beginning there was no harne meant.

Enter refer the quarrell to be tryed in the morning, for then thy adversary so well as thy selfe being in cold blood, skill anaileth; and he which the night before would seem to fight with the duell, will in the morning be as cold as a ckie; for then it is the nature of every man as well to fear to kill, as to be killed; and so thou by skill maile fight long without danger, and

fight with many, and have no hurt.

When thou goest into the field, note the Sunne; or if it doth shine, it may annoy thee; but gethly backe toward the Sunne, and so traverse the ground. that thy enemy get not about thee. So that thou alwaies keepes his piece in the Sunne, which will be an annoy to him, that hee can not make play to endanger thee. But if thee be no Sunne to trouble thee, then thou should make choice of the lowest ground, for he which hath the lowest ground, hath the greatest advantage. Also take heed that thou drinke not with thy rapier, for to thoun mayest break it, and bring thy self to those enemies mercy, and it may be he will take the advantage of thee. If thy rapier fall out, thy hand, take thy dagger by the point, and make an offer to throw it. for that will doe thine enemy, that hee will stand until thou hast taken vp thy weapon again.

But if thou recover thine enemies weapons, (as I have knowne many let fall their weapons in fight) argue it not to him againe, if thou meanes to fight with him any more for that time; for, to whom the enemie is more credite to thee, then to kill him. Neuer with the hand lend a weapon to fight against thy selfe, for these two follies have beene the end of many good men: one if thine enemy fall, lurn him, if he will not yeeld up his weapon, but kill him not, though his life doe lie in thine hands, but if thou fayre him, fight with him no more for that time; for I have knowne many that might first have killed, but by sparing their enemies, have beene killed themselves; if thine enemies weapon break, then there is no doubt to be shewed: but these two last points are to be conditioned upon. When any two Gentlemen, or other, whatsoever,
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shall haue occasion to fight, yet it is not amisse, at their meeting in the field, for the one of them to say before they beginne, Shew mee that favour which thou wouldest haue thy felie, that is, if I fall, or my weapon breake, stay thy hands, and I will doe the like. Have alwaies as great care to save the life of thy enemy as of thine owne, fearing more the judgements of God, then the Lawes of the Realme. Likewise, never be too earnest in persuading a coward to go with thee into the field to fight; for I haue known a Gull that would abuse a man in words behind his backe, yet when he had beene called to account for it, by the partie grieved, he durst not answere him in the field, yet by earnest prouoking, hath gone and put a farre better man then himselfe to the worst.

Therefore I hold it very unfortunate to persuade any man too earnestly, to goe into the field to fight against his will; neither goe into the field with every rascal, for thou dost hazard thy felie, and gettest no credite, wherefore, if such a one do challenge thee, if thou canst conueniently break his pate, for he is worthy of somwhat for his forwardnes, but to answere him otherwise, let this excuse privileg thee; say thou scornst to doe him that credite. Let thy rapier be of a reasonable length, rather too long then too short, foure foote at the leaft, except thine enemie doe glie or fend thee the length of his weapon; then it is a point of manhoode to match him as near as thou canst: always let thine enemy tell his tale at the point of thy weapon; but tryst him not to whipper with thee, lest he shall flabbeth thee, or else by strength overcome thy owne weapon, and to doe thee a mifchiefe before thou be aware; keepe clean thy rapier;
is not regarded amongst men of discretion, yet many times it is falleth out, that a drunken madde-braine meets with a prodigall vnwise fellow, and they do quickly upon a word, nay upon a looke, make a fo-}


daine brawle, to the destruction of the rest of the company; for he that will march a crooked dagger with a crooked theaxe, in seeking may finde one; even fo he that is given to swaggering and quarrelling, doth meet with his match sometimes, nay very often it doth falleth out.

Also he is vnwise which will beginne a quarrell in a Schoole of Defence, upon the taking of a knocke, as many do for a man playeth either to give a knocke, or to take a knocke: but with skill a man may play a long time, and doe neither of them, except their fury doe overcome their wittes, but he which cannot arm his selfe with patience, by considering with himselfe the danger of his rashnes; let him spend all his idle time in practising in weapons, with one that is skilfull, for by vie of play, many a man commeth to know the danger of rashnesse, and so with a due consideration, doe thereby come to mitigate their furious affection, whereas an other sort of hare-braines (upon very small occasion) will be always ready, not onely to breede, but also to maintaine any idle quarrell, whether it be right or wrong, in Faire or Marker, Fence Schoole or Lætner, as many villains drunkards doe; for skill without discretion makes some more forward and desperate in maintaining idle quarrells, then otherwise they would be; whereas a man of discretion and governement will be no whit the prouder of skill, but goe as if he had not, and amongst wise men he is accounted most valiant.

valiant which brags least, and is master of himselfe, in conquering his affections, and always fore-casting the worst, before a mischief doth happen; for a common quarreller is like a common backe, which is never without a galled backe; even so a quarreller is feldome without hurts: let thy hands be flower then thy tongue, yet let not thy sword rust for want of vie, nor yet fester with bloud, but after many threats in place commodious valleth thy sword, but yet do it with an unwilling kind of willingness, as not being too prodigall of thy bloud in mis-spending it idly, and yet grudge it not when occasion shall ferue, either for thy King and Countrie, or in defence of thine owne reputation, but not in every rash brawle, nor in a great assembly, where manie times a foolish mad-braine will draw his weapon upon an idle quarrell; in such a place I have knowne, that after one hath drawn, many have likewise drawn their weapons for company, according to the olde Proverbe: One fool makes many: But howsoever, in such a place I have knowne much mischief quickly done, although many of them have not knowne the cause, nor whom to strike, untill it had beene too late; but then when all is done, these great fighters, when it is too late, they would make enquire how the quarrell beganne, and upon what occasion; but men of discretion and wisdome would examine the cause fisst, before they do utrust the their weapon: for in my minde, hee that undertaketh such quarrells, the weeth neither manhood, wit, nor valour, and contrary unto all the Lawes of Armes; yet I will not say, but, where much people are, a man that meaneth no harme, may be wronged; but there
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is no wifedome to right himselfe in a multitude: for feare of a mutiny, I mean in setting many together by the ears, but in a place convenient thou maist call him in question which wronged thee before, examining the cause of the quarrell, when the heat is past; and then if you finde it but a pelting quarrell, being wisely considered upon, and that it hath beene no great scandal unto thy good name and credite, partly, because the match was made, and the field was appointed in a drunken humour, in such a case I say, it were a verie wise part, for the one of them to make a friend acquainted, which by wifedome may end the quarrell, before a further mischiefe be done: Nay more, I haue knowne as good a man as ever did draw sword, upon one quarrell, hath himselfe gone the next morning to the house of his adversary, not making any friend at all acquainted with the buffames, and he hath thus said: I am come to anwhee what the last night I promis’d but yet withall, to tell thee, that our quarrell is but small, and begunne uppon idleness, yea so small, that I am loath to have it come into the cares of wise men, lest they should account vs both fooles: now, for the oueryding of this and other daungers, it is not amisse for the witer to offer this reasonable composition, though wee doe thinke him too weeke for thee, for then thy credite will be the lesse in fighting with him, and yet if thou doe kill him, the danger is as great towards thee, as if thou diddest kill the best man in the world: now on the other side, say he is a man noted andknowne to be as sufficiant a man as ever drew sword; then I say, if an honest end can be made, without fighting, that is the best way. For if two men of warr meete

at Sea, they will not fight willingly one with the other, for they will consider before hand, that there is little else then blows to be gotten one of the other; wherefore, if you be perswaded to end it with a holl of Wine, be not froward but yeeld unto reason, if no friends know of the quarrell, then (as I said before) the witer of the two may yeeld unto the other: Come, let vs goe and drinke our felues friends, let vs take a haire of the same dogge, which the last night did bite vs, and made vs madde, thall now cure vs and make vs whole; and so let vs another yeeld this pelting quarrell.

But now, if the other be froward, and will not accept of thy reasonable motion, but will needs end it with weapons, then, rather then thou comest backe to thy spitefull enemy, let him fee thy heart bloud: I meane, if he can get it, but there is no such danger in thy heart, except Skill and Difcretion be wanting: wherefore rowze vp thy spirit, and what thou undertaketh, doe it without rastring, and yet performe it without feare alwaies in a good quarrell, if thou be overcome, let thy heart yeele laft of all; and if thine enemy be not too raft vpone thee, it is a sufficient conquest, that thou mightest hurt or kill, yet do it not, but stille Patience to the hard back, for by such victory thou worketh thine owne peace; and he that thus doth, gettteth himselfe credite.

As ther are many men, so they are of many minds, If the peace-makers are God to be blest, then the quarrellers & make-bates are accursed, and some needes be answered with weapons, and some would never well full nor falling; therefore I would haue every man stily armed for his defence, what companie he keepeth, let him be armed with patience, sill a faire
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We must not seek revenge one of another, because the Lord's fault of revenge is mine.

fare tongue, and a good weapon: so that if one will not forgive, another must, rough or smooth, as occasion setteth: for some are like unto nettles, which if thou handle tenderly, it will sting thee; but if thou gripe it hard, thou shalt have no harme: even so, if thou give vnto some men neuer so milde and gentle words, yet will they not be perswaded, but they will the rather deeme that thou fearest them, and so domineere the more vpon thee: but yet for all that, they are the children of God which desire peace, for the Prophet Dauid faith, I seeke peace, but when I speake thereof, they are bent to warre, Psal. 110. 7. Again, there are many reasons to persuade one Christian not to fight with another. First, the King and Counsell, hate, and will doe make trait Lawes, for the keeping of peace and for preventing of murders; but above all, God expressly commandeth to the contrary, and if thou wilt not obey man, yet feare the displeasure of Almighty God above all.

Consider then and meditate thus with thy selfe before thou passe thy word to meete any man in the field, why should I go into the field, for when thou commeth there thou must not kill, for if thou doest, thou must looke to answer it before that great and fearfull Judge which is the Judge of all Judges: howsoever thou by friend or by pitty dost cleape the hands of the Judge in this life: Befides, thou dost lose thy goodes, which thy wife and thy children should poiffife. Again, when thou commeth into the field, and there calling to minde these dangers before spoken of; and so forbearing as being loath to kill: Then thy enemy, by sparing him, may kill thee, and so thou perish in thy sinnes, having small or no time of repentance, and so thy death will be doubtfull, except thou diddest leade a very upright life before, which may very well be doubted: for if thou diddest wrong God right, or fearest his judgments, then thou wouldst not for any cause fight with thy brother.

Concerning this there is an excellent example of Patience theweth by King Dauid, in the second of Samuel 16. 6. 10. Dauid being in the mideast of his Army, there came a fellow with cursing and rayling speeches, saying vnto him, Come out thou martherer, and withall, threw stones and durt at him; and one of the servants of Dauid faide vnto his Master, Shall I goe and take off the head of this Rayler? But Dauid very wisely and mildly answered his Servant thus, It may be that the Lord hath sent him, and therefore let him alone: but now we have a fayling, That flesh and blood cannot endure such injuries as here ye see Dauid did. But I say, those that will go to Heauen, must not looke to be carried thither in a feather bed, but by enduring injuries, croffings, vexations, and tribulations: O then thinke on Heauen, and yet forget not Heell; presume not, but yet despair not; lie to die, and yet die to live: O then leade thy life in true humility, for so shalt thou undoubtedly escape Hels damnation, and enjoy Heauens everlasting felicitie, which place the Gods of Gods vouchsafeth vs all.
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Chap. II.

Declaring the difference of sundry mens teaching, with a direction for the entrance into the practice with thy weapons.

Some men of all arts, trades and sciences, differ in arte and workmanship, (as for example,) all Physitians do not see one kind of purgation, nor all Surgeons one manner of false, nor all writers write not alike, but to make a rehearsal of all arts it were too long, my meaning is so many men so many mindes, even so in this art of defence the number which are experienced in it is infinite, even so severall fashions doe exceed the number of infinite, if it were possible, for every man holdeth his opinion to be best in that fashion which he hath been most used in; although a man shew them many errors by good judgement, yet it is as hard to withdraw them from their owne wil as it is to compel a Papist from his religion, which he hath been always trained vp unto.

But the true skill of weapons once perfectly learned is never forgotten againe, for if any man were to fight for his life, as by a familiar example I will tell you of those which have been vsed well, yet have had a sudden occasion to see their weapons, and even then suddenly summoning vp their wits, what defence they should see for the safegard of their lives, being so suddenly charged, doth not bee then as I said remember himselfe of the best defence, or the best trick, that euer was shewed him, for then is the time to stand him in stead,

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fread, and then will see it, although he never plaid nor never practised in seauen yeeres before.

Nay further, he which never learned one tricke but what nature bestowed, nor neuer had any other experience, sone nor practise at one weapon nor other, but onely what he hath seene of others, by chance, where hee hath hapned to come: yet such a one upon a present occasion being urged thereunto, will instantly call to minde that such a time and such a time, I did see such a man fight or play, and he was accounted a very good player, or a very tall man of his hands, and thus he lay or thus he defended himselfe: soe thus imitating for their defence that which they have seene others doe before, another example which by experience I can speake of, and that is of some which never did nor neuer could swim in all their lines, yet such at sometimes have been in danger of drowning, by chance falling over board into the sea, or into other depe rivers, where there was no hope of life but onely by swimming, such a fellow being put to their shifts, have rememberd themselves in the water, and so by laboring themselves, hee is made with their hands and their feet, soe have escaped and saved their lives. Now I say if every man before had been grounded in skill with his weapons, &c. in the art of swimming when they were young, then would either of them be the lesse fearfull, for what is bred in the bone, will never out of the flesh.

Yet here one example more, take a yong plant, and set him, and come againe within a month, and you may pull him vp with ease, but let him grow a yeere or two and he will be so depe rooted in the ground, so that you cannot pull him vp for your heart, except you see other means: even so of youth, if they giue their minds
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minds to good and laudable exercises when they are young, it were great pity that they should want encouragement, whereby it might take root; but if their minds be given to any idle or bad exercises, it were good then that it were pulled up in time, before it have taken any deep root. And so I will here leave off, because I shall have occasion hereafter to speak concerning those matters.

Chap. III.

Fearsfull examples of murthe, with aduise to avoid murthe.

Generally three sorts of men are hated for the most part, and very much abhorred, that is to say, the proud minded man, a coward, and a murtherer, but especially a murtherer, howsoever it be done: therefore most unhappy is he which killeth a man cowardly, in a desperate humour, but if he doe it in his owne defence, or in a morning upon a just quarrell in the field, and both being equally matched, then it may be the better tolerated both before God and man, yet I doe not well to say so, for Romans the 9. it is said, what art thou which dost dispute with God, then why goe I about to make my toleration in murthe, when God hath given vs an expresse commandement to the contrary, saying, thou shalt not kill. Exodus 20. According to this saying, he which stricketh with the sword, shall perish with the sword; and likewise S. Paul giueth vs a good lesson saying; do nothing without foresight and judgement. Because I touch diuinity in many places of my booke, no doubt some will say what should fencers meddle with diuinity; but to answer you you again, every Christian ought to know the word, (indeed the word is good) but much the better when they goe both together. But to our matter againe: those which fear God, and by chance happen into the company of a murtherer, there liare will stare, and their blood will rile, that they will inwardly wish they were out of his company againe, for many simple men do fear a murtherer ever after they have once known him to commit a murthe, yet divers honest men doe by chance happen into a murtherers company, when they would be glad to shift themselves from him again, or as it were to spue him out of their presence; in regard of his evil qualities, which is quarrelling, and taking exceptions upon any little occasion. If any man also doe seeme to contrary a murtherer, or a little crose him in his swaggering, he will forthwith break out into the like of such like vngodly speeches, saying, I have killed a far better man than thy selfe; such like words will he say with a baren face, and a stony heart, lifted vp with the pride of his manhood; for he that is a murtherer doth thinke that he is the best man in the world, especially if he escape the gallows so long, untill he hath killed two or three men. I have been my selfe in company with many of them, but I did never see any fruit of repentance in them; for when they have past the hands of the pittifull Judge, then they thinke that they are cleared for ever, as well in this world as in the world to come; and then will they say if they did offend, they had the Law for it; but I know not how so many of them escape the gallows; there is a Proverb, faith, foolish pity overthrowneth towne and citie. I thinkke and am verytly perswaded, that a murtherer is accursed and hated both of God and man, yea I

Oh remember how the curse of God fell upon Cain for murthe.
am also perswaded that the house is accurst where in they dwell, and the ship where in they sailed at sea, mark their end, and you shall see that although they passe the hands of men, yet God pursues them with the hue and crye of his vengeance, which followeth them, and apprehendeth them, and bringeth some of them to one kind of death, and some to another; as these few examples following shal declare, and thou maist consider of them to thy benefit.

First Sir John Fitz: how wickedly and how cowardly did he with two or three of his men pursue and overtake Master Stannell, as he was riding from Teflon in Devonshire, towards his owne house, this Master Stannell was beloued both of rich and poore, he was a good and bountifull house-keeper, and his untimely death was lamented of thousands, the occasion of the quarrell was as I have heard because Master Stannell called Sir John Fitz Tenant, for that Sir John Fitz his father had vied to pay him a matter of two thilings a yeere: this was no great cause of quarrell if it had been weighed in the balance of discretion, considering the great love and familiarity which had continued long time betwixt them, the which also was the reason that Master Stannell had no of long time demanded the rent, nor did make any reckoning or account of it, but then both having appoined to meet at a merry making in Teflon onely to be merry, and there this unfortunate word tenant proceeded out of Master Stannell mouth, which Sir John tooke in very great choller, Master Stannell perceiving that hee had mooved him bespoke him self presently to his horse, and riding homewards hauing but only his footman with him, before he had rode two miles, Sir John Fitz with two
first ship they met withal shot but one shot, and yet killed this stocket, and no man in the ship killed nor hurt but only this murtherer.

Likewise in Plimoth one Captaine Trerorne and Captaine Eagles fell out about nothing in a manner, the cause was for that one of them was denied lodging, where the other did lie by the good wife of the house, for it may bee the affected the one better than the other, and two dogs and one bone commonly can never agree well together, but they fell out about such a trifling matter, and at the doore in the streete they fought, and in the first bout, Trerorne was downe in the gutter, and Eagles there in presence of many might have killed him, but fled his hand, and salfred him to rise againe, but then Trerorne assaulted Captaine Eagles most furiousely, and it so chanced that with a blow Eagles rapier brake, and then running into a house to save himselfe, Trerorne run him into the backs and killed him, and afterwards he received his tryall for it, but by the mercy of the Judge he was discharge of that matter. After his comming out of the gayle, he presently got a crew of twenty eight persons, and a ship, and went a roving upon the coast of France, where they were all taken, and every man of them hanged in France, now I doe verily persuade my selfe that many of them might have been living at this day, if they had not hapned into this murtherers company.

Also, one Bartlet, who appointed the field with an other, after one bout, his enemy request him to holde his hands, that he might breathe, which hee contended vnto; but as they both stood still, this Bartlet lodiately charged his weapon upon the other, and ranne him through, that he died presently, and then Bartlet fled and escaped away for the space of seuen yeares, but the huy and Erie of Gods vengeance followed him, infomuch, that hee came againe to Plimoth of his owne accord, thinking that all was well, and forgotten; but there he was apprehended, and after the law had had his course upon him, Gods vengeance left him not, but brought him to Plimouth againe, and shortly after, another did challenge this Bartlet, they both mete in the field, and there was Bartlet killed, not farre from the place where he had killed the other before, and he that killed him fled away, and is not taken as yet.

Now, to end these examples with the lamentable historie that ever penne did write, for a more cruel murder was never committed of King Richard the third, in the Chronicles there may you reade it more at large, that after hee had committed his brothers single, yet it may make your hearts tremble.

Remember this example, if this make not your cases fearfull you do doubt not a murderer, laying their heads together, what manner of execution were bell to be vied in that Tragedie, they concluded in the end, to slay them in their beds in the dead time of the night, and do with the clothes and pillowes which were about them, these three murderers preying them downe under the cloaths (as afore-said) bereaved them quickly of their lives; now after this, what a hellish horror had this King in his conscience, yea if so vexed and tormentd his spirits, that he was never well nor at quiet sleeping nor waking; for in the night hee would lidainely start out
of his bed, and goe vp and downe the Chamber like a made man; likewise in the day he never thought himselfe sure, but always feared treasons, his eyes rolling continually about him, and oftentimes hee would clappe his hand upon his dagger, when there was no need, and afterwards he was vanquished with his enemies: and on the other three God shewed his vengeance somewhat in this world. For Sir James Tirrell was beheaded afterwards at the Tower for treason, but not for that matter, and Miles Forrester had a consuming and a lingering life, for his flesh did rot away by piece-meal, and so miserably died; John Digbey liued in great hatred, and was abhorred and pointed at of all that knew him, and at the last died in great poverty and misery. But I referre you unto the Chronicle, as aforesaid, which declares it more at large: and so I will goe on a little further to the same effect.

Though the Law doe spare and not cut off a murthrer so soon as hee hath deferred death: yet I say the honour of his murdering conscience will so bee gnawing at his bloody heart, untill it hath eaten and consumed him to nothing; also the horrible paines of hell will by visions shew, and so plainly appeare vnto him, still founding in his eares such a peale, that hee many times will thinke that the diuell is come from hell; for so long as hee liueth, his spirits will be doREtempered and affrighted, that in the night, many times severall visions will appeare, sometimes spirits with ugly shapes, and sometimes a multitude of weaponed Officers suffeting in to apprehend him, and sometimes the ghost of him which was murdered, insomuch that many times hee will sweare, feare, with running, labouuring, and striving to keepe himselfe out of their gripe, and in a word, afraid he will be in a manner of every grasse; and whereas before he was accounted for a merrie companion, is now overcome with wilde looks and melancholie thoughts, taking no joy, in wealth, wife, and children. Loc, this is a life, but it is as wearisome as hell untill death doth catch him, for death waiteth vpon a murthrer as a halter doth vpon the fleather; as for example of Sir John Gilbert vnder the killing of Sir John Borrowes, of which the world faith it was an honourable quarrell, and yet in the night his friends reported, that he would fainlie start out of his bed, being fore affrighted, he knew not at what, he liued not many yeares after, but yet did in his bedde, so likewife matter falsely killed captain Ponce vpon a daine quarrell, meeting in the streete in Plymouth, yet, by the course of the Lawe, was acquitted for it; but afterwards, so long as hee liueth, hee liued a discontented life, and was never well in his conscience untill death tooke him. Now all these were but young men, and in the middest of their yeares, to the eye of the world, either of them might have liued many yeares longer, and yet not have beene accounted for old men.

I could spend much paper and time with a number of examples touching this matter, but I will here conclude, and leave the rest of my daily experience, which thine eares may heare, and thine eies daily see (almost in every place) farre more fearefull examples, concerning this former matter, the more is the pitty; but what becommeth of them after this life is ended may seeme doubtfull, but I leaue that to the secret
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wisedome and power of Almightye God, but there is no question to be made of those which lead a wicked and vn godly life, but they shal have a wicked and an vn godly end, as on the contrary side, those that lead a godly and an upright life, shall make a good and godly end: for if a man doe well, he shall have well, but if he doe ill, he shall have ill. More concerning this matter you may reade towards the end of the eighth chapter following.

But I think it not amisse, here in this place, to show you a little concerning murthers done in secret, for as the Proverbe goeth, Murther will not be hidde, albeit for a time God doth suffer a murtherer to live and reign without apprehension, yet in the end he makes the duell bring forth his servant, to receive his wages with shame enough, a murtherer cannot be kept still close: for the Lord sometimes doth bring a murtherer to light that hath beene done in secret, by the birds of the aire, by water, by fire, by dogs, as in briefe by these examples shall plainly be demonstrated.

It hath beene knowne that a murthered carkasse hath beene throwne into the sea when it was flowed to the full, thereby thinking, that with the ebb he would have beene carried away, but the water being gone, the murthered carkasse was found where it was first throwne in.

Also I knew a woman that was arraigned and condemned, for murthering her childe, and well she deserrued the same; for shee cutte the childe into small pieces, and then the rooke and threw them under a house furnace where she was a brewing: but when she had done brewing, and the fire out, there was found the pieces of the childe in the ashes, so fresh (in a manner) as it was throwne in.

Likewise, in Worcestershire were two brothers, the one a very honest man, and by his honest means and good industrie, had gotten to himselfe a pretty house, and crownes in his purse. But his brother being a carelesse vnthrift, and envying at his brothers prosperous estate, yet kept he it to himselfe, vntil finding opportunite, one night (but they two being in the house together,) this carelesse vnthrift forthwith knockt his brother on the head, which when he had done, he cutte off his legges, and buried him under the harth in the chimney, and laded the flones against very artificially, hoping then that all the goodes were his owne; and when the neighbors enquired of him for his brother, he told them that he was gone a journey farre off, to visite some of his friends. But (a short tale to make) this murtherer made a feast, and invited his neighbours and his friends, and when they were all assembled together within the house, as they were by the fire side, they perceived the flones in the chimney to rife, and the fire tumbled downe out of the chimney, for the heat of the fire made the dead carkasse alive: and then search being made, the carkasse was found, and the murtherer taken and executed. God I beseech him bleffe every good man from murther, and from being murthered.

I haue knowne many times, that some (through ignorance) have committed murther, in parting of a fray, I meaneth such as are not experimented in the Lawe, nor have no reason in such a case; for many times they which should keep the peace, commit
mit murder ignominiously, I mean, in comming in, either with club or halberd, or such like weapon, and comming behind one of the two that are in fight, striketh him on the head, when hee little expecteth any hurt of any other, but from him which he is now in hand withall, when indeed in such a case, they ought to strike downe the weapons of those which are fighting or breaking them, but not strike them. Whose minds are occupied with fury one against the other, and little expecting a mischiefe to come from one which they never offended. Againe some in the parting of a fray will run in betwixt them, and hold his familiar friend, and leave the other at liberty, and by this means he which hath been at liberty hath killed him which is so holde, when many times it had not so fallen out, if they had been both left alone to thieft for themselues, therefore men ought to have experience and to use discretion in the parting of a fray, for fools do never fore-cast of a mischiefe beforehand, but wise men prevent it before it falls.

