

# **Royal Armouries**

## **Ms. I.33**

**Walpurgis Fechtbuch**

Translation and notes on the text copyright 2016 by Joey Nitti

# Royal Armouries Ms. I.33 History

From the Wiktenauer

Also known as the Tower Manuscript. The author is possibly a cleric named Lutegerus or Luitger, and was owned by Franconian monks until 1552. It appears to be the work of at least 3 different scribes and as many as 17 illustrators.

- Written in the 1320s, possibly by a priest named Liutger; owned by Franconian monks until the 1500s.
- 1400s – an additional couplet was inscribed at the top of folio 1r, possibly by Pope Pius II; 1405-1464
- 1552-53 – looted from a monastery by Johannes Herbart von Würzburg during the Franconian campaigns. He served as fencing master to the dukes of Sachsen-Gotha; he inscribed his name on folio 7r.
- late 1500s-1945 – owned by the dukes of Sachsen-Gotha. The second device on folio 26r was copied into the Codex Guelf 125.16 Extravagante in the 1600s by a scribe who couldn't decipher the Latin text.
- 1945-1950 – location unknown (sold London, Sotheby's, 27 March 1950).
- 1950-1996 – held by the Royal Armouries and stored in the Tower of London; known variously as "Tower of London Ms. I.33" or "British Museum No. 14 E iii, No. 20, D. vi. I".
- 1996 – moved to the newly-opened Royal Armouries Museum in Leeds.

## Acknowledgements and Goals of This Work

This work would not have been possible without the work done by Dieter Bachmann and Dr. Jeffrey Forgeng on their respective transcriptions and translations of MS I.33. Their works provided helpful reference throughout the process of this work, as well as providing me years of studying MS I.33 through reading their works. Also, all scans of the manual are courtesy of and copyright of the Royal Armouries, being used for non-commercial and personal use. I am making this work freely available and give permission for anyone to use it freely and share it with others, so long as they do not modify it (without permission) or claim it as their own.

The goal of this translation is to provide an attempt at a literal or 1-to-1 translation of the text. What this means is that I have attempted to translate each word as literally as possible, and have tried to preserve the original order of the sentences and such as much as possible while still being readable and making sense in English. In translating the words, where possible I have tried to use an English word which has the same root word as the Latin word (ex. 'conduct' for '*duco*'). With this sort of translation, there are flaws and drawbacks. As any translator knows, often the 'literal' translation will not be the best translation of the meaning and intent of the text. I am fully aware of the flaws that come with this kind of translation, and make no claims as to this work being a 'best' translation of the original text. For that, I would defer to people much more experienced and qualified than I am, such as Dr. Jeffrey Forgeng, whose translation has been the standard for I.33. The purpose of this work was simply to gain better personal understanding of the text, as well as provide an updated free translation for people to use, as Dieter Bachmann's translation has some typos and inconsistencies, and has not been updated for several years.

## Terminology

### Latin Terms:

- *attingere* ('reach', also 'to touch' or also a 'strike'. Take as meaning 'to reach with a strike')
- *calcat/calco* ('step', also 'tread'. Compare to footwork in later German manuals)
- *contrarium* ('opposition', also 'contrary'. Refers to using a technique as a counter or opposition)
- *clientuli* ('client', interestingly, Lewis & Short defines it as 'poor/small/insignificant client')
- *custodia* ('ward', also 'guard' or 'watch'. Similar to the later German '*leger*' or '*hut*')
- *duco* ('conduct', also 'lead' or 'guide'. Has the context of performing an action)
- *fixura* ('thrust', synonymous to the German *stich*)
- *frustus* ('piece', possibly comparable to the later '*stucke*')
- *generalis* ('common', also 'the general', refers to the common or general fencers and actions)
- *inferior* ('below', almost always refers to being below in the bind; an underbind. See '*sub*')
- *intrare* ('enter', often refers to closing distance with a strike or thrust)
- *invadere* ('attack', in this context, compare to the word 'invade'. Implies offensive action)
- *iuvenium* ('youth', also 'junior'. One of the words indicating who is learning from the priest)
- *ligans/allegacio/liga* ('bind', refers to the swords binding as in later German and Italian manuals)
- *ludus* ('play', also 'game' or 'sport'. In context, refers to a given sequence of techniques)
- *lutegerus* ('Lutegerus', also 'Luitger'. Possibly the author of the manual)
- *mutacio/mutuare* ('mutate', also 'change'. A technique where you move from under to overbind)
- *obsessio* ('siege', also 'blockade'. Refers to a technique used to enter distance against a ward)
- *plaga* ('strike', also 'blow'. Used to refer to striking with the sword, most commonly at the head)
- *ponere/ponit/pono* ('place', also 'put' or 'set'. Refers to the position of yourself or your sword)
- *recipio* ('seize', also 'retake'. Refers to doing a strike or to taking the opponent's sword/buckler)
- *regens/rego* ('guide', similar to *duco*. Refers to using a ward, or the hand using sword/buckler)
- *religacio* ('rebind', a binding done in response to the opponent's action or bind)
- *sacerdos* ('priest', one of the figures in the illustrations, also the one teaching the system)
- *scolaris* ('scholar', the student learning from the priest, featured in the illustrations)
- *sequi* ('follow', following someone who flees the bind. Compare to later German '*nachreisen*')
- *sub* ('under', almost always refers to being below in the bind; an underbind. See '*inferior*')
- *superior* ('above', almost always refers to being above in the bind; an overbind.)
- *Walpurgis* ('Walpurgis', possibly referring to St. Walpurga, who was a missionary in the region)

### German Terms:

- *alkersleiben* (possibly referring to the town of the same name in the region)
- *durchtreten, durchtritt* ('tread-through', a technique that involves stepping past the opponent)
- *halpschild* ('halfshield', a siege used by both the priest and the common)
- *krucke* ('crutch' or 'crook', as in 'bent', a rare siege used only by the priest)
- *langort* ('longpoint', refers to any time the sword is extended)
- *nucken* ('nodding', flicking the sword up towards the head from a left overbind)
- *schiltslac* ('shield-strike', a common technique used to strike safely)
- *schutzen* ('protection' or 'cover/shelter', a kind of siege that relies on covering a line)
- *stich* ('thrust', synonymous to the Latin *fixura*)
- *stichslac* ('thrust-strike', a kind of thrust that involves also closing the line)
- *vidilpoge* ('fiddle-bow', a common ward)

Non audeat Iovius pluto tentare: quod audeat  
effrenis monarchus: plenasq; d'his annis:

**M**ultis enim ex g'neribus omnes Omnicidios **S**epem a  
sunt omnes homines h'icis gl'iam in manu d'p'nto d'p'tali d'p'tu q'la. Ena l'm'it'o.  
eadem ignorantes h'ic'ent Omnicidiam utim' d'p'tu d'p'tam. d'p'to late q'nt' i.  
h'ic septem cultuq; de que h'icis septem d'p'to d'p'tam pol'ic'ia h'ic d'p'to



**S**ecundum quod ars dimictroua h'ic d'p'tu d'p'tu **S**epem p'tes, ut h'ic  
Omnicidio 3 d'p'tu d'p'tu p'l'ag'is d'p'tu d'p'tu a d'p'tu d'p'tu m



English Translation by Joey Nitti	Transcription
<p>[1r] <i>Stygian Pluto does not attempt what the unruly monk and the deceitful old woman dare.</i></p>	<p>[1r] <i>Non audet stygius pluto tentare, quod aude[t] Effrenis monachus plenaque dolis anus</i></p>
<p>Note how in general all fencers, or all men holding a sword in hand, even ignorant in the art of fencing, use these seven wards, of which we have seven verses:</p>	<p><b>N</b>otandum quod generaliter omnes dimicatores, sive omnes homines habentes gladium in manibus, etiam ignorantes artem dimicatoriam vtuntur hijs septem custodijs de quo habemus septem versus</p>
<p>Seven wards there are, beginning with under the arm, give to the right shoulder [the second], and the third is the left [shoulder]. Give to the head the fourth, give to the right side the fifth, give to the breast the sixth, and <i>langort</i> is your last.</p>	<p>¶ <b>S</b>eptem [cust]odie sunt sub brach incipiente</p> <p>Humero dextrali datur alter terna sinistro</p> <p>Capiti da quartam da dextro latere quintam</p> <p>Pectori da sextam, postrema sit tibi l[angort]</p>
<p>It should be noted that the art of fencing is described as: Fencing is setting in order diverse strikes, and it is divided in seven parts, as here.</p>	<p><b>N</b>otandum quod ars dimicatoria sic describitur Dimicatio est diversarum plagarum ordinatio &amp; diuiditur in septem partes vt hic</p>



**H**oc quod totus nucleus auri  
omnibotose dicitur in illa vltima  
custodia que nuncupatur langort  
pictas omis artus custodias sine gladij de  
emmanet in et a. finem hinc a n in alij.  
vnde magis opida p am fradua pma

res sine a pte emt reliq te fugunt  
He septem ptes ducuntur p gnales  
Opposium deus mediqz teni luce geris.

<p>[1v] Note that the entire core of the art of fencing stands in this final ward which is called <i>langort</i>. Also, all the actions of the wards or of the sword are defined by it, i.e. they finish in it and not in others. And so consider well the above-mentioned first.</p>	<p>[1v] <b>N</b>ota quod totus nucleus artis dimicatorie consistit in illa vltima custodia que nuncupatur langort preterea omnes actus custodiarum siue gladij determinantur in ea i. finem habent &amp; non in alijs Vnde magis considera eam supradi[c]ta prima</p>
<p>There are three that are the fore, the remaining flee.  These seven parts are conducted by the common,  The opposition is the clergy,  Lutegerus holds the middle.</p>	<p>Tres sunt que preeunt relique tunc fugiunt  Hec septem partes ducuntur per generales  Oppositum clerus mediumque tenet lutegerus</p>



<p>[2r] (+) It should be noted that contained here is the first ward, namely under the arm, and the siege is <i>halpschilt</i>. I advise with good counsel that the one under the arm does not conduct a strike, which is proved out of <i>alkersleiben</i>, the reasons being that he could not reach the higher part, and [reaching] the lower part would be dangerous to the head. The besieger entering can invade him whenever if he omits to grasp what is written below:</p>	<p>[2r] (+) <b>N</b>otandum hic continetur prima custodia, videlicet sub [brachio] obsesseeo vero halbschilt ¶ Et consulo sano consilio quod il[...] sub brachio non ducat aliquam plagam quod probat de al[k]ersleiben, per rationes quia partem superiorem attingere non potest si inferiorem capiti erit perniciosum sed obsessor intrando potest eum invader quandocumque si obmittit quod tenetur vt infra scriptum est</p>
<p>Verse:  The first ward has two oppositions, the first opposition is <i>halpschilt</i>, the second <i>langort</i>.  If <i>halpschilt</i> is conducted, fall under sword and shield.  If he is common, he will seize the head, then you <i>stichslach</i>,  if he rebinds and steps against you, then you <i>schiltslac</i>.</p>	<p>Versus:  Custodia prima retinet contraria bina  Contrarium primum halpschil langortque secundum  Dum ducitur halpschilt cade sub gladium quoque scutum  Si generalis erit recipit caput sit tibi stichslach  Si religat calcat contraria si(n)t tibi schiltslac</p>
<p>It should be noted that the one who is above is directing a strike to the head without <i>schiltslac</i> if he is a common fencer. But if you would be taught by the counsel of the priest, rebind and step.</p>	<p><b>N</b>otandum quod qui iacet superius dirigit plagam post [c]apud sine schiltslach si est generalis Si autem uis edoceri consilio sacerdotis tunc religa et calca</p>
<p>Note that the first ward, namely under the arm, may be besieged by itself, namely, the besieger may besiege the one in the ward with that same ward. Nevertheless, the one guiding first ward can, on the other hand, oppose the besieger with a siege that in a way corresponds to the displacement called <i>halpschilt</i>. It differs, however, in that the sword under the arm is extended over the shield, so that the hand guiding the shield is confining the hand guiding the sword.</p>	<p><b>N</b>ota quod prima custodia videlicet sub brach potest obsederi se ipsa ita videlicet quod obsidens cum eadem custodia potest regentem primam custodiam obsidere nichilominus tamen regens custodiam primam econtrario possessorem obsidere potest obsessione quadam que quodammodo concordat cum possessione que vocatur halpschilt differt tamen in eo quod gladius sub brachio extenditur supra scutum taliter quod manus regens scutum includitur in manu regente gladium</p>



