

Cod. Mensebr. I no. 115

Cyprian. n. 76.

Zusatz: Hier und Seifzig Nieten,
geb. mit zwei gefalteten
Fingerringen

115

Festbuch — Kunst und den Gegen zu Festen.

Carolo Rube. III p. 158 (Utrecht)

Haltgeber Gemälde Galien p. 15. Sam. 15
Sacc. XIV.

Die Zornesgabe auf alten Fortsetzen zu
die in einem (aus dem 13. u. 14. J.)
Miniaturnachtrag ausgebrachte Seiten zeigen gleich gezeichnet
Anzeige The New Palaeograph. Society Pl. 141.

Kopie aus dem Buch Friedrich
Wilhelms des Fortwärtigen Oberbefehlshabers
Carl von dem Platen v. d. f. 1713a

f. 32:

— Ex his autem solidissimum fundamentum
deducitur & totus fere nucleus artis in hoc
consistit Laus der Fertigkeit der Klinge in Parth & Angriff

f. 33:

— Ex diametris docentur plagae vehementiores,
quas etiam monachi simul protectiones, sine,
ut ipsi vocant, custodias (quibus generaliter
omnes dimicatores, imo omnes homines
tenentes gladium in manibus, etiam igno-
rantes artem dimicatoriam, necessario utan-
tur) esse volunt: De quibus quoque nos com-
posuerunt versiculos:

Septem custodias sunt: sub brachio incipiendae,
Dextra humero datur altera, terna sinistro,
de capiti quartam, Dextro de latere terc. quintam,
Pectore terc. de sextam, postremaque sit tibi Langort.
Hae septem partes dicuntur per generales
Tres quae praecedunt, reliquae tantum fugientes.

Offenbar gefun d'ra Hallen auß der Codex
memb. No 115. der Herz. Bibliothek zu Göttinge,
in welchem sich auß der Name Gromard (auch
Mitzbürg) findet. —

Günther 2. August 1860. H. Maschmannsdorff,
Lektor an dem Lyceum & der Hof. Bibliothek & Universitäts-
Bibliothek.

Der Mops von Henricus a Grotto, in welchem
sich die lateinische Beschreibung Membr. No 115
des oben erwähnten, liegt auß der deutschen Bibliothek in
der Universitätsbibliothek der Göttinger Univ.

Non audeat pugnare pluto tentare / quod audeat
offensis monarchus: plenaq; dolis annis

Definitio unius q; gradus omnes **O**mnidivinos **S**eptem...
fuit omnes homines hinc gladium in manibus...
etiam ignorantes sicut omnidivinos...
Hic septem tultoye de quo hinc septem...



Secundum quod **S**ed omnidivinos hinc dilinditur **S**eptem ptes. ut hic
Omnidivinos q; uniusq; plagis omnidivinos a dividitur in





Pro quod totus nucleus artis
 dimittoze dicitur in illa vltima
 custodia que nuncupatur langort
 pueris omis actus custodit sine gladij de
 emmāne in ea. finem hinc a n m d h d.
 vnde magis opida pām frādud pndi

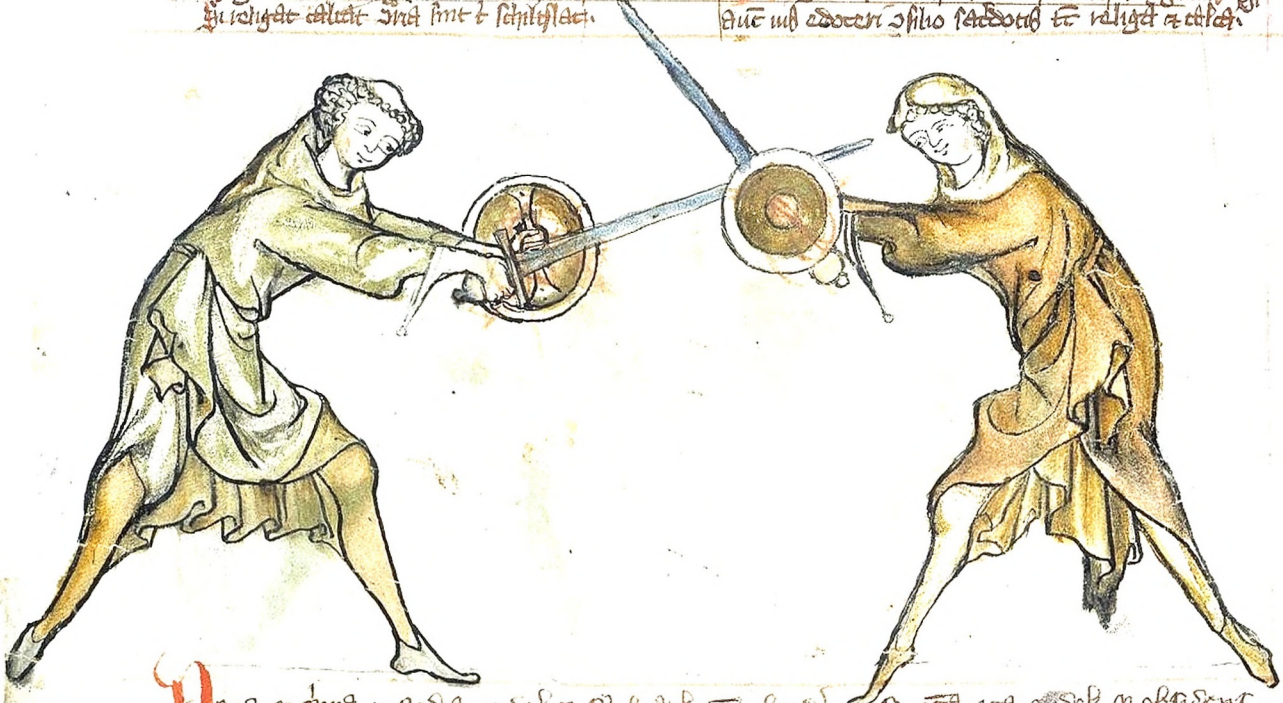
Et res sine q̄ p̄eunt reliq̄ et fugunt
 q̄ et septem p̄re ducuntur p̄ gnāles
 d̄positum deus medm̄q̄ terā luegeris.



Dicendum hic primus pma custodia videlicet sub. **C**ustodia pma iacm dicitur bnd
 oblectio vo habet hie Et otulo id no otulo q nro .v. Contra pma halspshil langoraz em.
 sub tch n dicitur Alip plogem q p bat de Alkerleben
 pnciones qz pte hupbia dcmge n pte. n mltiam dpmi ut
 pncosum. h oblectio mendo pte cu m vade m cuq. si obmittis quad
 tenet. ut m p sepeum q.



Dum dicit halspshil eade sub q radu qz scutu **D**icendum qz qui itaqz supius dicitur pta
 hie gndus ut vcapit. c. ut e tuchlach. qam post cap. sine schiltlach si e gndus. Et
 hie ralgat dicit dnt hnt e schiltlach. que ut edoceri otulo raddoas Et ralgat e dntaq.