Wherefore I would with whatsoever thou bee, which readest this lesson, to remember it, and regard the life of a man, although many are at some times very unruly, yet let no abuse cause thee to commit murder, neither in thy owne quarrell, nor in parting of any other: for I have heard and knowne many times that a small stroke hath been given with no intent of murder, yet it hath fallen out to the contrary, yea and contrary unto all mens expectation, which have seen a man with his silt or with a riding rode, or with a penny loafe, and other things of little danger, and yet some have dyed being stricken therewith.

CHAP. III.

which sheweth unto whom skill belongeth, with the fruits of drunkenesse.

Any will say that skill in weapons is a good thing, and fit to be learned of every man: yet all men will say it is pity that a man without government should know the secret skill in weapons, for indeed skill doth most chiefly of all belong to a man that hath wit and discretion to govern it; that when he hath skill knoweth how to use it as it ought to be used, for a good thing learned and abused were better refused and never learned: for some when they have a little more skill than every common man, they will think by brawling every man which commeth in their company, by swaggering it with proud brags and high lookes, yet I have known such swaggering companions which have had more hate then wit, meete with their match and carry away the blowes with disgrace, and yet themselves begins of the quarrell when they might have lusted quiet if they would.

Therefore he which weareth the greatest whistele is not the best Mariner, nor he the best man that maketh the greatest brags, for some will brawle a better man then themselves, and swagger it out, and yet to little in themselves that they will scarce hold the touching when they come to the stone to be tryed, yet every subject ought if occasion ferre to fight for his king and country, if it be for the Godspells sake, and sometines in defence of their owne reputation and credit.

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Now
Now although this art of defence is so fit and necessary a thing for all men to be learned, yet withall I do exhort and earnestly intreat all men as have skill to vs it in that fashion as it ought to be vsed, for if a man hath no dree the fruit of drunkenness, the other vices may be left, but no dree will rule a drunkard, nor no counsel will make him forget his drunken and unchristian life, drunkenness is the mother of all vices, for drunkenness doth beget and breed all manner of deadly sins, for by inordinate drinking thy soul is endangered, thy body is infected, thy understanding hindered, thy manhood disfigured, thy substance wasted, and beauteously defiled, and thy businesse neglected, therefore leave that one vice, and all other will flee away with it: for as I said before it is the only breeder and maintainer of quarrelling and fighting, by fighting God is displeased, and the King's lawes broken, against it must be committed, thou lookest thy goods, and endangerest thy life; if thou lookest it not, yet thou shalt live defiled, and hate of all honest minds that knowes thee, so that thy life will be more loathsome then death, therefore not to fight at all is best, except thou be charged upon contrary to thy expectation, then defend thy selfe, and yet fear as much to kill as to be killed.

**CHAP. V.**

The cause of quarrells, and what preparation you ought to be prepared with to answer a challenge.

If occasion, quarrells, and murthers groweth many times upon small occasions, yea for small, that when it commeth to the ears and to be dispersed vpon amongst the the wife, when they haue skand if our yeilds vp their verdit, saying such and such are fallen out.
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Remember your skill, when you are at play, or in fight; for I have knowne many, when their fight and play is ended, they doe remember, that with this tricke, or with that tricke they might have defended themselves, and either hurt or disgraced their enemy, but many (through madneffe and fury) remember it not till it be too late.

If you be both skilfull in the false play, then I hold it good for both to play upon the true play, for it booseth but little to vice false play to one that knowes how to proffer it, and how to defend it; for it is ill halting before a Crippe, yet I will not say but the best of all may be deceived by false play, but especially false play may stand the in great stead, upon choice which are not come into the full perfection of knowledge: Againse, one may have skil in one kind of false play, but not in all.

Now whether thy enemy be skilfull or not, it is a very easie matter to knowe so soon as he beginneth to charge his weapon, if thou haddest no former knowledge before hand. If two craftie knaves meete at dice, if either of them shew in false dice, the other will perceive it presently, and so they will know each other to be gamblers, but they will give over the sooner, with small losse each to other, referring themselves to their better fortunes, and hoping to meete with easier gamblers; so do I with all men, if they perceive themselves to be hardly matched, the wiser of them to yeeld upon composition, after reasonable trialls made each one of the other, before any great hurt be done, for the best man that ever breathed, hath, and may meete with his equal: and when two good men meete, the conquest will be hardly
and dangerously ended on the one side, except Dis-
cretion be a mediator to take vp the matter, before
it come to the worst, if by friends it be not ended be-
fore hand; but if thou canst hurt thy enemy, yes, al-
though it be but a little, or vnname him of his wea-
pon, which thou mayest very easly doe, if thou doe
fight with good discretion. And eyer of these are
accounted for a victorie; alfo, take this for a generall
rule alwayes, kepe thy bodie within compass of
true Defence, considering otherwise, that the dan-
ger is great in that part of the bodie which lieth most
discovered, and is nearest into thine enemie.

Now when thy enemy doth assault thee, and is lift-
ing vp his weapon to discharge at thee, be not then
to prepare thy Defence, but be ready before hand to
defend every part of thy bodie, according to my di-
rections, as when you come to it you shall see more
plainely. For thou dost not know before hand where
the blow will light: As shrinking vp of shoulders is
no payement of debts, no more will winking or blink-
ing defend thy carkaff, as those which have no skil
will winke: therefore, againe, and againe, I say, bee
prepared with skil before hand. Most sure it is the
blow must have his fall: but at every weapon I have
shewed how to defend it, therefore the Defender
must bee well experienced before hand with his de-
fence, at such a weapon as he meaneth vizually to car-
cie, that when the blow doth light, thou mayest bee
in thy defence, not to defend thine enemies blowe
onely, but also to answer him againe in the time of
advantage, for a quicke answer is something good cun-
ning. Nor to know the true place for the holding of
of thy weapon, that is not all, but always so long

as thou art within thy enemies danger continue them
in their place, except it be at the very instant time
when thou goest about to offend thine enemy, and
that must be done with a very good discretion, and
thy weapon must bee recovered vp againe into his
place nimblly. Now if thy enemy doe discover some
part of his body, that, to thy seeing, lieth very ope-
pen, yet be not too hafte in offering play, though
the baite be neuer so faire, birt not at it too rashly or
vanadulyed, lest like the foolish Fift you be taken
with the hooke which lieth couered with the baite;
for if your enemy finde your weapon or weapons out
of the place of true defence, yea if it be at an inch
too high, or too lowe, too wide, or too narrow, it is
as much as concerneth thy life: if thou be matched
with one that is skilfull, neuer overlay thy selfe with
a heavy weapon, for nimblesse of bodie, and nimb-
blenesse of weapon are two chiefes helpe for thy ad-
vantarge in play. Againe, and againe I say, strike not
one blow in fight, as what weapon fouer thou fight-
eft withall, except it be a wright blowe, and that you
may aswell doe with a rapier, as with a sword, for a
wright blow consumeth but little time, yet better vse
no blowe at all, but continually, thrust after thrust:
for (in my minde) hee is a man ignorant and very un-
skilfull that will bee hurt with a blow, and if thou
make an assault upon thy enemy doe not carry by it,
to maintaine it, for in making the assault dianesse
is broken, wherefore recover back into your guard and
distance againe so soone as you can, and alwaies let
your es be on your enemies face, and not altogether
on the point, then you may be deceived, by the swift
motion of the hand, for the motion of the hand is swif-


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When thou hast occasion, then remember where about thou art.

And let no illusions cause thee to look about thee when thou art within thy enemies distance, least thee take the advantage when thou dost not see him, or before thou be aware, as many do; for after when thou hast the wound, it is but a folly for thee to say, I had thought he would not have stricken me so cowardly: I remember a tale as I heard out of Germany, thus it was, the Master and other of a school had upon occasion appointed the field, and their weapon was each of them a two handed sword, and meeting at the place appointed, said the Master thou art not so good as thy word, the other asked him why; marry said he thou promisest to bring no body with thee, and yet looke yonder what a number of people are coming towards thee, the other no sooner looked about, but the Master smote off his head, and afterwards meeting with some of his friends said, I have taught my man a new trickey this morning said he, which he never learned before. Loe thus he killed him by policy, but it was no manly trickey, neither doe I commend this manner of murder: in my mind the Master had been better that he had denied to goe into the field with his man, then to have such a clod of murder upon his conscience by killing of him, by what means or policy heuer, for every one ought to remember that he must not take vengeance, when and where he may, for oft as an injury is proffered him, concerning this there is a good example to bee imitated by strong beats which never turne againe when little ears rumme barking after them, for the mighty or skillfull ought to use their power moderately, for so they may the better vie
continually, for although fighting be the trial of cunning and skill in weapons, and many men thereby proove their force, and yet afterwards become great friends, for fighting is nothing dangerous being both wary and skillfull, but now in my mind much deceiv'd are those which thinke that a quarrell begunne with words cannot be ended but with weapons, but my opinion is that so long as no blowses passe but onely words, yet words are the cause of many quarrels, for words will fling worfe than a nettle, and pricke deeper then a thorn, and cut more keener then a sword, yet for all that let wisedome and reason guide thy hand and after you have crossed one another with two or three crosse words, then fall into a chille kind of reasoning the matter, and yet in fury suffering it to grow into any further quarrell, for a little sparkle at the first is easilly quenched, even so upon the drinking of a cup of wine or a pipe of Tobacco, or vpon such a light matter of no importance many a quarrell is begun; now in such a case I wold with the wiser of the two in his good discretion, to yeeld first, and so to end it without further grudging, for reasonable speeches may be a full satisfaction where a small offence is committed.

But now if one of the parties in a stubborne frowardnesse will not yeeld but rather goe into the field with a desire to kill the other, now if there be never a one of them wife, nor other is committed and at leasure repenteth: but he which first beginneth the quarrell, or giueth the first box on the ear, rashly or undutifully, vpon a small matter as aforesaid, is worthy and well of your knowledge to be answered againe with three, or else with the balfinado. And to match with this I will tell you

you a tale of a Frier, who in his seramon said if one giue thee a blow on the one ear, turne the other and take another, and a lusty feringman heare him, after the sermon was ended, hee came unto the Frier and said, sir you made a good seramon, but yet in my mind there was small reason in one leffon that you gaue vs, what was that said the Frier, marry quoth the feringman that if one giue me a blow on the ear, I shoule turne the other, and take another; why faile the frier the Scripture commandeth vs so to doe, but quoth the feringman will you follow the scripture herein, yes marry that I will faile the Frier, with that the feringman vp with his fist and gave him a good blowe on the eare; the frier turned the other, and tooke another, but now saith the Scripture (quoth the Frier) looke what you would have others do to you, doe the like to them, looke what measure you useate, the like measure shall be measured to you againe, with heape and thrifl, and running ouer, and with that the Frier tooke a good crab-tree cudgell and beat the feringman well fayouredly, and so to our former matter againe. Doth every blow that is giuen desene the answere in the field, I say not but first require the blow againe, as before said, for I haue valued the rate of the first beginner to low as may be, for he is worthy to be required not in the same manner, but in a more open fashion, require the boxe againe, and then being equalled of the first wrong, let him which beganne the game reckon of his penny-worths, and in calling vp his reckoning hee finde himselfe a looser, let him sit downe by his loffe, and learne to make a wiser bagaine an other time; but if it cannot be fo ended, then it must be answere otherwise as occasion shall faire.
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Now if the lie be gien before you grow into chol-ler with a rash foolish fellow, first, consider in what case the party is, which gieteth the lie, before thou strike; for in drinke or in furie I have seene one gie the lie, which would not have done it at another time, I mean when hee had his right wittes about him. Well, but say a man, at such time, and in such a case, doe gie the lie, some mad heads will say, that it deserueth the flabbe prefently; but I never knew any man flabbe or kill another, vpon what occasion soever, but he was forie for it afterwards: That mariner is not to be commended which geteth his cunning by many ship-wrecks; nor that man is not to be praised for his gourernement which geteth it by his punishment, which he hath for the killing of two or three men.

Now, vpon the receiuing the lie, if the flabbe be not gien, some giddie headed kill-calues will say, that such a man took the lie, and did not answere it with a flabbe, wherefore he is a coward; but now I say, and this is my opinion, he theweth the best wit, and most wort, which seeing a man out of the way, (as we terme it) will give a milder and a quieter answere vnto a froward question: also the wiser fort will commend the patience of him that can beare with one that is past reason, for all men know, that hee which committeth murthar, will afterwaers with withe bitter teares, that hee had conquerd his affections, and stayed his handes, I mean, if there be any spere of grace at all in him; and the fist which striketh, many times loseth his life, therefore though thou cannest rule thy tongue, yet have a care to rule thy hands before a mischief be done, for hee which committeth munther, when hee commeth to examination, it is but a simple excuse to say, The other gaued mee the lie, and calleed me knaue, and I could not brooke it. There is a pretie example, and worth the noting concerning such a matter (as I have heard it) and thus it was. A Judge sitting in judgemenst against a murderer, who anfwered for himselfe saying, and it please you my Lord, hee gaued mee the lie, and calleu mee knaue. Why said the Judge, wilt thou kill a man for that? call me knaue, and gie me the lie: the Judge being important, in the end, the murderere said, You are a knaue, and you do liye; then the Judge toke the skirt of his coat and thooke it, and said, Lord, now what a I the worse? but euerie man can not be so patient; although some will kepe company feau en yeares, and yet never gie any cause of quarrall: yet some againe will vpon alitile drinke, or vpon a small occasion quarrall, swagger and fight almoost in euerie company they come into; there is a Proverb goeth, He which hath an ill name, is halfe hanged: Before he commeth to the Bane, another Proverb touching our former matter faith, Hee which is accounted for, an earely rifer, may lie a bed till eleuens of the clocke: even so hee which hath tried his man hoode, afterwards the world will judge and say, that he is a man of his hands, and that he dare fight vpon a good occasion; but if he make a common occupation of fighting, hee will then bee accounted for a common quarrreller, and his friends will refuse his company many times for doubt of his quarrelling, and yet hee shall never bee accounted, more then a man againe. Hee which is quarrelfonte shall oftentimes meete with his match; but if a tried fellow doe
at sometimes forbear when he is wronged or challenged, the wiser fort will never account the worse manhood in him; therefore except it be upon a most open and great abuse, let Patience be thy buckler, and a faire tongue thy sword, and always have a care in the beginning what will the end; for a mischief sometimes happeneth in an hour which happeneth not in seaven yeares againe, but Oh thrice happy were that man, which towards the latter end of his dayes, can without paire of lying lips say, I thanke my God, I neuer bare malice, nor neuer injuriously wronged any man, in thought, word, or deed in all my life.

CHAP. VI.

Diverse reasons or introductions to bring thee the better unto the knowledge of thy weapon.

If thou dost mean to practise after my direction, then put thy weapons in their right place, looking not onely to the picture, but to the words going before and after, likewise, frame thy head, bodie, foote, and hand, according to my direction (as it followeth) after the first picture; for if either thy weapons, or any part of thy bodie be out of their place, yea, though it be but an inch too high, an inch too lowe, too wide, or too narrow, it is as much as thy life is worth; If your enemie be very skillfull and willing withall: therefore, when thou goest to practise, read it aduisedly, with understanding, for I could haue

hauemadegreat Volume, in describing many forts of guards at euerie weapon, but it would have beene an intricate piece of worke, and needelesse for every common man to know.

For as some Scriueners can write twentie kinds of hands, yet one or two will serue the turne; but the more fortes being well written, are the more to bee commended, but to haue an entrance into many, and not to doe one well, is not worth commendations; even so one guard perfectly learned at euerie weapon, may serue thee for thy true defence whilst thou liuest, against all other guards.

It is but little useable to thee, if thou see a good Scriuener write, except thou take the penne and practife to write, as hee doth; even so, it booteth thee but little, that wouldest be skillfull of thy weapon, if thou dost see two skillfull men play except thou take weapons and praetife to do as they haue done before thee.

Againe, it is not enough for him that would write well, to write his copie but once over, and so leave, no more must thou, if thou wilt haue skill in thy weapons, thou must not use one with playing of one bowe, but thou must exercise it many times, and praetife it often.

And if a man write well, and exercise it never so much, yet hee can never exceed, well written; even so in skill of weapons a man may be perfect, and play well, but when thou haft learned the true and perfect skill with thy weapons, thou maist exercise for thine health and recreation, but thou shalt never passe that word, well plaid.

Alfo, he which writeth much, and doth not regard
his coppie, but writeth after his owne will, I thinke it were strange for such a Scholler to write well, but he will alwayes write a ragged hand: even to hee that getteth him hilts and cudgels, and goeth about to learne of his owne head without direction of one that is skillfull; it were better that he had never played; if afterwards he goe to learne, for he must first unlearn that which he hath learned, which will bee very hard to be done without great paines taking.

Now he which writeth a good Secretarie hand, and then afterwards he goeth to learne Roman hand, or Court hand, or any other the like, hee doth not thereby loose his Secretary; but if hee can write all kinde of hands, then may he vs most, that which hee liketh best, or thinketh fittest: even so, he which hath (by his prattise) gotten good skill, and yet being of an other mans teaching, it is of an other manner of teaching, and I will not say but that it may be so good or better then mine: yet hee which learned by my rules or followeth my directions, it can not hinder him any whit at all, but if hee have once gotten them by good and perfect prattise, if hee like them not, may goe to his owne fashion againe, or learne of any other afterwards.

Yet againe, as the observing of a true distince in a Scriveners betweene every line, is commendable in his writing, so it be done without ruling of it, which commeth by much prattise; even so in true skill in writing, distance is a most excellent thing, and the principal thing of all, next vnto the guard to be obserued and kept, and it must be gotten by great prattise.

Againe, when you leaerne to write at the first, you write

write leasurely, but with much prattise your hand commeth to be swifter, even so, with often vse of thy weapon, thy hand will come to defend either blow, or thrust more readily or more speedilly then at the first beginning of thy prattise, albeit thou be shewn how to defend; and thou hast the reason perfectly in thy head, and knowest when an other doeth it well, yet without prattise thou canst never be skilfull in defence of thy selfe.

Alfo, hee which writeth, and with his penne doth sputter his paper with incke, a Scholler will thinke, if it be not a great blot, it is a small matter, but a Scrivenner will say, it is a great fault; even so, if thy weapon or any part of thy body be out of the right place, yea, though it be but a little, yet it will seeme to him that hath skill, as much as a great blotte doth to a Scrivenner in a coppie Booke.

Moreover, he which learned to write, must continually looke to his coppie, and must write according to it; for one letter, or one line well written, is better then a great deale of incke and paper spoiled, and not one letter well made; even so, one blow, or one thrust performed orderly, I meaneth, in his due time, and likewise to the right place, is better then an hundred worderly done.

Furthermore, if in writing an Obligation, a Scrivenner doth write one letter of Roman hand, and another of Secretary, another of Court hand, it will not be seemely, nor commendable, but with what hand you beginne with, to end with the same; even so you may frame your selfe, sometimes into one guard, and sometimes into another, taking heed alwayes, that you obserue the same defence which belongeth
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right before; but they do it of a foolish custome that they Learne of them selues: Likewise, some will puffe and blow like a broken winded horse when they are at play, and some will dance and keep a trampling with their feete, and some will flourish and waue with their weapons, some will whistle, and some will be blabbing of spittle in their mouthes, and putting out their tongues, and some againe will runne about as though they could stand on no ground, and it is as hard to wrest or drive them from such unlawfully customes, as it is to drive a dogge from a peace of bread.

Yet many do not see it in themselves, but unto the skillfull, which beholde them, it will seeme very unseemely, and by nature. Euerie one hath the woord way, as for example, there are but two ways for the bowing of the head, either to the right hand, or to the left, and by nature, every one doth bow him towards the left side, rather then to the right side; and there is very great oddes between the right and the wrong in true defence, as I have described in my reasons more at large, both in the place of Sword and Dagger, and Rapier and Dagger, for it is great advantage to lean thy head towards the right shoulder a little, and at the beginning of your practice it is very easy to frame your felse to your fashion, with flanding both with feete and bodie, for the use of the foote commeth not by nature, but by practice. Againe, many young men will be growing with flouthing, and be so lazie, that they must be hailed (as it were) with cartropes to any good exercise, accounting them their greatest enemy which gheet them the best counsell, but to all folly they are prone and apt
of themselves, but persuade them to any good use; and you shall see them hang as wealde like a dogge in a string.

Most youth, for example, are willing to go to Schoole at the first, but within a weke or soe, away muett the book be lade, for seare left much learning make them madde, as Febus said to Paul, for they will waxe dull and weary with a little paines taking.

And next, they must to the Fence Schoole, but there I am persuaded they neede not learne offence, and I thinke a little defence is enough for them, for many will be ware of well doing quickly, saying as the Porters of Brufow, a new Matier, a new, and hang vp the old; even so, from the Fence schoole they must go to the Dauncing Schoole, thinking that to be the onely exercise in the world, but with a little practice they waxe ware of dancing likewise: then they say, Oh that here were one to teach Musick; that exercise they should never be ware of, but within a little while that will be too tedious a matter to comprehend: so you may perceive young men (by their wills) will take pains at nothing, I mean, not one in twenty, but what they are forced vnto.

Now I do not put downe those vanities, here before in this Chapter expressed, thereby that thou shouldest waxe the worse, by the reading of it, but I doe with thee to make others, and likewise examine thy selfe, that if thou see in others, or find in thy selfe such foolishnesse, refrain it while thou art young.

Although many there be that doe foolish tricks, and persuade them not in themselves to be vnwise, but suppose they become them well, as he that wauereth his weapon, or runneth about, wauereth himselfe.
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small pratife) defend himselfe against any man, with his rapier & dagger; for a thrust with a rapier is more fearefull then with a sword, and a man may fee the thrust better of a sword then with a rapier, because there is oddes in the breadth and bignes of each of the other. Againe, a man shall thrust further with a rapier then with a sword, for the hilt of a sword will shorten your reach, by reason of the closeness of the hilt, though they be both of one length.

Yet many are of this opinion, and will say, it is better to fight with a Sword and Dagger, then with Rapier and Dagger, the reason is (say they) with my Sword I may both strike and thrust.

But I say, and by good experience I speake it, that he which stricketh in fight, giveth his enemie a great advantage; besides, a Sword may either bow or break, and so by that means he that stricketh may fall into his enemies mercy. Besides that, a boy of fifteen yeares of age may safely defend the strongest men that is, according to my direction following in the first Picture; for a weake man, or a boy, may defend more with both his hands, then a strong man can charge him with one; for many can not forbear striking, being moued thereunto by anger, except they haue beeene grounded in the disaduantage of it by much prattice; hee that doth defend a blow double, and make a quicke answere with a thrust, by turning of his knockes inward, may hit any man that stricketh, and yet defend himselfe without losse of time.

For the defence of a blow double, is sure, and yet you may answere your enemie so soon, and with as much danger to him as if you did defend it single; for it

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it may be all done with one motion, both the defence and offence.

Furthmore, I would counsell all Clothiers or Chapmen, which carrie many times more money then they are woorth, for their defence against falle knaues, to carry a Staffe in their iournies, whether it be on horese backe or on footes; for a good weapon doth not onely secure to keepe the peace, but also a mans purse from a thief; and likewise to be experienced in the skill thereof, if they shoulde be driven to encounter upon aIDADE at the like weapon. But a Staffe may easly encounter against a Sword and dagger, although but small experience be in the Staffeman, but a little skill is a great help at a time of need, which if thou haft not obtained in thy youth, then be not ashamed to learn when thou art olde; for as in a schoole of learning, there are some in Grammer, and some in the Croffe-row, so the greatest Judge in the land was in the Croffe-row first; even so into a schoole of Defence there commeth, as well badde players, as good, and hee which is the good player ought not, nor is it a thing vfitfull to mocke or skoffe at him which is the badde player: and what of all this? Nothing, but to shew, that it is better to learn late then never. I mean especially any good exercize or qualitie, which is, or may be profitable for a Commonwealth, healthy to the bodie, and commendable to the world, for we are not borne altogether for our selves, but our Parents, Friends, and Country have interest in our birth.

Now although some will talke of this and that, and say, that they have foughed with foure or five men at once, yet I can conceife no reason, how anie man should
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CHAP. VII.
That Fear and Fury are both enemies to true Valour.

Hau'nt taken upon me a very hard question to decide: for I can not well set out the office of the one, but with diligence of the other, the one is so clean contrary to the other: First, that Fear is an enemy unto Valour; I neede not to make any long discourse, for every one will say, that the fearfull man will never attempt any thing worthy the name of Valour, but always beare a daade of injuries upon his broade shoulders, excusing all the wrongs which are done him, saying, that they were done with no intent of wrong, and so himself first craving pardon of those which offend him, but yet bearing an injury in his minde, untill he can revenge it, by vertue of an office, or one way or another; also, he is a raiser of mutinies, and louseth to see other together by the etre, and yet keep himselfe out of danger, but some I have known, which have bin timefome and cowardly, shew great Valour, but indeed it was when there was no remedy but that they must needs fight. Again, I have knowne many simple cowardly men, who being well experienced with skill, and being practised therein, doe waxe boldes and valorous; for when (by often trial) they see that they can sue and defend themselves, what neede haue they to fear, for there is a certainty of defence, and, hee which hath it, may bee as sure without making any doubt or question, as it is for Arithmetitian to cast vp severall summes intill to a penny: even so certaine may a skillfull man bee in his defence:
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fence: and it is as easie to make a fearefull or cowardly man, perfect in knowledge, and so by knowledge to bring him to be valorous; yea more easie it is then to make a hafie man, of valour and flome, to forbear his former resolution; for as no pervertions will make a drunkard forfake his drunkenesse, but onely poverie or death: even so there is almost no means to perwade the furious and hafie man from this sodaine quarrelling and flabbing, but onely many dangerous wounds, impri\nsonment, or death: Yet if such a one doe runne through many brawles, and so continue, untill his owne rod hath beaten him, by crosse, and troubles: if all these can not make him liue cuill, and in sober fashion, as he ought to doe, yet olde age will bring experience, and will make him tame as a sheepe; for what he is olde, then hee will say, that a man should not adventure further then skill be tempered with discretion, doth allow: for obferue I pray you, if you chance to see two skilfull men play or fight; and if these two fall into choller and furie, so that like two wilde Bulles they goe to it pell mell, then it is chance noddy to hitte or miss, for where fury hath the uper hand it is not worth the fight to the beholders, for they can shew no true Art, except they obtaine distance for distance being broken, they cut or hurt one another which is a great disgrace unto true Art, and a discouragement to many which would learne skill, but that they bee by such hafie fools, that skill availeth not, and indee\nde it doth little availe: such as cannot bide their hafie affections; but yet many will say it is true, yet they cannot beware of the diuell, untill they are plagued with his damne. For after a skilfull man hath received hurt he presently condemneth his owne folly, for receiuing that which he might have avoided if his mind had been on his businesse, now as I would have no man turn coward but to answere a good quarrell, so likewise I would most earnestly with all men to forbear and not maintain such light and idle brailles which either spring from lewd women, as that are pot frases, for drunkenesse is the cause of the most quarrells that be, yet still I doe allow and commend any man to answer his enemy upon a good quarrell, and to stand against him, if he do assault thee: for that will make others to fear to doe thee wrong or thy friend wrong, thinking that thou wilt rite it. Now he which is valorous by nature, and hath no skill, and yet hath a good strength, courage, and flome, many times doth adventure rashly without feare or wir, not much vnlike a foolish gamester which venteth and neuer counteth upon his fellowes game, but many times it were better hold then vie, for as som loose their mony by their rash vying at the one, so many lose their lines by a foolish bold hardineffe at the other: for many in their very first attempt, or as it were their enuing into hope to get the prais of the world to bee accounted valorous loose their lines, which is for war of mixing discretion with flome.