<p>[2v] It should be noted that the scholar is here rebinding and stepping, so that he may seize a <i>schiltslac</i>, as below. But beware of those things done by the priest, as after the rebind the priest will be the first to act.</p> <p>It should be noted that the scholar has nothing to do but to do a <i>schiltslac</i>, or enclose the arms of the priest with his left hand, namely sword and shield.</p>	<p>[2v] <b>Notandum</b> quod scholaris [religat hic &amp; calcat] ad hoc ut recipiat schiltslac vt infra Sed caueat de hiis que sunt facienda ex parte sacerdo[tis quia ...] post religationem sacerdos erit prior ad agendum</p> <p><b>Notandum</b> est etiam quod scholaris nichil habet aliud facere quam schiltslac vel circumdare sinistra manu brachia sacerdotis videlicet gladium &amp; scutum</p>
<p>Verse:</p> <p><b>Here the scholar rebinds and steps, he is to [do the] <i>schiltslac</i>. Or enclose the arms of the priest with the left hand.</b></p>	<p>Versus:</p> <p><b>Hic religat calcat scholaris sit sibi schilslach Siue sinistra manu circumdat brachia cleri</b></p>
<p>The priest has three options, namely, mutating the sword so that it is above, or to do the <i>durchtreten</i>, or with the <del>left</del> right hand grasp the scholar's arms, i.e. sword and shield.</p>	<p>Sacerdos autem tria habet facere videlicet mutare gladium ꝛ vt fiat superior Siue <i>durchtreten</i> vel <i>sinistra</i><sup>dextra</sup> manu comprehendere brachia* scholaris i. gladium &amp; scutum</p>
<p><b>These three are of the clergy: <i>durchtritt</i>, mutating the sword, or with the right hand he may grasp the sword and shield.</b></p>	<p><b>Hec tria sunt cleri durchtrit mutacio gladii dextra siue manu poterit deprehendere gladium schutum</b></p>
<p>Note what was said above is found here in these examples.</p>	<p>Nota quod supradictum est inuenies hic exempli gestum</p>

**A**ctus quod p[ro]p[ri]e custodi regine  
hic p[ro] quosdam actus istius p[ro]p[ri]i  
fructu i. p[ro]p[ri]e custodi de quib[us] p[ro]p[ri]i  
Actum 2. p[ro] omnia que ponit hic m[er]ito  
mes in p[ro]mo p[ro]p[ri]o usq[ue] ad m[er]itum gladii.



*Dum ducitur p[ro]p[ri]e p[ro]p[ri]e ad  
sub gladii in p[ro]p[ri]um*



<p>[3r] (+) It should be noted how the first ward is re-assumed here, because of certain actions of this first piece, i.e. the first ward that was treated already. But all things that are placed here you will find on the first page, up to the mutation of the sword.</p>	<p>[3r] (+) <b>N</b>otandum quod prima custodia resumitur hic propter quosdam actus illius primi frusti i. prime custodie de quibus prius actum est sed omnia que ponuntur hic inuenies in primo folio vsque ad mutacionem gladii</p>
<p>If <i>halpschilt</i> is conducted, fall under sword and shield.</p>	<p>Dum ducitur halpschilt cade sub gladium quoque scutum</p>

ut sic reliquos exerceat scolaris  
omni alia de quibus supra dicitur in fine ad multam gladii.



**N**on est scolaris bono consilio quomodo possit re  
sistere tunc et sciendum quod in hunc usque se sic ve  
nit ad dabo dicit sic sicut gualie in libro gene  
tur quibus in fine ymaginatur de hoc.

**I**tem dicitur quod scolaris multum gladii  
suo quod fuit in fine nunc dicit dicit  
supior dicit scolaris dicit gladii  
post dicit dicitur in quod nuncius  
militari dicit dicitur scolaris gladii  
et sic scolaris in fine dicitur sic  
nuncius gladii in fine scolaris.



<p>[3v] Here is a rebind from the part of the scholar, and all other parts which were mentioned above, up until the mutation of the sword.</p>	<p>[3v] Hic fit religatio ex parte scholaris &amp; omnia alia de quibus superi[u]s dictum est vsque infra ad mutationem gladij</p>
<p>Here the scholar wants good counsel how one could resist this, and it should be known that if the play stands as here, then a <i>stich</i> must be conducted, as commonly contained in the book, although there are no pictures of it.</p>	<p>Hic eget scholaris bono consilio quomodo possit resiste[re] huic Et est sciendum quod quando ludus ita se habet vt hic tu[nc] debet duci stich sicut generaliter in libro continetur quamuis non sint ymagine de hoc.</p>
<p>It should be noted that the priest is mutating the sword, and will be above, when before he was below. Finally, he conducts the sword separately at the adversary's head, which is called <i>nucken</i>, Which produces a separation of sword and shield of the scholar.</p>	<p><b>N</b>otandum quod sacerdos mutat gladium hic quia fuit inferior nunc vero erit superior demum seorsum ducit gladium post capud adversarij sui quod nuncupatur nucken de quo generatur separatio gladij et scuti scholaris</p>
<p>Thence the verse: <b>The clerics thus <i>nucken</i>, the common sometimes <i>schutzen</i>.</b></p>	<p><b>Vnde versus Clerici sic nucken generales non nulli schutzen</b></p>

**D**icitur a sacerdotibus ne faciat aliquam mortem  
 in gladio ne queat ex illa mori actus  
 quod qui vocatur iudex in statim debet  
 forinare hanc ut ipse cautionem



**N**otandum quod cum captus est vellet exire a milite qui eum  
 cum dicit nisi faceret vellet exire. Si captus a nunc cupit illa obsequia  
 a quibus bona fide quod ille qui eum custodiam sua cum post obsequium habeat a non a bonis  
 faceret. Vel aliquid talia faceret a quod possit saluam. Vel statim ducit



id quod ipse possessor  
 ducit



**N**otandum quod obsequium non debet  
 ducere statim nisi post obsequium  
 ducit non autem statim ducit  
 in curiam et hoc dicitur in

<p><b>[4r]</b> Here the priest should beware that he doesn't delay with the sword, lest the delay produces an action, which is called grappling, but he must immediately reform the bind, for the sake of caution.</p>	<p><b>[4r]</b> Caveat hic sacerdos ne faciat aliquam moram cum gladio ne generatur ex illa mora actus quidam qui vocatur luctacio sed statim debet reformare ligaturam propter cautionem</p>
<p>(+) Here, first ward is re-assumed, the ward's siege will be very rare, because nobody uses it except the priest or his clients, i.e. his scholars, and this siege is called <i>krucke</i>, and I counsel in good faith that the one guiding the ward should bind immediately after the siege, because it is not good to lie low, or do any of those things by which he may be saved, or at least that he does that which his besieger does.</p>	<p>(+) <b>H</b>ic resumitur prima custodia cuius custodie obsessio erit valde rara quia nu[llu]s consuevit eam ducere nisi sacerdos vel sui clientuli i. discipuli &amp; nuncupatur illa obse[ssio] krucke &amp; consulo bona fide quod ille qui regit custodiam statim post obsessionem ligat quia non est bonum latitare vel aliquid talium faciat per quod possit salvari vel saltem ducat id quod ipse possessor ducit</p>
<p>Know that the besieger should not hesitate, but he should immediately conduct a <i>stich</i> after the siege, so that his adversary cannot decide what he intends, and understand this diligently.</p>	<p><b>S</b>ciendum quod obsessor non debet h[esitare sed] ducat statim stich post obsess[ionem ...] tunc non potest adversarius delibe[rare quod] intendat &amp; hoc diligenter intell[igatur]</p>

**N**e habe sacerdos sup obsequioe dispersi.  
Et immediate commine omnia pcedentia  
que prius huius lz a huius duobz pndant  
no huius que psequuntur et recti gra. et fer

**N**ota quod quicumqz huius et huius huius  
in huius ut huius. etc. huius ut huius quocqz  
vult si placet. psequitur in omibz huius  
sz de hoc tabes ce munitus ut huius huius  
pib sequens cum



**H**ic sacerdos dispersi  
no tabes ex huius sup  
omibz recte gladiu et p  
tum et sciend quod sacerdos no p  
absolu dicit dispersi huius sine  
quissione gladiu et huius



<p>[4v] Here the priest binds above the disciple's siege, and immediately, you have all the preceding things which you had before, although, you don't have the other two images which follow, where he seizes the sword and shield.</p>	<p>[4v] <b>H</b>ic ligat sacerdos super obsessioenem discipuli &amp; inmediate veniunt omnia precedentia que prius habueras licet alias duas ymagines non habueris que subsecuntur vbi recipit gladium &amp; scutum</p>
<p>Note that whenever binder and bound are in conflict the same as here, then the bound can flee wherever he wants if he likes, and, required in all bindings, you should be prepared that wherever the bound [flees], you should follow him.</p>	<p><b>N</b>ota quod quandocumque ligans &amp; ligatus sunt in lite vt hic tunc ligatus potest fugere quocumque vult si placet &amp; requiritur in omnibus ligaturis sed de hoc debes esse munitus vt vbicumque ligatus sis sequens eum</p>
<p><b>Binder and bound are opposed and irate; The bound flees to the side, I try to follow.</b></p>	<p>Ligans ligati contrarij sunt &amp; irati ligatus fugit ad partes laterum peto sequi</p>
<p>Here the priest teaches his disciple how he may seize the sword and shield from these above things. And know that the priest cannot free himself from such a grasp without the loss of his sword and shield.</p>	<p><b>H</b>ic docet sacerdos discipulum su[um quo] modo debet ex hiis superioribus recipere gladium &amp; scutum &amp; sciendum quod sacerdos non potest absolui a tali deprehensione sine amissione gladij &amp; scuti</p>

**H**ic defendit pedes q̄o sup̄ius  
fecit scolaris



**H**ic resistitur p̄m̄i custod  
p̄ am̄it̄ que requirit̄ hic  
h̄ed̄ med̄em̄ except̄ sola  
obmiss̄ione h̄ḡal̄o q̄m̄ scolar̄ obmittit̄.



<p><b>[5r]</b> Here the priest defends against what the scholar did above.</p>	<p><b>[5r]</b> <b>H</b>ic defendit sacerdos quod superius fecit scholaris</p>
<p>(+) Here, first ward is re-assumed, but all things that are required you have here the same, except only omitting the bind which the scholar omits.</p>	<p>(+) <b>H</b>ic resumitur prima custodia sed omnia que requiruntur hic habes in eadem excepta sola obmissione ligacionis quam scholaris obmittit</p>

**N**on omnino scolaris quod non sicut  
passus facit eos mētur et in amēto qd  
obiciat regens custodiam obmittit quod  
suis qd facit obpressor statum debet mēre  
ut hic



Obpresso ut pūp  
sz hūbū nānāct



<p>[5v] Here the scholar has neglected to bind, and the priest has entered at once, and not without reason, as whenever the one guiding the ward omits what he should do, the besieger must immediately enter, as here.</p>	<p>[5v] <b>H</b>ic obmisit scolaris quod non ligavit prossus sacerdos intrauit &amp; non inmerito quia vbicumque regens custodiam obmittit quod suum est facere obsessor statim debet intrare vt hic</p>
<p>(+) The same siege as before, but the play is varied.</p>	<p>(+) ¶ Obsessio vt prius sed ludus variatur</p>

**S**unt scabos obis scolarum hic no scolaris dicit emda  
hu scorum que dicit scabos si obfidens quis a mtra si scolaris  
obmuer tot m. q. cad amere d. m. d. h. recipiat cap. q. p.