Dicit q pma custodia videlicet p bnd p obpde p pta. ut videlicet q obpdeat
 ad eade custodia p ptece pma custodiam obpde mchilo tū p pte custodia pma
 possore obpde p obpdeone quiddam que p ammo gaudat cu p pteone p no halspshil
 dicit tū m eo q gndus p bnd ptece sup pntu eade q manu restat pntu
 ralgat dntu ralgat gndu

Notandum q[ue] scolari[um] et q[ui]e
 que sunt faciend[ae] ex parte sacerdot[um]
 Deinde q[ue] q[uo]d scolari[um] nichil h[ab]e[re] aliud p[ro]p[ter] q[uo]d scribit[ur] vel committit p[ro]m[iss]u
 Beati q[ui] scribit[ur] videt[ur] q[uo]d q[ui] scribit[ur] q[ui] scribit[ur]
 q[ui]e reliquit colat[ur] scolari[um] p[ro]p[ter] scribit[ur]
 que p[ro]m[iss]u manu committit b[e]n[e]d[i]c[t]ia et[er]n[is].

ad hoc ut recipiat p[ro]p[ter] h[ab]ere ut m[er]it[um] q[ui]e committit de h[ab]ere
 p[ro]p[ter] post v[er]ificationem p[ro]p[ter] et p[ro]p[ter] et p[ro]p[ter] attendam.
 Ad hoc aut[em] et[er]n[is] h[ab]ere p[ro]p[ter] videt[ur] m[er]it[um] q[ui]e q[ui]e q[ui]e
 ut fide supra que dicit[ur] p[ro]p[ter] (vel f[er]re
 manu p[ro]p[ter] b[e]n[e]d[i]c[t]ia scolari[um] ut q[ui]e dicit[ur] q[ui]e q[ui]e



que tunc est dicitur m[er]it[um] q[ui]e q[ui]e
 Beati que manu p[ro]p[ter] b[e]n[e]d[i]c[t]ia q[ui]e q[ui]e

Nota quod sup[er] dictum q[ue]
 amonens sic. ex[em]pli g[ra]tia.



Secundū quod p̄mā custodiē respicit
 hic p̄ quosdam actus illius anni
 fructu. i. p̄mā custodiē de quibz p̄mā
 ad unū q̄ om̄ia que ponit hic move-
 met̄ in p̄mo folio usq̄ ad multācūm gradū.



Dum ducatur ad p̄mā custodiē
 sub gradū q̄ p̄mā



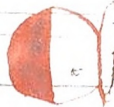
is fit religio exete scolard
 omne Alia de quibz fuit dema vsqz mf ad multam gladij.



Nec equat scolard bono opitio quomodo possit re
 sistere hinc Et q sciendū q qm fidus ut se se ve
 rit ad zali dicit stich sicut g nalie in libro gene
 tur qmud n sunt ymagines d hoo.

Item dicit q scabos mude gladij
 me quā fuit m flos nunt vo ait
 supra dicit scabosm dicit gladij
 post cap. ad qd dicit qm quod nunt
 mltazm de q dicitur scabos gladij
 et scabos scabosm dicit. Charoi fit
 mltazm g nates n n schuzen.





¶ Hic dicitur a sacerdotibus ne faciant aliquam mortem
 cui gladius ne gignatur ex illa mortis actus
 quibus qui vocatur iustitiam facit statim debet re
 formare hanc iustitiam in caritatem



¶ Et resumitur prima custodia cuius custodia obsequio est velle et ara qz multum ofrendunt
 cam dicitur in sacerdotibus vel in discipulis et nuncupat illa obsequio
 et ofrendunt bona fide quod ille qui regit custodiam sua cum post obsequium hanc qz non est bonum
 faciat. vel aliquid talium faciat qz possit saluam. vel saltem dicit

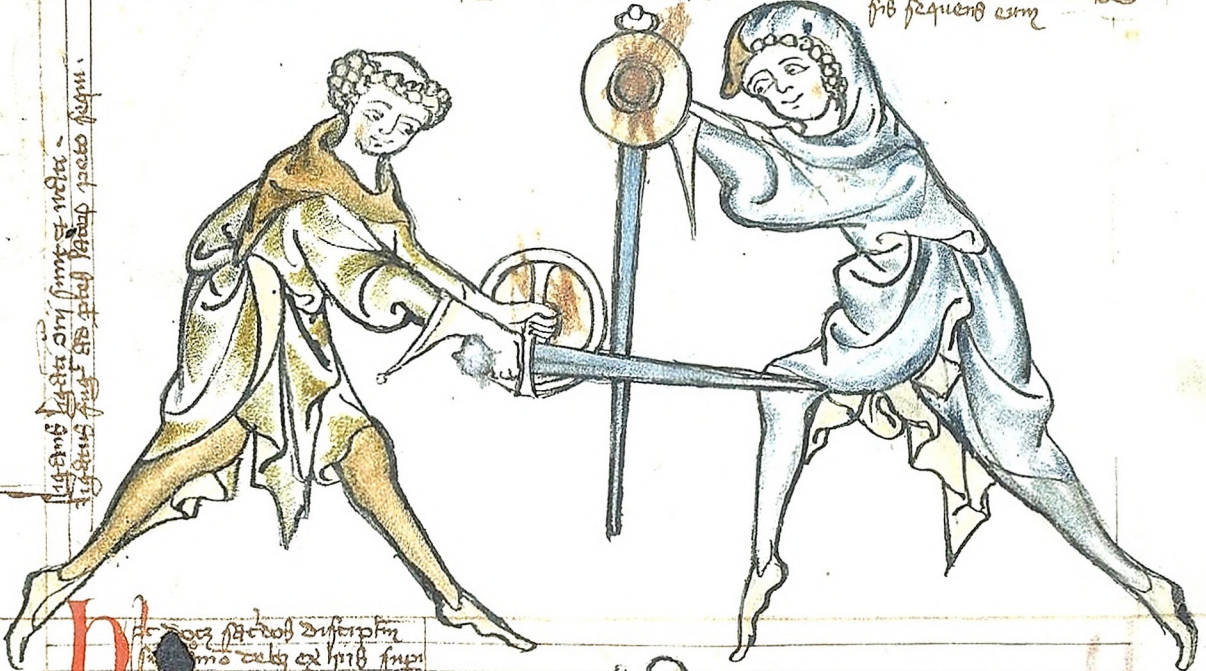


¶ Hic dicitur qz obsequio non debet fieri
 tunc statim tunc post obsequium
 tunc non potest delectari post obsequium
 in tunc debet hoc obsequium medi...

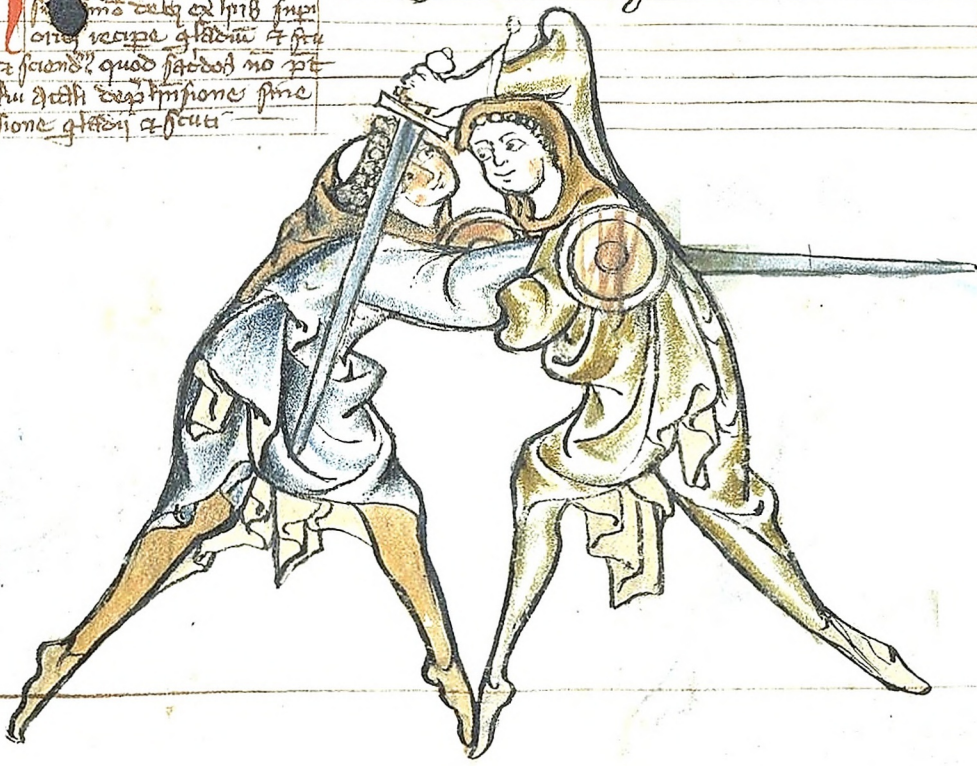
Ne habeat sacerdos super obsequio digne digne.
 Et in mediis omnibus pcedentia
 que prius fuerit et alia digne pcedentia
 mo pcedentia que obsequio digne digne.