Many examples to this effect might bee showne which happened in the wars of France, Flanckers and Ireland, for in all these places as good men for valor as enter the Sun did shine upon, lost their lines upon the very first attempt, only by rashnesse, and to their honor is written in a Chronicle of dust, for it euen dyed with them.

I hold it a greater credit to retreat for thine owne safety being in danger, rather then full to charge one

and
and so be slain or fore wounded, yet mistake me nor;
for I doe not here commend running away neither,
but vs a meane and policy in retreating, for running away is a cowards defence. A good man may give
backe for his advantage, and no disgrace at all, if men
do not judge with distinction. For the valiantest Captaine that ever did breath,
his advantage would retreat without any dishon-
or at all, therefore he which will be accounted val-
orous, and runne through many dangers and bryars of
mischief, quarrels and troubles of this world, he
must many times be patient upon a great wrong pro-
fered him, but afterwards with discretion examin thy
force and thy skill together, how thou maist without
hazard of thy life reuenge the wrong offered, and that
how maist to fight as thou maist fight againe, with-
out loosing thy life upon the first assault as many doe.
but he is a fool which will adventure all his goods
in one ship, especially if it be in a dangerous voyage,
or all his money at one throw at dice, although he
could take the game of dice neuer so well, for he that
doth so may haue to looke all. For there are many dan-
gers at sea and many chances at dice, but a good
quarrell doth halfe defend himself, and also a good
quarrell many times maketh a coward fight: againe,
it is a great discredit to bee counted a run away, the
unskillfull must doe for his owne defence at sometim-
est and yet slomacke enough.
Therefore whether it be in single combat or other
wise, vs thy weapon with discretion, without choller
or hauinesse, looking vnto thy hauinesse which thou
haile in hand soberly & mildly, and let wisdom guide
the bridle, for so maist thou go through many a quar-
rell and run through many skirmishes often without
hurt, although not without danger.
There is no exercise learned but by often practishe,
for so it is made perfect: valor, and slomacke com-
meth by nature, but skill never commeth by nature,
and he which is grounded in skill by arte and practishe
will not feare the proud brags of any man. But now if
such a one fight he vseth his skill and dependeth chie-
fly vpon it, but the hasty and furious man thinketh
that he is never neere enough, and so many of them
neuer fight but once, for they are slaine in their owne
hauinesse, the very first time of aduenturing; for hauing
eftentimes maketh waft.
I doe remember a pretie feat of King Henry the eight
as I haue heard it, that when he went to Ballyvigne he
fent out his Preffe-masters, commandynge them to
bring all the lushest hackers in the country, and they
brought and presented him with many that in fight
had receyued many wounds, the scarres whereof re-
mained, and the King beholding them saw that some
of them had bene cut in the face in one place, and
some in another, and some on the head, and some
had lost some of their fingers, then said the King vnto
the Preffe-masters, I like these men well, but yet goe
fetch me them which did cut those fellowes, whereby
he meant that those which had the most hurts were
not the best men.
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CHAP. VIII.
How the use of weapons came, also the number of weapons used from time to time, with other good instructions.

M A N was first created naked, without any weapons naturally, saving only hands and feet, which are able to make but a weakest resistance against any great violence, onely this the hands to thrust away that which may annoy vs, and the feet to run from that which may hurt vs. Now al other creatures except man are naturally armed with such weapons as doth ofentimes kill and destroy any other beast which doth offend them.

As for example, God in his creation furnished the Lyon, the Beare, the Dog, and the Wolfe, and other such like beasts, with long and sharpe teeth and claws, and they are with them able to tear in pieces and devour any man or beast, which they oppose themselves against, now other beasts there are whole strength confilth in other parts, and they do assaulting themselves in other manner; as the Uinicorn and the Bull, with their horns, and the force of their heads, so that there is no other beast or creature is able to abide the violence and force thereof.

Also note the force of fowles of the ayre as the fawcon, and the Eagle, what a dangerous weapon is the beak of them unto fowles or beasts as they oppose themselves against.

Likewise for venomous beasts, as the Serpent, the Viper, the Scorpion, and such like, are so armed with poisoned and venomous stings, which not onely terrifieth but hurreth and destroith those men or beasts which

commeth near them.

Likewise God in his creation made all creatures to seuerall purposes, but most of all for the use of man, for some he made to feed vs, some to cloath vs, some to sport vs, and some to carry vs, and some to destroy vs.

Loce thus much by the way of argument, as a preamble to that which I intend to speak of concerning weapons as followeth.

In old time amongst men the strongesest carry away the victory, I meane at that time when there was little or no other weapon vied, but only tooth & naile, hands and feet; now in those days many men did thinke that they made a good hand when they armed themselves by flight, or any other meanes, from those which were too strong for them, and so the world continued a long time, the strongest still carrying away the victory.

For what weapons had they I pray you in the time of Sampson, did not hee for want of other weapons with a towne bone kill and destroy a thousand Philistines in a small time without any hurt to himselfe?

Now at this time if there had been any weapons of more danger put the cafe this, Although Sampson was charged vpon such a suddaine whereby he had no leasure to arme himselfe, yet you must understand and know, that his enemies came purposely to be revenged vpon him, because he had burned vp their corn: wherefore if there had been weapons they wold have been so armed without all doubt or question, and so provided for him, that either they would have wounded or killed him, before he should have made such haue cocke or slaughter amongst them.

Again,
Againe, what weapons had they when Sanger flue six hundred Philistines with an oxe goade, as in the third of Judges there you may read it in the last verse.

But after this as the number of people begun to multiply, and the malice, rage, and fury of man began to increas, first they began to revenge themselves with clubs, staves, flings, and darts. And afterward they studied and invented other weapons and armor for wars, as at the first beginning of wars they made Iron chariots, and then they armed. Elephants, and horses, afterwards they found out the forging of swords, speares, Bills, Halberts, Iaulins and Partizans, Croscbowes and long bowes, and such like; and every kind of weapon for more advantage and danger one then another, still changing only to make trial of the best, for their advantage, and such they keepe in vse that were of greater force not only to terrifie, but to hurt and destroy their enemies. But of late yeers they have changed all weapons for muskets, Harquebuls, and Crosc-bowes; Calueuers, Pikes, Swords, and Rapiers, and such like many weapons of great danger, especially unto the ignorant and unskillfull.

Now therefore as we are provided of sundry kind of dangerous weapons, I could with every man to spend a little time in practising to learne skill and cunning at such weapons, as with skill are most safe to defend, and yet most dangerous and hurtful to thy enemy, considering this that the skillfull and cunning man fighteth without fear for not only those which vse the making of armes, and weapons are well accepted of, wherein many are accounted famous, and thereby making a good living for their continual maintenance,
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Chap. IX.

Sheweth what an excellent thing skill is, with preservation to all men to forbear the maintaining of idle quarrels.

Of shew you what skill is it will be a hard question to decide, and a matter too deep for me to handle, for we see daily many principall and cunning men even at their wits end in studying and deceiving skill and cunning in all arts and sciences, and yet to the end of their lives they find themselves ignorant in many things, and are still to learn, yea even in that which they have alwayes bin trained vp vnlo.

Wherefore I think the ground of arts and cunning is not to be found out, no although a man doe trauell more larger ground then the whole earth, or if he shoule flye above the clouds, or dive deeper then the sea, all which is vnpossible: wherefore seeing it is so large that I cannot compass it, so high I cannot reach it, and so deepe a hidden secret, that I cannot find the bottom of it; for I cannot trauail so far, cleime so high, nor wade so deepe, yet to farre haue I trauelled and so high haue I climbed, and so deepe haue I waded, that I see & skill to prezuaile with those which bendeth their minds thereunto, they become more famous then any other ordinary men are, for skill is such an excellent thing, that it abateth the choller and courage of the hasty and furious man, so that hee be tempered with discretion; even as yeone being tempered with fleete, maketh a blade; whereas if it be all fleete, it will be too brittle and soone broken; or all yeone, then it will be too blunt; even so, he which is furious and hasty will be soone killed. Againe, skill, wit and exercitethe therein doth overcome many ill humours, which without it, are never to be left, as you shall heare.

For, skill maketh those hardy at their weapons, which are fo timorous, as they will wincke at euery blow; yea, and if he were as fastfull and as cowardly as a Hare by nature, yet such a one (by skill) becometh, bold, hardy, and valorous, also (by wit and pruific) it maketh a man to vse both his hands alike: wherefore I would haue no man that carrieth the personage or shape of a man, but he should leare as much skill in his weapons as possible he can; and likewise leare as many gardes at each weapon as thou mayest, that thereby thou mayest be the better able to answer any man vpon a good quarrell, if his skill and cunning were never fo good, but he which hath skill but at one weapon, and is acquainted but with one gard, and hath but one kinde of blow, or but one kinde of thrust, I doe not see how such a man should bee able to defend himselfe from one that is skillfull and cunning in many other gardes, and many blows and thrusts; for one gard, one blow, or one thrust will quickly be sore thredbare; it is Supposed, that if a horse did know his owne strength, a man could not rule him; even so, for want of such manly knowledge, as every one ought to be experienced in, doe never come to the knowledge of their strength, nor
nor dare not attempt any thing worth the commendations of manhood, but only for want of experience and prudence; for little doth any man know what good fortune is allotted out for him, and sure the greatest credit and honour that ever came to any man, was through skill in weapons: such an excellent armour is Skill, that it maketh a man fight without feare: and he which hath it, will fight with such wariness, that he will hurt, and not be hurt himselfe, except it bee by great odds of weapons, or more then one weapon at once.

Hee which is a man of his hands will have many tales brought him, but before thou give any credite vnto a Tale-bearer, consider well the condition of the messenger, before thou put any confidence in his speeches, whether he be a drunkard, a coward, or a fool; for any of these three sorts of men, there is no credite nor trust to be given unto their speech. Again, a Gentleman, or a man of any good fashions, ought not to carry tales: but if such a one doe heare his friend wronged behind his back, he ought with discretion to answer him, in his friends behalfe, with reasonable words, and not to report vnto his friend, the worst that he heareth an idle fellow speake, except it be a matter which concerneth his life, then it is not amisse to warne thy friend, to the end he may be provided against such a mischief; but the carrying of every idle tale betwixt man and man, doth much hurt, and feteth whole households together by the ears.

Gaine, he which is a carrier of tales, can not truely deliuere a mans speech, without adding or diminishing: and either of these two doe alter the whole property of the speech which was fist deliuere, and it so

So fallth oft in many times, that the Tale-bearer bringeth himselfe into many quarrells, and to be enuied on both sides; therefore, he which can heare, and see, and say little, will finde most quietnesse, for little said is soon answered: but he that talketh much, can never place all his words well, nor please every mans humour; and surely Tale-bearers are the breeders of great mischief.

For many times upon others words some do bear malice one to another, without cause of deserts, and yet occasion is taken, and perhaps none given neither; the one party doth not know of the malice the other beareth him of a long time, and this is not well, for if thou be grieved, reveale thy mind, and make a bolt or a shaft of it quickly, either to end it with weapons or with words or by the persuasions of friends, as occasion shall serue, when it commeth in question, and then afterwards be friends; but at no hand, let no envious hatred remaine in thy heart against anie person, of what condition soever; but rather go vnto him which speake ill words against thee, and ask him in courteous manner, but not in outrage and anger, yet till thou hear his tale; for the Tale-bearer it may be, is in the fault, in telling a tale to make a quarrell, when there is none meant.

Meddle not with great men which are aboue thy calling, for though they wrong thee, and thee but a good quarrell, yet thou canst not get little by maintaining such a quarrell; for might oftentimes outcommeth right, and the weaketh goeth commonly to the wall: then it is better to beare the burrethen of the mighty, and indure their malice with patience, and let such quarrells slippe, rather then firthe further.
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in them, let it be thy overthrow: and, he carrieth the most honourable minde, which in talking of his enemy, can so bridle his affections, as to use no railing, nor vndecency speeches behind his enemies backe; for he that doth so, dishonesteth himself; besides, those which hate him, will judge that he had rather fight with his tongue then with his sword.

Again, a man of great power and authoritie ought not to offer wrong unto any man of meaner sort: for it hath beene often seene, that a worme being troden upon, will turne againe; and many poore men will rather looke their liues, if so were they durst adventure to challenge the rich for feare of the Lawe; I do mean, when they are oppressed, wronged, and disgraced by the rich and mighty men; for the Lawe is a quittance to restrain or to checke poore mens wills, for it doth hamper and temper, and bring them into subjection: and as the olde Prouerbe goeth, The rich men have the Lawe in their owne hands.

Even as the ignorant and vnskilfull do many times fear to displease a swaggerer or a common quarreler; even so poore men are afraid to offend the rich.

Now concerning a rich man, I remember a prettie example or tale, and as I heard it, you shall heare it. There was a Gentleman which built a gallant faire house, whom I will leave nameleffe, but he had many ploughs and carriages for timber, lime, and fowles; some seruing his present need; for loue, some for money, and some for feare (as you shall heare) for at night, when the carriage was ended the Gentleman called them one after another, and into the first he said; What have you earned? Sir (said he) I came for loue, and not for money. I thank you (said the Gentleman.)
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Chapter X.

The tricks of a Coward.

He first reason which I will set downe, whereby you may know a coward, is, by the lading of himselfe with weapons, for I have knowne a very fearefull man to see it, and yet a coward, carry a Welsh hooke upon his backe, a close hilted Sword and Dagger, yet (mistake me not) for I doe not call every man that is so weaponed, a coward, but stand still alittle, and you shall know who I mean.

When a man (upon a good quarrell) doth challenge a coward into the field, it may be it commeth to this point; Where shall we meete faith the one? In such a place or such a place faith the other, but in the end, they make a secret conclusion, and choice of a place is agreed upon; but then, if the coward goe into the field at all, hee will be sure to goe where hee will not meete with his enemy, but to one of the afore-named places, and there hee will stay a while, and if any company come by, hee will tell them, that he hath to fight with such a man, because they shall note him for a tall man of his hands, and then at his comming backe againe, amongst his companions, he will bragge and boast that he hath bene in the field, to meete with such a man, and he came not, when the other all the while was at the place where they concluded to haue met.

Againe, some cowards will fo dare and bragge out a man in company, with such swagerring words, whereby the hearers should thinke there were not a better man to be found: and if it be in a Faire or Market, ket, then he will draw his weapons, because he knoweth that he shall be one part, for the people will say, that such a one and such a one made a great fray to day, but I accounted this but por-valour, or a Cowards fray to fight in the streete, for a man can give no due commendations of manhood vnto such fighters, for there is no valour in it.

Again, I have knowne a Coward cunningly challenge a very sufficient man, and they haue met in the field, but at their meeting, the Coward will say that he will not meete him, Now I see thou art a man, and I will take thy part against all men, but I will not in the streete, that which I did was to trie thee.

Also a cunning Coward, when he hath wronged or mistysed a man, the party grieved doth challenge the field of him, then hee will beare it out with great bragges and high looks, enough to feare any man, that will be feared with words, shewing himselfe outwardly as though hee would fight indeede; for the Coward will say vnto the challenger, Thou wilt not meete mee, if I shoulde appoint thee a place, for thou daret not answere me: for it knowne vnto thee, if I shoulde thee the Sword, I will not draw him in vaine, but now if hee fee these bragges can not dismay nor afgage the furie of the other, but that hee will needs fight, then hee affayeth other ways, if it be one of his acquaintance, hee will say, The world shal not speake of it, that wee two should fall out: or, if it be to an inferior, then he will stand upon his gentility, saying that he will not doe him that credit, for thou art a base fellow, a fellow of no fashion, to compare with me. I haue knowne in strange place, that a few
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my base fellow will stand so much upon his gentility, and thinke to make the world beleive he is a great man in his owne Country. Also, in a Taverne or such like place, if there be company ready to holde him, then he will draw his Dagger upon very small occasion, shewing himselfe relolute, as though he would fight with the duell; and then the company (with alittle persuasion) brings them friends, which I discommend not, but I discommend the falling out about a pipe of Tobacco, or a cuppe of Wine or Beere. But of this I haue spoken something before, and shal haue occasion to speake more at large of it hereafter. But first, to end this I haue in hand, many a Coward may say, when he hath lived so long in the world, till the world is weary of his company, I may be the best man in the world, for I was never yet tried, nor never drew my sword in earnest in all my life hitherto: againe, it is good sleeping in a whole skinne.

And a wife or a valorous man may even say so as well as a Coward: for I say a man may very well answer a good quarrell, if occasion be offered, yet sleep in a whole skinne: why shal we see a person to goe to our beddes, because some die in their beddes, some die at Sea, and therefore shal we fear to croste the Sea; some fall by chance, shal we never therefore rise for feare of falling? And what is all this? Nothing, but to shew, that there is lese danger in fighting a good quarrell with skill and discretion, vpon cold bloud: but of this I haue spoken sufficiently already, if words would please. But if I should write a whole Volume of onematter, yet it would serve to small purpose to some; and so where we left there we will beginne, for

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for what I haue said before, it is but, as it were a deaw, but this last shal we put them to the skinne; a Coward will haue a Sword or a Rapier, for length (in a manner) like a halfe Pike: but since the vse of short Swords came, you cannot know them by that marke, as you might before, for many of them are got into the fashion, and it is the fittest weapon that euer came for their purpose; for short swords are worse both of one and other, more for the fashion then for any other purpose: but because men of good woorth doe wear them, therefore I will not call it the foole's fashion, but let every man alone with his humour. Again a Coward will haue as good and as gallant a weapon as may bee gotten for money; but I doe not commend the man by the largenesse nor goodnesse of his weapons, nether see that hath many hurts and scarres about his bodie. There is no such commendations to bee gotten of a Judge, by his scarlet Gowne; nether can a man commend the skillfulnes of the Marriner by his wearing of a great whilfe: golde is not certainly knowne to be golde, before it is tried, everything is not as it seemeth to bee for many a man carrieth the shape and personage of a man: but when they come to the touch like golde to be tried, proonne but thadowns, as that which is like golde many times doth proonne worse then Copper: euern so, there is no certaine true report can be gotten of a man touching manhood upon the first light, without some trial. You shall faldome see a Coward vse his weapon, except it be vpon a drunken humeur, or else when he is driven to it by extremity, and that he feeth no remedy, but that hee must needs fight, but he will many times be drawing in some Ale-houle.
or Taurerne, and there he will be fencing with him, and hewing his trices, thinking to make the company beleue, that he is an excellent fellow of his hands: and there many will be hewing of bed-postes, or table-boords, or many such like trices he will wise: then some Cowards will (by casting abroad of libels) and by night-walking, do many mischievous trices, onely to revenge a mallice which they beare in mind, because they can not revenge it manfully, and yet a Coward will grieve and fret if justly he heare any other to be commended of any man for his manhoode and valour, for hee would have no man better then himselfe. And if such a one beare office in Citie or Towne, hee will at no hand abide to heare, that a matter of Defence should inhabit in the place where he governeth.

Alfo if any other commend a man that is a man indeed, a coward will discommend him saying, he is no bodys: he is not the man you take him for; with such like disabling speeches, for if a coward cannot disgrace a man with deeds to his face, then he will deprece him with words behind his backe. Alfo a coward delighteth to breed quarrells betwixt man and man, and to set such as are named to bee men of their hands, together by the ears by false reports, and by carrying of tales, and by making of molehills-mountaines, if sake a word a long tale, to the hurt of others, and no good to themselves: and what is the chief cause of all cowardly minde but onely ignorance, and want of skill: but to conclude, never trust a coward in his fury, nor suffer him not to come nearer then the point of thy rapier, and there let him tell his tale, but let him have no adavantage upon thee by no kind of illusions, especially if he be thy professed enemy.

That he is a coward which practiseth the throwing of a dagger or the darting of a rapier, I will not say, but he which putteth it in practive upon a man, is a coward, for if he kill a man with such a trice, in my mind it is pitty but he should die for it: and so I will end with that example of a cowardly murdered one Corbe, whose murthering hands by a coulingen deuice bereaved the Lord of Burke of his life, and as I heard it, thus it was: a quarrell grew between them, and the field was appointed, where they both met, and being ready to charge each other, Corbe said my Lord you have spurs which may annoy you: therefore if you please put them off, and even as he was unbuckling of his spurs, this cowardly and murthering minded Corbe ran him through with a mortall wound, whereof he died presently.

Now to my owne knowledge, my Lord Burke was very skillfull in his weapons, and sufficient to have answered any man being equally weaponed, or upon equal termes, therefore hard was his hap to meet with such a cowardly murtherer, for his death is lamented of many, and Corbe was hanged for it.

Yet touching this matter, here followeth another example, as I heard it I will declare it: thus, there was a murtherer who escaping the pittifull hands of the mercifull Judge, after he had killed two men, being taken and apprehended for the third murther, and being arraigned before the same Judge which had before showed pitty, began now to condemnation this murtherer, and glue the sentence of death, and to began to declare to this murtherer that had small grace, which
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which could not beware being twice warned, but
must now kill the third man: therefore thou(sith the
Judge) well deservest death, & death thou shalt have:
when the murtherer saw that he must die, he said thus
unto the Judge: My Lord you doe me wrong to con-
demne me for the killing of three men, for it was you
that killed two of them: yea said the Judge, how can
that be marry thus? if you had hanged me for the first
I had not killed the other two: therefore it is pity in
my mind, that a man-slayer should live to kill two
men, but to be hanged for the first if it be not in his
owne defence, or upon a very good quarrell, and so I
will strike faile for a while.

Chap. XI.
Questions and Answers.

Scholler.

Hau' hasten all this whille vnto your
discourse, the which I like very well of,
but now I am deuou'es if it please you to
be instru'd with some of your skil.

Master. At what weapon are you deuou'es to learn.

Scholler. Such as you thinke fitt for my defence.

Master. Then I hold it necessary for thee to learne
the perfect use of five kinds of weapons, not that thou
shouldst will be armed with so many weapons, but
with the skil of them, for that will not burthen thee
nothing at all: for thou maist in travell by chance
meet at sundrie times, with sundrie men, which are ar-
med with sundrie kind of weapons, now if thou be
provided before hand with skil at such a weapon, as
by chance thou maist meet withall, knowing the dan-

get thou wille the better prevent the mischief.

Scholler. Whic is the five weapons which you
would have me to leaue.

Master. The first and two principall weapons are
the rapier and dagger, and the flinte: the other four
are the back sword, the stinke Rapier, the long sword
and dagger, and the straight sword and dagger: but with
the two former weapons thou maist encounter by
skil with any man in the world, the rapier and dagger
against any weapon of the same length, at sandle hand
and with a flinte against any two handed weapon, as
against the welch hooke, two hand sword, the Hal-
berd, Partisan, and gloue, or any other weapon of the
like advantage: but provided alwayes thou must be
fere armed with skil at those two especially: and
with all the rest if thou canst, for then maist thou bee
the bolder to encounter with any man at any of the
other, if thy enemy charge thee upon the soudaine
with a contrary weapon, thou wilt presently know
what thy enemy can doe with his weapon, which if
thou haist no skill in, it will fume the more fearfull
unto thee.

For if Goliath had beene experienced in the cunning
of a flinge, he would not haue condemned David so
raffly, nor made to light account of him as he did:
but if thou haue skill with such a weapon, as thou art
to encounter against, it will be nothing troublesome
unto thee, for there is no way to hit, but there is a way
to defend, as thou haist here made at large, but first
tell me what thou art, and thy bringing vp.

Scholler. I was a yeomans sonne, and alwayes brought
vpidle under my father, but now my father is dead,
and that little which he left mee for the most part I
O
have consumed and spent, wherefore I pray you direct me my course, by some of your good counsell, for I have little to trust to, but only my hands, therefore I am willing to learne anything which may gain me a good report, and something beneficiall for my maintenance.

Master. Indeed meanes to live and a good name withall, is more then gold, and because thou theweft thy felle willing to be instructed, thou shalt heare briefly what I would doe if my felle were in thy cafe, for if I should enter into large discoures I might thereby well make thee weary with the hearing of it, but perhaps never the wiser, and so thereby thou mightest well give me occasion to account the time very ill spent in writing of it. Neuerthelesse I will reckon little of my labour, for I am in hope to doe the best good, for thou must or shouldest know not only how to vs and govern thy weapon, but also thy felle, in all companies, and in all places, where thou shalt happen to come; for kinde and curteous behaviour winneth fauour and louse wheresoeuer thou goest, but much the better if it be tempered with manhood and skill of weapons. Now some will say that skill in weapons is good most chiefly for gentlemen, but I say it should be in all men, for I have known and seen many poore mens fannies come to great honor and credit, and chiefly it was because they had skill in weapons, wherefore in my mind it is the most excellent quality of all both for high and low, rich and poore. But when thou art experienced at thy weapon, I would with thee to make choice of one of these three exercises for thy continuall exercises and maintenance so long as thou liveft, and not live like a drone upon other mens labours, for least in time if thou wert never so good a man, yet every one would waxe weary of thy company.