**E**t hie supiole scabos mee  
fuit sup. d. g. amere ergo cap.



<p><b>[6r]</b> Above, the priest besieged the scholar. Here the scholar is conducting the same action as the priest before. But the besieger should enter first if the scholar omits it, as below. Moreover, beware here lest the other seize his head, which he can.</p>	<p><b>[6r]</b> <b>S</b>uperius sacerdos obsedit scolarem hic vero scholaris ducit eundem lu actum quem duxit sacerdos sed obsidentis prius est intrare si <del>sacerdos</del> scholaris obmittit vt infra preterea caueat hic ne alter recipiat capud quod potest</p>
<p>And from those above [actions], as I said above: the priest enters, therefore beware his head.</p>	<p><b>E</b>t hiis superio[ri]bus sacerdos intrat vt supra dixi caueat ergo capud</p>



[6v] (+) Here first ward is re-assumed, again, namely under the arm, which is besieged with an opposition that is called *langort*, and it is a common siege, and the oppositions to this siege are, from the one guiding the ward, binds below and above, hence the verse:  
*If langort is conducted, immediately bind below or above. But a bind above is always more useful than the lower.*

[6v] (+) **H**ic iterum resumitur prima custodia videlicet sub brachio que obsedetur cum quodam contrario quod dicitur langort & <sup>est</sup> generalis obsessio cuius obsessionis contraria sunt ex parte regentis custodiam ligationes sub et supra vnde versus  
*Dum ducitur langort statim liga sub quoque supra Sed superior ligacio semper vtilior erit quam inferior*



<p>[7r] Here will be the play of the prior ward, namely of binder and bound, hence the verse:</p> <p>Binder and bound are opposed and irate; the bound flees to the side, I try to follow.</p>	<p>[7r] Hic erit ludus prioris custodie scilicet ligantis &amp; ligati unde versus <b>Ligans ligati contrarij sunt &amp; irati ligatus fugit ad partes laterum peto sequi</b></p>
<p>Johannes Herwart of Würzburg</p>	<p>Johannes Herbart von Wirtzburck</p>



<p>[7v] (+) First ward and common siege as above, but the play varies at the final section.</p>	<p>[7v] (+) <b>C</b>ustodia prima [&amp;] obsessio generalis vt supra sed variatur ludus in fine frusci</p>
<p>Above</p>	<p>¶ Superior</p>
<p>Below. But the priest is bound, even if it is below.</p>	<p>¶ Inferior Sed sacerdos ligauit licet sit inferior</p>



15  
Hic sic mutatio gladii  
in floribus



**[8r]** Here takes place a mutation  
of the sword below.

**[8r]** ¶ Hic fit mutatio gladij  
inferioris



**C**ustodia prima respicit sic et obediunt cum  
prima possessione videlicet halpshilt et habet  
omnia quora.



**D**um dicitur halpshilt adde sigatum et  
fuerit.

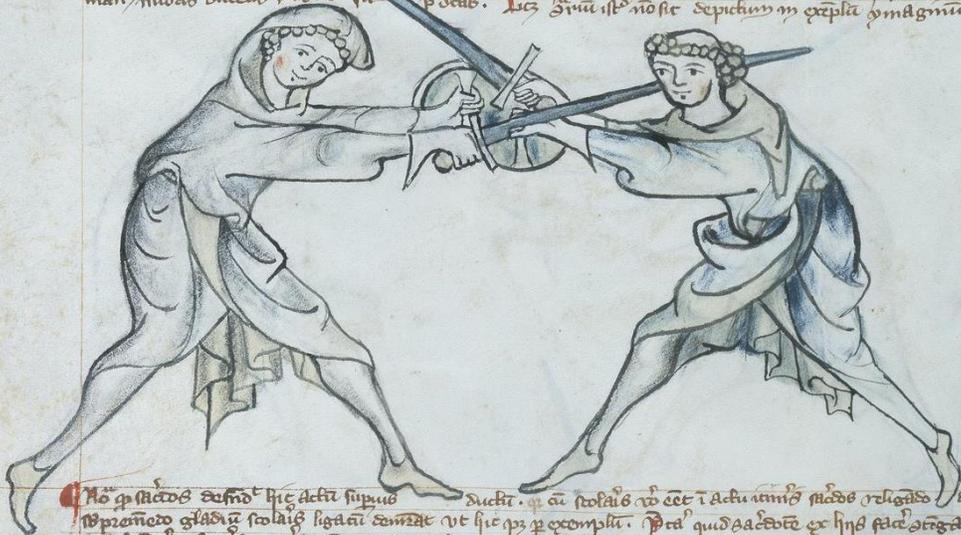


<p>[8v] (+)The first ward is re-assumed here and besieged by the first siege, namely <i>halpschilt</i>, and you will have all the prior.</p>	<p>[8v] (+) <b>C</b>ustodia prima resumitur hic et obsedetur cum prima possessione videlicet halpschilt et habebis omnia priora</p>
<p>Verse: <b>If <i>halpschilt</i> is conducted, fall under sword and shield.</b></p>	<p>Versus: <b>Dum ducitur halpschilt cade sub gladium quoque scutum</b></p>



<p><b>[9r]</b> (+) It should be noted here that it should be taught now the siege of second ward. And I say the second ward because the third ward (which has the left shoulder) does not differ much from the second. But here we speak of the second ward, which is given to the right shoulder. And out of the same ward, the besieger conducts the siege called <i>schutzen</i>, for that reason each ward holds one protection (ie. <i>schutzen</i>).</p>	<p><b>[9r]</b> (+) <b>N</b>otandum quod hic docetur quomodo debeat secunda custodia obside &amp; dico secunda custodia quia tertia custodia non multum differt a secunda que habetur in humero sinistro sed hic loquimur de secunda custodia que datur humero dextro Et de eadem custodia obsessessor ducit obsessionem que vocatur <i>schutzen</i> quare quelibet custodia tenet vnam proteccionem i. <i>schutzen</i></p>
<p>Here the priest places himself in a similar manner to the scholar, and teaches what happens from these things. And know that the saving doctrine of the priest is he who had been besieged prior can do three things: first, he can press out the sword downwards and then <i>durchtreten</i>; second, he can seize a strike on the right side; third, he can seize a strike on the left side. Note that the adversary can do the same thing, although the besieger is first to be prepared.</p>	<p>Hic ponit se simili modo sacerdos ad scolarem et docet quid ex hijs fiat &amp; sciendum quod salua doctrina sacerdotis qui prius fuit obsess<del>or</del>us potest tria facere Primo potest exprimere gladium deorsum &amp; tunc <i>durchtreten</i> Secundo potest re<sup>ci</sup>pere plagam latere dextro Tertio potest recipere plagam latere sinistro Nota quod hoc idem potest facere aduersarius licet obsessessor ad hoc prius sit paratus</p>

**H**ic scolais insit dicitur  
 cepisse plagam in sinistra  
 manu nudas ducens plagas sic  
 dicitur assilio p[er]cedas ducit acta quaedam q[ue] n[on] cupat ducitur. possit t[ame]n re  
 que duas ex parte d[omi]nicorum g[ra]tia. p[er] exercitia q[ue] sicut duas ex parte s[an]c  
 t[us] illar[um] dicitur v[er]o est p[er]cedas eius cu[m] gladio s[ed] brach[us] q[ue] n[on] act[us]  
 p[er] d[omi]n[us]. **H**ic s[er]u[us] n[on] sic depictum in exercitia p[er] magnu[m]



**N**o p[er]cedas dicitur hic acta sup[er]ius  
 dicitur. q[uod] cu[m] scolais ad e[ss]et i[n] actu v[er]o p[er]cedas v[er]ligato  
 p[er] p[er]cedas gladii scolais ligati dicitur ut hic p[er] p[er]cedas. **P**er quid p[er]cedas ex h[is] p[er]cedas  
 si dicitur insit dicitur p[er]cedas edoceri. i[n] contra.



<p>[9v] Here the scholar instructed by means of the priest's counsel, conducts an action that is called <i>durchtritt</i>. However, he could seize a strike on the left, as conducted by the common fencer, or on the right, as usually conducted by the priest and his youths. The opposition to these two paths, the priest goes with the sword under the arm, he then reaches the bare hands of the one conducting the above-mentioned strikes, although this opposition is not depicted in the example image.</p>	<p>[9v] ¶ Hic scholaris instructus mediante consilio sacerdotis ducit actum quemdam qui nuncupatur <i>durchtritt</i> posset tamen recipisse plagam tam sinistram que ducitur ex parte dimicatorum generalium quam dexteram que consuevit duci ex parte sacerdotis &amp; suorum iuuenium Contrarium illarum duarum viarum erit sacerdotis euntis cum gladio sub brachio* qui tunc attingit manus nudas ducentis plagas supradictas Licet contrarium istud non sit depictum in exemplum ymaginum</p>
<p>Note that here the priest defends [against] the action mentioned above while the scholar was in the act. In this way, the priest rebinds, and even depressing the sword the scholar bound, as shown here by this example. Moreover you can be taught what the priest will do, if you inspect diligently, etc.</p>	<p>¶ Nota quod sacerdos defendit hic actum superius dictum <del>quia</del> cum scholaris vero esset in actu itineris sacerdos religando atque subpremento gladium scholaris ligatum demonstrat vt hic patet per exemplum Preterea quid sacerdotem ex hijs facere contingat si diligenter inspexeris poteris edoceri &amp; cetera</p>

**H**ic autem est p[ro]ced[us] in actu d[omi]ni leg[is]m[us]  
m[er]it[us] scol[ar]e quid sit faciend[us] ad h[oc] videl[icet]  
et c[on]s[er]u[er]e q[uo]d g[ra]t[ia] d[omi]ni s[er]u[er]e p[er] h[ic] p[ro]c[ed]it



**H**ic d[omi]no d[omi]ni d[omi]ni  
todie q[uo]d ob p[ro]p[ri]et[ate]m s[er]u[er]e  
altera r[ati]o custodia. I[n] d[omi]no p[er] c[on]s[er]u[er]e  
et eod[em] actu ut sup[er]i[us] ex[em]plo p[ro]ximo.



<p>[10r] Here, when the priest is in the act of binding above, he informs the scholar what must be done against this, namely <i>stichslac</i>, which he in general usually conducts, used here as an example.</p>	<p>[10r] ¶ Hic vero cum esset sacerdos in actu superius ligandi informat scolarem quid sit faciendum aduersus hec videlicet stichslac quod generaliter ducere consuevit Patet hic per exemplum</p>
<p>(+) right shoulder is given the other, i.e. the ward. And note, both the one conducting the ward and the besieger are in the same act as in the previous example.</p>	<p>(+) <b>H</b>umero dextrali datur altera i. custodia &amp; nota quod tam rector custodie quam obsessor eiusdem sunt in eodem actu vt supra exemplo proximo</p>

Hic stades obmisit omnes artibus cum legandis et  
relegandis et hinc excepit suam stolarum ut possint dis  
cere quod stolarum. et colat v. tradentes cum duce ut  
actis qui possit hinc excepit



Etiam custodia. et obsequio. et illa q. apud hanc hanc  
no. nichil de p. custodia v. v. v. v.