Mortis quod quicumque habens et ligatus hinc
 in hinc ut hinc. tunc. hinc ut pcedentia
 vult si pcedentia. pcedentia in omnibus hinc
 pcedentia de hoc tunc et munitus ut utique hinc
 sub pcedentia cum

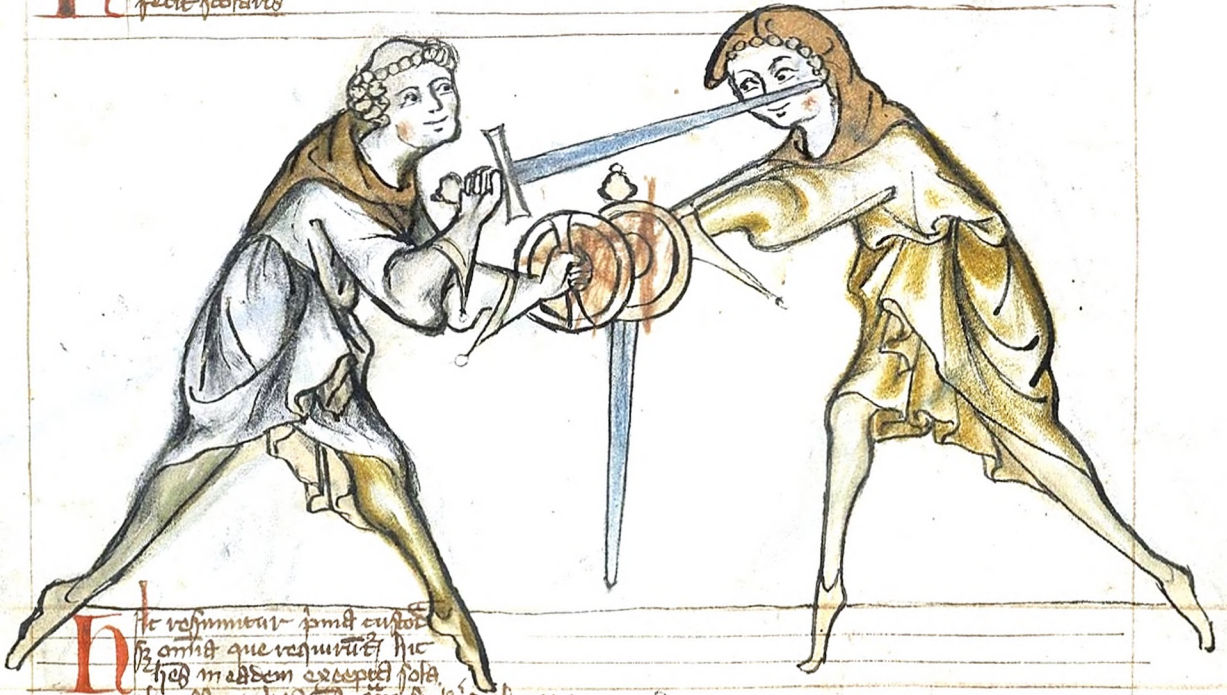
Legimus hinc cum hinc et hinc.
 hinc ut hinc pcedentia pcedentia pcedentia.
 hinc ut hinc pcedentia pcedentia pcedentia.



Hic dicit sacerdos digne digne
 hinc ut hinc et hinc pcedentia
 omnia utique pcedentia hinc pcedentia
 tunc et hinc. quod sacerdos no pcedentia
 absoluit digne digne pcedentia sine
 digne pcedentia hinc et hinc.

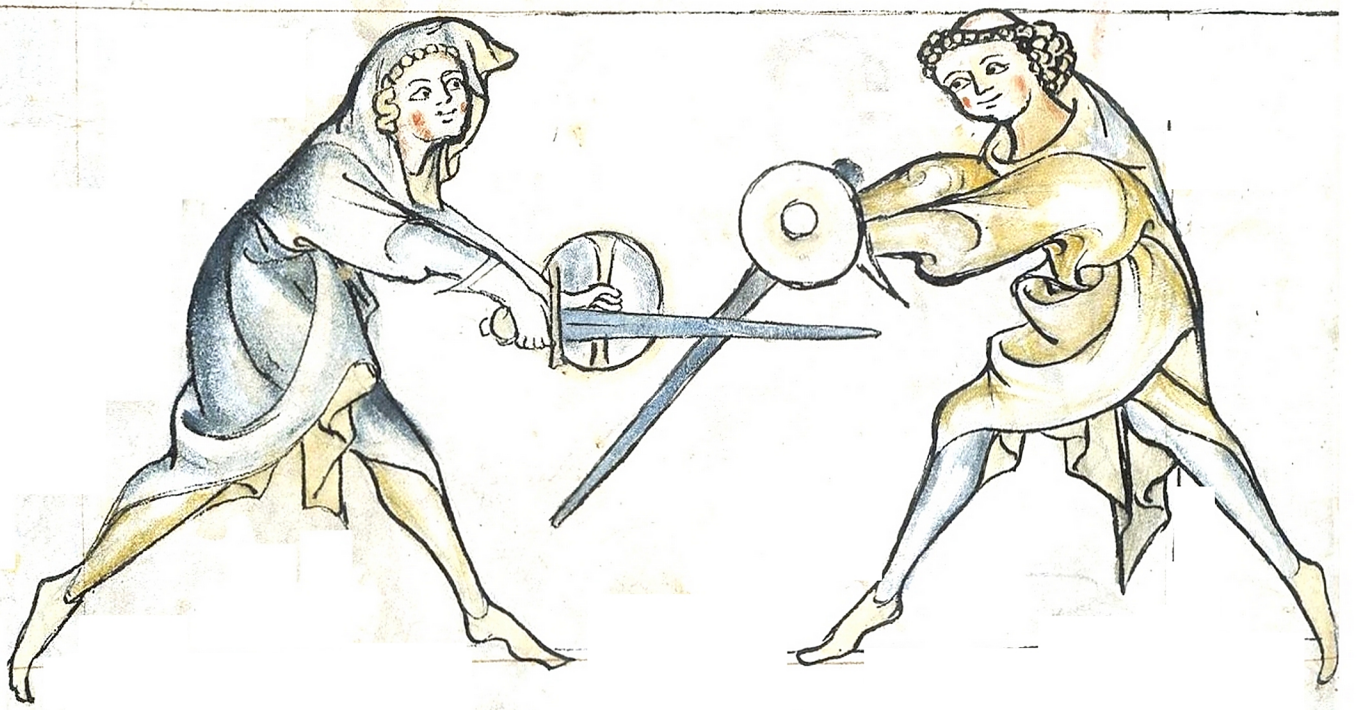
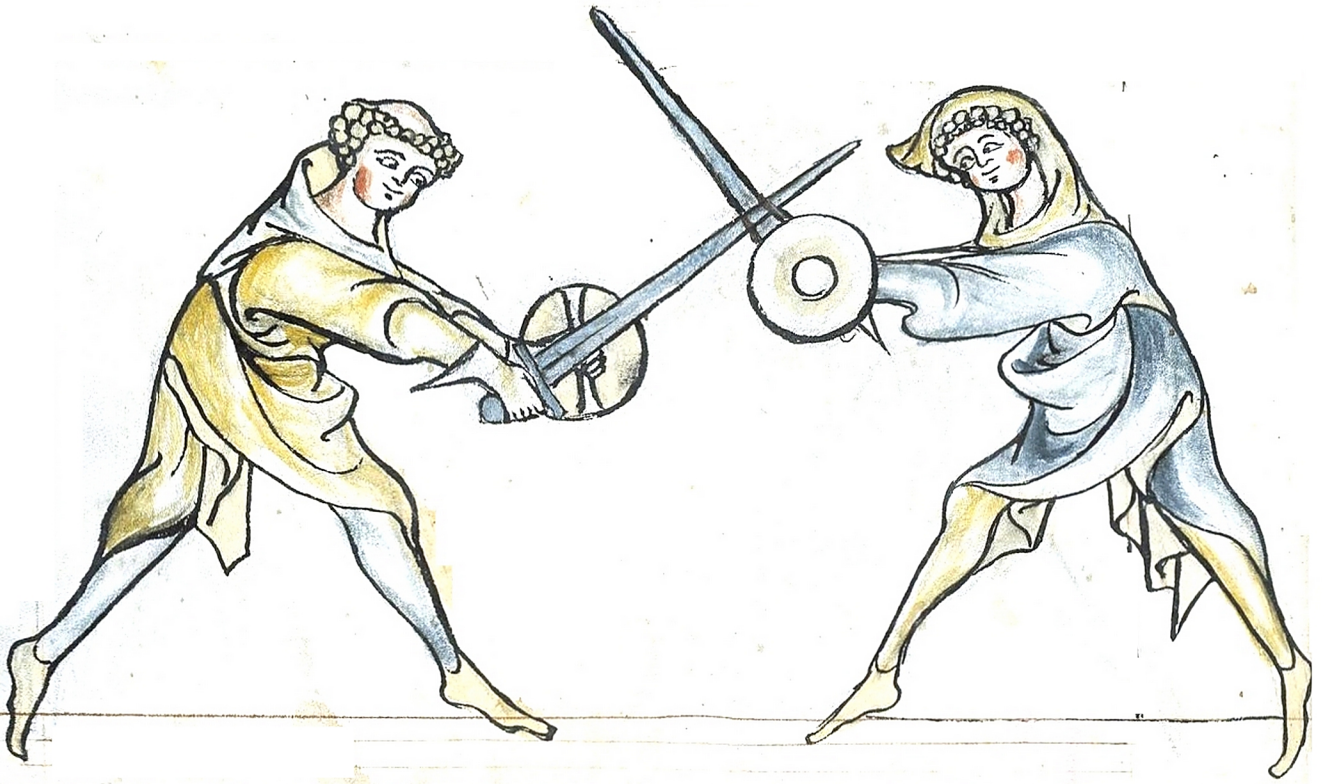