Scholler. I pray you, what be the three Exercises which you would counsell me to take my choice of?

Master. Marry, thy felle being of reasonable good yeares, and having neither lands, nor but alittle living left thee, choose whether thou wilt goe learne some trade or occupation, or else goe into the wars, or be a serving man; for when thou hast skill in thy weapon, thou must have some meanes to maintaine thine expences, for idle hands will make a hungrie bellie, and a hungrie bellie must needs have meate, and meate will not be bought in the market for honestlie without money.

Scholler. Which of these Exercises would you advise me to follow?

Master. I commend them all, but yet an occupation is a more certaine stay vnto a man, both in his youth and in his age, then any of the other two are; and as thou art in yeares, so oughtest thou to bee the more wistrier, if it be not so, it should be so, and a man of reason will the sooner be his craft-master. A man is never too olde to learne, especially any thing that may be to the good and profit of the commonwealth; and it is better to learne late then newer: and he that hath a trade, let him looke vnto it, and hee which will not labour, let him not eate, faith Saint Paul.

Scholler. What trade would you have me to learne?

Master. Such a trade or occupation, as thy minde bendeth most vnto, and then to apply thy felle to it, and follow it, and strive by honest meanes and painfull labour to be rich, for thou mayest be poore when thou
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from thy race again. Many men there are that consume their time in ranging abroad, and at the last, seeing the vanity of the world, they recall themselves, and repent of the time which they have consumed in vain; but then they have experience although no money; and Experience is no sooner, nor a tradesman worth a pinne without his tools; for what a wayleth it to be a cunning Goldsmith, and have neither gold nor silver: few there are that will trust a trader any longer than they see him, especially if he have beene one that hath been as a Soldier in a foreign Country: therefore, although home be homely, indeserveth thy felo to hew by honest and good meanes, and be contented with thine homely home; but beware, spend not Michaelmas rent in Midsummer quarter abroad, as many bad husbands do to do.

Now a trade be too tedious for thee to learn, or too painefull for thee to follow, then goe thou unto the warehouses, and fence thy selfe by sea or land, as thy affections shall best lead thee unto: but in seeking by the warehouses to get wealth, if thou lookest thy life away, while thou art young, then needest not to care for old age; yet by the warehouses (if fortune fayre) but to speak more Christian-like (if God will) thou mayest get that in one house, which (with good deliberation and government) thou mayst be the better for, the longer thou livest: the goods which do come by the warehouses, are not the better bought, nor godly gotten (in my mind): yet many think that wealth gotten by the warehouses, is easily gotten; for to it appeareth by the prodigall and wanton spending of it: whereas thou, and I would have thee furnish thy selfe with Discretion.
and Knowledge before hand, that thereby thou maist the better use wealth when thou hast it, but then thou must not abuse it, as many other Souldiers have done heretofore: for I have knowne many get both goods and money by the warres, but have made no other reckoning, but as one would say, lightly come lightly goe, and so suffer them to melt away like butter in the Sunne: therefore if thou happen, by the warres, upon that may doe thee good, keepe it warily, and spend it wisely: for it is said, a dog shall have a day, and a man shall have his time; but if he let Time slip, the isauld behinde, and therefore no holde to be taken of her after her backe is once turned: for I have knowne many by the warres, get at one voyage, enough to live by all their liues long, if with discretion it had bin gauerned; but they have consumed it in so short a time, that a man would thinke it impossible; and then to the warres againe they go in hope of the like fortune, but they have not in feauen yeares, nay all their life time got so much, as they spent in one day, when they had crownes.

Then consider with thy selfe, that if thou doe light upon wealth, that thou commit not lightly by it, if thou get it by the warres, though indeed it is gotten in an hourse, yet it is gotten with great hazard of thy life, and no doubt it is displeasing to God, for goods gotten by the warres ferue but for spending mony for the time present, those which doe faue them, and hord them vp, they are consumed before two generations doe passe, yea though it were abundance, it comes to nothing, as in my farewell to Plimmouth more at large appeareth.

Now (in my mind) the third and the worst choise I
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CHAP. XII.

Sheweth of several principal rules whereon true defence is grounded.

1 A good gird.
2 True obtaining of distance.
3 To know the place.
4 To take time.
5 To keepe space.
6 Patience.
7 Often practise.

The first is to learn a good and a sure gird for the defence of thy body, as when you come to the use of weapons, as here presented after shall follow, and when thou hast thy gird it is not enough to know it, but to keep it so long as thou art within reach or danger of thy enemy.

To obtine distance, by which is meant that thou shouldest stand so far off from thine enemy, as thou canst, but reach him when thou dost step forth with thy blow or thrust, and thy foremost foot and hand must go together, the which distance may be twelve foot with a rapiere, or with a sword twelve foot long, and yet thy back foot which should be the hindermost foot of a right handed man, should bee mored fast and keepe his standing without moving an inch, for then he will be the readier to draw back thy fore foot and body into the right place of distance againe for that thou must doe upon every charge, whether thou hit thy enemy or not; whereas if in stepping forth with thy fore-foot when thou dost charg thy enemy either with blow or thrust, thou suffer thy hinder foot to droge in after the other, then thou breake thy distance, and thereby endangerest thy body. There is no way better to get the true obtinicion of distance,

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distance, but by often practise either with thy friend, or else privately in a chamber against a wall, standing twelve foot off with thy hindermost foot, and thy weapon four foot long or there about, for a good gird and distance are the maine and principal points of all.

To know the place, this may be taken three wayes, as this, the place of thy weapons, the place of defence and the place of offence: the place for the holding of thy weapons, thou shalt know when thou commenst to it as I said before, but it is chiefly meant heere the place of offence, thou must marke which is the nearest part of thine enemy towards thee, and which lyeth most unregarded, whether it be his dagger hand, his knee, or his leg, or where thou maist bett hurt him at a large distance without danger to thy selfe, or without killing of thine enemy.

To take time, that is to say when opportunity is proffered thee, either by his lying unregarded or upon thy enemies proffer, then make a quicke answer, I mean it must be done upon the very motion of his proffer, thou must defend and secke to offend all at once, for thou must not suffer thy enemy to recover his gird, for if thou doe thou losseth thy advantage. But thou must answer him more quicke then I can speake it, for if thou loofe thy answer, and charge thy enemy when he is garded, thou giesth thy enemy that advantage which thou mightest haue had thy selfe, for he which makest the first assault doth endanger himselfe most, if he be not very expert and cunning in his business, otherwiser a man of reasonable skill may hurt him by making a quicke answer.

To keepe space this may be conceived two wayes;
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the one in the space between thy enemie & thy selfe, this I call distance, and I have already spoken of it, but the space which in this place I will speake of, is to aduise thee to keepe a certaine space betwixt every assault, I meane if thou charge thy enemy either with blow or thrust, recover thy weapons into their place, and draw thy selfe into thy gart againe, and so preparing thy selfe for to defend, and likewise to make a freth assault with discretion, but not charging thy enemie rashly or furiously, for haflineesse is foolishness: for if fury haue the uppe hand, and so you both strike and thrust, without reason and judgement, I say in suche a case the skillfullest man that is, may be so well hit as hee hit another.

The next is patience, and that is one of the greatest virtues that can be in a man: the Wife man faith, he is a fool which cannot governe himselfe, and he very vnit to rule which cannot rule himselfe; therefore, though thou be hafie or cholericke by nature, and by crosting thou art moved into anger, yet I say, let the bridle of reason and judgement go govern and other rule thy haftie affections, that in no case anger get the upper hand; But of this there is more at large spoken in the eight chapter. Now the last thing that I will note here, is often practice, for without practice the prouerbe fayes, a man may forget his Peter nofer: for practice (with moderation) is, not onlie the healthiest thing in the world for the bodye: but it is likewisede as defensive for the same. For skill to endure reasonable man is a friend, so that with moderation it be vied, and so long as it remains in the of good temper: for vntruly skill bringeth no more presumption nor furie then as if they had it not: for in

in the field, those which I meanne will vfe it as if they were in a Schoole, by which meanes such hace great advantage of the ignorant and vnskillfull; for those which are vnskillfull, are neither certaine of their defence nor offence; but what they doe is vpon a kind of foolish bolde hardinesse, or as I may say by hap-hazard or chance noddy: and therefore(gentle Reader) resolute vpon skill and knowledge which follows heere immediately.

The true guard for the defence, either of blows, or thrust, with Rapier and Dagger, or Sword and Dagger.

Keep thy rapier hand so low as the poocket of thy hofe at the armes end, without bowing the elbow ioynt, and keepe the hilt of thy dagger right with thy left cheeke, and the pooynt something flopping toward the right shoulder, and beare him out hiffe at the armes end, without bowing thine elbow ioynt likewise, and the pooynt of thy Rapier two inches within the point of thy dagger, nether higher, nor lower; but if the point of thy rapier be two or three inches short of touching thy dagger, it is no matter, but if they loyne it is good; likewise, keepe both your points so high as you may see your enemy clearly with both your eies, betwixt thy rapier and dagger, and bowing your head somthing toward the right shouder, and your body bowing forwards, and both thy shoulders, the one so neere thine enemy as the other, and the thumbe of thy rapier hand, not vpon thy rapier, according vnto the usuall fashion of the vulgar fort, but vpon the naile of thy fore-finger, which will locke thine hand the stronger about the
handle of thy rapier, and the heele of thy right foote should ioyn e close to the middle ioyn of the great toe of thy left foote, according to this Picture, yet regard chiefly the words rather then the Picture.

Carrie the edge of thy rapier vpward, and downeward, for then thou shalt defend a blow upon the edge of thy rapier, by bearing thy rapier after the rule of the Backe-word, for this is the strongest and the surest carriage of him.

But now it is but a vaine thing to goe about to pra\vistie after my direction, except thou understond my meaning, and follow my counsell, as by words to plaine as I can, I haue set downe, both before and after: for if thou obtayne one thing, and not an other, it will profit thee but litle, as thus: if thou place thy weapons in order, and then, if thy hand, foote, or body be out of order, then it will be to small purpose to proceed in thy pra\vistie: againe, if thou frame thy body right, and thy weapons, and thy hand, and thy foote; yet if thou do not obe\rie a true distance without, then thy pra\vistie will be little available to thee: wherefore at the first beginning of thy pra\vistie, take a good aduirement, and be perfect by often reading of this Booke, so to beginne well, for if thou haft bene vled to set thy feete abroad in thy former pra\vistie, as most men doe, then it will be hard for thee to leave thy old wont.

Now, if thou wilt breake thy selfe of that fashion and pra\vistie after my rules, then will I shew thee by and by; for when thou haft my fashion, thou mayest goe to thine owne againe when thou wilt, if in triall thou finde it better.

The best way to bring thy foote to a sure standing, both for defence and offence, is when thou dost pra\vistie with thy friend or companion, at the first get thy backe to the wall, and let him that playeth with thee stand about twelve foote distance, and set thy left heele close to the wall, and thy right foote heele to the great ioyn of the left foote great toe, and when thou intendest to offend thy enemy, either with blow or thrust, then steppe forth with thy right foote, and hand together, but keepe thy left foote fast moored like an anchore, to plucke thy body and thy right foote into his place and distance againe: vse this fashion but three or foure times, and it will bring thee to a true standing with thy foote, and it will bee easie to thee as any other way, whereas if thou pra\vistie in a large roome without any steppe to set thy foot a-
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Gained, then will thy left foot be always creeping away, so that although thou wouldst refrain the setting abroad of thy feet, yet thou canst not, especially if thou hast been used to set them abroad heretofore.

Now your body and weapons being thus placed as aforesaid, if your enemy strike a blow at you, either with sword or rapier, bear your rapier against the blow, so well as your dagger according unto the rule of the Back and sword, for in taking the blow double you shall the more securely defend your head, if the blow do chance to light near the point of your dagger, for if you thrust to your dagger on edge, the blow may hap to glance out the point of your dagger, and endanger your head, and having defended the blow double (as aforesaid) presently turne downe the point of your rapier towards your enemies thigh, or anie part of your enemies bodie, as you lift your selfe; and with your thrust steppe forth also with your foote and hand together, and so making a quicke answer, you may endanger your enimie in what place you will your selfe, before he recover his guard and distance againe, and alwaies let your rapier foot right before the other, and so near the one to the other as you can; and if thou be right handed then thy right foote must bee forrownd, if left handed, then thy left foote, and standing thus in thy guard, looke for thy advantage. I mean where thine enimie lieth most guarded, but first thou must be perfect in the knowledge of the true and perfect guard thy selfe, so that thou know the better where thine enimie lieth open, then thou must steppe forth with thy fore foote, and hand together, to offend thine enimie in such a place as thou findest vnguarded; but so soone as thou hast presented thy thrust, whether thou hit or miss, fall backe againe to recover thy guard and distance so soone as thou canst, but stand always fast on thine hindermost foot. I mean whether thou strike or thrust, and then shalt thou recover thy guard; and haue recovered thy weapons in their right place, then thou must also trauelke thy ground to letstyrably, that thou mayest be sure to have one foote iforne on good ground before thou pluckest vp the other; for else, going far about, thou mayest quickly be done if the ground be not even. Also have a speciall care that thou be not too busie in making of play, though choller or too bache provoke thee thereunto. Furthermore, in standing in thy guard, thou must keepe thy thighs cloe together, and the knee of thy fore legge bowing backward rather then forward, but thy bodie bowing forward; for the more thou hollowest thy bodie, the better, and with lefte danger shalt thou breaake thine enemies thrust, before it cometh neare to endanger thy bodie; and when thou breaakest a thrust, thou must but let fall the point of thy dagger, but not thy dagger arme; for some will throw their dagger arme bache behinde them when they breaake a thrust; he that doth cannot defend a second thrust if his enimie should charge him againe sodainely.

The reasons of this guard.

First, the points of your weapons being cloed, your enimie cannot offend you with a swift blow, which otherwise may be fruicke to your face betwixt your points: likewise, there is a falling thrust that may hit any man which lies open with his points by following it into his face or breast, and thrusting it...
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It home withall: also, if you carry your rapier point under your dagger, your own rapier may hinder you, for by turning downe of your dagger point, to defend the bodie from your enemies point, according vnto the first of the four defensible waies, as hereafter followeth: then your owne dagger may hit your owne rapier, and so your rapier will be as it were a stumbling blocke, so that you cannot discharge your enemies thrust cleane from your bodie; and also by striking your dagger vpon your rapier vnto your rapier will be a hinderance vnto you, that you cannot make a quicke answer, by chopping out your point presently vpon your defence: for if you have any hinderance at all, then your chief time of offence is spent, for before you can recover your rapier, your enimie will have recovered his guard, and he being in his guard your proffer of offence is in vaine: for if you will hit your enimie, your offence and defence must be done all with one motion, whereas if you continue a space betwixt your defence and your offence, then is your best time of offence spent, for when your enimie chargeth you, either with blow or thrust, at that verie instant time, his face, his rapier, arme, shouder, knee, and legge are all discovered, and lie open, except the oppreffeor be verie cunning in recovering his guard hastily againe, or he may defend himselfe with his dagger, if he beare him stiffely out at the armes end, for in your offence the dagger hand shold be borne out to farr as the rapier hand goeth, which must be done by practice and great carefulnesse; for many when they doe make their assault, they will put out their rapier, and plucke in their dagger, thereby endangering themselves greatly: for except that the dagger arme bee kept straight, and borne out stifly, it is hard to defend either blow or thrust.

A thrust may be defended four waies.

The first is, with the dagger, onely by turning of the point downe, and turning thy hand about withall, without bowing the elbowe of thy dagger arme, but onely turning thy dagger round, making as it were a round circle, and so presently bring vp the point of thy dagger in his place againe.

Now the second defence is with the dagger like wise, but then you must beare the hilt of your dagger so low as your girdle-bleed, and the point more vpright then is described in the first picture, and in your defence of a thrust, you must beare your dagger hand stifly over your bodie, without letting fall the point but still keeping him vpright.

The third waie to break a thrust, is, with the single rapier: this defence will defend all thy bodie from a thrust against a rapier and a dagger; and likewise it is a sure defence for thine hand, if thou haue not a clee hilted dagger, when thy enimie doth proffer a thrust, plucke in thy dagger hand, and put out thy rapier arme, and beare him ouer thy bodie, the point bowing toward thy left side, breaking the thrust with the edge of thy rapier, keeping thy point vpright: but when I come to the single rapier, then you shall see it more at large.

The fourth way is to defend a thrust with both your weapons together, and that you may doe three manner of waies, either with the points of both your weapons
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pons upwards, or both downward,pvward you may
frame your seldes into two gards, the first is according
as I haue described afore , the points being close ac-
cording to the picture, so carrie them both away to-
gether against your enemies thrust breaking towards
your lef side; the other high guard is to put your ra-
pier on the out-side of your dagger, and with your
daggermake acrosse, as it were, by joyning him in
the midde of your rapier, so high as your breast, and
your daggers hilt in his usual place, and to defend
your thrust, turne downe the point of your rapier fo-
dainely, and force him downe with your dagger, by
letting them fall both together: this way you may de-
 fend a thrust before it came within three foot of your
bodie; and this way defendeth the thrust of a staffe,
hauing but onely a rapier and dagger, as you shall
heare more when I come to the staffe: for it is good
to be provided with the best way, if a sodaine occa-
sion be offered: and for the blow of a staffe, you may
verie easily defend with a Rapier and Dager, by bea-
rming him double, and so hauing defended the blow,
goe in hastily vpon him, for there is no standing out
long against a staffe, and so likewise vpon defence of
a thrust you must be verie nimble in your going in
within the point of his staffe, I mean to shewe how your
enemies thrust is passe under your Rapier armes for
that way the thrust of the staffe should goe.

Three manner of staves for the holding of a Rapier.

Here are three staves for the holding of a Rapier,
the one with the thumb forward or vpon the Ra-
pier blade, and that I call the natural fashion, there
is another way, and that is with the whole hand with-
in the pummell of thy Rapier, and the thumb locking
in of the fore-finger, or else they must both be ymne
at the leaft: this is a good holding at single Rapier.

Then the third is but to haue onely the fore-finger
and thy thumbe within the pummell of thy Rapier,
and thy other three fingers about thy pummell, and
beare the button of thy pummell against the in-fide of
thy little finger, this is called the Stokata fashion, and
these two last are the surest and strongest staves: after
alittle pratique thou maist vie them all three in thy
practise, and then repose thy selfe vpon that which
thou findest best, but in some times, and for some pur-
poe all these kinds of holding thy Rapier may head
thee, for a man may performe some manner of slips
and thrusts, with one of these three fashions of holding
thy weapon; and thou canst not doe the same with
neither of the other: as thus, thou maist put in a
thrust with more celerity, holding him by the pum-
mell, and reach further then thou canst doe, if thou
holde him on either of the two other fashions.

Againe, thou maist turne in a slippe, or an over-
hand thrust, if thou put thy thumbe vpon thy Rapier
according as I haue set it downe, calling it the natu-
ral fashion, and is the first of the three fashions for hold-
ing of thy Rapier; and this fashion will bee a great
strength to thee, to give a swift blowe, the which
blow a man may strike with his Rapier, because it is
of small force, and consumes little time, and neither
of the other two fashions of holding will not perform
neither of those three things: for if thou holde thy
rapier either of the two second staves, thou canst not
turne in a slippe, nor an over-hand thrust, nor give a

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wrist blow so speedily, nor so strong: wherefore it is good to make a change of the holding of thy weapon for thine own benefit, as thou hast seen occasion: and likewise to make a change of thy guard, according as thou feel thy best advantage; I mean, if thou be hardly matched, then betake thee unto thy surest guard, but if thou be matched with an unskilful man, then with skill thou mayest defend thy selfe, although thou lie at randome.

The reason that your points should be so high, as you may see your enemy plainly and clearly under them, is for a sure defence of a blowe, if your enemy should charge you therewith to either side the head, then bear them both double together, and having defended the blowe, presently turne downe the point of your Rapier toward your enemies thigh, and with turning your knuckles inward, steppe forth with foote and hand together, whether you hurt or misse, retire nimly into your guard and distance againe.

And although I doe advise you to keepe the point of your Rapier so high, yet withall I doe warne you, that you maie have a speciall care to fall your point, and withall thrust him out, if your enemy doe overreach or prellie in vpon you, whether it bee vpon choller, or vpon itomake, or vpon a kind of foolish bold hardiness, or if hee make a passaghe vpon you, or if hee doe brake distance by anie of those waies, although hee doe it neuer so aduauice, yet may you defend your selfe with your Dagger and either offend your enemy by a suddaine falling the point, and with the same motion chop in with a thrust to that part which lieth most discovered as you may quickly perceiue when you see his lying.

The cunningest man that is, and if hee meete with one skilfull, with whom hee is to encounter withall, cannot before hand say in such a place I will sure hit thee; no more, then a gamester when he goeth to play can say before he beginne, that hee will sure win, for if he doe, hee may be proued a liar: if his cunning were never so good.

So that before hand you cannot determine where to hit your enemy, but when you see your enemies guard, then it is easie to judge where it is open, if thou knowest a close gard thy selfe, for hee which cannot write himselfe, can give but small judgement whether another write well or ill; and if thine enemy doe incroach within thy distance, then bee doing with him betimes in the verie instant of his motion whether it be motion of his body, or the motion of his weapon, or in the motion of both together: put out thy point, but not to farre, but as thou maieist have thy rapier vnder command for thy owne defence, and allo to provide him ready againe to make a full thrust home upon a greater advantage, for if thou answer a full thrust home, in the instant of thy enemies assault, thou maieist endanger thy selfe if thy enemy doe fallifie his thrust, and therefore make your thrust short at the first, or if your enemy doe bear his points anie thing abroad, then you may fall in betwixt them, either to his face or breast, or if his fore foote stand two foote distant or lese from the other if hee stand not close, then you may hurt him in the knee or legge, either with thrust or blow as hee standeth in his guard without anie danger to your selfe, and that is no killing place.
Likewise it is said before looke vnder both your weapons, if with one eye you looke ouer either of your weapons, you may bee hit on the same side, either face, head, or shoulder, either with thrust or blow before you can put vp either of your weapons in his place to defend it, and this know and remember it well, it is the nature of an Englishman to strike with what weapon fitter hee fightheth with all, and not one in twenty but in furie and anger will strike vnto no other place but onely to the head, therefore alwaies if you fight with rapier and dagger, ye expect a blow so well as a thrust, and alwaies defend the blow double as aforesaid, but if your rapier point be downe vnder your dagger, you cannot put him vp time enough to defend a blow, but must take it single on the dagger, or on the pate, for if your skill were never so good trusting to the dagger onely you may bee deceived by reason of the sharpness of your dagger, if the blow light neere the point it may glance ouer, and so hit you on the head, and alio by reason of the shortness of your dagger which are now most commonly worne of all men, for I haue knowne men of good skill deceived by trusting to the point, or dagger onely for the defence of a blow, the dagger is not sure to defend it.

For looke how much you step wide you looke so much forwards.

But when you make anie plaie to your enemie whether it be offer, or an answer, stop, right as a line forwards from your left foote, for if you step halfe a foote wide with the foremost of the full fraught armes as it were by rule, then you loofe halfe a foote of your space betwixt you and your enemie, and if you step likewise a foote wide, then you loofe likewise a foote of advantage. For your instruction herein, when you practice in a chamber, looke what boord you stand vpon, you shoulde in delivering either of blow or thrust, alwaies step forth with your right foote vpon the same boord which the left foote standeth on, for looke how much you left your fore foote wide of the straight line towards your enemie, you loofe so much in your reach, for step as in your practice you maie see the triall and vied oft in practice in some Chambers with your friend untill you are perfect, and in your practice, keepe your left foote fast moozed, that as an Anchor pulleth home the ship, so the left foote must pluck home the right foote and bodie into the right place of distance against, or as the helme guideth the ship, even so the left foote must guide the bodie, alwaies bearing thy full belly towards thy enemie, I mean the one shoulder so near as the other, for if thou wurste thy bodie in turning the one side neere to thy enemie then the other, thou dost not stand in thy strength nor so ready to perform an answer, as when thy whole bodie lieth towards thy enemie.

The manner of a passage.

A Passage is to bee made aduisedlie with a nimble actitude and celerity of the bodie, for hee which wil goe in with a passage & escape, or goe apace with all, the which is verie hardly to bee done if thy enemie be skillfull, and therefore in the performance thereof, thou must haue great skill, much practice and good judgement, especially in observing the point of thy enemies weapon, and likewise
accon-
The danger of a passage is to be prevented three ways.

The first is by an active and nimble shift of the body by falling back with the right foot, and the danger being past to charge hastily upon your enemy again, but the best way is in lying in your guard according to the first picture, as your enemy commeth in with his passage suddenly upon the first motion, fall your point, and in the very same time put him out withall, and with your Dagger only defend your passage, if it be charged at your body, by turning the point downward, but if he put it into your Dagger shoulder in manner of an Imbrokata, then you must not let fall your Dagger, except you leave your Rapier to be a watchman for the defence of your holder or with bearing them both together it may be defence.

Another defence of a passage.

The single Rapier alone being carried according into the rule of the single Rapier, as hereafter shall be described when I come to that weapon, now if your enemy do take the point of your Rapier, the which he may very well doe by reason of the high carriage of him, if you be not careful to fall your point when you see him comming in, well if hee doe make structure of your point, yet hee cannot stay your Rapier hand, but that you shall have two foote of your Rapier and the hits at your command for the defence of your bodie, which by swearing or beating him over your bodie, towards your left side, and a little turning your bodie by falling back with
he adventured himselfe with that small skill hee had, and then in respect of an honest minde, ought to shew him some favor, if he be not too forward, whereby hee is like to endanger thee, but yet rather hurt, then be hurt, and rather kill, then be killed, if there be no remedie.

False play at Rapier and Dagger.