<p>[10v] Here, the priest omits all acts both binding or rebinding, and this is an example for his scholars, so they may discern what is to be done; the scholar attacks and conducts an action placed here in the example.</p>	<p>[10v] ¶ Hic sacerdos obmisit omnes actus tam ligandi quam religandi &amp; hoc in exemplum suorum scolarium vt possint dischere quid sit faciendum scolaris vero inuadendo eum &amp; ducit illum actum qui ponitur hic in exemplum</p>
<p>(+) The same ward, but with another siege, and it is the one called <i>halpschilt</i> first touched on opposing the first ward, namely under the arm.</p>	<p>(+) ¶ Eadem custodia &amp; alia vero obsessio &amp; est illa que appellatur halpschilt prius tacta contra primam custodiam videlicet sub brachio</p>

**N**ota qd mlti quales dimicatores aduicunt ipse obfessioe hieffitia qui arduis si posse sepacem scuti  
 a gladij medianta plaga illa q dicitur hic q raris e. q obfessio no facit moris aliquis pquis  
 posse pichari s illa hie dicitur expicta e in exemplum omibz volubz ut ofilio facioas.



**H**ic ad ai factos est actu ducem plaga supiore dos scolare vice scuti a gladij moris  
 am gladio ut hie q is eme adua stiu plaga dicit nequit ad effectum.



<p><b>[11r]</b> Note that many common fencers are seduced by this siege placed here. They believe it is possible to separate the shield and sword by means of the strike conducted here. It is therefore otherwise, because the besieger does not delay, through which may endanger him, but this here is depicted for all that wish to use the counsel of the priest.</p>	<p><b>[11r]</b> <b>N</b>ota quod multi generales dimicatores seducuntur ista obsessione hic posita qui credunt fieri posse separacionem scuti &amp; gladij mediante plaga illa que ducitur hic quod secus est quare obsessor non facit moram aliquam per quam possit periclitari sed illa hic ducta depicta est in exemplum omnibus volentibus vti consilio sacerdotis</p>
<p>Here when the priest is in the act of conducting the strike above, he teaches the scholar to turn the shield and sword and to enter with the sword as here, so that the existing strike conducted by the adversary is unable to effect.</p>	<p><b>H</b>ic vero cum sacerdos esset in actu ducendi plagam superiorem docet scolarem vertere scutum &amp; gladium intrando cum gladio vt hic quod is existens adversarius plagam ducere nequiuit ad effectum</p>

**H**ic refertur sacerdos custodia primam  
ut patet infra per exemplum.



Post quis dubietat quomodo scolaris munitur sacerdoti & sacente qd sa  
cerdos laicudo obmittit omnes suas exsponec mpondo scolarie qd sine  
stat no valentes scutu n' gladiu mag appuatur. i. paulo plus reapiendo  
plagam ut sic patz p'vmd gmet.



<p>[11v] (+) Here the priest re-assumes the first ward, namely under the arm; some things omitted and previously not placed, as is shown below by example.</p>	<p>[11v] (+) <b>H</b>ic resunit sacerdos custodiam primam videlicet sub brachio obmissis quibusdam prius non positus vt patet infra per exemplum</p>
<p>One might doubt how the scholar should attack the priest. And know that the priest lays low, omits all defences, informing the scholar who stands there, not varying sword or shield, approaches more, i.e. soon he seizes a strike, as shown here by images.</p>	<p>¶ Posset quis dubitare quomodo scholaris inuaderet sacerdotem &amp; sciendum quod sacerdos latitando obmittit omnes suas defensiones informando scolarem qui sicut stat non variando scutum nec gladium magis appropinquat i. paulo plus recipiendo plagam vt hic patet per ymagines</p>

**H**ic dicitur de custodia qd p solate obessa eor hie.  
 aut obessiois sint et ligato a dico hodo qz sola  
 superiora no alia ut mpa p xamo exemplo.



**T**u ligat qd dco qd e mclius a valus qz liquid  
 qdud pccet qm) a laco adustij occuparet in dap  
 nu sua redderet.



<p><b>[12r]</b> (+) Here the priest conducts third ward, which is besieged by the scholar as here. The opposition to this siege will be a bind, and therefore I say bind, but only above, and not another, as in the example below.</p>	<p><b>[12r]</b> (+) <b>H</b>ic ducetur tertia custodia que per scolarem obsessa est vt hic cuius obsessionis contrarium erit ligacio &amp; dico ligacio quare sola superior &amp; non alia vt infra proximo exemplo</p>
<p>Here the priest binds, which is better and more useful, because anything else not occupying the adversary's sword would result in harm.</p>	<p>¶ Hic ligat sacerdos quod est melius &amp; vtilius quare si quid aliud faceret quominus gladius aduersarii occuparetur in dampnum suum redundaret</p>

**E**cce illa ligatura superius pome tacta deo sacra  
chenuit suu cadaba b'achyo adu'at' reape' sta  
du a suac. ut sic pas.

*Handwritten notes in a cursive script, possibly a later addition or correction.*



**C**ursus tal' ducet sic, ut p  
us a eade obrenno h'varet' h'ad.



<p>[12v] From the above bind, the priest next teaches his client to enclose the arms of the adversary to seize the sword and shield as shown here.</p>	<p>[12v] ¶ Ex illa ligacione superius proxime tacta docet sacerdos clientulum suum circumdatis brachijs adversarij recipere gladium &amp; scutum vt hic patet</p>
<p>(+) Here third ward is conducted as before, and the siege is the same, but the play is varied.</p>	<p>(+) ¶ Custodia tertia ducetur hic vt prius &amp; eadem obsessio licet varietur ludus</p>

23  
Tunc eos dices clientula sua q dicit obsessione  
q dicit cu mōre si obmetur ligaciones.



¶ Sed custodia sua videtur in  
sumo p̄ntē q e adde obp̄tio que  
vocat halsp̄hilt ut sup.



<p><b>[13r]</b> Here the priest teaches the client, who conducts a siege, and he teaches him to enter if a bind is omitted.</p>	<p><b>[13r]</b> ¶ Hic docet sacerdos clientulum suum qui ducit obsessionem &amp; docet eum intrare si obmittuntur ligaciones</p>
<p>(+) The same third ward, namely the left shoulder, and the same siege called <i>halpschilt</i>, as above.</p>	<p>(+) ¶ Eadem custodia tertia videlicet in humero sinistro &amp; est eadem obsessio que vocatur halpschilt vt supra</p>

**N**o q' om̄s actus custode s̄me  
uictis p̄brach. h̄ic h̄ic usq' ad  
p̄ximu' signum quas.



**[13v]** Note that all actions of the first ward, namely under the arm, are had here until the next sign of the cross.

**[13v]** ¶ Nota quod omnes actus custodie prime videlicet sub brachio habuntur his vsque ad proximum signum crucis



**H**ic resuscitatio tua custodia  
 cuius obsequio est languor p[ro]p[ri]a  
 duar[um] gual[is] symmetria cuius obsequio d[omi]ni se d[omi]ni ligat[ur] q[ui]a una e[st] m[od]o d[omi]ni s[er]v[us]  
 gladiat[ur] p[er] h[ic] m[od]o p[er]m[od]o.



**[14r]** (+) Here the same third ward is re-assumed, which will be besieged by *langort*, which all common fencers conduct, and the opposition to this siege are two binds, of which one is on the right above the sword, the other on the left.

**[14r]** (+) ¶ Hic resumitur eadem tertia custodia cuius obsessio erit langort quam omnes ducunt generales dimicatores et cuius obsessionis contraria sunt due ligaciones quarum vna est in dexteris super gladium reliqua vero in sinistra

¶ Ligens ligda gerdij sine arati.  
ligae fuis ad ptes q lacum ptes q.

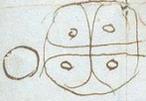


¶ Postq delimita e dca custodia hca  
pmit de qca au obpno est hapt hlt q ora  
pus huta mices hie vsq ad pma hca ab.



<p>[14v] Verse: Binder and bound are opposed and irate; the bound flees to the side, I try to follow.</p>	<p>[14v] ¶ Versus: Ligans ligati contrarij sunt &amp; irati ligatus fugit ad partes laterum peto sequi</p>
<p>(+) After having determined the third ward, here the fourth [ward] is determined; the siege will be <i>halpschilt</i>, all you had before you will find until the next sign of the cross.</p>	<p>(+) ¶ Postquam determinatum est de tertia custodia hic determinat de quarta cuius obsessio erit halpschilt que omnia prius habuisti inuenies hic vsque ad proximum signum crucis</p>

**H**ic p[ro]cedit resit[us] q[ui]a custodia cu[m] custodie q[ui]e  
 et obsequio custodia p[ro]m[issa] et hoc in exempl[is] duor[um] deo  
 factu[m] ut hic p[ro]ter q[ui] exemplum.



**P**ostq[ui] scolis sup[er]ius obredie  
 ipse obredie cu[m] hoc p[ro] brach[is].  
 ista g[ra]m[m]a in p[ri]ma custodia cu[m] de  
 p[ro]cedit.

h[ic] itaq[ue]  
 p[ro]cedit p[ro]m[issa]  
 p[ro] brach[is].



<p><b>[15r]</b> (+) Here the priest re-assumes the fourth ward; the fourth ward will be besieged by the first ward, and this is an example for his scholars, as is shown here by example.</p>	<p><b>[15r]</b> (+) <b>H</b>ic sacerdos resumit quartam custodiam cuius custodie quarta erit obsessio custodia prima &amp; hoc in exemplum suorum scolarium vt hic patet per exemplum</p>
<p>After the scholar above has besieged the priest, here he again besieged him, and this under the arm, and it should be noted that all this has been touched upon in the the first ward, namely under the arm, until the next sign of the cross.</p>	<p><b>P</b>ostquam scolaris superius obsedit sacerdotem hic iterum ipse obsedit eum &amp; hoc sub brachium &amp; notandum quod omnia ista tanguntur in prima custodia videlicet sub brachium vsque ad proximam signum crucis</p>

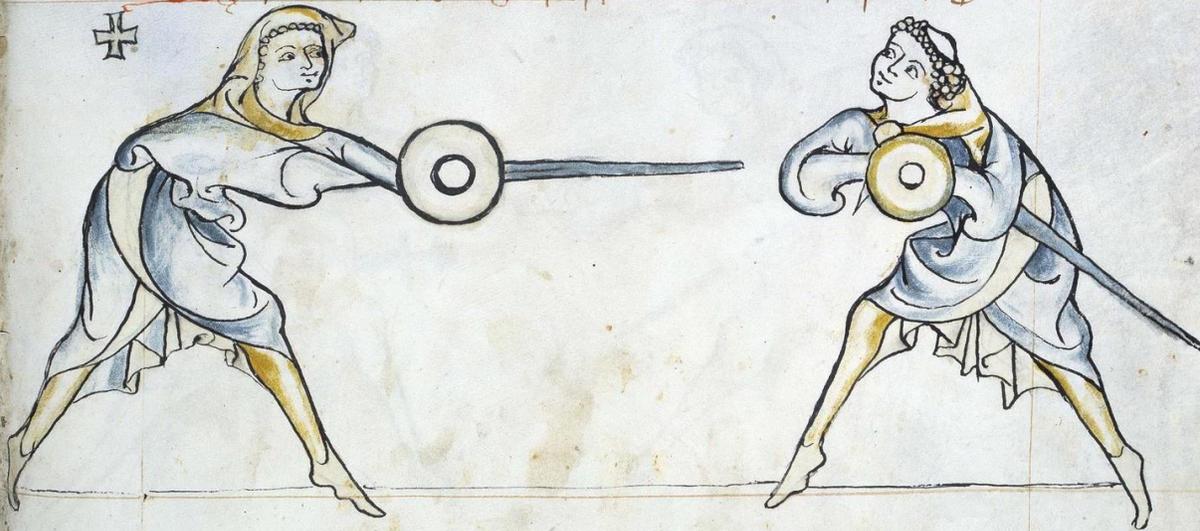


**[15v]** [No text]

**[15v]** [No text]



**D**e resimut custodia pma videtur. *Abrahe. cuius obfessio est longior. id est maior et  
 modat valens. Et no p regno custodia ora hie face. Amo pte ligat i dexte sup gladio  
 pro pte ligat i sinist. Et gladio. Tunc pte op hinc gladiu manu ut mpra pte exple pmo.*



[16r] (+) Here the first ward is resumed, namely under the arm, and its siege will be *langort*, and it is common and of little worth, and note that the one guiding the ward can do three things: first, he may bind on the right above the sword; second, he may bind on the left below the sword; third, he may grasp the sword with his hand, as shown below in the next example.