Hic defensus pados qd supus
fecit scolaris

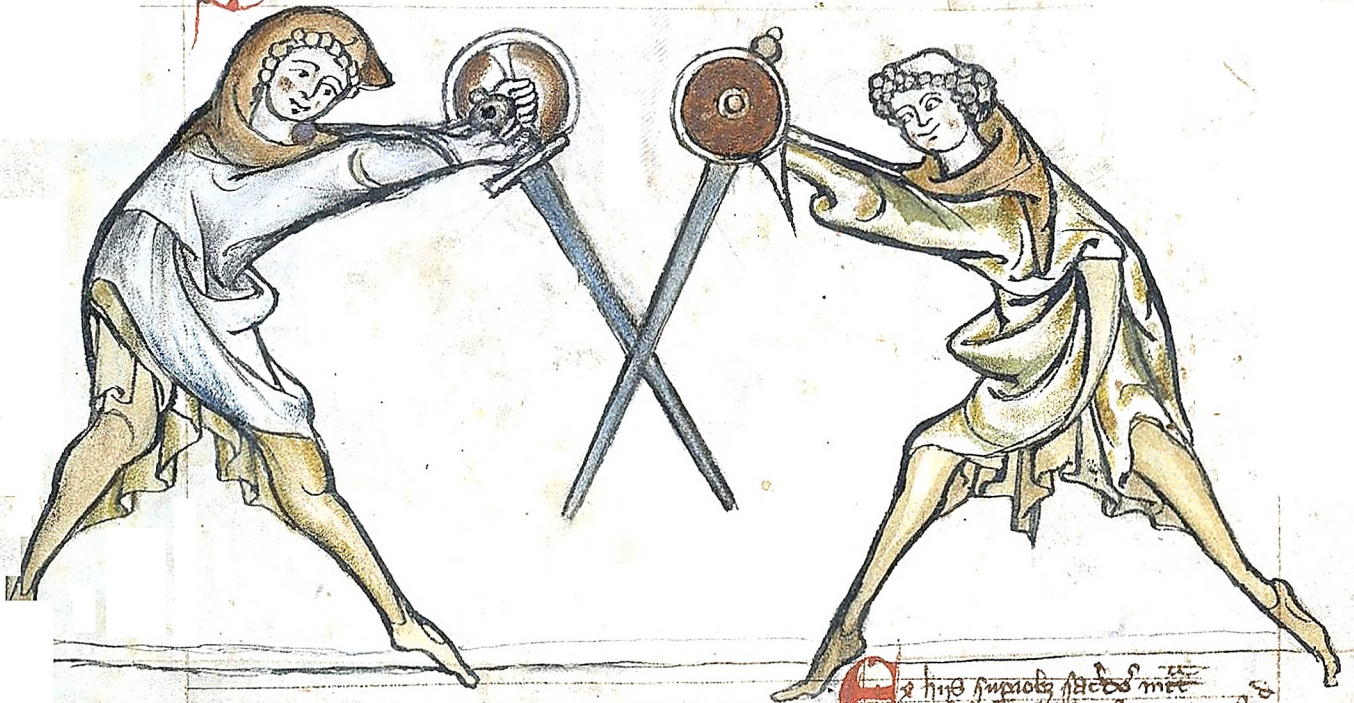


Hic resmittitur pmd custod
sz omnia que requiritur hic
sed in eadem exceptis sola
obmissione hgaland qm stolaris obmittit.