You must proffer, or faine a thrust a foote above your enemies head, but presently plucke backe your hand againe, and put home your thrust which you meane to hurt your enemye withall under his Dagger arme, either into his body or thigh, as you will your selfe, but step not forth with your foote when you faine a thrust, but with the second thrust which you meane to speed your enemye withall, let then your foot and hand goe together, for in faining it over his head, it will seeme to him that you meane to hit him in the face, and that solemnely he will lift vp his Dagger, thinking to slaye his face, but he cannot put him downe so quickly againe but that you may hit him as aforesaid: againe if you proffer or faine a thrust to your enemies knee, I mean more quicke then I can speake it, thrust it into his Dagger shouder, or to his face whether you lift, for you shall finde them both vnwarded, for when hee putteth downe his Dagger to defend the faineed thrust, hee cannot lift him vp againe before you have hit him as aforesaid, if his Dagger arme were never so strong, nor never so ready, hee must put downe his Dagger and so hee will, or else you may hit him in the breast, for no man can tell whether the faineed thrust will come home or not, but hee which doth thrust it, if the defence were neuer so skilfull, but now the one ly way to defend a false thrust, is with the single Rapier, for when that the Dagger falleth to cleare the faineed thrust from the body, then the Rapier must saue the uppert part, I mean the face and shouder, by bearing him over your body as you doe at the single Rapier, and so by that meane the Rapier will defend all the bodie so low as your knee. By false play a Rapier and Dagger may encounter against a Sword and Buckler, so that the Rapier man be prouident and carefull of making of his affaut, that hee thrust not his Rapier into the others Buckler: but the false play to deceit the Buckler, is by offering a faineed thrust at the face of him that hath the Buckler, and then presently put it home to his knee or thigh, as you see occasion; for he will put vp his Buckler to faue his face, but can not put him downe againe before you have hit him, as aforesaid.

Likewise you may proffer or faine a thrust to the knee of the Buckler man, and put it home to his buckler shouder, or face, if hee let fall his Buckler to faue below, hee can not put him vp time enough to defend the uppert parts of his body with his Buckler, but must thrust for his defence, to his single Sword: wherefore it behouveth every man to be skilfull in the Backesword. The best way to make a false thrust, is to strike it downe by the outside of your enemies Rapier hand, but not to thrust it home, and so presently bring vp the point of your Rapier, and thrust it home to his left shouder, for if you thrust the faineed thrust within the compass of his Dagger, then it may be he will hit the point of your Rapier, in offering
ring to break the fained thrust; and if he doe but touch your Rapier in your first proffer, then you cannot recover your point to put home your second thrust, before he hath recovered his guard, and so will prevent you: therefore, if you doe make a false thrust, present it without the circle or compass of his Dagger, that in his defence he may mife the hitting of your point, then hath hee but the single Rapier to defend his second thrust, and he must make his preparation first before hand with his Rapier, if such an occasion be offered, otherwise it cannot be defended.

Now there be divers other guards to be used at the Rapier and Dagger, but most of them will ask a great deal more practice, to be perfect in, then this first guard; and yet not one of them more usefull for defence both of blow and thrust then this first guard is, and therefore I doe account it the master guard of all other, yet in a Schoole, to make change of your play, then the more guard the more commendable, so they be performed with discretion and judgement: therefore I have described those which I thinke necessary, although not so at large, as hereafter you shall have them in a second book, for at some times, and for some purposes, one guard may better serve then another: for change of guards may crosse some mens play, whereas if you use but one guard, may in often play be worse than good, therefore learn as many fashions of lying with thy weapons as thou canst, and then in thy often practice make triall which thou dost find best withall, and that repole thy selfe vp- on at thy most neede: for I have knowne many that could well defend themselves at one guard better then another, although he be a cunning teache, yet he cannot make all his Schollers frame themselves into true defence, all vuing one guard, wherefore there must bee triall made, for if the Scholler be dull of conceit in one guard, yet it may be he will fit better vnto another, so those which I have found by my triall and practice, I doe use: and therefore, if in your defence, I put them downe briefly as followeth, but I thinke it were as good left them undone, as begunne and not ended, yet thou shalt have a taste, for by a taste men shall see what winte is in the Butte.

The crose guard.

Carry the point of your Dagger upright, and the hilt so low as your girdle-led, without putting your thumb against the blade of your Dagger, but gripping him fast in your hand, and the point of your Rapier vnder your Dagger hand according to the picture.

Lying thus, in your guard, your belly or breast will seeme to be open or ungarded, so that he will make no doubt but to speede you in his first assault; but he charging you with a thrust, for your defence, if it be above the girdle-led, then carry your Dag- ger steadie over your bodie, keeping the point vp-right and beare him towards your right side, but in your defence, doe not turne the point of your Dag- ger downewards, but presently bring him into his right place againe, and then vpon his offer or making of play, if he charge you above the girdle-led, then defend it with the Dagger, and presently steppe in with your left foote, and thrust withall vnto what part
part of his bodie you lift; but if he charge you under
the girdle-stead, then defend it with your Rapier,
striking it downward; now you must make your felle
ready to take your time of advantage in your answ-
ering: I mean in the very motion of your enemies af-
fault, defend and offend both with one time: if you
both lie upon this guard, looking who shall make
play first, then make you a short thrust, but preten-
dly clap into your guard againe, and so you shall draw
him to make play, and yet be firme and ready in your
guard to take your greater advantage, which must
be done upon your enemies charge; for when he hath
charged you with his thrust, and you defended your
fuselé as before-staid, then fleppere in with your left
foote to answere his auffault, pretently upon your de-
defence. Now if your enemy lying in this guard, and
will not make play, then the best advantage which you
haue of your enemy, is charging him (in a manner)
as it were with a wrisit or a dropping blow to his face,
breast, or knee, putting it in flope wife, by turning
your knuckles inward, and when it is lighted on the
place which you determine to hit then thrust it home
withall, and this thrust being put in flope wife, is the
best thrust to hit him which iseth in the croisse guard,
and the defender must be ready and nimble with his
Dagger for his defence; or otherwise to be prevent-
d: but for a stroke, or a fore-right plain thrust, it
is with more ease defended by him which hath the
perfectness of this guard, then is it by lying in another
guard.

Now if your enemy doe lie on this croisse guard,
you may proffer a faine thrust at his breast, and pre-
tently put it into his Dagger shouder on the out-side
of
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The point of the Rapier being borne so lowe as this guard restraineth them, the face and breast lieth open, or else vnto a single defence which is not sure; therefore keepe two strings to thy bowe, it is safe riding at two anchors a head, but if a man were put to an extremity, then it were better to have halfe a loafe then no bread, better to defend it single, then to take it on the skinne, and so I will with words decribe this guard, and some other.

The Stokata guard.

You must (if you will frame your felse into this guard) keepe the Dagger point out-right, and so hie as your cheeke, and your Rapier hand so farre backe, and something low as you can, and your feette three foote distance at the leaft, and this guard many Professours doe reach as the chiefest and maiftler guard of all others. Now the reasons which they fay to draw men into this guard, is firft say they, the head bowing backe, then the face is furthest from danger of a thrust or blow; now to answere this againe, I say, that although the face be something further from the enemie, yet the botome of the belle, and the fore leg is in such danger, that it cannot be defended from one that is skillfull, and to bee hurt in the belle is more dangerous then the face, whereas if thou frame thy guard according vnto my direction following the first Picture, then shalt thou finde that thy belle is two foote (at the leaft) further from danger of a thrust, and so is the foote likeywise, and the leg safe, and out of danger both of blow and thrust: and now thy face will feme to be, and is the nearest p"
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ning him in your defence this way nor that way, but beare him steadie on your body, and so you may defend any manner of thrust: for if you beare your dagger (as aforesaid) your enemies point will passe cleere vnder your Rapier arme, but hauing once defended, in the very same motion you must lift vp the hilt of your Rapier, and turning your knuckle vpward, and withall, turn your point downe into your enemies rapier shouder, hoppinge forth with the right foote and hand together, your defence and offence must be all done with one motion. Now if your enemies charge you with a blow, you are as readie to defend it double on this guard as in anie other: but if thou charge thine enemie, or make the first assault, prepare thy defence for the Rapier shouder, by carrying thy Dagger ouer thy bodie, keeping the point of thy Dagger vpright. This defence is good to bee vfed against an lefthanded man like wise.

Now he which is well experimented in this guard hee will finde it vertie dangerous for offence to thine enemie, and defence for thy felie, about all other guards, especialy if thou haue discretion to lie at watch discretely, and to take thine opportunitie and advantage, when thine enemie proffereth anie kinde of play vpon thee.

The cowardly or the base guard.

Lay the point of your Rapier vpon the ground a foote wide of your lefth and ouerthwart your bodie, and let the hilt of your rapier rest vpon your right

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right thigh, and your dagger vnder your rapier sobre a foot forward of the hilt, and so leaning your whole belly or breit, will seeme a verie faire baite for your enemie to thrust at, but when hee chargeth you with a thrust, your defence must bee by the lifting vp of your Rapier point, with your Dagger, throw ing him ouer towards your right side, but lift not vp your Rapier hand in the time of your defence in anie case, for so it may endanger the face, but so foone as you haue turned it cleere on your bodie with both your weapons aforesaid (it may bee done with one of them, but not so well because not so sure as with both together) then vpon your defence recover your point haftily againe and chop him in with an ouer-hand thrust, turning your knuckles vpwards into his right shouder where you may easily hit him if you bee quicke in taking your time before hee recover his distance, or get out of your reach. This is no painefull guard, but verie easie and quickly learned, and it is a verie sure guard to defend any manner of thrust, now vpon this guard if your enemie doe falfifie a thrust vpon you by offering it at your head or face, whereby to make you lift vp your weapons, thinking to hir you beneath with a second thrust by reason of your lifting them vp to faine the other parts the which you must doe, but faying of it above, bring downe your Dagger quicke againe to defend below the second thrust.
The fore-hand guard at Rapier and Dagger.

Put thy Rapier hand under the hilt of thy Dagger, always keeping the point of thy Rapier something variable, and yet something directly about the girdle-flead of thy enemy, and the point of thy Dagger in a manner upright, or a very little leaning towards thy left side, and both thy Dagger and thy Rapier hilt together, and both so low as thy girdle-flead: those being guarded, if thy enemy doth charge thee with a thrust, carry thy Dagger quicke over towards thy right side, and make a present answer by chopping out the point of thy Rapier, and so hastily into thy guard again, expecting a fresh charge.

The broad wards.

Bear out both your arms right out from your bodie stiffe at the arms end, and a foote at the left a funder, and turne both the Rapier and Dagger hilt so high as your breast or hier, leaving all your bodie open, orngarded to seeme to, and when your enemy doth charge you with a thrust, strike it with your Dagger towards your right side, and withal anlwered him againe with an outer-hand thrust vnto his Dagger shoulder, but you must keepe your thumb vpon the blade of your rapier, for then shall you put in your thrust the more steddier, and the more stronger.

The names of the chiefest thrusts, which are used at Rapier and Dagger, with the manner how to performe them.

A Right Stock, or Stockata, is to bee put in vertically with strength and quickness of the body, and the guard for the putting in a stroke is leaning to farre backe with your face and body as you can, and the hilt of your Rapier so neere the ground, or so low as you can, but of this guard I haue spoken sufficiently alreadie.

A fopke Stocke is to be made vnto your enemies breast, or vnto his Rapier shoulder, if hee doe looke ouer his Rapier, but in putting it in, you must wheel about your Rapier hand, towards your left side, turning your knuckles inward, this thrust being put in fopewise aforesaid, will hit thy enemy which lieth vpon the Croffe-guard, or the Carellesse-guard, or the Broad-ward, when a right Stock or plaine fore right thrust will not hit.

An Imbrokata, is a slaythly thrust, first to proffer it towards the ground, so low as your enemies knee, and then presently put it home vnto your enemies Dagger-shoulder, or vnto aie part of his Dagger-arme, for hee will put downe his Dagger to defend your fainned thrust, but cannot recover his Dagger againe before you haue hit him in the Dagger armes, Shoulders or Face, whether you will your felfe, or in proffering this thrust, there is no waie to defend the upper part, the Dagger being once downe, but onely with sngle Rapier, and except a man doe expect it, it cannot be so defended neither.
An other thrust called a Reuerse.

A Reuerse is to be made, when your enemie by gathering in upon you, caueth you to fall backe with your right foote, and then your left foote being formost, keeping vp your dagger to defend, and having once broken your enemies thrust with your dagger, presently come in againe with your right foote, and hand together, and so put in your reuerse unto what part of his bodie you please, for it will come with such force that it is hard to be prevented.

A thrust called a Mountanto.

The Mountanto is to be put in with a good celebritie of the bodie and in this manner, you must frame your guard when you intend to charge your enemie with this thrust, beare your Rapier hard vp, or fo neere the ground as you can, lying verie low with your bodie, bowing your left knee verie nere the ground also, and either upon your enemies thrust or inlying in his guard you may strike his rapiers point toward your right side with your dagger so that it may passe euer vnder your rapier arme, and with the same motion as you strike his rapier, sodainely mount vp your Rapier hand higher then your head, turning your knuckles vpward, but turne the point of your Rapier downewards ouer his Rapier arme into his breast or shoulder, and you must be quicker in the performance of this thrust, and likewise nimly you must leap out againe. This thrust must bee put in by the stepping forward of your left leg: now if you vse this thrust more then once, your enemie will expect your comming aloft with him as you did before, but then put it in the second or third time vnderneath, and you shall hit him about the girdle, head, and so because at this time I will not bee over tedious I leaue to speake of mane other thrusts.

The best way for the holding of a Dagger, either to break blow or thrust, and four ways bad as followeth.

First, if you hold your dagger too high, you may be hit vnder the Dagger-arme.
Secondly, and if too low, you may bee hit ouer the Dagger-arme, either in the arme, shoulder or face.
Thirdly, & if you bear your dagger too much towards your rapier-shoulder, then you may bee hurt on the out-side of the arme by bearing in a little, for so we call the carriage of him, being borne in this manner before spoken of.
Fourthly, if to wide from your bodie you may bee hurt on the in-side of the arme, face or breast: if the dagger-elbow joint bee crooked, then there is small force in the dagger-arme for the defence of blow, or thrust, but the dagger being borne out stifte at the armes end, defendeth a blow strongly, as you shall see by and by.

Four ways ought to break a thrust.

First, if you bere a thrust down-wards, it may hit you in the bottom of the belly.
Secondly, if you bere him upwars it may
endanger you in the face.

Thirdly, and if you break your enemies thrust towards your Rapier-side, it may hit you in the Rapier-arme.

Fourthly, or in breaking a thrust, if you let the weight of your Dagger carry your Dagger-arme back behind you, then your enemy may with a double thrust hit you before you can recover up your Dagger in his place again.

**A good way to defend a thrust or blow.**

The best holding of a Dagger is right out at the armes end, and the hilt even from your left cheek, and the point compassing your bodie, I mean bowing towards your Rapier-shoulder, and when you break a thrust, turne but only your hand-writ about, letting fall the point of your Dagger down-to-ward, but keepe on your Dagger-arme so still as you can, so shall you bee ready to defend twenty thrusts one after another, if they come never so thicke, and likewise you are as ready for a blow; whereas if you fall your arm when you break your thrust, your enemy may hit you with a second thrust before you can recover your Dagger in his place to defend it, for a thrust reach more swifter then an arrow shot out of a bow, wherefore a man cannot bee too ready, nor too sure in his guard. Now both for defence and Offence of enemie blow and thrust, thou must turne thy knuckles vp-ward, or downe-ward, inward or out-ward, alwayes turning your hand according to the nature of the guard, that you frame your felse vnto, or according as when you see your enemie guard, then you must determine before you charge your enemie either with blow, or thrust, in what manner to turne your hand in your Offence or Defence, sometimes after one manner, and sometimes after another, as both before and hereafter shalt be sufficiently satisfied more at large.

**The true guard for the single Rapier.**

Kepe your Rapier point something floping towards your left shoulder, and your Rapier hand so low, as your girdle-stand, or lower, and beare out your Rapier hand right at the armes end, so farre as you can, and keepe the point of your Rapier something leaning outwards toward your enemie, keeping your Rapier alwayes on the out-side of your enemie Rapier, but not ioyning with him, for you must observe a true distance at all weapons, that is to say, three foote betwixt the points of your weapons, and twelve foote distance with your fore foote from your enemies fore foote, you must bee careful that you frame your guard right, now you must not beare the Rapier hand-wide of the right side of your bodie, but right forward from your girdle-stand, as before-said.
The Reasons of this guard.

In keeping your point something sloping or compassing your face, your enemy cannot offend you with a wrist blow, which if you keep your point directly upright, you may very easily be hit in the face.

Being guarded as before said, if your enemy discharged a thrust at you, carry your Rapier hand over your bodie towards you left side, keeping your point directly in his place until you have defended your enemy's assault, then presently after let fall the point of your Rapier, turning your knuckles inwards, and discharge your thrust at your enemy's thigh, or bodie, as you see occasion.

There are likewise many other guards to be framed at the single Rapier, as that one of the short Sword is a good guard at some times, and for some purposes, if a man be perfect in it, by skill and practice beforehand, as heretofore you shall see the manner thereof more at large, when I come to that weapon.

Now another fashion is, by holding your left hand upon the blade, and so with the strength of your forefinger and thumbe of your left hand, you may break your enemies thrust cleere off your bodie, by turning of your rapier point downe-ward or up-ward accordingly, as your enemy chargeth you, and then charge your enemy againe with a quicke answer.

Now another is, by standing upon the flocke, ready to choppe in upon your enemies assault, but you must turne in your left shoulder to your enemy nearer then the right, onely to be as it were a baite unto him, but when he doth thrust at you, wheele about your bodie, falling backe with your left foote; but withall, thrust out your rapier, and so you may hit, and defend, onely with the flint of the bodie, and you shall find that the oppresor will come upon his owne death, by proffering at that shoulder, which you make them to be open unto him: but you must not offer to defend it with your rapier, but only thrust into the flint of your bodie.

False play at the single Rapier.

If your enemy doe lie in this guard, according to this Picture, then proffer or take a thrust vnto his left side, but presently plucke backe your hand, and thrust it home vnto his right armes shoulder or face; for he will carry his rapier ouer his bodie, to defend the
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the fained thrust, but can hardly bring him backe againe to face your second or determined thrust, except hee be very skillfull, active, or nimble: now if he do not beare his Rapier to defend the fained thrust when you proffer it, then you may hit him with a plainethrust the second time, if you put it home without faling it at all.

Another deceit.

Likewise, you may proffer or faine a thrust two foot wide of your enemie his right side, and presently thrust it home to his breast, for hee will beare his rapier beyond the compass of true defence, by reason it will seeme unto a cunning player that your intention is to hit him on the out side of the Rapier arme, so that when he thinketh to strike your point from offending his arme, by that means hee will open his bodie, although he open himselfe but a little, yet with your second thrust you may hit him as aforesaid.

The defence of this base play.

You must be very carefull that you doe not over-carry your Rapier in the defence of anie manner of thrust, yet you must carrie him a little against every proffer which your enemie doth make: for if a man be very skillful, yet is he not certaine when his enemie doth charge his point upon you, and proffer a thrust, whether that thrust will come home, or no: wherefore (as I said) you must beare your Rapier against every thrust to defend it, but beare him but halfe a foote towards the left side, for that will clear the bodie from danger of his thrust, and so quicke backe againe in his place, whereby to meete his weapon on the other side, he charge you with a second thrust, thinking to deceiue you as aforesaid.

A slippe at single Rapier.

Now if your enemy doe charge you with a blow, when as you see the blow comming, plucke in your Rapier, and let the blow slide, and then answere him againe with a thrust, but be careful to plucke in your rapier to his cheeke which hee chargeth you at, so that if the blow doth reach home you may defend him according unto the rule of the back-sword.

The defence of this slippe is to forbear striking at all, but if you doe strike, not to over-strike your Sword, but to strike your blow as you may recover him into his place hastily againe; for in sight if you doe strike, you must forbear strong blowes, for with a strong blow, you may fall into divers hazards; therefore strike an easie blow, and do it quicke, but to thrust, and not strike at all, is to thy best advantage.

Another slippe.

Put your thumbe long wayes, or forward upon the handle of your rapier according into the natural fashion, and your enemie lying in this guard, joyned your Rapier according as the Picture, and so soone as you have joyned, turne the heele of your hand
hand upward, and your point downward, and so bring your point, compassing under your enemies right elbow; and then with the strength of the thumb turn it into his breast: the like you may doe if your enemy offer to close with you at single rapier, for if he come hastily upon you, you can not draw out your point whereby to offend him, but by turning it in as before-said, you may hit the skilfulst man that is in his comming in: Now, if hee doe defend your point below, you may by a sodaine turning vp your point, thrust it home to his right shouder or face, whether you will your selve.

The defence of this slippe.

If your enemy doe ioyne his weapon with yours, to close or to turne in a slippe, then make your selve readie quickly, by putting your thumbe upon your rapier as aforesaid, when he falleth his point towards his left hand, to fetch the compass of your rapier arme; then fall your point the contrary way, I mean towards your left hand, so shall you meete with his weapon below againe, and this will defend your selve; and when he raiseth his point againe, then doe you raise yours likewise into his place againe.

Another Slippe.

If your enemy doe ioyne his rapier with yours, and doe beare him strongly against you, thinking to over-beare you by strength of arme, then soone as hee be comming to charge you strongly, beare your rapier alittle against him, and then sodainely let fall your point so low, as your gerdle-steel, and thrust it home with all, and so you may hit him, for by letting his Rapier goe away sodainely, he mayeth away beyond the compass of defence, so that you may hit him, and fall away agayne before he can recuper his Rapier to endanger you.

A dazeling thrust at single Rapier or Backs-sword.

Roffter or faine a thrust at the fairest part of your enemies bodie which lieth most vn guarded, and then more quicker then I can speake it, thrust it in on the other side, and so changing three or foure times, and then choppe it home sodainely, and you shall find his bodie vn guarded, by reason that he will carrie his Rapier or Sword this way or that way, thinkeing to defend the false thrust, because he supposeth them to be true thrusts: for there is no man so cunning, that knoweth if a thrust be proffered within distance, but that it may hit him, or whether it will be a false thrust, or no, the defender knowes not, and therefore he must prepare his defence against every thrust, that is proffered.

A close at single Rapier or at Backs-sword.

First, charge your enemy with a thrust aloft with an outer-hand thrust, direcly at your enemies face, and widdall follow it in close, bearing your enemies point ouer your head, by the carrying up of your Rapier hand, and then may you make failure on the hit of your enemies Rapier or Sword, or on his hand-writ with your left hand, and then having made failure of his weapon, you may then vfe what
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what execution you wil, I mean either blow or thrust, 
or trip vp his heele.

The guard for the Backe-sword.

Carrie your Sword-hilt out at the armes end, and 
your point leaning or flopping towards your left 
shoulder, but not injoyning with your enemies weapon, as this Picture femeth, but so long as you 
lie in your guard, let there be three foote distance 
betwixt your weapons, but if your enemie do charge 
you, either with blow or thrust, Carrie your Sword 
over your bodie against your enemies assault, and 
so croffe with him according to the Picture, beare also 
your point seldie over your bodie, something flopping 
towards your left shoulder; I meane the point 
must goe so farre as the hilt, but not turning your 
point the contrarie wise, but Carrie them both togeth-
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126 blow, if his practice were neuer so good: and likewise both his armes are vnguarded, and to bee dangerd, either with blow or thrust; but if you guard your selfe after my direction, then your enimie hath but one, lie the left side of your head, and your legges open, and they are easie to be defended; the legge, by plucking him vp, the which you must doe vpon euerie blow, which your enimie chargesthe you withall, and with the same defend the head and bodie, carrying your Sword ouer your bodie towards your left side, the point and hilt both stedie, as I haue before said.

Now although I heere speake altogether of a Backe-Sword, it is not so meant, but the guard is so called: and therefore, whether you are weaped with a two edged Sword, or with a Rapier, yet frame your guardes in this manner and forme, as before said.

Another very sure and dangerous guard at the Backe-
Sword, called the Unicorn guard, or the fore-hand guard.

Bear the Sword hilt so high as your face, keeping him out at the armes end, without bowing of your elbow ioynt, and alwaies keepe your point direcly vpon your enemies face, and your knuckles of your sword hand upward, but if your enimie doe charge you with a blow to the right side of your head, then turne but your Sword hilt, and your knuckles outward, still keeping your Sword arm lie in his place, turning but onelie your writhe and your hand: this is a very dangerous guard to your enimie.

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127 enimie being carried with a strong arme, for by reason that you keep him out at the points end, being so directly in his face, that he cannot come nearer you without great danger, either of blow or thrust, but indeed if your sword be not carried out with a strong arme, then your enimie may endanger your head by striking of two blows together, the one being stroke at the point of your sword to strike him downe and the other to your head but they must bee stroke both togethuer verie sodainelie, or else there is small danger in them, now if you are warie in watching when he makes his first blow, sodainelie plucke in the point of your sword to you, and so by that flippe his first stroke hee will ouer carriethim, so that if you turne an ouer-hand blow to his head, you may his him before hee can recover his sword to strike his second blow, or defend himselfe lying in this long guard, you may flippe euerie blow that is stroke, plucke in your sword even as you see your enimie stroke and turne it ouer to the right side of his head.

A Close at back-Sword.

Lying in thy guard according vnto the picture at single Rapier, and when you meane to close, lift vp the hilt of thy word so high as thy cheeke, and charge thy enimie with a thrust direcly at his face, and with the same motion fleppe in with thy hindmost foote, turning the knuckles of thy Sword-hand inward, and so bearing thy enemies point ouer thy head, and then catch hold on thy enemies Sword-hilt, or on his hand-writhe with thy left hand,
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but on his hilt is the surest to hold; and then you may either trip up his heels, or cut, or thrust him with your weapon, and in this manner you make close with a Rapier also, if you can make your part so good at the gripe or close, for your enemy in bearing over his sword over his body to defend his face from your thrust, he there by carrieth away his point, so that he cannot endanger you if you follow it in close and quicke.

False play with the Back-sword.

Our enemy being in his guard, and lying at watch for advantage, you may faile a blow at the right-side of his head, and prefently with the turning of your hand-wrist, strike it home to his left-side, which being done quicke you may hit a reasonable good plaier, for he will bear his sword against the fained blow, and by that means stagger his left-side but a no hand you must not let the fained blow touch your enemies sword, but give your sword a sodaine checke and so strike it to the contrarie-side, for if your fained blow do inte with your enemies sword, it will slie his sword within the compass of true defence, so that hee will be ready to defend your false blow, but otherwise if you touch not his sword hee will carry him beyond the true compass of defence, of the second blow, which you determine to hit him withall, so likewise you may faine your blow at the left-side of your enemies head, but prefently strike it home to the right-side of his head, in manner as aforesaid.