[16r] (+) **H**ic resumitur custodia prima videlicet sub brachio cuius obsessio erit langort & est generalis & modicum valens & nota quod regens custodiam tria habet facere Primo potest ligare in dextris super gladium Secundo potest ligare in sinistris sub gladio Tertio potest comprehendere gladium manu vt infra patet exemplo proximog

**D**icitur tamen quod dicitur gladius obsidens. I. qd. p. gladii. qd. obsidens no. p. adp. si. mediant. achilles. ubi faceret man. p. iacet. ai. f. uo. ut. m. p. exemplo. p. ad.



**D**e rebus gladii. dicitur mediant. achilles. i. tunc. dicitur. ut. dicitur. dicitur. p. l. a. et. in. sine. f. u. o. q. d. a. d. d. o. p. s. u. i. t. d. u. e. d. i. p. l. o. s. f. u. o. s. p. i. n. f. o. a. d. p. s. p. e. l. i. t. s. e. p. l. a. d. a. c. a. p. e. p. r. e. f. e. r. t. s. i. c. g. l. a. d. i. o. m. e. r. o. r. u. m. d. o. c. e. t. p. h. e. n. i. s. m. i. n. i. s. t. r. a. m. u. m. s. i. c. f. o. r. m. a. s. o. m. n. i. u. m. d. e. m. i. s. s. i. s. e. n. i. a. d. i. c. i. t. u. r. u. t. p. o. s. t. p. r. o. d. e. c. e. l. s. o.



<p>[16v] Here the priest grasps - or teaches to grasp - the besieger's sword. And note that the sword of the besieger may not be freed except by means of a <i>schiltslac</i>, where the priest's hand is struck with the shield, as below in the next example.</p>	<p>[16v] <b>H</b>ic sacerdos deprehendit siue docet deprehendere gladium obsidentis &amp; nota quod gladius ipsius obsidentis non potest absolui nisi mediante schiltslac vbi sacerdotis manus percutiet cum scuto vt infra exemplo proximo</p>
<p>Here the scholar's sword is relieved by means of a <i>schiltslac</i>, and let the priest beware that the scholar does not conduct a strike to his head or a common thrust, which the priest will usually teach his disciples. Also, you should know that if the scholar gives a strike to the head, conduct a protection with the sword connected with the shield in the left hand, and so break the shield out of the hands of your adversary, as shown below in the next example.</p>	<p><b>H</b>ic relevatur gladius scholaris mediante schiltslac et caueat sacerdos ne scholaris ducet plagam capiti siue fixuram generalem quam sacerdos consuevit docere discipulos suos Preterea scias quod si scholaris dat plagam capiti protectionem duc gladio connexoque scuto quod habetur in sinistra manu &amp; sic frangis scutum de manibus tui aduersarij vt patet infra proximo exemplo</p>

**H**ec pades dicit de quatuor custodiis que debent pectori. Et no p sola illa fixand est usq ad pponu sig nunt cruce.



**H**ec pades de ista custodia sicut in dca dicit figuram que fixand est am d quicquid custodia est dntend



<p>[17r] (+) Here the priest conducts the sixth ward, which is given to the breast. And note that solely this thrust is conducted, which is also conducted from the fifth ward, up to the next sign of the cross.</p>	<p>[17r] (+) <b>H</b>ic sacerdos ducit sextam custodiam que datur pectori &amp; nota quod solum illa fixura est ducenda que ducetur de quinta custodia vsque ad proximum signum crucis</p>
<p>Here the priest from this sixth ward conducts a thrust, which is the thrust also conducted from fifth ward.</p>	<p><b>H</b>ic sacerdos de ista custodia sexta iam dicta ducit fixuram que fixura etiam de quinta custodia est ducenda</p>

**H**ic profano p[er] religio[n]em. resistit & defendit p[ro]cedo istam figuram i[n] primo  
 sup[er]ius i[n] primo exemplo p[er] ip[s]am figuram



**P**roter dicitur e domibus aucto dno p[ro]cedat hic dicitur de p[ro]ceda custodia que  
 i[n]cipit i[n] angulo i[n] notand[um] q[uo]d quatuor s[un]t ligat[i]ones que p[ro]cipiunt istam custodiam aucto  
 die figurat de dext[er]a p[ar]te. reliqua die de sinistra p[ar]te. Et loquimur h[ic] p[er] d[icitur] ligatura. s[ic]  
 sup[er] stadia q[uo]d habet tota custodia s[un]t usq[ue] ad q[ui]ntu[m] exemplu[m] ubi recipit stadia. s[ic]  
 am.



*Handwritten signature and notes in cursive script, likely identifying the author or a specific technique.*

<p>[17v] Here the scholar by rebinding resists and defends this thrust of the priest's <del>in the next</del> above in the next example by the fact itself.</p>	<p>[17v] <b>H</b>ic scholaris per religacionem resistit &amp; defendit sacerdoti illam fixuram <del>in proximo</del> superius in proximo exemplo per ipsum facto</p>
<p>(+) After all the above-mentioned wards have been determined, here the seventh ward is determined, which is called <i>langort</i>, and it should be noted that there are four binds which regard this ward, namely two bound from the right, and the remaining bound from the left side. But here we speak of the first bind, known to be above the sword, which you have all in the first ward, up to the fourth example, where sword and shield are seized.</p>	<p>(+) <b>P</b>ostquam determinatum est de omnibus custodijs supradictis hic determinat de septima custodia que nuncupatur langort &amp; notandum quod quatuor sunt ligaciones que respiciunt illam custodiam videlicet due liguntur de dextra parte relique vero due de sinistra parte sed loquimur hic primo de ligatura scilicet super gladium quod habes totum in custodia prima vsque ad quartum exemplum vbi recipitur gladius &amp; scutum</p>

25  
**N**otandum q[ue] notatis prius in exemplo i[m]mediate precedenti fecit ligatum  
sup[er] gladio sacerdotis. hic sacerdos appropinquat engendo gladio & tenet ipse  
preco[m]m capicis



**H**ic solano recipit i[n]telligit & ex ip[s]a plaga[m] infert sacerdoti



<p><b>[18r]</b> It should be noted that the scholar was the first to do a bind above the priest's sword in the immediately preceding example. Here the priest approaches and erects his sword and shield for the protection of the head.</p>	<p><b>[18r]</b> <b>N</b>otandum quod scholaris prius in exemplo immediate precedenti fecit ligaturam super gladium sacerdotis hic sacerdos appropinquat erigendo gladium &amp; scutum propter proteccionem capitis</p>
<p>Here the scholar seizes a <i>schiltslac</i>, and from the opposition, strikes against the priest.</p>	<p><b>H</b>ic scholaris recipit shiltslac &amp; ex contrario plagam infert sacerdoti</p>

**H**ic recipit ligand. i. inferior gladii i. dorsi superioris.



**H**ic deliquit. volens hunc gladium i. dorsi superioris. volens hunc hunc in pie.



<p>[18v] Here the bound, i.e. the one below, seizes the sword and shield of the one above.</p>	<p>[18v] <b>H</b>ic recipit ligatus i. inferior gladium et scutum superioris.</p>
<p>Here the scholar voluntarily discards the sword and shield, wishing to grapple with the priest as below.</p>	<p><b>H</b>ic dereliquit voluntarie scolaris gladium &amp; scutum volens luctare cum sacerdote vt infra.</p>



<p><b>[19r]</b> Above the priest was grasped by the scholar by means of a grapple, which the priest here defends, as shown in the example.</p>	<p><b>[19r]</b> <b>S</b>uperius sacerdos deprehensus fuit per scolarem in modum luctationis quod sacerdos hic defendit vt patet per exemplum</p>
<p>(+) Here again the final ward is re-assumed, which is conducted by the scholar. The priest conducts the opposition, and it is one bind of the four binds, namely the underbind on the left, as shown in the images.</p>	<p>(+) <b>H</b>ic resumitur iterum illa custodia vltima que ducetur per scolarem Contrarium vero ducet sacerdos &amp; est vna ligatura de illis quatuor ligaturis videlicet subligacio in sinistra parte vt hic patet per ymagines</p>



<p>[19v] After the above example, next the priest is underbound, the scholar may seize the priest's head, because his sword was above, and note that whenever underbound, one ought to ward the head, lest it be hit as here, hence the verse:  <b>When underbinding, beware that you are not deceived; when you underbind, the head of the binder can be seized.</b></p>	<p>[19v] <b>P</b>ostquam superius exemplo proximo subligatum est per sacerdotem scholaris vero recipit capud sacerdotis quia fuit superior gladius suus &amp; nota quod quodocunque subligatur capud debet teneri in custodia ne percutiatur vt hic vnde versus  <b>Dum subligaueris caueas ne decipieris Dum subligatur capud ligantis recipiatur</b></p>
<p>Above, the scholar conducts a strike hitting the head of the priest, which the priest here defends by conducting the opposition, as shown in the example.</p>	<p><b>S</b>uperius scholaris duxit plagam percutiens capud sacerdotis quod sacerdos hic defendit quia ducit contrarium vt patet per exemplum</p>

**N**on dicitur vltima custodia que incipit langore q̄ in hoc loco regit adde. scola  
216 v° delius quoz hōdēbz dicit om̄a videlicet sup gladiū ut patz hic p̄ exemplū.



**P**ost supus ligati d sup gladiū p̄cedo ab ut sup vlti e. hic  
vō dāctos dēfidiē q̄ illū actū qui vocatur dēfich. ut patz hic.



<p>[20r] (+) Here again the final ward is conducted, which is called <i>langort</i>, which in this case the priest guides. But the scholar conducts one of the four binds, namely above the sword, as shown here by the example.</p>	<p>[20r] (+) <b>H</b>ic iterum ducitur vltima custodia que nuncupatur langort quam in hoc loco regit sacerdos scolaris vero de hijs quatuor ligacionibus ducit vnam videlicet super gladium vt patet hic per exemplum</p>
<p>After above there was a bind above the priest's sword, as seen above here, but the priest defends against this by an action called <i>stich</i>, as shown here.</p>	<p><b>P</b>ostquam superius ligatum est super gladium sacerdotis vt supra visum est hie vero sacerdos defendit per illum actum qui vocatur stich vt patet hic</p>

**H**ic videtur custodia videlicet. Langor dicitur hic p scolare sup qua custodia ligat dicitur  
 scilicet quoz ligatibus. Quam videtur sup solidum in dicitur. Et nō q quoz ligatē exp  
 te ligatō ligatō pē fugē quozqz vlt dicit i pmo dicit dicit. Nm diligē videtur si fugē  
 mapiat q sequat vñ d. Ligatō pē ad ptes later pto sequi.



**E**t ille ligatus si  
 scolaris fugit ut supra  
 sub bēno p tmeditate sequar  
 quoz cacta q ducta  
 dicit est ut  
 pās hic q fugit  
 e p eadē  
 caput hic.