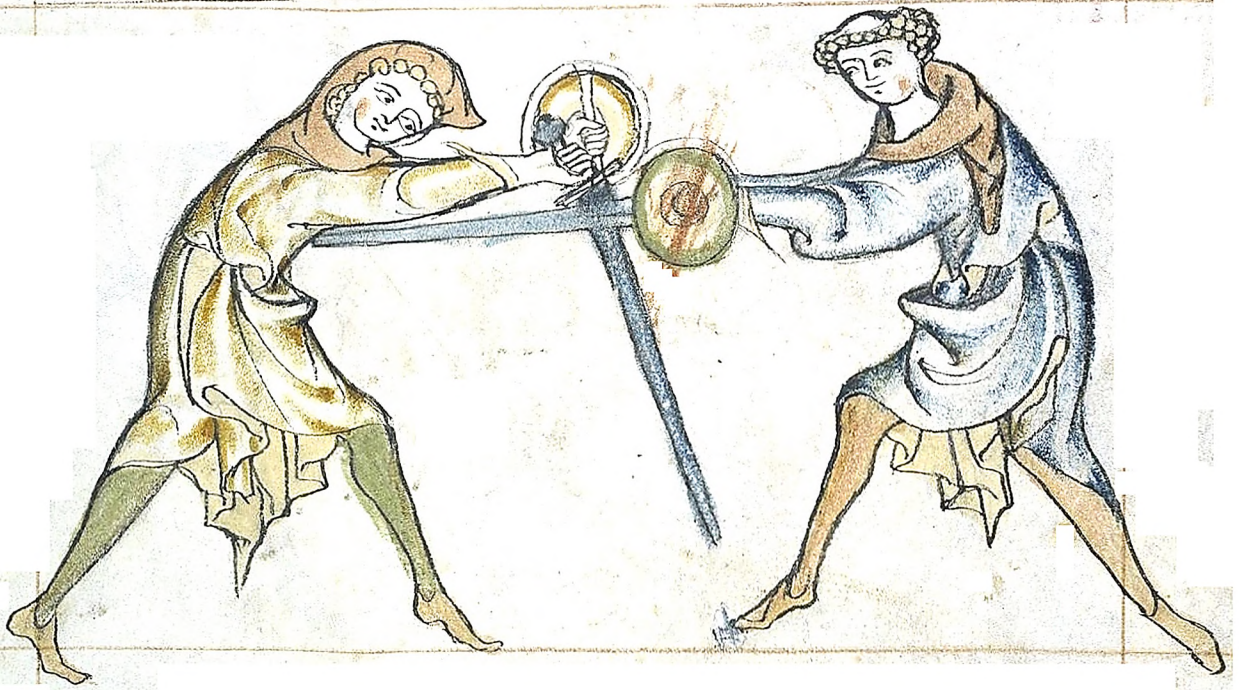


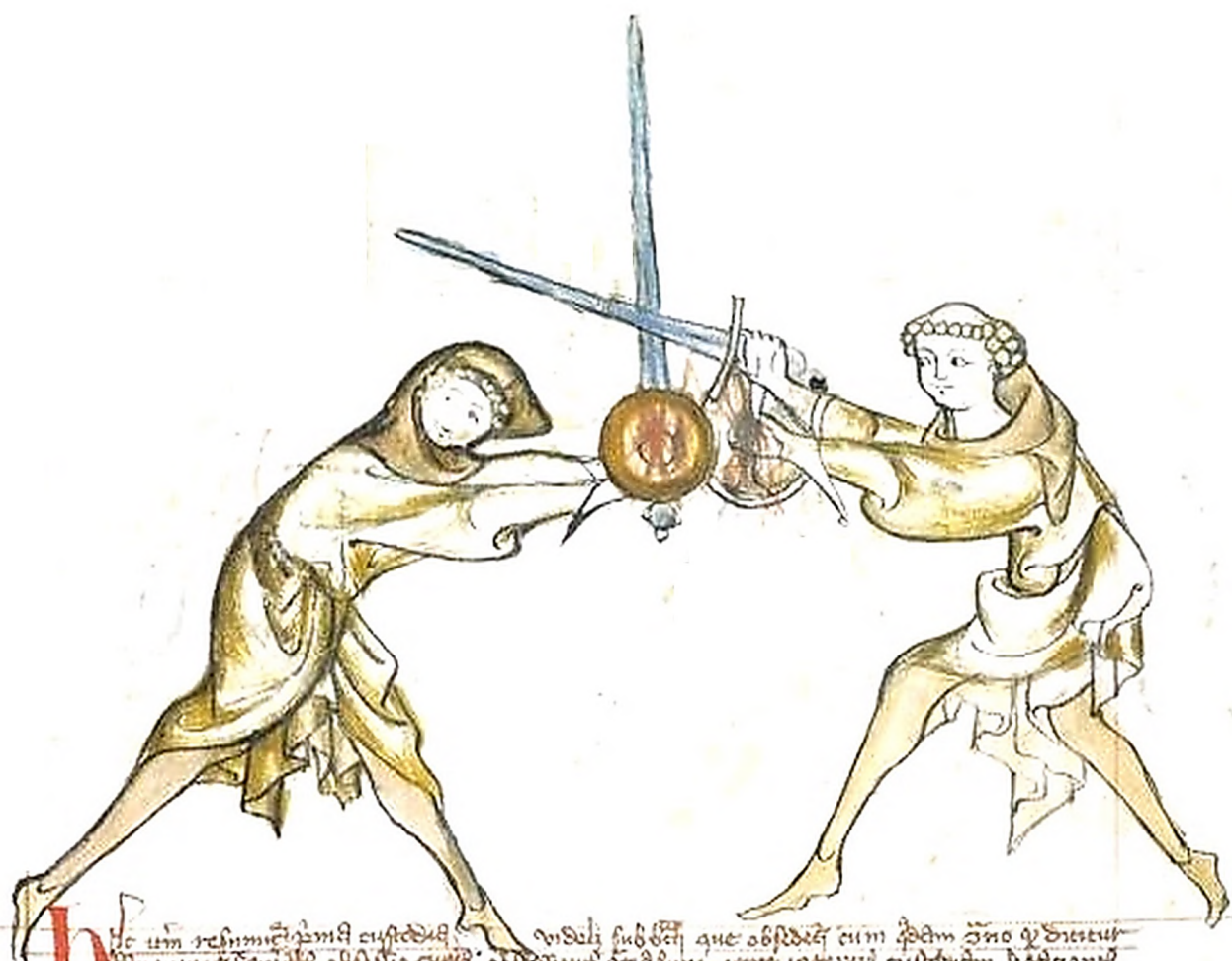


Hic vobis dicitur de obsequio scolarem hic vobis dicitur de eadem
in actum que dicitur de obsequio quod q. m. in scolari
obsequio ut m. p. dicitur de nocte recipit cap. q. p.



Hic vobis dicitur de obsequio
ut m. p. dicitur de nocte recipit cap. q. p.





Mo um redimere pnia custodis. Videli sub bea que obsidet cum pcam dno q dicitur
 langore a spualis oblatio cuius oblatione dicitur egypte pperit cultum hactenus
 sub et sua. An. v. d. Sum. dicitur langore pterit ligi sua quocq dicit. Et supra dicit
 temp velle. etc qui auhor.



Hier ist die Art der Fechtweise zu sehen, die in der alten Fechtweise gebräuchlich war.



Johannes Herbart von Würzburg.

Custodia p[er]m[an]ens q[ue] obsecro g[er]it[ur] ut sup[er]
q[ue] v[er]it[as] ludus n[on] sit p[er]p[et]ua

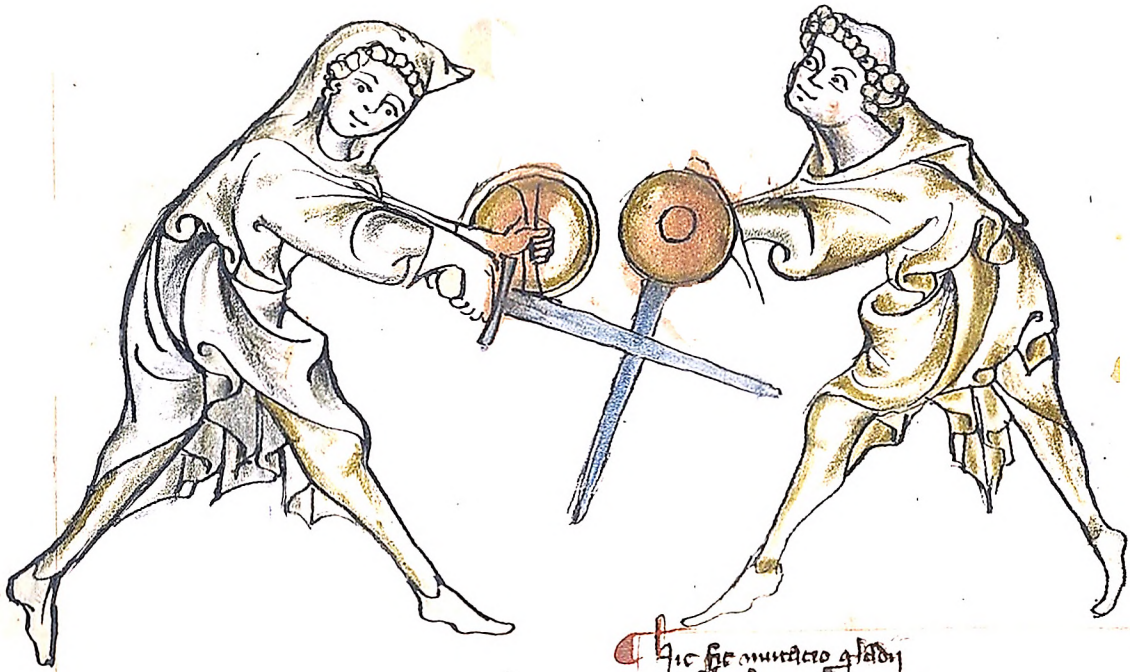


Superior



Inferior sic ligant
et sic inferior





Hic fit omutatio gladij
inferioris



Custodia prima resumitur hic et obpedet cum
 prima possessione videlicet halpshilt et habet
 omnia porta



Dum ducitur halpshilt adde p[er]gam[en]t[um] q[uo]d
 ferunt.