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Another false play.

Again, you may joine your sword within your enemies sword according unto the picture, but prefently fo soone as you have ioyned, strike it downe to his legge, but nimblely recover your sword in his place againe falling a little a waieth withall, for fo soone as you have discharged your blow, you may verie easlie before hee can endanger you recover your guard and distance: likewise you may give a back-blow unto the right side of his head, and prefently withall, fall downe againe with another blow unto the inside of his legge, stepping home with your second blow, for when you have made your first blow as aforesaid, it may bee you enemies will winke, and so you may hit his legge before his eyes open againe, so that you do it quicke, but if he do not winke, yet a good plaier will thinke that when he hath defended your first blow aloft, hee will not expect a blow fo sodainelie as this ought to be strooke, and therefore maybe hit with a second blow, yet although he looke well to himselfe, and the rather that manner doth not allow in there teaching a backe-sword blow to be strooken at the legge, but I say a man may give a figure, or fore-hand blow to the inside of his enemies legge, and yet verie well recover your sword againe before your enemy can endanger you.

Another deceipt.

Standing in your guard, and your enemy charging you with a blow, pluck in your sword sodainelie, and let his blow slippe, and so soone as his blow
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is past, answere him againe, either with blow or thrust whether you will, but if it bee at blunt with a blow, put in right with a thrust, or by plucking in your sword, and alwayes have a care you plucke him in vn-to that side of the head which hee chargeth you at, for in so doing, if his weapons point do reach home, yet you are a guard of defence, but with this skill and a little withdrawing your bodie with all, his weapon will passe cleare, for the force of his blow will ouerflaie his weapon, and he will so ouer carrie his bodie, that in manner his backe wilbe towards you, so that with a quick answere you may but him at your pleasure or close with him if you thinke you can make your partie good at the gripe: likewise you may close upon the crosse, by ioyning weapon to weapon, but when you haue made your close in your first encounter, take hold on your enemies handwrist, or else on the hilt of your enemies weapon, for then hee cannot well offend you being but single weaponed. But to trie your man-hood, at the length of your weapon, I hold it the best fight and least danger to both, for there is no more certaine defence in a close, then is in a paffage, for they are both verie dangerous.

Another deceipt.

Your enimie lying in guard, you may strike a backe blow vnto his right eare, although it light vpon his sword, that is all one, for in striking it about, it may cause him to wink, or he will thinke you haue done, but so soon as you haue delivered your blow aboue, then pretentlie, I meane more quicke then then I can speake it, strike it downe into the inside of his right legge, or if you doe but touch his sword in ioyning him close as the picture standeth, and so soon as you hauebut touched his Backe-sword on the out-side, strike it downe vnto the in-side of the legge pretentlie, yet alwayes have a care to recover your sword into his place againe for your owne defence, the which you may easilie doe, yea although you encounter with a verie skilfull man, but if you strike a plaine blow at the legge without prefting it about first, as is before-said, then you endanger your owne head, but in prefting it about, you bufte him to defend the first feared blow, so that he cannot be ready prepared to charge you with anie blow of danger before you haue recovered your guard, the which you may well doe, although he answere you never so quicke.

An other verie cunning deceipt with the Back-sword.

Strike a blow to the inside of the right leg, or foot of thy enimie, but draw it to thee, striking it somewhat short, and then pretentlie strike it home againe to the left eare of a right handed man, but it must be done more quicke then I can speake it, and thou shalt finde his left eare ungarded, for hee will looke for it at the right side, and it were not amisse to strike it once or twice from the legge to the right eare first, for then he will looke for the same blow againe, but yet I would not haue you make all your play at the legge, but sometimes to offer a blow at the one side of the head, and then to the other, so by making
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The king often change of your blow, is the best waie to decease thy enimie.

A verie dangerous blow at Back-sword.

Thy enimie lying in this guard, soddnely plucke in the pummill of thy sword to thy brast, and with all turne thy knuckles inward, and the presentlie proffer a thrust towards thy enimies brast, but turne it over with a blow to his right ear, with the which blow thou maist hit a good plaier, if he bee not aware of it before hand, for hee must beare his sword against the thrust for the defence thereof, now if he do other carrie him nearer so little further then he ought to doe for his true defence, then hee cannot bring him backe time enough to defend the blow before you haue hit him, as before saide.

This blow is also good for a Left-handed man, or against a Left-handed man.

If you would hit a Left-handed man with this blow, then present your thrust full at his face by a sodaine lifting vp the hilt of your sword so high as your head, and withall you must now turne your knuckles outward, and so soone as you haue presented your thrust, presentlie strike it home vnto the left side of his head.

A false thrust to be used in fight at Back-sword.

Proffer your thrust two or three foot wide of thy enimies left ear, and withall let fall thy point so low as thy enimies girdle-head or lower, and then presentlie with the same motion, raise thy point on the other side of thy enimies sword, and chop it home vnto his right arm, shoulde or face whether you will your felse, or in bearing his sword over his bodie to defend the fained thrust, hee cannot well recover him backe againe to defend your second thrust before you have hit him, as before saide, except hee hath by much practie beene vied to that false thrust before hand.

An other dangerous blow.

Thy enimie lying in his guard, strike a blow to the in-side of his right leg, and presentlie with as much speed as possible thou canst strike it home vnto his left cheeke, for he will beare out his sword to defend the first proffer, and so with draw himselfe into his guard, so that he will be unprovided for the defence of his left side, if it bee struck in with a quiike hand. All manner of falle blowes, slips and thrusts at what weapon soever, are to be avoided and defended with the true carriage of thy weapon as at Rapier and Dagger, if a false thrust be made below, it must be defended with the Dagger below, and with the Rapier above. And if either blow or thrust be falsified at the Back-sword, or at Sword and Dagger, thou must beare thy sword against every proffer.
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but be sure thou doest not over-carry him, but that thou mayst be quick backe againe, to meete his second blow on the other side, as bringing thy weapon into his place by practive, thou shalt finde thy selfe surely guarded as in some places in this booke thou shalt finde the defence.

After the false play at euerie weapon, although I have not set downe the defence of euerie flip, nor of euerie fault, which had bene verie necessarie: for as euerie lefson on a fiddle hath a seuerall tune, euene fo euerie guard and euerie falsifie hath a seuerall kinde of Offence, and Defence, but here thou shalt finde the Defence that belongeth into manie of them, and the rest I left out for want of leasure to write them, but they shall follow in the next Impression.

The true guard for the Staffe, which we will call the low guard.

Keep the point of your Staffe right in your enemyes face, holding one hand at the very but end of the Staffe, and the other a foote and a halfe distant, looking upon your Staffe with both your eyes and your feet a foote and a halfe distance, or thereabouts, according to this picture, alwayes standing crosse with your enemy, I meane, if his right hand and foote be foremost, let yours be so likewise, and if his left hand and foote be foremost, then make you your change and crosse with him also.

Now, if your enemy doe charge you, either with blow or thrust, you lying in the guard, as above shewd, then your defence is thus: and if he charge you aboute the gerdle-staede, either with blow or thrust, strike your selfe against it, keeping up the point of your staffe, so high as your head; but so soone as you have defended, whether it be blow or thrust, presently answer your enemy againe with a thrust, and then hastily recover your guard againe, and in gitting of a thrust, you may let goe your fore-hand from off your Staffe, but hold the butte end fast in one hand; and so soone as you have discharged your thrust, plucke backe your Staffe, and clap both your hands on him againe, and recover your guard; but yet stay not long, to see whether your enemy will beginne with you, but begin with him first, with a false thrust,
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as anone you shall see the manner how to doe it: and when you can doe it, what neede you to stand long about that which may be done presently, and without danger.

Now if hee proffer either blow or thrust vnto your lower partes under your gerdle-lead, if it be a thrust, strike it awaie, by turning the point of your Staffe towards the ground, but be sure to strike it with that large compasse, that the point of your Staffe may pitch, nor in the ground, for so you may deuide your selfe in your defence, if he charge you so lowe with a blow, then you may strike it as you do a thrust, or you may pitch the point of your Staffe into the ground two or three footes wide of that side which he chargeeth you at, and you may in the pitching downe of your Staffe, let goe your fore-hand, that hee doeth not hit him, and then all parts is defended so high as your head, so that you alwayes haue a care to keepe your staffe in his right place, that is to say, if your right hand and foot be forrownt, then leave all your bodie open, so that your enemie can not endanger you on the out-side of your staffe, but if hee will hit you, he must needs strike or thrust on the in-side of your staffe, and then you must defend all blows or thrusts, by bearing your staffe over your bodie towards the left side, for this we call the Fore hand Defence, and this defence continueth no time: but if in holding your staffe in the right hand, as before is said; and yet for your guard you bear your staffe over towards the left hand, then you leave your right shoulder arms or face, open or guarded, the which must bee defended backward, but you may defend twentie thrusts or blows before hand, better then

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then one backward, for the backe defence is nothing to readie, not to certaine, as the fore-hand defence is, and therefore keepe and continue your guard, according vnto the Picture, for then if hee proffer a thrust on the out-side of your Staffe: you neede not to fear nor offer to defend it, for there is no place in anie danger, but all is guarded especially from the gerdle-lead vpward.

And in your defence, haue alwayes a care to the true carriage of your Staffe, that you doe not carrie him beyond the compasse of true defence, for feare of the falsse plaie: for if you ouer-carrie your Staffe, I meane further then neede doth require, you can not recover him backe againe quicke enough to defend the falsse. Now, if your enemie doth assaile you vpon the contrarie side, you must change both your foote and hand to crosse with him, as before: but take heed when you change, you do not come in with your hinder foote, but let him stand firme and fall backe with the fore-most foote vpon euery change. And hauing defended your enemies assaile, with a little encrasing in, answere him with a thrust, thrusting our staffe with your hindermost hand, and stepping forth withall, with your foremost foote, and in the fame instant of your proffer, let goe your fore-hand, but after your offence presently recover your hand vpon your Staffe againe: now if your Staffe be shorter then your enemies, then (for you better advantage) step in with your hinder foote with your answere, but at no hand, never strike one blow with your Staffe; for hee that doth but lift vp his Staffe to strike, may easiely be hit by the defender with a thrust, for in the same motion that the oppressed doth lift vp his staffe to strike
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Feth his fore-hand, when hee dischargeth his thrust or draweth in the fore-hand close into the hinder hand which heldeth the butte end of his Staffe, and so thrust him out withall, you may keepe the striker upon the point of your Staffe, so that with his blow hee can not reach you, being euailly matched in length, but must come upon his owne death, or danger himselfe greatly.

The high guard for the Staffe.

Look under your Staffe with both your eyes, with the point hanging slope-waies downe-waies by your side, bearing out your Staffe at the armes end, higher then your head a little according to this Picture.
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In looking under your Staffe it will seeme to your enemie, that your defence is onely for your head, then he will think to hit you in the body with a thrust, for the bodie seemeth to lie very open vnto him, and if he doe charge you with a thrust, carry the point of your Staffe ouer your bodie close by the ground towards the other side, and having defended the thrust, turne vp the point of your staffe presentely towards your enemies breast, and charge him with a thrust: againe, if your enemie charge you with a blow at your head, lift vp the point of your Staffe & meete the blow halfe way, and withal, draw back your hands, for feare of endangering your fingers: having striken away his staffe, answer him againe with a thrust (as before said): Now if your enemy charge you with a blow at your side, either pitch the point of your staffe into the ground to defend it, or else change into thy lowe gard and do crosse with him; if your enemy do strike a full blow at your head, you need not feare neither of your hands, but by striking with your staffe to meete his blow, you shall defend it vpone the middle, or neere the point of your staffe, although hee doe strike purposely at your hand, yet can he not touch your hands nor any other part of your body; but upon the defence of your body, draw backe your hands. Now it behoeth you to be perfect, not only in this gard, but also in changing your staffe from hand to hand, according to your enemies lying: so well you should change, as hee changeth, sometimes the point of your staffe should be hanging downe by the right side of your body, and sometimes by the left, according to your enemies lying, the best way to make your change, is to let your staffe slippe through your hands, like a Weavers shuttle, for this is a more speedie change then to shift him after the common manner, and by a little prastiue you may grow perfect in it.

The best guard for a darke night at Staffe.

If thou meet with thine enemie in the night, and he charge upon thee, the best means for thy defence, is pretently to chop vp into this high guard, except thy staffe be of sufficient length, to keep him off, with charging the point upon him, or else the third means is to tryst to thy heele, but if thou wilt tryst to thine hands, then either keep him off with thy point, or else thee about all parts, chiefly defend thy head, which is not to be done, but only by this guard, except a man may see the blow before he do light: now thou must put thy hands alittle further aunder, then thou doft for the day, that the blow may be defended, by taking him vpone thy staffe betwixt both thy hands: if it light at thy head, as it is the fashion of most men to strike at the head (as I haue said before): rather then to any part of the bodie. Now hauing takent the blowe betwixt thy hands, withall, run in and close with him, for if thou stand off at the length in fight, anie time, being in the night, it cannot chuse but be verie dangerous, if thou suffer him to discharge many blows, but either answer him with a thrust, or else close with him, and turne the buttoe end of thy staffe into his breaste or face, as you see occasion: now if it be in the day, or that you can see the blow before it light, if your enemie charge you with a blow at the side, meet his blow by carrying ouer to the other side, & pitch the point of thy staffe in the ground, and loose thy foremost hand for dangering of thy fingers, but hold the hinder
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der hand faile at the butte end of your staffe. But now, upon this high guard you can not defend the false stroke, nor so sure, as when you lie on the low guard; for if your enemy do proffer a thrust on the side of your staffe, and presently chop it home to the other side, he may endanger, nay, he shall hit a skilful and cunning player, especially if you over-carry your staffe in defence of the fained blow or thrust.

Wherefore, if you lie on the low guard with your staffe or pike, you shall defend a thrust with the point of your weapon long before it come near you, and yet your point is ready to answer more speedily then it is when you lie on this other guard, but he which lieth with his point of the staffe or pike on the ground hath very little space to his bodie, no more then the length of his arm wherein he holdeth his weapon: therefore he which suffereth a thrust to come so near, it will quicken come to the face or bodie, yet because most soldiers heretofore have used this fashion of lying, and are not experienced in the low guard, according to the first Picture of the Staffe; but if in your practice you use both, you shall find the benefit of the better: now if you frame your selfe into the high guard, your staffe must not be, in length, above eight foot at the most, but rather shorter, for else in defending your enemies thrust, a long staffe will hit in the ground, and by that means, your enemies thrust may endanger you: therefore, for this high guard, you must looke that your staffe be of that length, that you may carry the point cleane from the ground in defending a thrust, but for the low guard it is no matter of what length your staffe be.

Questions

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Questions and answers betwixt the Master and Scholler, concerning the Staffe.

The Scholler.

You haue given me directions for two sorts of guards, which do you commend best that I may repose my selfe upon?

The Master.

I commend the low guard best, for that it setteth with the Quarter-staffe of seven or eight foot, or for the Long-staffe of twelve foot, and for the Pike of eighteen foot, for I haue made triall with men of good experience which have lien in other guards according to their practice, as some at Quarter-staffe will lay their point upon the ground overleap their bodie, holding the butte-end of their staffe so low as their girdle-head; he that thus lieth the beat shall hit him is to proffer, or faile a thrust at his face, and presently put it home below, for hee will carry his staffe up to face his face, but cannot put him downe againe before you haue hit him underneath as before said, but with quickness you may hit him in the face or breast, and never faile your thrust but put it in fastenely, turning the heele of hinder hand upwaryd withall: and if your enemy lie at Halfe-staffe, holding him in the midst of his hands that do lieth, are in danger of enemie blow that commeth, but the best way to hit him that do lieth without danger to thy selfe, is with a false thrust, and that is to proffer.
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proffer it on the one side of his staffe, and to put it home on the other, according to the direction of the false play that followeth: but first let me make an end of that which I have begunne, and so wee will proceed, some will like with the Long-staffe, or Pike with the point on the ground, and the butte end so high as his head or higher, indeed this hath beene and is common fight with the Pike amongst the fouldiers, and the defence of this guard either for blow or thrust, is to svere his vper-hand, this way, or that way, according as he feeth the danger of the oppre- sors assault, and then presently launch out the Staffe or Pike by lifting them vp, upon the out-side of their foote or else by gathering him vp on their left arm, and so launch him out as aforesaid: he that vieth this guard, must be strong, and verie active, and nimble, but whatsoever he be, high or low, weak or strong, the low guard is best.

The Schoeller.

If the low guard be so strong for my defence what need haue I to learnie any other?

The Master.

It is true, a man can be but sure if hee practife all the dadies of his life, but it is not amisse for thee to know more then euery thou haste occasion to use; for having the perfect use of the low and high guard, you may close with any Staffe man, if you thinke you can make your partie good with him when you haue closed.

The Schoeller.

I pray you direct me the best manner of closing.

The Master.

When you encounter with any man that hath a Staffe,
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The Welch-hooke, Holbert, Partizan, or Gleaue, and I hold that a Staffe with a Pike to have oddes against any such long weapon, being equally matched in length, for oddes in length with any weapon is very much advantage, where I will if any doe appoint the field with any of these aforefaid weapons, it is not amisse for the one of them to condition to bring a hatcher or some other edged toole into the field to cut the longest staffe, except you match them beforehand.

The Scholler.

I pray you let me here your reason, for many thinke that the hooke or any edged weapon hath great odds against the Staffe.

The Master.

Indeed without cunning and skill, the Welch-hooke, and these other weapons are more farrfulle vnto the ignorant, but hee that is cunning in the false play and flippes, belonging vnto the Staffe may with a false thrust or with flippimg his blow endanger any other, being weaponed with any other of these weapons aforefaid. For if you falsifie your thrust according to my direction in the false play, that is, to proffer your thrust on the one side, and then to put home the second determined thrust vnto the other side of his weapon, and then if your enemy haue a Hooke, Holbert, or Bill in defending the false, the head of his weapon will so ouer-carrie him by the reason of the weight, that hee cannot command him nimly backe againe, whereby to defend the false, if your enemy bee armed with a Hooke, Holbert or Partizan or Gleaue, if hee charge you with a blow, then flippes his blow, either by plucking in

in of your Staffe, keeping of the point vpright vntill his blow be past, and then you may answere him againe, either with blow or thrust, for by flippimg a blow, the weight of the head of any of these aforefaid weapons will goe with such a swing that it will turne his body in a manner round, I mean beyond the compass of defence.

Againe if you thinke that your face is out of his reach, he which chargeth you with a blow with any of these aforefaid weapons, you may let fall the point of your Staffe, so that his blow may passe cleere ouer your Staffe, and so choppe home a thrust withall vnder your enemies weapons, and then recouer the point of your Staffe vpon lytell againe.

The Scholler.

What if I bee armed with any of these weapons aforefaid, what guard will your direct mee to frame my false vnto?

The Master.

I still commend the low guard for any long weapon, whether it be Staffe, Pike, Hooke, Holbert, Partizan or Gleaue, my reason is the point being so high as your head, and the But-end so low as your thigh, then is your weapon more readier to defend either blow or thrust, if you bee charged neuer so souldainely, whereas if your point hang downe-wards toward the ground, you can neuer lift him vp quickly againe to defend your thrust, but a blow may be defended easiely, for that a blow commeth more fastlie, for why it is fetcht with a greater compasse, and a thrust goeth with farre more celerity then a blow, being put in cunningly, but of these weapons shall follow more at large in the second booke.

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Now if thy enemie haue odeses in length in his Staffe, then let thy enemie make the first assault, and upon defence of his assault, steppe forth with thy hindermost foot, and so thou shalt gaine fixe foote at the leaft in reach, but if thy flathes bee both of one length, then vpon a charge or anfwere, in creafe in oneely with thy fore foote, and fland faft with thy hinder foote, onely to plucke backe thy body againe, and if thou make the first assault, and thy enemie defend it, and fo hee make a fadaine anfwer, then it wilbe hard to recover vp thy staffe into his place, to defend it according to the low guard: but for a fadaine shift the best defence is bearing your upper hand ouer your body, and letting your point fall to the ground, according to the olde common order of the fight with the Pike, at single hand, I mean, hand to hand, or I may say, man to man.

The Scholler.

I pray you how would you direct mee to frame my guard with my staffe, if I were to encounter with my enemy, being armed with Sword and Dagger, or Rapier and Dagger?

The Master.

I hold the low guard best, charging thy point directly to the enemies breast, and alwaies have a special regard, that thou pofter nor a blow, for so hee may defend it double on the Back-sword and Dagger, and runne in under the Staffe, likewise if thou pofter a thrust, let not thy Staffe looke out of thy fore hand, but hold him faft, that thereby thou maft bee the more ready to charge him againe, and againe if hee encozech in vpon thee, for if thou let goe one hand, then may thy enemie very well defend the thrust of a Staffe, according as I have directed in the description of the Rapier and Dagger, concerning the Staffe, for with that one defence, being experienced in it, thou maft endanger any Staffe-man, that is not wary, and withall, well experienced in both these weapons, so that thou take thy opportunity vpon his assault, I mean in answering him quick, so soon as you have defended his assault, whether it be blow or thrust.

Now if thy enemie doe strike at the point of thy Staffe, thinking to cut him off, then, as you fee his blow comming, let fall the point of your Staffe, and presently chop home a thrust, for in doing his blow will sir ouer your Staffe, as by your practice you may perceiue in this slippe, for so wee call it. I have known a man with a Sword and Dagger hath cut off the end of a Pike-staffe, but I hold him an ignorant and an vnskillfull man, that hath held the staffe, for though I hold, that a man skillfull at the Sword and Dagger may encounter against a reaonable Staffe-man, the same opinion I hold still, and my reasons thou shalt hear, if extreme need require, and vpon a necessity, then the best means is to be veld wherfore to be furnizhed with the best means before hand at the time of neede, it may greatly stead thee, for every common man hath not knowledge of the best rule, except hee haue learned it and practifd it by thofe which could shew it, for it commeth not by nature to none, yet euery ignorant dunece, when hee is perswaded to goe learme skill, will lay, when I am put to my shift I will doe the best I can; so a man may, and yet without skill bee killed, although Z. 2
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hee doe his best, my opinion further of this followeth.

Now the best guard with a Sword and Dagger, or Rapier and Dagger against a Staffe, is this, put your Dagger on the inside of your Rapier or Sword, and joyn them both together, making your croffe with them within a foot or thereabouts of the hilt of your Rapier or Sword, and looking cleere with both your eyes vnder them, or betwixt both your weapons, and then if your enemy charge you with a blow at your head with his Staffe, beare them both double against the blow, and having defended it, turne your point and turne your knuckles inward of your right-hand, and so to goe in amaine vpon him.

But if hee charge you with a thrust, then presently let fall the point of your Rapier downe-ward, and force him downe the more stronger, and more quicker with your Dagger, for to that end I doe appoint you to put your Dagger in the inside of your Rapier or Sword. Lo in this manner you may defend either blow or thrust of the Staffe, yet I must needs confesse, there is great oddes in the Staffe, if the Staff-man bee very skilfull, but otherwise the Rapier and Dagger hath the oddes being furnished with skill.

Fallse play to be used at the Staffe.

If you both lie in the low gard, according vnto my former direction, then proffer or saine a thrust vnto your enemies face to the fairest side of the staffe, which to your seeming lieth most open or ungarded, but

but the presently in the same motion let fall the point of your staffe so low as his girdle-stool, so that you may passe cleare under the but end of his staff, and if with any part of his staffe he touch or intangle your staffe, then you can not put in your staff so directly as you should, or as you may, if you passe cleare with your first offer, then may you bring vp your point on the other side of his staff, and thrusting it home, you may hit him in the shoulder or face, as you will your selfe, yea although he be verey skilfull or cunning, so that you have the true stroke of it; as to make it plainer, then in offering your falfe, doe but fall the point of your staffe, striking it as it were a blowe, but let it fall two foote wide of that side, which lieth open, and then bring it vp againe on the other side, and put it in with a thrust, for hee will carrie his staffe to defend your falfe, and so by that means open the side which lieth well guarded, and alwaies marke which part of your enemies bodie lieth open or most discouered vnto you, there proffer you your fained thrust, first to the fairest, but hit him with your second or determined thrust to the contrarie side, and if you faine your thrust to the right side, then thrust it home to the left, and if you faine your thrust to the left side, then put it home to the right, and you may hit him in the breast, shoulder, or face, whether you lift your selfe, so that you proffer your fained thrust three foote wide of his bodie, for if in offering your fained thrust, he hit your staffe, it will so intangle your point, that you cannot recover him to hit him with your determined thrust, for before you can cleare your point, he will be in his guard of defence againe.

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The defence of this false thrust.

This thrust is to be defended two ways; the first is to beare him against your enemies proffer; but have care that you doe not ouer-beare him, so that he mock you with his faine thrust on the one side, you must quicklye bring your stafte backe againe into his place, to meet him when he commeth on the other side of his stafte, and so to defend it, keeping your point upright: now the second defence is to beare your stafte ouer your bodie against his proffer, as you doe against euerie ordinary thrust; for you must suppose that euerie thrust will come home, for the defender doth not know if his enemie doe proffer a thrust, whether it will come home or no: therefore (as I said) you must beare your stafte against euerie thrust, but you should beare your stafte but a foote out of his place, whether it be against blow or thrust: for if you ouer-carrie him, you can not recover him to defend neither blowe nor thrust, if it be falsified vpon you. Now if your enemie doe falsifie vpon his first proffer, carry your stafte oute your bodie, keeping the point upright against his first proffer: now vpon your offer of defence, at the first you see that you make no seifure vpon his stafte, then presently you may perceiue he doth but dallie with you, onlie to deceive you with false play, but then your proffer of defence, both for the true and false play, must be all done with one motion; for if you see that with the true proffer about he shorten his thrust, without putting it home, then turne downe the point of your stafte towards the ground, and meete him below, and so strike it away, but be sure that you defend alwaies before hande, for to strike it backward is no sure defence.