[20v] (+) Here the last ward, namely *langort*, is conducted here by the scholar. Above this ward, the priest binds with one of the four binds, namely, above the sword and on the right. And note that whenever there is a bind, the bound may flee from the binder to wherever he wants, to the left or to the right. Hence diligently see that if he begins to flee, you follow him, hence the verse: **the bound flees to the side, I try to follow.**

[20v] (+) **H**ic vltima custodia videlicet Langort ducitur hic per scolarem super quam custodiam ligat sacerdos de illis quatuor ligacionibus vnam videlicet super gladium in dextris & nota quod quandocumque ligatum est ex parte ligantis ligatus potest fugere quocumque vult aut in sinistris aut in dextris vnde diligenter videas si fugere incipiat dum sequaris vnde versus **ligatus fugit ad partes laterum peto sequi**

From this bind touched on above, which is conducted by the priest, the scholar flees as said above, and as shown here: Because he flees under the arm, what follows immediately; the priest hits the head as here.

**E**x illa ligatura superius tacta que ducta est per sacerdotem scholaris fugit vt supra dictum est vt patet hic quia fugit sub brachio quod immediate sequitur sacerdos percutiendo capud vt hic

**N**ota qd hic e alia custodia videlicet superior l'an  
 scolariu n expleit ulendo scolare suu dicit  
 gort que dicitur sic p'cederet suis  
 illi q'cum videlicet p'cederet se ad eu ut  
 p'cedat sic p'cedit.



**H**ic s'cedas religat afe  
 quatuor ligaturis videlicet  
 dicitur. s'cedo atq' s'cedo scolari i' cu' una ligatur' de illis  
 sup' stadium in dextera q' h'et signum vici i' d'is pupis



<p><b>[21r]</b> (+) Note that here is another ward, namely high <i>langort</i> which is conducted here by the priest as an example to his scholars, and he orders his scholar to conduct this action, namely to place himself as shown here by the example.</p>	<p><b>[21r]</b> (+) <b>N</b>ota quod hic est alia custodia videlicet superior Langort que ducitur hic per sacerdotem suis scolaribus in exemplum iubendo scolarem suum ducere illum actum videlicet ponendo se ad eum vt patet hic per exemplum</p>
<p>Here the priest rebinds, defending and opposing the scholar and it will be one bind of the four binds, namely above the sword on the right, which you had all above, in the other above-mentioned.</p>	<p><b>H</b>ic sacerdos religat defendendo atque contradicendo scolari &amp; erit vna ligacio de illis quatuor ligacionibus videlicet super gladium in dextris quod habes superius totum in alijs supradictis</p>



<p><b>[21v]</b> After the above rebind by the priest, here the scholar seeks another way to hit the priest, and it should be noted that the priest believes that he is able to bind, meanwhile the scholar hits the above-mentioned priest's arms. Note here also that he not only hits the arms, but the strength of this action or strike lies in the thrust, which may be conducted here.</p>	<p><b>[21v]</b> <b>P</b>ostquam superius religatum est per sacerdotem hic scholaris querit alias vias percutiendi sacerdotem &amp; notandum quod cum credit se sacerdos posse ligare scholaris interim percutit brachia ipsius sacerdotis supradicti Nota hic etiam quod non solum percutuntur brachia <sup>sed</sup> vis istius actus siue plage consistit in fixura que potest hic duci</p>
<p>Here the priest senses that his arms are to be injured, he wants to conduct a strike and draws himself back, finally the scholar follows as here etc.</p>	<p><b>H</b>ic sacerdos sentiens brachia sua esse lesa volens ducere plagam trahendo se seorsum demum scholaris sequitur vt hic &amp; cetera</p>



<p><b>[22r]</b> (+) Here a common ward is conducted, which is called <i>vidilpoge</i>, guided by the priest. The scholar opposes it placing himself as shown here in the images.</p>	<p><b>[22r]</b> (+) <b>Hic</b> ducetur quedam custodia generalis que nuncupatur <i>vidilpoge</i> quam regit sacerdos <i>solaris</i> vero contrariando sic ponendo se <sup>ad</sup> ipsum vt patet hic per ymagines</p>
<p>After the scholar placed his sword above the priest's arm, which is also considered a bind, as shown above, here the priest turns the hand which guides the shield and seizes the scholar's sword, as in this example.</p>	<p><b>P</b>ostquam <i>solaris</i> posuit gladium suum super brachium sacerdotis quod habetur etiam pro ligatura vt patet superius hic sacerdos vertit manum que regit scutum recipitque gladium ipsius <i>solaris</i> vt in hoc exemplo</p>

**H**ic unum respicitur illa custodia videlicet in silpoga et dicitur quod sacerdos scolaris dicit hunc ut  
supra.



**H**ic respicitur sacerdos ut sup.



<p>[22v] (+) Here again the same ward is re-assumed, namely <i>vidilpoge</i>, and conducted by the priest, the scholar here conducting the same as above.</p>	<p>[22v] (+) <b>H</b>ic iterum resumitur illa custodia videlicet <i>vidilpoge</i> &amp; ducitur per sacerdotem scholaris ducit hic idem vt supra</p>
<p>Here the priest rebinds as above.</p>	<p><b>H</b>ic religat sacerdos vt supra</p>

**E**x illa ligatura d'aceto recipit p'sticipat ut supra scriptis ceterum  
 Ex ligaturis supradictis



**N**ota q' non sic resuunt  
 q' illa p'p'ria dicitur hic  
 ut p'p'ria dicitur. Et no  
 sicut q' fuit una p'p'ria.

ut ad custodia  
 mediantes q'  
 q' no e' plus exp'ctat de illo p'p'rio q' ille dicitur

videlz languit. Et q' non dicitur  
 p'p'ria custodia fuit sup' ventrem si  
 q' no e' plus exp'ctat de illo p'p'rio q' ille dicitur



<p><b>[23r]</b> From this bind the priest seizes a <i>schiltslac</i> as above was often touched on, from above-mentioned binds.</p>	<p><b>[23r]</b> <b>E</b>x illa ligatura sacerdos recipit schiltslac vt supra sepius tactum est ex ligaturis supradictis</p>
<p>(+) Note that again here the final ward is re-assumed, namely <i>langort</i>, about which it should be noted that a thrust is conducted here, by means of which the one guiding the ward is stabbed in the belly or penetrated by the sword, and note that no more is depicted of this section than these two images, which was the fault of the artist.</p>	<p>(+) <b>N</b>ota quod iterum hic resumitur vltima custodia videlicet Langort circa quod notandum est quod illa fixura ducetur hic mediante qua regens custodiam fingitur super ventrem siue penetratur gladio &amp; nota quod non est plus depictum de illo frusco quam ille due ymagine quod fuit viciu pictoris</p>

**H**ic dicitur de p[ro]p[ri]a custodia s[er]vata aude[re] l[ong]uor[um] que op[er]at[ur] p[ro]p[ri]a cu[m] op[er]at[ur] e[st] . h[ab]et p[ro]p[ri]a ut p[ro]p[ri]a aude[re] l[ong]uor[um] que op[er]at[ur] p[ro]p[ri]a cu[m] p[ro]p[ri]a h[ic] p[ro]p[ri]a .



**H**ic p[ro]p[ri]a p[ro]p[ri]a s[er]vata aude[re] l[ong]uor[um] que op[er]at[ur] p[ro]p[ri]a cu[m] op[er]at[ur] e[st] . h[ab]et p[ro]p[ri]a ut p[ro]p[ri]a aude[re] l[ong]uor[um] que op[er]at[ur] p[ro]p[ri]a cu[m] p[ro]p[ri]a h[ic] p[ro]p[ri]a .



[23v] (+) Here, the priest conducts his specific ward, namely *langort*, which is besieged by the scholar, whose siege will be *halpschilt*, as shown here by the example.

[23v] (+) **Hic** ducit sacerdos suam custodiam specificatam videlicet Langort que opsedetur per scolarem cuius opsessio erit halpschilt vt patet hic per exemplum

Here the priest places himself under the sword of the scholar, as has often been touched on, hence the verse: **if *halpschilt* is conducted, fall under sword and shield.**

**Hic** ponit se sacerdos sub gladium scholaris quod sepius prius tactum est unde Versus **Dum ducitur halpschilt cade sub gladium quoque scutum**

**P**ostea dicitur superius de ad scolares hic scolares reliquit et cetera volens facere quod  
requiritur per multas fides superius hinc vni no e necesse plura ponere exempla. vni dicitur. *Legit*  
Rigaa qd



**D**icitur qd ex illa religa cone ex pte scolaris dicitur vultis plaga videlicet faciendo  
replesom gladij qd autu batiduas nisi mendo est qd qd missi plij libo repaum a ut patet  
hic per exemplum.



<p><b>[24r]</b> After the priest above placed himself to the scholar, here the scholar rebinds and steps, intending to do as follows, and because we had many forms above, so it is not necessary to give more examples. Hence the verse: <b>the binder and the bound</b>, etc.</p>	<p><b>[24r]</b> <b>P</b>ostquam sacerdos superius posuit se ad scolarem hic scholaris religat &amp; calcat volens facere quod subsequitur &amp; quia multas formas superius habetis vnde non est necesse plura ponere exempla vnde versus <b>Ligans ligati</b> &amp; cetera</p>
<p>Note that from this rebind on the part of the scholar a useful strike is conducted, namely making a separation of sword and shield of the priest, and entering (but no more is written in the book) as shown here by the example.</p>	<p><b>N</b>ota quod ex illa religacione ex parte scholaris ducetur utilis plaga videlicet faciendo separacionem gladij &amp; scuti sacerdotis necnon intrando quod nusquam plus in libro scriptum est vt patet hic per exemplum</p>

**H**e uñ refertur specificata custodia p̄cedas q̄ m̄cipat̄ Dangoz ut superius uisū ē  
Dēta p̄lans obedit aū ut sup̄ q̄ est h̄p̄p̄it̄ p̄ alia ex̄pla r̄p̄amē. ut p̄if.



**H**ic p̄cedo p̄it̄ p̄ d̄ d̄o  
ut p̄p̄is p̄m̄ uisū ē

laic



<p>[24v] (+) Here again the specific ward of the priest's is re-assumed, which is called <i>langort</i>, as seen above, and next the scholar besieges him as above, which is <i>halpschilt</i>, but other examples follow, as shown below.</p>	<p>[24v] (+) <b>H</b>ic iterum resumitur specificata custodia sacerdotis que nuncupatur Langort vt superius visum est deinde scholaris obsedit eum vt supra quod est halpschilt sed alia exempla subsecuntur vt patet infra</p>
<p>Here the priest places himself to the scholar as was seen often before.</p>	<p><b>H</b>ic sacerdos ponit se ad scolarem vt sepius prius visum est</p>



<p>[25r] It should be noted that the scholar is here conducting a common strike, which all common fencers usually conduct from what was just touched on in the above-mentioned, namely when binder and bound are in conflict and then the binder who is above goes to the head and omits a <i>schiltslac</i>, by means of which follows a strike, and the priest enters, as here.</p>	<p>[25r] <b>N</b>otandum quod scholaris ducit hic plagam generalem quam consueuerunt ducere omnes generales dimicatores ex supradictis proxime tactis videlicet quando ligans &amp; ligatus sunt in lite tunc ligans qui est superior vadit post caput &amp; obmittit schiltslac mediante quo subsequitur plaga sacerdos vero intrat ut hic</p>
<p>(+) Note, that here the specific ward of the priest is re-assumed, called <i>langort</i>, but it is a very strange siege that is depicted here, and very rare, and it must be known that all this can be reduced to the first ward and to the siege which is called <i>halpschilt</i> etc.</p>	<p>(+) <b>N</b>ota quod resumitur hic specificata custodia sacerdotis appellata Langort sed est valde aliena obsessio hic depicta &amp; valde rara &amp; sciendum quod omnia ista reducuntur ad custodiam primam et ad obsessionem que dicitur halpschilt &amp; cetera</p>

**H**ic sacerdos dicit quendam frons pium  
 dicitur qd fuit obsequio sup exemplo  
 omni suob actus qd a religia fuit  
 exple pao.

tactam qd  
 pao obinet  
 idonatu ut qd mp



**N**otandi qd  
 ut hic quedam  
 si volumus qd defendat frons supius depicta

exemplis ista frons supius tanta pcedit  
 religio fca p scilicet qd optet de mactu



<p>[25v] Here, the priest conducts the previously touched on thrust, because the scholar, who was the besieger in the previous example, omits all his actions, because had he re-bound, he would have been protected, as shown below in the next example.</p>	<p>[25v] <b>H</b>ic sacerdos ducit quandam fixuram prius tactam quia scholaris qui fuerat obsessor supra exemplo proximo obmittit omnes suos actos quia si religasset fuisset subportatus vt patet infra exemplo proximo</p>
<p>It should be noted, that from these is a thrust by the priest, as touched on above, then here a rebind will be made by the scholar, which must be necessary, if we want to defend the thrust depicted above.</p>	<p><b>N</b>otandum quod ex hiis ista fixura superius tacta per sacerdotem erit hic quedam religacio facta per scolarem quod oportet de necessitate si volumus quod defendatur fixura superius depicta</p>

**L**egens habet cum fume et gran  
Lactus fugit ad pias lites paco pias



**H**ic dicit custodia obsessa? cum spoliata  
langore Et spolio bona fide quod si qui regit etiam custodiam non pstat puch datus  
atque un si qui regit obsessionem pcedat mictit cum fignis quod? in dnum? vnu pcedat.