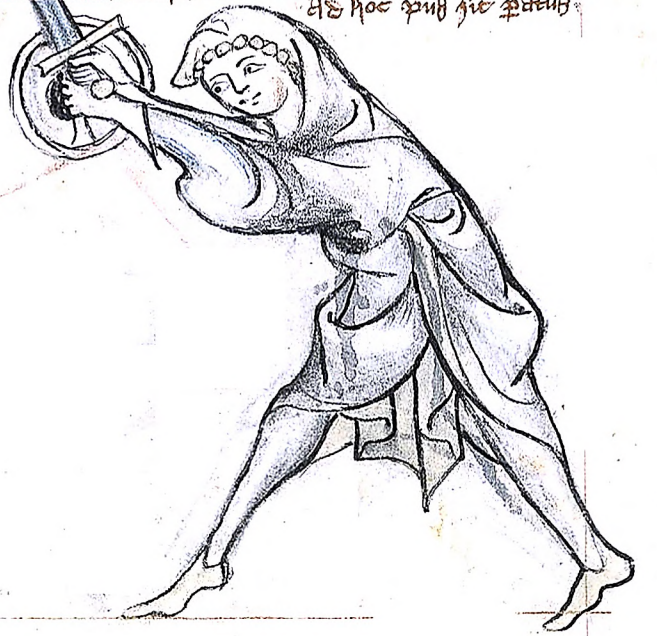
Notandum quod sic dicitur quomodo de
 et dicitur sic custodit. Quia sic custodit in
 hanc in primo et primo sic hinc loquimur de sic
 primo dicitur Et dicitur custodit obsessio
 et sic custodit tunc unum actionem. sic iure

Bate sic custodit. Obsedi
 multum dicitur dicitur. que
 custodit que dicitur
 ar dicitur obsessio que dicitur sic iure



Aut ponit se simili modo sic dicitur
 quod patet doctrina sic dicitur
 ex parte gradum deorum et
 et sic patet recepta placem pace

Obsessionem et dicitur quod ex parte sic dicitur et sic dicitur
 qui patet sic dicitur sic dicitur et sic dicitur
 dicitur et sic dicitur et sic dicitur et sic dicitur
 et sic dicitur et sic dicitur et sic dicitur et sic dicitur



18
Hic scolarius ostendit
 cepisse plagam in sinistro
 brachio suorum iuvenium. Con-
 tendit nudas ducens plagas su-
 as. Dicitur quod scilicet dicitur
 que dicitur ex parte dicitur
 vult illas dicitur vult est
 scilicet dicitur est scilicet
 dicitur dicitur est scilicet
 dicitur dicitur est scilicet
 dicitur dicitur est scilicet
 dicitur dicitur est scilicet



Nō p[ro]p[ter] scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur
 dicitur quod scilicet dicitur



Hic v̄ cū eet p̄dōs . m̄ actu sup̄ius legit̄m̄
 m̄p̄t̄ scol̄ae quid sit p̄t̄cōd̄ ad̄ip̄ h̄ec videl̄
 Arch̄p̄l̄ac̄ q̄ ḡral̄it̄ d̄ic̄t̄ q̄s̄uunt . p̄z h̄ic p̄c̄t̄ .



Humero d̄extrali d̄atur
 t̄odie q̄ ob̄p̄ss̄or̄ eus̄dem̄ s̄t̄
 altera . i . custodia . q̄ n̄ō q̄ t̄a r̄ōz̄ aū
 t̄ eod̄e actu s̄t̄ sup̄ . Ex̄amp̄l̄s̄ p̄ox̄imo .



Hic stans obmisit omnes actus cum ligandi q̄
 redigat i h̄m exēpla suoz solariū ut possint dis
 che qd p̄stānda. Scolis v̄ iudicēdo eū i dicit illi
 actū qui p̄mē h̄c m̄ exēpla



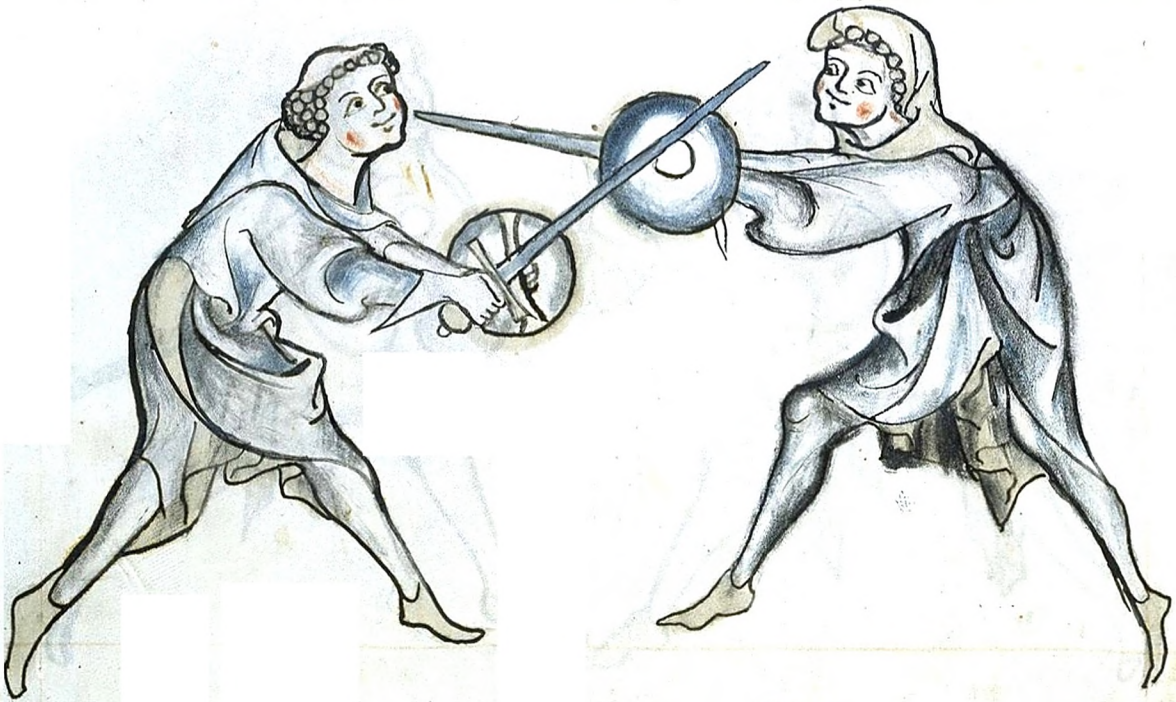
Eadem custodia: ali v̄ obsequio. rē illa q̄ applat h̄alpschile p̄
 us aicta rē p̄mā custodia v̄cti s̄ b̄ch.



Nota qd mlti gualtes dimicatores reduat ista obfessioe hie p[ro]p[ri]a qui arduu a posse sep[ar]at[ur] facti
 a gladij mediante plaga illa q dicit hie q p[ro]p[ri]a e. q obfessioe no p[ro]p[ri]a mo[do] aliq[ui]d p[ro]p[ri]um
 posse p[ro]p[ri]a h[ic] illa hie dicit p[ro]p[ri]a e in exemplum omib[us] volu[n]t[ur] a silio m[er]ito.