Yet to make this fore-hand defence plainer, why then it is thus meant, if your right hand be placed foremost in holding your stafte, then you must defend both the true play, and the false towards your left hand, but you must not defend the first proffer forward, and the next, which may bee the false thrust, backe-ward, but both must be defended towards your left side: and so likewise, if your left hand be foremost, then frame your defence towards your right side, as before said.

Now if you cannot change handes, as (it may be) your enemie can, then keepe your guard upon that hand which you can best vse, and you shall finde that he hath very little oddes after you have practiced it a while; for you may offer or defend anie false play so well as if you lay crofte handed one to the other.

A false blowe.

Now, if you would hit your enemie on the head with a blow, you must proffer a false blow at the head, as if you would strike him downe at the first; but when it is come halfe way, slay your hand, or checke your blow before it meet with his stafte, for he will beare his stafte against your blow, thinking to defend it strongly, before it come to endanger him: but the checking of the first blow will be an occasion, that he will ouer-carry his stafte beyond the compasse of true defence, so that you may presently come with a second blowe, and strike it home oute the point of his.
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his staffe, so by this determined blow, you may hit him on the head or face.

A Slippe at a stafte.

If your enemy charge you with a blow, you lying in your guard according to the picture, even as you see the blow comming, plucke in your staffe, and withall withdraw your head and body a little backe, bearing your stafse, during the time while the blowe hath his passage, close vpright by that side of your face which your enemy charge thet you at, to defend that side, if the blow doe reach home, but if it doe passe short, and goe clear of you, without touching your stafse, then will his stafse fly away with the greater swinges, so that it will passe beyond compasse of true defence; but if it be a Welch-hooke, or anie other head weapon, then will the slipping of his blow be a more occasion of the outer-carrying his blow, by carrying his body round, so that his blow being past, you may pretend charge him with a blow at the head, or thrust him in the backe, so that it be done quicke before your enemy doe recover his weapons into their place of defence.

Another falsest.

You may proffer a downe-right blow at your enemies head, fetching him with a great compasse, so that it may seeme to your enemy, that you meant to strike him downe, but as your blow is comming, draw backe your hand and change your blow into a thrust, and chopping home to his breast or any other part of his body, that you will yourselle, for he will beare his stafse to defend the blow, I mean if he be not very skilfull and cunning, the which if he doe, he can but defend himselfe, the which to doe hemust be very wary when he beareth his stafse to defend then the blow, so that he doe not over-carry his stafse, and yet to beare him a little and then to checke his stafse, and be ready to turne downe the point to defend the thrust, but he that is skilfull will, or should chop out a thrust if his enemie doe proffer a blow, and the thrust should be put out with one hand, and to loose the other, I meane with that hand which holde the But-end of the stafse, for so thou shalt keepe him out at the point of thy stafse; for then the blow cannot endanger thee, except there be great oddes in the length of your stafses, for commonly he that striketh, holde both his hands upon his stafse when hee delivereth his blow, whereby there is three foot oddes in reach between the striker and he which thrusteth.

Another very deceiving false thrust at the stafse.

Thy enemie lying in guard, proffer a fained thrust towards his foote, and then presently raise thy point againe, and thrust it home to his face or brest, for if he turne downe the point of his stafse to fasse the false thrust below, then if he were never so cunning, or never so strong, yet can he not put vp his stafse time enough to defend his upper part; and therefore not to turne downe the point, if thy enemie doe proffer a thrust below is the more surest, but if a thrust bee made below or above the knee, plucke vp thy legges, and either thrust with him,
or keepe vp thy staffe to defend thy upper part, which are the killing places, rather then to turne him downe to defend thy legges or foote, wherein is not so great danger of death as the body being hit, but at the staffe all parts may be defended with skill.

The guard for the sword and dagger, which for surenesse wee will call the castle-guard.

I might heare in this place describe many wardes or guards, at the sword and dagger, as the lookeward, the iron-ward, the hanging-ward, the cross-ward, three high guards, the low-guard, the broad-ward. I will a little touch them all, or the most part of them with words, although not with pictures, but in the next Impreccion more at large, both with words and with pictures.

But now chiefly at this time I will proceed only with this Castle-guard, or back-sword-guard according to the picture, for with the skill of this one guard thou maist safely encounter against any man, which veth any other of the forsaied guards, for this one guard being perfectly learned thou maist defend thy selfe with great advantage.

Now for the manner of the framing thy selfe into this guard, thou must heare out the hilt of thy sword a foote from thy body, so low as the pocker of thy hole, and right out from thy thigh, and thy dagger out right at the armes end, and thy dagger hilt even with thy left cheek, but barely looking over the upper part of thy dagger hilt, and the points of both thy sword and dagger a little bowing each to the other, and close above, but open thy hiltts to broad below as thou maist see clearly thy enemie between them both, as at rapier and dagger before is describ'd, for both at rapier and dagger, the guards are both very neere alike, but onely for the carriage of thy rapier hand and foote, a little neerer thy body then at sword and dagger, the reasons are, and shall be made plaine unto thee, as in reading thou shalt finde it, for both at rapier and dagger, and at sword and dagger, a man should bee prepared as well as the one, as the other to defend a thrust in fight to well as a blow, and except the rapier point be borne some thing high, he is not ready to defend a blow, as by this guard thus being placed, as aforesaid, thy sword onely being borne out against the blow, will defend all thy right-side, both thy head, and
and downe to thy knee, without mouing him, but
if thy enimie doe charge thee with a blow at thy left-
side, whether he strike to thy head or side, then beare
both thy sword and thy Dagger ouer thy body, to-
wards thy left-side, and withall I doe advise thee to
have a care to carry both the hilt and point lenell,
even as thou liest in thy guard, for if thou carry thy
hilt of thy sword ouer thy body towards thy left-
side, and turne thy point back-ward, then both at
sword and Dagger, and at Rapier and Dagger, thy
head is endangerd, for then thou haist but a single
ward for thy head, I meane thy Dagger onele, and
that is no sure defence for the head, if thy practis
were never to much, but both being borne together,
according unto the backe-sword rule, thou shalt de-
defend both thy head and body downe to thy knee
very strongly, and thy legge must use himselfe by a
quick pulling vp of thy footes.
Likewise at sword and Dagger, you may fete your
footes a foote distance one right before the other, the
other which I doe not allow of at Rapier and Dag-
ger, alfo you must keepe the point of your sword on
the in-side of your Dagger, and halfe a footes higher
then your Dagger point, especially if you play at the
blunt, but in fight as at Rapier and Dagger, then you
musto exercise your footes, that you may pluck him
vp nimbly against every blow that commeth, other-
wise if you doe keepe them so near as my direction
is at Rapier and Dagger, then is your footes sure
without plucking of him vp; beare your head vpright,
bowing rather to the right-sholder, then to the left,
but not forward at any weapon, but your bowing
forward, and keep your points close together, and
and your Sword point on the in-side of your Dagger
point (as before-said) and the hilt of your Dagger
from your left cheeke, right at the armes end, with-
out bowing of thy elbow toynt, and thy Dagger
point floring, or bowing towards your right side,
looking with both your eyes betwixt your weapons,
looke not over your weapons with either of your
eyes at anie hand; your weapons placed, and your
bodie fetled (as aforesaid) then shall you finde no
part of your bodie defeuered or vnguardd, but on-
die your left side from the Dagger armes downewards,
and that you must use a care into, and defend it in
this manner.
If your enimie charge you with a blow, defend
your self, by bearing the edge of your sword against
it, and alittle beare your Dagger against the blow al-
so, onely to give allowance for the yielding of your
Dagger, if the blow should chance to light at your
head, for your guard simply of himselfe doth defend
but a weake blow; if you stand stocke still at your gard
as a wrill blow a droppe or a smite, which commeth
with small force, though they come with more speed
then any other blow; your guard will defend with-
out mouing your weapons. Now other blowses
which shall come with greater force, consume more
time, and doe fetch a greater compass of, in somuch as
their force is greater, you shall perceiue them the plai-
ner, to which side the blow will come, and if to the
right side, then stirr voue both weapons against the blow;
and if to the left side, do likewise (keeping vp the point
of your sword, for that will defend from the head
downe to the kne, and the knee and leg which you
stand formost upon, you must defend by plucking
them
them vp; and your sword will defend the hindmost legge; if the blow should chance to reach so farre by taking it neere the hilt, upon the edge of your backe-
sword, as aforesaid, for if you put downe the point of
your sword to face your legge, then you leave your
head and your face vanguarded, for when you see your
enemie charge you with a blow, there is no rule to
be thewens to know where the blow will light, untill it
doelight; but this affurte your felie, the blow must
have a lighting place, for when the sword is vp, where
he will fall there is no rule to be thewens, for when the
blow is charged, it commeth to swift and lighteth
where the striker thinketh good; wherefore arme your
felie to defend euerye place, whether it commeth a-
bove or below; for if you turne downe the point of
your sword before-hand, thinking the blow will light
at your legge, for so you must doe if you will defend
him with your sword, otherwise you cannot be downe
quicke enough, for the blow will passe more speeedier
then the turning of a hand; wherefore I wish you to
face your legge by plucking of him vp, and open not
your head, in hope to face your legge, and so face
neither of them, for the head is the principall place
that your enemie will strike at; therefore keep your
points alwaies vpright, and in their place, according
to my direction following the first Picture; and like-
wise as here I have described it, for it is not enough
to know the place of your weapons, but alwaies to
continue them in their place, except it be at the verie
instant time of your defence, and offence: but if you
make play to offend your enemie, recouer your wea-
pons into your guard speedily againe whether you
hit or misse: Now in striking thy blow, let thy
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your guard, to defend euerie part both from blowe and thrust, defending the blow with the Backe-sword so low as your knee, and the point helping to streng then the poine of your Dagger: then if your enemie charge you with a blowe, you must not prepare to strike with him, for so you may be hurt, and then say afterward, I thought hee would have strucke at mine head, and to never reckon upon your side nor your legge, or if you should thinke he would have strucke at your legge, and to never regard your head: But I say you must not dale upon thought, but upon a sure guard, and it is not sufficient, to know your guard of defence, but you must keepe him, for if your enemie have once hit you for want of keeping your guard, it will be too late for you to remember your defence afterwards, therefore looke to it afores the blow doth light; or if you fight at Rapier and Dagger, you must looke for both blow and thrust, for your enemie may strike with his Rapier, and hit you if you do not looke for a blow, and when you are hit, it is too late to say, I thought he would not have strucke with his Rapier. Against, at Sword and Dagger, it may be your enemie will thrust, and you must not say, I thought he would not thrust, for euerie one will, in a quarrell, do what his affection leadeth him best unto, except he alter his affection by practife.

Here followeth the chiefest blowes at Sword and Dagger, and the maner how to performe them.

Now for thy belt advantage, in as plaine maner, as by words I can expresse them, amongst many other blowes, wee will hereobfer thse thre: the first, a writh blow, a halfe blow, and a quarter blow: euerie one of these must bee vset in their time and place (as this) sometymes with a writh blow, thou maist speed thine enemie when thou canst not hit him with a halfe blow, nor with a quarter blow, because there is in the delivering of either of the two last blows, more time spent, for euerie blow exceedeth each other, in force, and in quickenesse; this writh blow will hit thine enemie either head or face, if his points lie anie thing open, or on either side of his head, if he doe looke either either of his weapons: for although he doe see it comming, nenter hee plaine, yet he cannot prevent it, if hee had Argus eies, if his weapons be but an inch too lowe, but if your enemie doe lie more open, then you may charge him with a halfe blow, or a full quarter blow: but the quarter blow serveth best for the legge. If thine enemie doe incroach or gather in upon thee, then strike downe to his legge and bare vp thy Dagger ouer thy head, with the point sometyme sloping towards thy right shouder, for thy Dagger will faue thy head, and the point of thy Sword will hit him on the legge in his owne comming, and the upper part of thy Sword will defend thine owne legge, if he charge thee in thine owne safe; but if heone as thou hast stricken thy blow, recouer thy guard hastily againe: the quarter blowe doth fetch a compass about the head, that althoue hee come strong, it is not so quick as many other: now there is a walking blowe, which the vnskillfull doe use much, and with that blow thou maist hit thine enemie vnnder the Dagger anne, if he be not skillfull, with his Back-sword, for there is no other defence for it, but the Backe-sword ouseth.

Then
Then there is a whirling blow, & that is after thou hast weft thy sword, or flourished him over thine head twice or thrice, thou mayest deliver thy blowe, either to the head or legge, or to what place thou feelest most for thine advantage, for it is such an uncertaine blowe, that he must be a good player that defendeth it.

Also there is a backe blowe which is to be made two waies, the one is a plaine Dustable way, that is, to fetch thy sword fro off thy left shoulder, & so to strike it to the right side of thy enemies head, or to the outside of his right leg, but the cunningest way is to bow thy sword elbow toynt, & with thy knuckles vpward, and thy sword hilt so high as your ear, and then by turning of your sword hand wrist, bend, or proffer the point of thy sword with a blow towards your enemies Dagger ear, but presently turning your wrist, bringing the midde of your sword close over the crowne of thy head, and with a compass blow, striking it home to his sword ear, or to the outside of his legge: I cannot with words make this blowe so plaine as I would, for I would gladly the ignorant shoulde understand it, for of all the blows of true play, this is the best, for you may likewise faine it unto the outside of your enemies head, and strike it home to the other, or unto his side.

Here followeth the false play at Sword and Dagger. If your enemy be in this guard, as I have here described by false play, you may cause him to open his guard, but if he lie upon any other guard, then you need not to fall from, for you may hit him with true play.

If you would hit your enemy on the right side of the head, then strike a blow to his foot, but strike it somewhat short, then presently bring it with a back blow to his right ear, the which will be ungarded, by reason of the carrying his sword to loose his left side, if he be not the better grounded with experience.

And if you would hit him on the side of his head, then thrust a full thrust at his belly, turning your knuckles inward, and hee will put downe his Dagger to defend it, but then, so soon as you have offerd your thrust, presently bring vp your sword close vp by the out-side of his Dagger elbow, and with a swift blow strike him on the ear or head, keeping your knuckles inward, till the blow be delivered: with this blow you may hit a good Player, but indeed it is not a very strong blow. Now to hit thy enemy in the foot, is to thrust two or three thrusts short at his face, and then fall it downe to the legge or the foot with a blow, for the fear of the daungering of his face with a thrust will make him forget his legge.

Another way is to strike a backe blow strongly to his sword ear, and presently fall it downe to his foot, for hee seeing it come to his head, not one in twenty, but will wincke, and before he open his eies againe, you may hit him upon his foote or legge.

But the chiefest blow of all for the legge, is to lift vp the heele of your sword hand higher then your head, and tilt in the point over your enemies Sword, as though you would hit him in the right eie, but presently bring downe your sword with a full blowe to the inside of his legge, for this blow in offering a
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I st., will sure make him winke and deceive a skilfull man, and if in the lifting vp of your Sword, you say, Beware your foote, it will ferue to him, that you go about to hit him on the head, so hee will lift vp his weapons to save the head, but this blow being cunningly delivered commeth downe to the legge, with such celeritie and violence, that hee cannot preuent it, except hee hath bene vned to it with much pra\'tice, but it seldome mislenth if it be cunningly deli\'uerted.

Yet there is another deceitfull blow for the legge or foote, that is, to strike a backe blow to the sword eare (as before-said) stepping out your foote with your blow alittle, and see that your blow reach but to his Sword, it is enough, but hastily plucke backe your foote, and your Sword in their place, and provide to charge him with a blow to the foote, as hee cometh in to anser your first blow: now in striking at his legge, be alittle before hand; for as he makes a motion of lifting vp his Sword to charge you, slip in with the same motion, and in falling your point to his legge, you fate your owne legge, if he do strike at your legge, then the Dagger must at such a time, defend your head single, which you may very well doe, if you beare him alittle the higher, but withall, turne the Dagger point downe towards the right shoulder.

Also, you may deceive some, with casting your eies downe, and looking to his foote, and presently strike it home to his head, for with your eie you may deceive him which is not perfect in this deceit.

Certaine

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Certaine reasons why thou maist not strike with thy weapon in fight.

The first danger is described following the first picture in this booke, and in this manner, the defender is to take the blow double, or on the Back-sword onely, and then presently to charge him againe with the point, with which the defender may hit the striker in the face, breast or thigh, as he will himselfe, the like may be done with a staffe, first, defend the blow, and answere quick with a thrust.

The next danger, if it be with a sword, is this, thou maist breake or bow him, or he may slip out of the hilt, any of these dangers may happen at the very first blow that thou striketh, and if it be a staffe it may likewise be broken, or the pole may slip out, and thou art not afflieted whether thy enemy upon such an occasion will take the advantage upon thee, if such a chance doe fall out, therefore beware of striking.

An other hazard by striking is unto the striker, if his enemy the defender doe but slippe his blow by a little with drawing of his body backe, even as hee feareth the blow come, and so I say by a little withdrawing of the body, and also by plucking in his weapons, he that striketh the blow will ouer-fray his body beyond the compass of true defence, and so the blow being past, charge him presently with a thrust, for he that striketh his blow will carrie his body in a manner round, so that the blow be not defended, but let slippe, as aforesaid, and then you may hit him in the backe, either with a blow or thrust, if you take your
your opportunity in making a quicke answere, as more at large of this flight I have shewn in the false play at each weapon, also divers reasons here and there in this booke, concerning the disadvantage of a blow.

The Authors opinion concerning the odds betwixt a left-handed man, and a right-handed man.

A left-handed man being skilfull hath oddes against a right-handed man being skilfull likewise; one reason is a left-hand man is alwayes vsed unto a right-handed man, but a right-handed man doth seldom meete with a left-handed man, for in Schooles or such places, where play is, a man may play with forty men, and not meete with two left-handed men, except it be a great chance, another reason is, when a right-handed man doth offer or make play, first vnto the left-handed man, then doth he endanger the right-side of his head, although hee doe bear his Dagger to the right-side, yet it doth not defend so strongly, nor so sure, as it doth the left, yet vnto one that is well instrucred with the true skill of the Back-sword, and other rules which belongeth for the beft advantage against a left-hand, it will the lefse dangerous or troublesome vnto such a one, for he will presently call him selfe to minde, when he seeth that he is to encounter against a left-handed man, he will frame him selfe presently to the beft guard of defence for that purpose which is the Back-sword, for that is the chiefeft weapon to be grounded in, not only a left-hand, but many other weapons haue the true stroke of that weapon, and are guided onely by the rules of the Back-sword, even the helme guides the flite, now if thou offer play, first to the left-handed man, thou must be careful and heedly to recover thy Back-sword againe, preferably into his place so quicke as thou canst, or else turne over your Dagger to the right-ear, these very rules likewise must a left-handed man observe to encounter against a right-handed man, yet furthermore I have knowne some right-handed men, that were very skilfull, and verie ready if it had beene to encounter against a right-handed man, but by no meanes would not deal with a left-handed man, and this was for want of a good teacher: for the teacher shoulde instruct every one which they doe teach by playing with his left-hand with them, for it is an easie matter to have the oddes of both the hands alike with little practice, and then a man may vs which he will, as if a right-handed man were to encounter against a left, and can vse both hands alike, then if he play with his left-hand against one that is left-handed by nature, it will seeme more close, and more dangerous vnto him then a left-handed man vnto a right, the reason is that two left-handed men seldom meete together, now to end with this one speech according to the vulgar fort, that is an ignorant and a simple man of skill by gret and often toyling and moyling of his body, in practicing naturall play, I mean one that which commeth into his head, and being right-handed meeteth with another right-handed man that is very skilfull, and hath very artificial play, and yet the vn-skilfull hath plied so fast and set his blowses fall so thick, that the skilfull man had enough a do to defend
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fend himselfe, so that the unwisfull hath made such good shift, and defended himselfe contrary unto any mans expectation, that was so experience and saw it, but there is not one of the common streete players in a hundred that can doe the like as I have said before, but not one in five hundred of them, that can upon the point of a weapon hurt or wrong one that is skillfull or cunning, for many of these streete players are so vied to bangs, that they care not for a blow with a blunt cudgell, but most of them are careful to deale against a sharp weapon, but now to conclude this with that which toucheth this Chapter, concerning these streete players, which have so well shifted with a cunning player right-handed, the same I say meeting with a left-handed man was not able to defend in a manner one blow in twenty, except it were in falling backe from him, and the cunningest man that is, cannot hit the unwisfull left man that is, if the unwisfull man do continually keepe him out of his reach or distance, for he which hath courage without skill, although well prepared, yet wants his armes to fight, but of this it is sufficiently spoken of in the Treatise in the former part of the Booke.

A breiue of my principal points which I would have thee keepe in continual remembrance.

Now summe vp all the chiefest lesions into one summe, and for order take wee will make foure deuisions of them.

The first is to remember to frame thy selfe into thy guard, before thou come within thy enemies distance, and so to approach in guardede.

Secondly, remember if thy enemy charge thee with a blow, at what weapon fouere, yet answer him and steady in with a thrust presently, after you have borne the bee blow to blow double, according to my direction, following make play ex-the first picture; but if thy enemy charge thee with a thrust, then answer him with a thrust at the nearest place, which lieth most vnguarded, whether it be his knee or in his making play, your answer may be to his right arm, shoulder or face, all which you shall finde vnguarded in time of his provocation, now if he haue a close hilted dagger, yet with a false thrust thou maist hit him in the Dagger-arme if he fight not very waryly, or else in the Dagger-hand if he haue not a close hilted dagger.

Thirdly, let not fury ouer-come thy wits, for in a made fury skill is forgotten, for he which is in drinke or euert hastily, such a one in his anger doth neither thinke upon the end of killing, nor feare to be killed.

Now the fourth and last which should haue beene the first, is to remember to keepe a true distance, and if thy enemy do gather and incroach in vpon thee, charge him with a thrust, although thou put it not home, for a thrust will scare him, and he which is in his right witts will be loath to come within the reach, or danger of thy weapon, but if thou suffer thy enemy to come within true distance, then if thou hast all the guards in the world, and yet stand still without making play, he will hit thee in fight of thy teeth, wherefore be doing with him be times, and he will retreat and fall away from thee for his owne ease, Loes this I wrote, because I would not have thee in

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In describing of this weapon I shall account the time I spent, yet because Short swords are in use and worn of many that would leave them off, if that they knew what an idle weapon it were, I mean to encounter against a long Sword and Dagger, or a long Rapier and Dagger, to small is their judgment, but one this, many of them will say it is a better weapon than any of the two forenamed weapons are, but in my mind they may well say that chalke is cheefe because they are both white, for I have had much triall and great practice with the short sword, yet could I never find, nor never wilbe persuaded that a Rapier foure foote long or longer, hath such great oddes, that I never meane to arme my selfe with a short against it; for in my mind and by experience I speake it, there is small skill to be learned with the short sword to encounter as aforesaid, but one this resolution and courage.

He that is valiant and venturous, runneth in, breaking distance, if he escape both in his going in, and in his comming out valiantly, from a man skillful, in my mind it is as a man would say chance, or, for if I have the Rapier and Dagger, I will hazard both games, and set against any man that holdeth the short sword to be a better weapon, although that George Giller hath most highly commended the short sword & dagger, yet one Swallow maketh not a Summer, nor two Woodcocks a Winter, if a thousand more were of his opinion, yet without all doubt there is a great 

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Indeed it is an easie matter for a man skilfull to take the point of one that is altogether vskilfull: but rather not answer thy enemy untill thou be better weaponed, there are all these excuses to bee framed as in the tenth Chapter of the treatise, there you may find excuses fit for such as weare short swords, if thou like them not I refer to thy owne wit to frame an excuse; for some shift he must haue that weareth such an idle weapon, for in a word a short sword and dagger to encounter against a skilfull man with rapier and dagger, I hold it a little better then a tobacco-pipe, or a foxe-tayle, but yet a short sword is good to encounter against a short sword.

Also a short sword is good to encounter against a naked man, I mean a man vnweaponed, and it is good to ferue in the wars on horse-backe or on foot, yet a Rapier will doe as good ferue in the wars as a short sword, if a skilfull man haue him in hand: we haue divers examples of those which come out of the field fore wounded, and they will say it was because their enemy haue a handfull or a foot ods in length of weapon upon them, wherefore I say one inch is great ods and enough to kill a man, if they both haue skil alike, and doe obtine a true distance yet now you that are as it were married vnto short swords, because some will not give their bable for the Tower of London, although another doe not effeeme it worth two-pence, yet a man shall as well drive a dog from a pece of bread, as well many from that foolish kind of weapon, against a sword whether he be long or short, is morewearisome and moretroublefome then a rapier, for a sword will ware out your hofe and three pair of hangiers, before a Rapier doe ware out one pair;
but some doe weare their short swords about their
nekes in a string, so that if they should have occasi-
on to vfe him, he cannot so ready draw out his sword
vpon a suddaine, as he which weareth him vpon his
thigh, but of this fashion of wearing their swords, I wil
not speake much, because I see it is almoast left off, for
a man may buy a girdle and hangers for ten groats,
which will serve for thy Rapier two or three yere,
and a scarf will cost ten shillings, and yet be wore
out in a fortnight; but I will say no more because ma-
ny glue it ouer for their owne safe, I holde a short
sword for to encounter against a rapier very little bet-
ter then a tobacco pipe as aforesaid, and so as I began
I conclude, yet behold a little helpe for him that wea-
reth it.

A guard for the short sword and dagger to encounter
against the long Rapier and Dagger, or else the
long sword and Dagger.

Keepe your sword hilt so high as your head or
higher at the point, hanging slope-ways do-
wards a little wide of your left side, looking vnder your
sword arme with both your eyes, and withall put out
your sword hand as far your body as you can, I
meane towards your enemy, and your dagger downe
by your side, as if you meant not to vfe him at all, ac-
cording to this picture. Lying in this guard your bo-
dy will seeme to your enemy to be very open, infor-
much that he will make no reckoning but to hit you
sure with a thrust, the which you must defend by break-
ing it towards your right side, and with the same
motion step in with your left leg, which I will call your
hinhon leg, for so he should be until you have made
suicur of your enemies weapon: but so soon as suicur
is made continue no time in guying of him leisure
to fall backe againe, whereby to recover his point agai-
ue, but forthwith answer him as aforesaid, for ha-
ting brought his long Rapier or sword point to parle
elene on the right side of your body, I meane vnder
your right arme, these step in cloe with your left foot
as aforesaid, and make a crosse with your dagger vpon
his weapon by clapping in with your dagger vpon
the midde of thy enemies long rapier or sword,
keep your Dagger point vpright when you goe in,
and so soon as you have discharged the affisse of your
sword, you may presently turne vp the point of your
short sword and thrust, or else you may give a stroke
with him whether you will, and to what part of his
body you lift, and then fall away haftily againe into
your guard and distance, know this, that by stepping
in with your hindmost foot, doth gaine more advan-
rage
tage in ground then you want in length of weapon.