<p>[26r] Binder and bound are opposed and irate; the bound flees to the side, I try to follow</p>	<p>[26r] <b>L</b>igans ligati contrarij sunt &amp; irati ligatus fugit ad partes laterum peto sequi</p>
<p>(+) Here the third ward is besieged by the specific ward of the priest's that is called <i>langort</i>, and I counsel in good faith, that he who is guiding the third ward should not delay his actions, otherwise he who guides the the priest's siege will enter with a thrust, which is the common use of the priest's.</p>	<p>(+) <b>H</b>ic tertia custodia obsessa est cum specificata custodia sacerdotis que nuncupatur langort et consulo bona fide quod is qui regit tertiam custodiam non protrahat suos actus alioquin is qui regit obsessionem sacerdotis intrat cum fixura quod est in communi vsu sacerdotis</p>

**D**istam pcedo supius obsequio fuit hic scolaris schuget.  
pcedo no dicit quondam rehgatoom ut hic p.



**D**e resuma qta custodia que a obsequio cum pcedo custodia pcedo  
pcedo a obsequio aliqui scolares mte cor pnd a venit co actus quos pnd fugit.



<p>[26v] After the priest has been besieged above, the scholar here does <i>schutzen</i>, while the priest is conducting a rebind, as shown here.</p>	<p>[26v] <b>P</b>ostquam sacerdos superius obsessus fuit hic scholaris schutzen sacerdos vero ducit quandam religacionem vt hic patet</p>
<p>(+) Here the fourth ward is re-assumed, which is besieged by the specific ward of the priest. The priest should oppose by besieging, otherwise the scholar enters as previously, and then come all the actions that you had previously.</p>	<p>(+) <b>H</b>ic resumitur quarta custodia que est obsessa cum specificata custodia sacerdotis Sacerdotis est econtra obsidere aliquin scholaris intrat vt prius &amp; veniunt omnes actus quos prius habuisti</p>

**H**ic ubi sumitur quibus custodia que est obrepit  
cu[m] specificata custodia p[ro]cedit q[uod] dicitur langore  
ut q[uod] hic p[er]emptu[m]



**H**ic ubi ligatur ora p[ro]p[ri]a et uide  
q[uod] dicitur p[ro]p[ri]a de p[ro]p[ri]a p[ro]p[ri]a p[ro]p[ri]a



<p>[27r] (+) Here again the fifth ward is assumed, and also besieged with the priest's specific ward which is called <i>langort</i>, as shown here by the example.</p>	<p>[27r] (+) <b>H</b>ic iterum sumitur quinta custodia que etiam obsessa est cum specificata custodia sacerdotis que dicitur langort vt patet hic per exemplum</p>
<p>Binder and bound are opposed and irate; the bound flees to the side, I try to follow.</p>	<p>Ligans ligati contrarij sunt &amp; irati ligatus fugit ad partes laterum peto sequi</p>

**T**unc obsequitur quinet custodia eius obsequio est hactenus  
 et non reges solum sed duo facti sunt per ducem figuram. s.  
 et ducem pagam ducendo scilicet g.  
 t custodia



**S**upra scolaris obsequio 2. hic no recipit  
 figuram ut per q. exemplo



<p>[27v] (+) Here the fifth ward is besieged, the siege being <i>halpschilt</i>. And note, the one guiding the ward may only do two things: Firstly, he can conduct a thrust, secondly, he can conduct a strike to divide shield and sword.</p>	<p>[27v] (+) <b>H</b>ic obsedetur quinta custodia cuius obsessio erit halbschilt &amp; nota regens custodiam solum habet due facere primo potest ducere fixuram secundo potest ducere plagam diuidendo scutum &amp; gladium</p>
<p>Above, the scholar was besieged. Here, however, he seizes a thrust, as shown by the example.</p>	<p><b>S</b>uperius scholaris obsessus est hic vero recipit fixuram vt patet per exemplum</p>

**P**ost firmam firmam ductam p scolarem. hic pcedo defendendo  
 pferret et recipit pferam. h-2 g natio regula in artu pcedo.



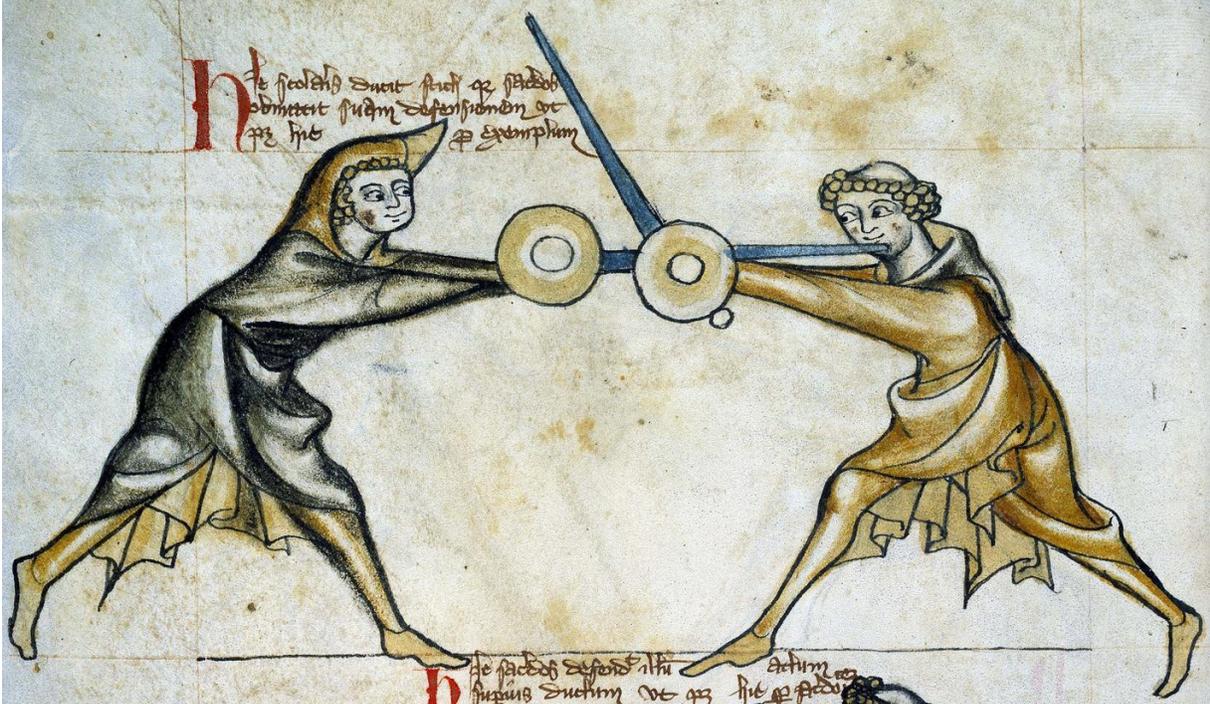
**N**o um adfirmetur quod custodit  
 omnis oritur erit hactenus  
 ne p- hic p exemplum

**N**ota q- quicunq- ducatur h-  
 et item quod lousodice vel o-  
 tuc semp emendat q- de p-  
 expte retentis cu- adlam  
 pcedo regit



<p><b>[28r]</b> After the thrust conducted above by the scholar, here the priest defending does <i>schutzen</i> and seizes a strike, which is a general rule in the art of the priest.</p>	<p><b>[28r]</b> <b>P</b>ost fixuram superius ductam per scolarem hic sacerdos defendendo schutzet &amp; recipit plagam hoc est generalis regula in arte sacerdotis</p>
<p>(+) Here again the fifth ward is re-assumed, whose opposition will be <i>halpschilt</i> as shown by the example.</p>	<p>(+) <b>H</b>ic iterum resumitur quinta custodia cuius contraria erit halpschilt vt patet per exemplum</p>
<p>Note, that whenever <i>halpschilt</i> is conducted against this fifth ward, or against the second ward, then always fear a strike conducted by the one guiding the ward dividing shield and sword with the strike. Hence the counsel that whenever you conduct this siege, namely <i>halpschilt</i>, enter with a thrust without mercy.</p>	<p><b>N</b>ota quod quandocumque ducetur halpschilt contra illam quintam custodiam vel contra secundam custodiam tunc semper timendum est de plaga ducenda ex parte regentis custodiam dividendo scutum &amp; gladium cum plaga vnde consulo quod quandocumque ducis illam obsessionem videlicet halpschilt intras cum fixura sine misericordia</p>

**H**e scoldis sunt facti qz pcedo  
obmetat suam defensionem ut  
qz sic p exemplum



**H**e pcedo defendit aliu  
supius ductum ut qz sic p pcedo



<p>[28v] Here the scholar conducts a <i>stich</i>, because the priest omits his defense, as shown here in the example.</p>	<p>[28v] <b>H</b>ic scholaris ducit stich, quare sacerdos obmittit suam defensionem vt patet hic per exemplum</p>
<p>Here the priest defends the action conducted above, as shown here by the priest.</p>	<p><b>H</b>ic sacerdos defendit illum actum superius ductum vt patet hic per sacerdotem</p>

Pro q' supra m'cio eo ymaginap fixa qdam ducta e p scolare  
eandem id fixam factos hic defendit recipi scilicet scolastic  
uo qz hic p co.



Hic uim se uoluit qm custodia de qua fuerit  
quada raris q' ualce lo' meo' suoy discipulo. Et sciat q' si scolars duos fixam q' duci p'fues' de p'fues' factos  
et d' duc' fixam d' fixam scolars q' sua omg' ual' uenit au' f'mist' p'edo' si d' uere nequit' t'edat' e' d' d' p'ca  
nichill' n' obmuetat' qm d' ipa fixa p'fues' d' a' scolars obse  
habet' factos ca' dat' s' gladio et sauu' et t'at' sup'p'uarit' ea  
duo ei' q' es' meo' p' uisa st.