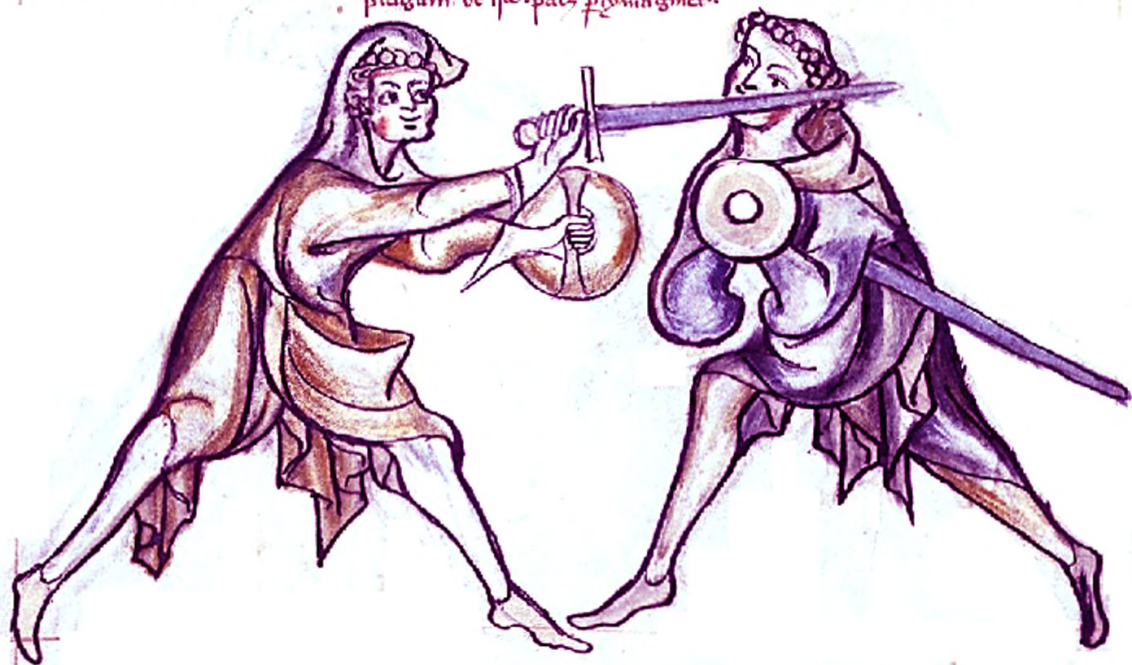
Hic ad cu sacros e[st] actu ducendi plaga sup[er]iore eos scolare vice p[ro]p[ri]a q gladij mo[do]
 am gladio ut hie q id em[er]it aduersarij plaga dicit nequit ad effectum.



Hic refert sacros custodia pman unde pbracti obmissis quibusdā pūis nō pūis.
 ut patet infra p exemplum.



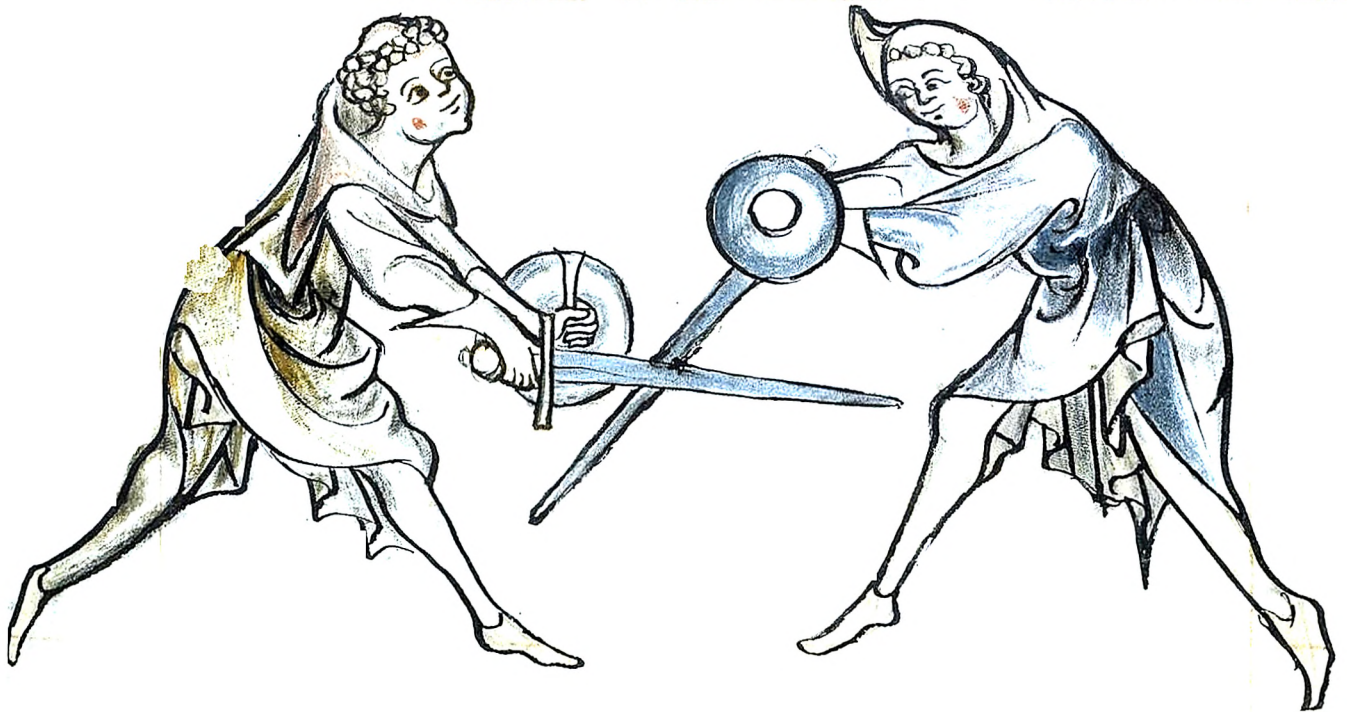
Post qui dubitat quomodo scolaris mudet sacros. & sciendū qd sa
 cerdos sacros obmittit omne suas respiciet in pūis scolaris. q̄ si ac
 tate nō ualentes sacri n̄ gladiū n̄ appropiat. i. paulū plus requiesco
 plagam ut sic patet p omnia gmet.



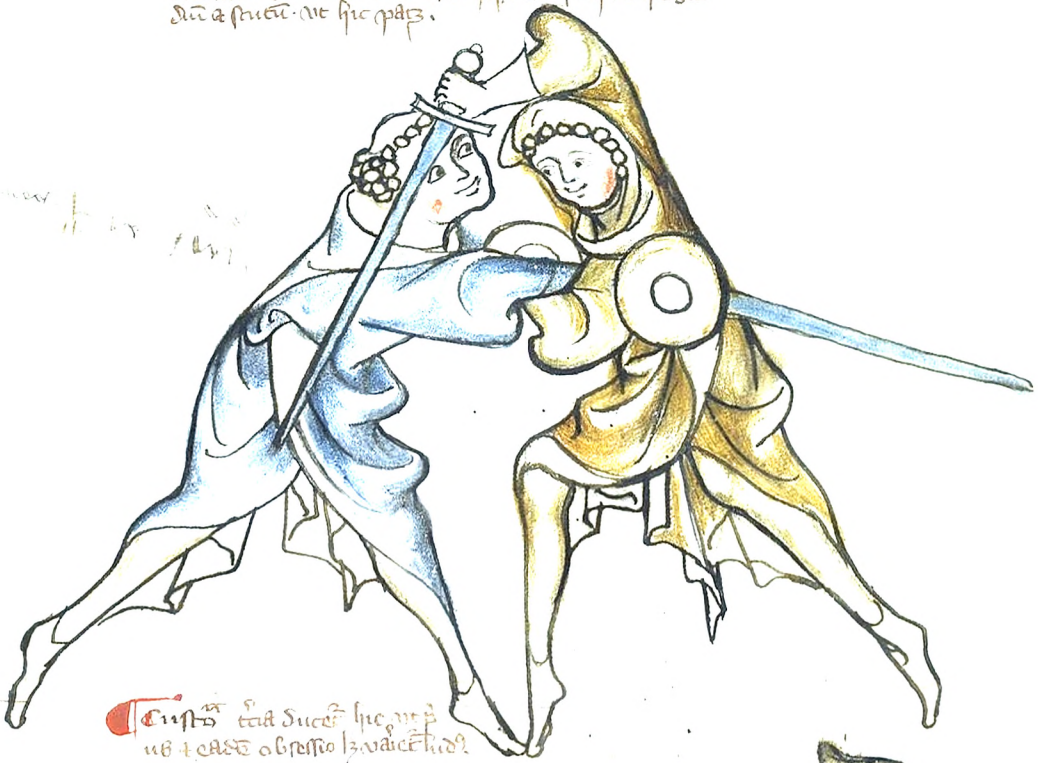
Hic dicitur tunc custodia q̄ p̄ acclare obpressa t̄ or̄ h̄ic.
 tunc obpressois sine est ligato. i dico ligato qz sola
 superiora nō alia. ut m̄p̄ a p̄mo ex̄m̄plo.