But at any hand suffer your enemy to make the first assault, because he hath the advantage in length of weapon, and if thy enemy do charge thee with a blow you may defend it upon this hanging guard, but to turne vp the point of your sword according to backe-sword rule, & if your enemy charge you with a thrust, you may alter to seize upon his weapon with your sword as before directed; you may presently so come as you are in with the hindmost foot turne vp your sword point and thrust, this offense you may performe without the help of your dagger, but yet have a care to prepare your dagger in a readiness, left in your going in, your enemy doe also come in with you, and although you have his long weapon at your command without any danger, yet may he stab you with his dagger, except your dagger be in a readiness to defend; for a thrust of a dagger is as easy to be defended with a dagger, as any thrust is of any other weapon, but if the defender be overcome with fury, and so thrust both together, then they both are endangerd, but to defend is better then to offend, and to be offended againe upright according to the rule of the backe-sword, if your defence be upon the hanging guard, then clapping vp your dagger and joyninge with him as it were in commission with your sword, and so defend the blow vnpon both together, now if your enemy will not charge nor make any assault upon you, then I advise you not to gather not encroach upon him, except you were equally matched in weapon, for you must observe the distance which belongeth to your enemies long weapon for this guard or any other. For this guard is but for a

suddaine shift for those that wear short swords, for keeping a large distance a man with small skill may defend himselfe from a longer weapon, so he seek not hastily by gathering in to offend the other; for the best defence of a flipt is to stand out of his watch; so the best defence for a short sword man is to observe distance as before said, for he shall find himselfe work enough to defend himselfe, for not one in twenty which fighteth with the short sword once will desire to go into the field with such a weapon again.

Now those that do encounter together with short sword, to short sword, I with them to frame their guard according to my former direction at the long sword and dagger.

If thou frame thy guard according to my former direction as it is here pictured, then if your enemy doeth fallifie a thrust, and you making account to defend it with your Sword as before, and in turning in your left side howe double a thrust, he may endanger thee greatly, wherefore it behooveth thee not to overcarrie thy Sword upon the first offer, but that you may recourte him backe into the place againe, so that if you have a care and if you misse the striking of his Sword on the one side because of his false, that you shall meete with him on the other, and so defend your self although you cannot answer whereby to offend him by reason of his false, for upon a false if you make answer, it will be very dangerous to both.

Master. Now my loving scholler I have alreadie described the rules of fixe weapons, which I promisde to instruct thee in, but yet I have humbled by chance upon another weapon, which is as necessarie as anie of the rest; may more, for without thee be perfect in
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the skill of this weapon, all the rest will rather bee
hurtfull unto thee then doe thee good.

Scholler. I pray you, what weapon is that?
Master. Marrie it is a faire tongue.
Scholler. Why doe you call the tongue a weapon?
Master. Because at manie times, and for manie pur-
poeses, it is the fittest weapon, and the most surest for
a man owne defence, for the tongue at sometimes
runmeth fo at randome, that for want of a bridle like a
yong colt overthoweth the rider, although it be but
a little thing and feldome seene, yet it is often heard
to the utter confusion of manie a man, for the tongue
is such a weapon without it bee governed, it will cut
worst when anie sword; a nettle is a bad weed in a gar-
den, but the tongue will sting worst when a nettle, and
prick deeper then a thorne, likewise manie men are
taken by the tongues as birds are taken by the fette,
therefore a faire tongue or a tongue governed well,
will better keep and defend thy bodie from prison, if
thou at anie time be committed by the Magistrates
when thy Sword will hinder thee if thou trust unto
thy manhood.

Scholler. If I fight with no other weapon, but with
a faire tongue, the world will condemne mee, and
temme me for a coward.

Master. A faire tongue is more necessarie for a
valorous man, then a good weapon is for a coward,
as thou shalt heare: for with a faire tongue thou may-
et paffe through watch and ward, if thou do chance
to travell in the night by occasion, and thou bee late
from thy lodging, at such a time this is a principall
weapon, and shall more preuaile then thy Sword, or
any other weapon whatsoever.

Againe, a faire tongue is an excellent weapon, if
thou hap in a drunken company, and there fall to
quarrelling, in such a cafe, if thou draw thy weapon,
it were as if a man should quench a great fire with a
bundle of flaxe, for at such a time, and in such a com-
pny, if a man draw his weapon, he may as foon be
killed as kill, for drunkards and madde men are all a-
like during time of the drinke.

Also a faire tongue is a principall weapon to carry
with thee, if thou chance to strawtell into anie strange
country: for if an injurie be offered in a place where
thou art not acquainted or unknowne, thou mayest
be oppressed with more then one, for birds of a fea-
ther will holde together, and many will hold on the
bigger side, for where the hedge is lowest, the beasts
will soonest get over, but in such a cafe be well armed
with patience for thy Buckler, and a faire tongue for
thy Sword, and thy hand readie on thy harte to doe
reuerence to every vaassel, although thou be a Gen-
tleman, for the richest man that is, and the strongest
man that euer was, did, and must pocket vp an injuri
in his owne Countrey, much more it is lesse dis-
grace to thee to put vp an injurie in a strange place, if
an occasion be offered, then rather beforre thy selfe
with a faire tongue, then with thy sword; for in such
a cafe thy sword will vauisse thee nothing at all.

Scholler. All this while with this weapon you haue
not taught me how I shoulde defend my point.

Master. Now I will tell thee, with a faire tongue,
thou mayest fasse thy money many times, by promis-
ing much, and performing little, especially where
little is deferrued, for thone which deferrue little, a faire
promise will paffe, in a manner, as currant as thy mo-

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ney: I have knowne many Mutifions many times paid with faire words: and now that it commeth into my minde I will tell thee a tale (as I have heard it reported:) How King Dyomius rewarded a crew of Mu-

tifions which came to him with excellent Musick, and after the Musick was ended, come againe to me
to morrow saide the King, and I will give you a thou-
sand talents; the which promisfe founded to a sweete
and pleasant tune in the Mutifions ears: But in the
morning they came, expecting the Kings reward,ac-
cording to his promisfe: But the King looked stran-
gely upon them, and asked them what they would haue,
And it like your Highnesse, said one of the chiefest of
them, we are come for your gracious reward which
you promisfed vs. What was that, said the King? A
thousand talents said the Fiddler. Why said the King,
Is that not out of thy head yet? thy Musick is quite
out of mine, thou pleasedst my ears with thy musick
for the prent, & I likewise filled thy ears with a plea-
sante sound of so much mony: to our matter againe.

A faire tongue, and kinde behavior winneth favor,
both with God and men, whereas thoes which cannot
gouerne their tongues are feldome at quiet: but
always punished or vexed with the Law, and troubles
in the Law consume much money, which with dis-
cretion might be kept by gouernement of the tongue.

Now by the hieway, a careless roister in his own
name require thee to stand, and by vertue of his owne
warrant doth require thy purse; in such a danger, and
in such a cafe betake thy selfe to thy weapon, rather
then trust to thy tongue: for to speake faire unto some in
such a cafe will assiue thee nothing at all, but yet for
all that, a faire tongue is as a precious balme to beare
about thee although it bee not sufficient to heale
wounds, yet it may be a preparative to keepe thee
without hurts: all the comfort thou canst haue of thy
dearst friends is but little else the bodily sustenance,
waif thy kind and louing wife which is or should be
thy great comfort in this life under God, if the I say
do all that ever thee can to pleasure thee, yet thou
maist haue to find this booke, if thou read it ouer,
one lefton or other which may pleade thee, or do thee
more pleasure then all thy other friends: for here
are many things written by me, that peradventure
thou maist seake a great while, and yet not finde
them else-where, and so farewell.

Scholler. Yet say I pray you, resolute me in two
questions more afore you goe.

Master. What are they?

Scholler. First I would know what oddes a tall
man of stature hath against a little mans stature, and
the oddes that a strong man hath against a weake
man.

Master. Indeed these are questions which I did
meane to write of in my next booke, and therefore
will but a little touch them at this time, but for my
beginning or proofe of this matter the better to en-
courage little men to take heart of grace, and not to
defame the high lookes of a tall man, nor feared
by their great bragges, there is an old saying, goeth I
never saw, faith the proverbe, a little man borow a
stooke to brake a tall mans head, and this proverbe run-
neth throughout the world, as the corrent through
the Gulfe which our Mariner doe speake of in the
way to wards the Indies.

Againe, it is not common to see a tall man valo-

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rous and skillfull withal, but generally, little men are valorous although not skillful, now if the tall man be skillful, the little man must for his advantage, suffer the tall man to proffer him play first, but then upon the little mans defence prefently, with the same motion steppe forth with foot and hand, and so by a quicke ariuere enddanger the tall man: now if the tall man be not skillful, whereby to stoppe forth with his hand and foot together, when hee makes play to the little man, then the little man skillfull herein, gettes three foote at the leaf about the neight of the tall man, then the tall man makes by stepping forth with the foot and hand as beforefaid: but this must be thy helpe and this must be thy care, though a little man alwaies suffer the tall man to make play first, especially if he be skillfull, and then be nimble with the ariuere, stepping it home with thy foote and hand together, according to my directions, following the first picture, for what thou waiste in reach is gotten by thy comming.

There is another old saying going thus, a tall man is to faire a marke, that a little man skillfull cannot miss him, and a short man is to little and to nimble, that if he haue but little skill, a tall man cannot hit him for with his weapons, and a good guard in a manner hee will couer all his whole body with his weapons. Lo this is my opinion, I doe not say all other are of my minde, for there is an old saying goeth thus, so many men, so many minudes, what other mens opinions is, I haue not to doe withall, but this I can lay of my owne knowledge, that I haue never known one tall man amongst twenty, that hath good skill, nor sufficient valour answerable unto their

their figures, for tall men are more fraughtfull then men of a meane stature, for I haue seene the triall both in the warres and in single combat; yet take me not vp before I bee downe, for I doe not here condemne all tall men of personage, for so I should greatly ouer-choothe my selfe, and greatly wrong many tall men of stature and valour, and also of good resolution, but yet all of them are not so, wherefore what I have saide, it is to encourage little men of meane stature, having skill not to fear any man vp on good occasion, those that spend their daies without practising skil in weapons, so that when they are wronged they fall to wishings, oh I would to God I had skill in my weapon, for then would I answer the wrong that such a man, and such a man hath done mee, but I could with such unskilfull to liue quiet, and not to maintaine any quarrell, left they loose their liues for want of experience, as many of them have done.

Schiller. Now as you haue promised me, I pray you let me heare your opinion concerning the oddes betweene a strong man of strength, and a little or a weake man of stature and strength.

Master. Then this briefly is my opinion, a strong man hath great oddes at the gripe, or in a closee at any blunt weapon; but upon the point of a sharpe weapon, in fight a strong man hath small or no oddes at all of the little or weake man, wherefore I would not haue a little man bee afraid of a tall or ouer-grown man, no although he were faire bigger then a man, for in performance of any things to be done with weapons, there is no more to bee found in the best of them of great stature upon triall, then is in the.
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the ordinary men, or then is in a little or weake man; may many times the little or weake man doth as good or better seruice in the face of the enemy upon the point of the weapon then the taller man doth, for although his stature be small, yet commonly a little mans heart is bigge.

Observations for a Scholar or any other.

What length thy weapons should be.
How you should button your foiles for your practise.
An easie way to weapon thy selfe at time of need.
Let thy Rapier or Sword be foure foote at the least, and thy Dagger two foote, for it is better have the Dagger too long then too short, and rather hard then soft, for a short dagger may deceuite a skilfull man his defence, either of blow or thrust: I have of ten knowen a soft dagger cut in twaine with a Rapier.

Let thy Staffe of practise be seaven or eight foote, and better, button both thy foiles and thy IAMbes before the practise with them, for otherwise the vn-skilfull may thrust out one anothers eyes, yet although there was no harme meant, yet an eye may be loft except the occasion be prevented.

To make your buttons take wooll or flocks, and wrappe it round in leather to bigge as a Tennis-ball, then make a notch within halfe an inch of your woodden foile or staffe, but if it be an Iron foile, then let there be an Iron button rivetted on the point, so broad as two pence, and then take your button being made as before said, and set it on the end of your

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your Staffe or Foile like wise, and then take leather and draw hard upon it, and binde it with Shoemaker's-ends or pack-thread in the notch, and another leather upon that againe, for one leather may bee wornen out with a little practife.

Now if thou haue a quarrell and willing to answere, and being not furnished with a Rapier, then take a cudgell of what length thou wilt thy selfe, and make a shoulder within a handfull of the ende of it by cutting him halfe way through, and there binde the haft of thy knife, and so the shoulder will keep him from slipping backe, and this is as sure and as peacefull, and as good as a Rapiet to encounter against a Rapier and Dagger, or a Sword and Dagger, so that you have a close hilted Dagger: likewise you may tie a point at the But-end of the Cudgell, to put in thy finger that thy Cudgell slippe not out of thy hand: this weapon I have made good proove of, but it was in another Country, where I could get no other weapon to my minde.

Chap.
This Chapter sheweth the severall kinde of weapons which are to be placed at.

Now one thing more unto the vulgar fort concerning the severall forts of weapons, because unto many it seemeth to strange, that if a Master of Defence should tell them that he can teach them skill at Fence at twelve severall forts of weapons, they will straight-way say, that there are not so many; now for their further satisfaction, they shall heare the diuision of more then twenty forts of weapons, which Masters of this Noble art of Defence, are, or, else ought to be expert therein, like unto a skilfull Cooke which can of one folt of meate make diuerse dishes, or like the cunning Physitian, who can with a heurbe being diuerfully compounded, make it serve to divers purposes and vses: to which effect my meaning is, that an expert Master of Defence can of one kinde of weapon make many, as by this sequell following shall appeare, and all these weapons have beene placed at in Challenges, here in England at severall times.

The two hand Sword.
The Back-sword.
The halfe pike.
The Long-pike.
The Quarter-staffe.
The Welsh-hooke or Bill.
The Haulbert.
The Rapier and Dagger against Short-sword and Dagger.
Likewise Rapier and Dagger, or Sword and Dagger against a Staffe or Haulbert.
Also the Staffe against a Flaitre.
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Back-sword against sword  Single Rapier against Rapier and Dagger.

Now my second booke which is already in hand shall shew my judgement, and the chiefest rules accordingunto my practife at all these several weapons, if death do not prevent me before I have accomplished my pretence, yet for doubt thereof, the defence of the Staffe with a Rapier and Dagger, or with Sword and Dagger I will give thee a little direction, which being practised it may stead thee as much as thy life is worth. I doe this the rather, and for because that the Staffe is a weapon which many men doe carry, and with skill hath great oddes against either of the two aforesaid weapons, but yet because every man which carrieth a weapon hath the perfect skill in that weapon which bee carrieth, but admitt that he hath good skill, yet in knowing the belte Defence, it may prevent thee from a danger.

Now thou must remember if thou bee charged upon with a Staffe, suddenly summon vp thy wit in that which before hand thou hast learned for thy Defence, and thinke this with thy felle; I am now to encounter against a Staffe: why then thus frame thy garde, put thy Dagger accroste on the in-side of thy Rapier or Sword, and let the croste bee made within halfe a foote of thy Rapier or Sword-hilt, bearing vp both thy hils even so high as thy cheeke, looking with both thy eyes between both thy weapons.

Thus being guarded, it may bee, that thine enemy will charge thee with a thrust, for becaufe thy breast will be one most open to him, the which and if he doe, then turne downe the point of thy Rapier and Sword; and with thy Dagger force him downe which will bee a stronger Defence then with one alone: and thus by turning downe both thy points together, strike thine enemies thrust of the Staffe towards thy right side: Loe, thus doe me with both thy weapons; then will thine enemies thrust passe cleare under thy right arm, but myther with the Sword nor yet with the Dagger alone; the thrust of a Staffe is not to be defended without greater danger then with both of them, as before hath beene rehearsed.

Now if thine enemy doe chance to charge thee with a blow, thereby thinking to drive both thy Rapier and Dagger, or Sword and Dagger into thy head: For I have knowne many to be of that opinion with me. But the blow of a Staffe, stroke at the head, may be defended with the single Sword or Rapier according unto the Backe-sword rule: but to beare thy Dagger with thy Rapier or Sword, that is the most fire way, keeping both thy points vpright, and so to beare them towards the right side, or to thy left side, according as thou shalt perceive thine enemies charge thee.

Thus will I heere conclude and make an end with this short direction concerning this one weapon, because I have spoken something already touching and concerning this purpose, although it be not so ample as now it is, and yet hereafter (by Almightie Gods good helpe) I will speake more at large here.
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of, this once surreth but to rowze up your spirits, that you may the better prepare your selfe for the next. The horse starteth at the Spurce, so (in love) I pricke you forward in this commendable Art: and so, I hope, that this Whetstone will make your blunt Writtes somewhat sharper: Golde is not put in the fire to be consumed, but to bee purifed; even so I hope, the trauell which I haue taken here in, will not make you to prove worfe, but rather somewhat the better in all goodnes.

FINIS.
Gallants great store, tracing the freestes fo thickes in
swarmes like as at westminister in a Terme time, and al-
though many of them went away without bidding the
the farewell; yet will, as it were, bite thee by the
finger, because thou shalt remember me, for if it bee
not possible for the mother to forget her childe, then
(without all perdurance) I shall never forget thee:
Once thou wast a golden place, but now an iron or
a leaden towne, I mean, in a manner turned upside
downe, which makes me sorry, and many more but yet
be of good cheare, for after a storme cometh a calme:
pluckle vp thy heart, and let it not grieve thee to see a
King content with his kingdom; for if it were not so,
it should be so.
Although of late thy purse hath had a strong pur-
gation, which maketh some of you to shrink vp the
shoulders like a Spaniard, and hang downe the head
like a bull-rush, and repenting your felues, that you
had not kept goods better which you got in time of
warres; and this may thinketh I heare some of you
say your felues: Oh what a foole was I that tooke not
Time by the fore-locke before he did passe away, but
must now catch at her balde pate, where is nothing
to holde by: let it not grieve thee, for if thou hadst
those goods againe, they would confume like butter
against the Sunne: for as it is not possible to keep
the Indian beeze twente two dayes, with all the faile in
the world, no more is the goods got by the warres to
be of any continuance, no although a man had them
that were as wise as wit could make them, but if tol-
dome commeth into such mens hands, but rather un-
to such as resemble Rufus the Russian which had God
painted on the in side of his Target, and the diuell on
the
the out-side, with this poesie on the in-side, if thou
wilt not have me, the other shall: as not caring whe-
ther he went to God or the diuell: many such fellows
attend upon the fortune of the wars, making hauncle
and spoile, and many times murdering those that
never meant hurt vnto them nor their king for whom
they fight: for yet such, as I say, make no confience,
but as the Proverbes goeth, Robbe Peter and pay Paul,
accounting all fith which commeth to the net: get-
ting it by hooke or by crooke, some out of Judas bag,
and some out of the diuells budget: for I haue seen a
man of warre, as hungry vpon a poore Fisherman,
as they would be on a Carioke, as those that haue seene
men of warre, haue seene how unconsciouly Rufus
the ruffian and his fellows haue dealt with those poor
Fishermen whose whole estate, for maintenance both
for their wives, and children, did relieve vpon the gains,
which the poore men by great paines did get with
their boate, yet so hard-hearted haue these men of war
been vnto those poore Fishers, that neither for the
tears of the old men, which for grieves would bathe
their heads against the thripps side, yet neither this
nor the pitiful complaint of the yong men, for all
their yeelding and kneeling, yet would they take a
way their fith, their meat and drinke, and their cloths
from their backes, their failes from their yards, yet
not so contented, but in the end let them altho, and
either finke their boate or burne him aboord the man
of warre, to the vter vndoing of many a poore man;
now judge whether it be possible, that these goods fo
gotten can prosper, for they are gotten with no bet-
ter a confience then a strumpet getteth her money;
and therefore it will prosper no better: for looke
what

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what a trumpet gettest of twenty, shee spredest it
upon one which she doth love and affect above all
the rest: even so, many soldiers and men of warre,
what spoyle they get, they are not long in spending
of it: but as the Proverbe goeth, Light come, and
light goe: ill got, and wickedly spent: for they put it
into a bottomleffe bagge, which never holdeth thirst
long.

Loe, thus my opinion you have heard, and I yeeld
yp my verdit thus, that the goods which is gotten
by the warres, is ill gotten: and hee which hath but
one penny worth of ill gotten goods in his house, God
will lend a curse upon all the rest: then let vs pray for
peace, rather then warres, and every man leane to
labor with his hands, to maintaine spending: where-
fore, let thy wittes and thy hands to labour, and turne
over the leaf: I meane, learne a new lection, for looke
what is gotten with labour, will bee spent with dis-
traction, or else kept with wariness; and so I grave
not only Plimouth alone, but all Devonshire and
Cornwall, with as many kinde commendations, as
it is possible for my Penne to express, and all
I protest with true loue from my heart,
and so I leave you, with a thou-
sand Farewells to
you all.

Your ever-loving friend,

JOSEPH SVEETNAM.

The School of Defence.

The Authors Conclusion.

Now (gentle Reader) I doe intreate thee to beare
with my indenie, I am no Scholler, for I do
protest I never went to Schoole six moneths
in all my life, nor I never did write one line of this
Booke by the direction of any other teacher, nor did
I ever ask the opinion of any other Professor, since
the time that I was first taugh, and that was when I
was young, and then I had some of my skill in London,
and some in other places, where it was my chance to
travell. Again, I did write this Booke by pece-
meale, for after I first beganne, I left off writing a
weeke, and sometimes a moneth together, before I
wrote again, and so forgetting oftimes what I had
written before. Again, some chiefe notes I have left
out, which I thought I had written of before: where-
fore they shall follow in my second Booke. Now
(Gentle Reader) for thy benefite I haue begunne, if
there be any other that find fault, and cannot amend
it, let them judge of their wit that heare them talke:
but if I shall heare those my selfe speake against this
Booke which doe not goe about to amend it, then if
they were as good as George a Greene, yet would I not
be feared with deedes, much lesse with words, but
will answer them, not onely with words, but with
weapons, for this Booke was printed in halfe, at the
earnest request of some friends of mine. Also I wrote
it to profite those that can not come where I teachers
are: and againe, there are few which teach this Arte

that
that doe trauell, the reacon is, as I thynke, they are litle
for by they come into the country amongst
you. Now it is not enough to have this booke in thy
pocket, but to exercis thy body with all, that there-
by thou mayst hau the perfect skill thereof in thy
head, and so praying thee to excuse me in the grosse
penning of it, and beare with me a little the rather in
that I was neuer Scholler, as I said before, and as it
plainely appereath by the grosse penning of it, but
my folly hithin shall be upon my head, yet I pray thee
let it passe a little the rather, and giue it thy good
word, for because I have taken paynes in hope to doe
thee good, but not for any gaine (I protest before
God) but onely because I know it so laudable an ex-
ercis, and more commendable then any other, we
see daily these bookes scoffed at, which were made by
learned and good Schollers, for if there were one
which excell ten thousand, yet every one will not
speak well of him, but he shall hau in spight of his
teeth back-biter and fault-finders, much more my
selfe being the left of ten thousand must not flabbe
every one which will speake in discommendations,
both of me and my Booke, but if I may escape hand-
sonely from scoffers and mockers of such Idiotes
which are vishually contemners of such laudable exer-
cises: then I accompt that I have made a good hand.

For herein I haue shouen but my owne opinion
and judgement in setting out this booke, now I doe
not say it is other mens opinions: for none but my
selfe was counsell, nor had any hand in this matter;
therefore I make no question that other men are of
other mindest, yet obseruing these rules, and beare
these lessons in memory, they may serve thy turne
aswell as they have servd mine all the daies of my
life hitherto: but yet beleue what you lift of it, and
leave what you like not, now if in my good intention
and true meaning I bee undeservedly wronged, I
thynke it wilbe by none but such pot-companions
which cudgel there wits and beate their braines to
shift for mony to that vse which often-times makes
the sonne so hardy as to call his father knaue, or
worke.

Now if my booke doe come vnto the view of any
such, I will impute it vnto the Idlenesse of their
braine, or vnto the spightfulness of an enious minde,
which will never commend nor allow any other
mans man-hood, opinion or judgement to bee so
good as their owne, not much like vnto the proue
Pharizee, who said that his life in all respet was bet-
ter then any other, now mistake mee not, for I doe
not say so, because you should thinke that this
worke cannot bee mended, for it is farre from my
thought to thinke that this booke is so wel penned as
to bee without fault, or to please all, neither is it so wel
as it might have bene, if my leasure would have ser-
ted mete amend some faults which I know in it my
selfe: indeed, I must confesse that there are many
in this land of this noble and worthy art besides my
selfe, which might have taken this matter in hand,
because many of them are more fit both for wildome
and learning, but I see they have not gone about it,
wherefore if any blame me for shewing my good will,
I hope those which have known mee and seene my
behaviour wil answere for me with reasonable speech.
against those which object against me: no, if reason will not rule them, but like Balaam's Ass, will strive against weapons, then I pray you referre the quarrell into my selfe, and let me answere my owne wrong which I have done them herein, for I had rather loose my life in defence of my reputation and credit, if there were such a danger in fighting, then my friend should loose one drop of blood in my quarrell: there-fore while I am living, wrong me not, for he which fighteth for another, seeketh his owne destruction, so praying you if I have offended any, let me answere it my selfe while I am living, for when I am dead hee deales vn-christianlike, that will abuse me: and so I rest.

Thine ever to help thee hereafter in what I may.

Thy friend,

J o e s e p h S w e y n a m.