<p>[29r] Previously, as above in the third example of the pictures, the thrust was conducted by the scholar, and this same thrust the priest here defends by seizing a <i>schiltslac</i>, as shown here by the example.</p>	<p>[29r] ¶ Prius quam superius in tertio exemplo ymaginarum fixura quedam ducta est per scolarem eandem vero fixuram sacerdos hic defendit recipiendo schiltslac ut patet hic per exemplum</p>
<p>(+) Here again is re-assumed the fifth ward, of which was often said above, and it should be noted that the priest is besieging the scholar with a siege that is rare and very good, as an example for his disciples. And you should know, that if the scholar conducts a thrust, which is usually conducted by custom, the priest must also conduct a thrust against the thrust of the scholar, because it is more strong, entering with the left foot. If he is unable to enter, fall back with the right foot. Nevertheless do not even omit completing the thrust. But if the scholar besieges him, on the other hand, by means of <i>halpschilt</i>, the priest will fall under sword and shield, and then will supervene those things which were seen before in first ward. Hence the verse: <b>when <i>halpscilt</i> is conducted, fall below sword and shield.</b></p>	<p>(+) ¶ Hic iterum se resumitur quinta custodia de qua superius dictum est sepius &amp; est notandum quod sacerdos obsedit scolarem obsessione quandam rara &amp; valde bona in exemplum suorum discipulorum &amp; sciatur quod si scholaris ducet fixuram que duci consuevit de consuetudine sacerdos debet etiam ducere fixuram contra fixuram scholaris quia sua magis valet intrando cum sinistro pede si autem intrare nequiuerit cedat cum dextro pede nichillominus non obmittatur quin etiam ipsa fixura perficiatur si autem scholaris obsedit eum econtrario mediante halpscilt sacerdos cadet sub gladio &amp; scutum &amp; tunc superueniunt ea que prius visa sunt in custodia prima Vnde versus <b>Dum ducitur halpscilt cade sub gladium quoque scutum</b></p>

**H**ic solatius p[ro]fecit suam firmam. sacros ad obm[un]te  
oms suos ad[er].



**C**hristo n[on] q[ui] sacros defendit hic figura solatius.



<p>[29v] Here the scholar completes his thrust, the priest omitting all actions.</p>	<p>[29v] ¶ Hic scholaris perfecit suam fixuram sacerdos vero obmittit omnes suos actus</p>
<p>Here note that the priest here defends the thrust of the scholar.</p>	<p>¶ Hic nota quod sacerdos defendit hic fixuram scholaris</p>

**H**ic refertur quodam custodia cuiusdam custodiae obsequio et fixacione lingueet factore. videtur et  
 obsequio ne regens custodia ducit alius plaga et p[ro]p[ri]o et a d[omi]ni lanceate non ducit p[ro]mo scilicet  
 d[omi]ni fixam non obmuetat.



**H**ic scilicet est obsequio scolarum q[uod] p[ro]mo m[er]ito ac q[uod] p[ro] ab aliis  
 doceri et si hoc si fieri scilicet non ducit cu[m] fixam et ut p[ro]  
 de si d[omi]ni o[mn]i[um] l[an]ceate p[ro]mo custodia videli[et] ligam[en] et ligam[en] q[uod] p[ro]  
 infra et exemplo p[ro]mo.



<p>[30r] (+) It should be noted that here the fourth ward is re-assumed, whose siege of this fourth ward is the specific <i>langort</i> of the priest. But the besieger should see lest the one guiding the ward conducts any strike, because it is dangerous to lie low too long; hence he should conduct first the <i>schutzin</i>, and finally not omit a thrust.</p>	<p>[30r] (+) ¶ Notandum quod hic resumitur quarta custodia cuius quarte custodie obsessio est specificatum langort sacerdotis videat autem obsessor ne regens custodiam ducet aliquam plagam quia periculosum erit sic diu latitare vnde ducat primo schuzin demum fixuram non obmittat</p>
<p>Here, on the other hand, the priest is besieging the scholar, which I think is better, which can be learned by anyone, because if it is not done, the scholar will attack with a thrust which now will be his. But from this arises the play of the first ward, namely, binder and bound, which is shown below in the next example.</p>	<p>¶ Hic sacerdos econtrario obsedit scolarem quod puto melius esse quod potest ab aliquo edoceri quia si hoc non fiet scholaris ipsum invaderit cum fixura quod nunc suus erit sed ex hiis oritur ludus prime custodie videlicet ligantis &amp; ligati quod patet infra in exemplo proximo</p>

**T**unc cruce ligatores q̄ supra tacte sūt. Nepi. vii. d.  
Ligatores ligati sūt. sūt r̄ uita r̄.



**E**t illos ligatores supra ductos scilicet dicit illa plagam p̄ capite dicit q̄ dicit  
et p̄ p̄st̄lac.



<p>[30v] Here will be the bindings that were touched on often above, hence the verse: <b>binder and bound are opposed and irate</b>, etc.</p>	<p>[30v] ¶ Hic erunt ligaciones que superius tacte sunt sepius vnde versus <b>ligans ligati contraria sunt &amp; irati</b> &amp; cetera</p>
<p>From these above conducted bindings the scholar conducts this strike directing his sword to the head by means of a <i>schiltslac</i>.</p>	<p>¶ Ex illis ligacionibus superius ductis scolaris ducit illam plagam per caput ducendo gladium [median]te schiltslac</p>

**N**und q plagam sup ducit p solare factos defende hic in huc modu qe solare gladii fuit m fite  
x cu cet mactu ducedi plagam ducido gladii stozu eadco ut an q solare ducit gladii fuit ad  
p abita recep plagam ut p hie p qd



**H**ic uen resu qrit  
as. E no q qrit qe  
dena ca me qrit  
obfio r

custodia aut cul  
se ho lid  
eozo pntatid ob mittat q fuit est. videt eozp regitro custodia  
expe obfiditio fixura

to die obfio est pccatid longos facto  
ut hie tuc stulo am regen custodia q obse



<p><b>[31r]</b> It should be noted that the priest here defends the above strike conducted by the scholar in this way, as the scholar's sword was below, and when he was in the act of conducting the strike, conducting his sword separately, the priest, before the scholar, conducts his sword to its due use and seizes a strike, as shown here by the example.</p>	<p><b>[31r]</b> Notandum quod plagam superius ductam per scolare sacerdos defendit hic in hunc modum quia scholaris gladius fuit inferior &amp; cum esset in actu ducendi plagam ducendo gladium seorsum sacerdos vero antequam scholaris ducat gladium suum ad usum debitum recipit plagam vt patet hic per exemplum</p>
<p>(+) Here again the fourth ward is re-assumed, whose siege is the specific <i>langort</i> of the priest. And it should be noted that whenever the play is had this way, here then counsel both the one guiding the ward and the one besieging him, that neither one should delay, omitting what he has, namely on the part of the one guiding the ward, a siege, and on the part of the besieger, a thrust.</p>	<p>(+) <b>Hic</b> iterum resumitur quarta custodia cuius custodie obsessio erit specificatum langort sacerdotis &amp; notandum quod quodocunque sic se habet ludus ut hic tunc consulo tam regenti custodiam quam obsedenti eam ne quisquam eorum protrahendo obmittat quod suum est videlicet ex parte regentis custodiam obsessio &amp; ex parte obsidentis fixura</p>

**S**up<sup>ra</sup> dom<sup>us</sup> 3. de eo q<sup>ui</sup> regit custodia q<sup>ue</sup> de eo q<sup>ui</sup> eam possidet et q<sup>ui</sup> pot<sup>est</sup> esse stolans q<sup>ui</sup> sup<sup>er</sup> fuerat obsec<sup>ator</sup>  
 fessor dicit q<sup>ui</sup> sui e<sup>st</sup> videt p<sup>ro</sup>mo se h<sup>ab</sup>ere ut h<sup>ic</sup> e<sup>st</sup> m<sup>is</sup>tra e<sup>st</sup> p<sup>ro</sup>mo f<sup>u</sup>ratam q<sup>ui</sup> facies om<sup>ni</sup>es suos ac  
 tus obm<sup>is</sup>tit un<sup>de</sup> q<sup>ui</sup> pot<sup>est</sup> esse pot<sup>est</sup> esse ad facta<sup>m</sup> damp<sup>ni</sup> suo adu<sup>er</sup>sario



**P**ost q<sup>ui</sup> dicitur e<sup>st</sup> sup<sup>er</sup> de actib<sup>us</sup> stolans et de obmissione actib<sup>us</sup> factores. h<sup>ic</sup> un<sup>de</sup> factos obm<sup>is</sup>tit q<sup>ui</sup> sui  
 e<sup>st</sup> dom<sup>us</sup> stolans sua p<sup>ro</sup>du<sup>it</sup> ad facta<sup>m</sup> remcom ut p<sup>er</sup> h<sup>ic</sup>.



[31v] Above-mentioned is both the one that guided the ward and the one besieging it; and because the scholar who was the besieger will be first, he conducts what he should, namely first a *schutzin*, as here, and below in the next example a thrust, because the priest is omitting all his actions. Hence, the one going first will be the first to do harm to his adversary.

[31v] **S**uperius dictum est <sup>tam</sup> de eo qui regit custodiam quam de eo qui eam possedit & quia prior erit scholaris qui superius fuerat obsessus ducit quod suum est videlicet primo schutzin ut hic & infra exemplo proximo fixuram quia sacerdos omnes suos actus obmittit vnde qui prior vadit prior erit ad faciendum dampnum suo adversario

After which was determined above, the actions of the scholar and the omission of the actions of the priest, here again the priest omits what is his own until the scholar is conducting the present attack, as shown here.

**P**ost quam determinatum est superius de actibus scholaris & de obmissione actuum sacerdotis hic iterum sacerdos obmittit quod suum est donec scholaris suam perducit adessentem intracionem ut patet hic

**Q**uando q' hic resu custodia pma. vides s' brach. au' obispo cu' spaciore custodia scda pcedens.  
locata i humo corde. Et no' q' reginas custodia scda cu' sehuim mlti onca ontrouat aliqm expte adu  
sary ducer' hals' septe q' cu' regni custodia vate pmoctum. re ex' nro g'uar' oia' e' h'ne' depma custo  
dia requit' h'c onpno q'no.



**N**o' facies qui regabit custodia ducit sehuim q' cu' pco q' p'oz est p'ctus re est  
non p'fule du' q' ob' fides h'icm' t'guc sup gladi' n'p' regtas custodia q' h'ic obmatt' ut p'p'  
p'p'.



[32r] (+) Note that here the first ward is re-assumed, namely under the arm, whose siege is the specific second ward of the priest located on the right shoulder, and note that the one guiding the ward will *schutzin* immediately, otherwise, without any delay on the part of the adversary, *halpschilt* will be conducted, will be very dangerous to the one guiding the ward. And from here will be produced all of which was had by the first ward, which we find in the first quire.

[32r] (+) **N**otandum est quod hic resumitur custodia prima videlicet sub brachio cuius obsessio est specificata custodia secunda sacerdotis locata in humero dextro & nota quod regentis custodiam statim erit schuzin nulla mora interposita alioquin ex parte adversarij ducetur halbschilt quod erit regenti custodiam valde perniciosum & ex hiis generantur omnia que habuntur de prima custodia de quibus habetur in primo quaterno

Here the priest who guides the ward, conducts a *schutzin*, which will be because he is the first to be prepared. And it is good counsel that the besieger will bind immediately above the sword of the one guiding the ward (which is here omitted), as shown by the example.

**H**ic sacerdos qui regebat custodiam ducit schutzin quod erit proptereo quia prior erit paratus & est bene consulendum quod obsidens statim ligat super gladium ipsius regentis custodiam quod hic obmittitur ut patet per exemplum



<p>[32v] Here will be bindings, above and below, which are often conducted, hence the verse: <b>binder and bound</b>, etc.</p>	<p>[32v] <b>H</b>ic e[runt] ligations superius &amp; inferiores que [?sepius] ducte sun[t] [...] Vnde versus Ligans ligati &amp; ce[tera]</p>
<p>From these above bindings, Walpurgis seizes a <i>schiltslac</i> because she was above, and was prepared prior.</p>	<p><b>E</b>x hiis super[ioribus] allegacionibus sacerdos<sup>walpurgis</sup> recipit schiltslac quia erat superior &amp; prius parata</p>