Hic ligat q̄ d̄ d̄o q̄ p̄ inclus̄ i valus q̄ siquid
 aliud facit q̄ m̄ q̄ l̄ ad̄ adustay occuparet̄ m̄ d̄ap̄
 nū sua red̄d̄aret.



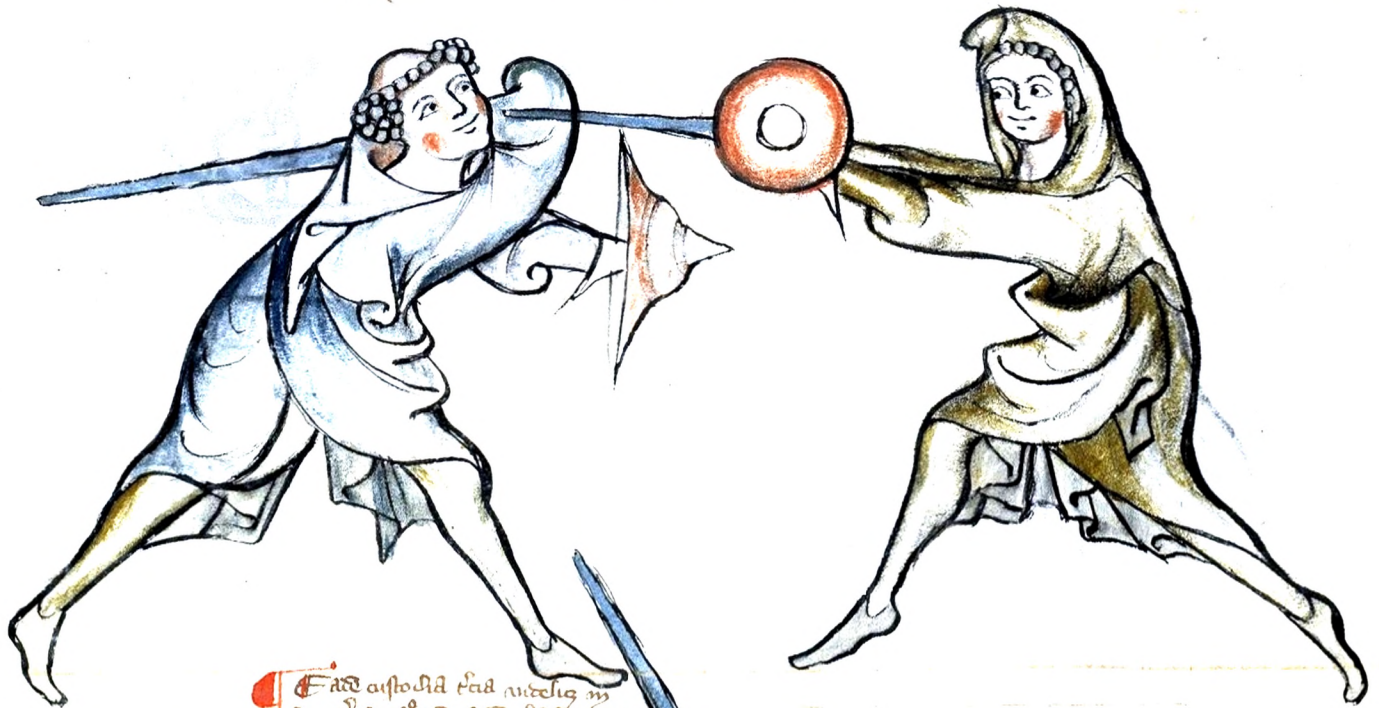
Et illa ligacione superius grame tacta deus accedat
clonatu aut cordatu bndictus aduisti recepta
du a fructu ut hic patz.



Cristo tui ducet hic ut p
us t eade obressio lz adice hidi



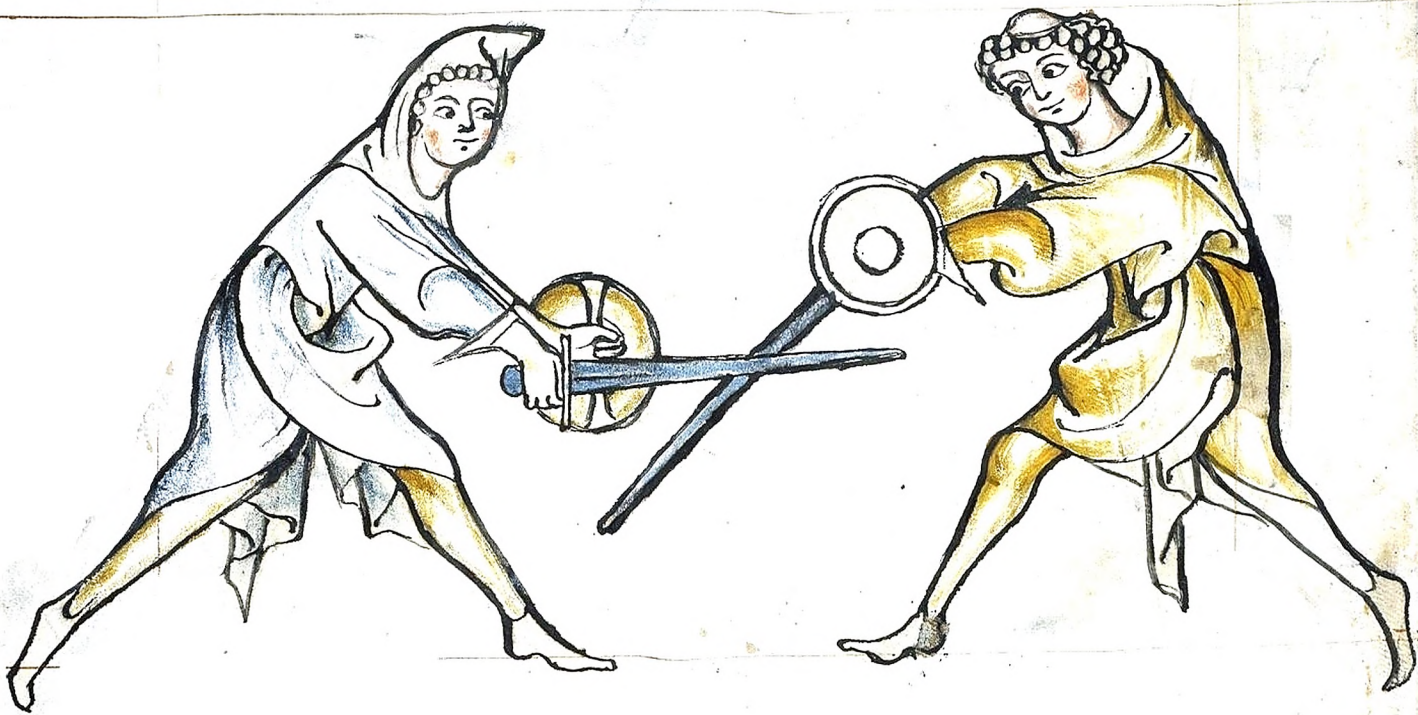
Tic dos hactos clientulu sua q' dicit obsessione
al doc cu mtr e si obmctur ligatones.



Fact custodia sua antelig in
fundo sunt q' e adde obsessio que
vocat halsprehilt ut sup.



Mo q' om̄s actus custodie s̄me
videt̄ s̄brach. h̄ne h̄ic usq' ad
p̄ximū s̄ignū cruce.





Tu resme caso tua custodia
cu? obsesso est languor p omes
ducat gnales dimittes au? obsessiois dria se due ligatoes p rana em dextis sup
gladua. Reliq? in smstris.



¶ Ligans ligata serbeni pincirati.
 ligas fig ad pates & lateru qro pcy.



¶ Postq detimati e de caa custodia hie de
 pmae de qca au obpesso eie hapsit q ora
 pus hista mureses hie usq ad pma fig cab.



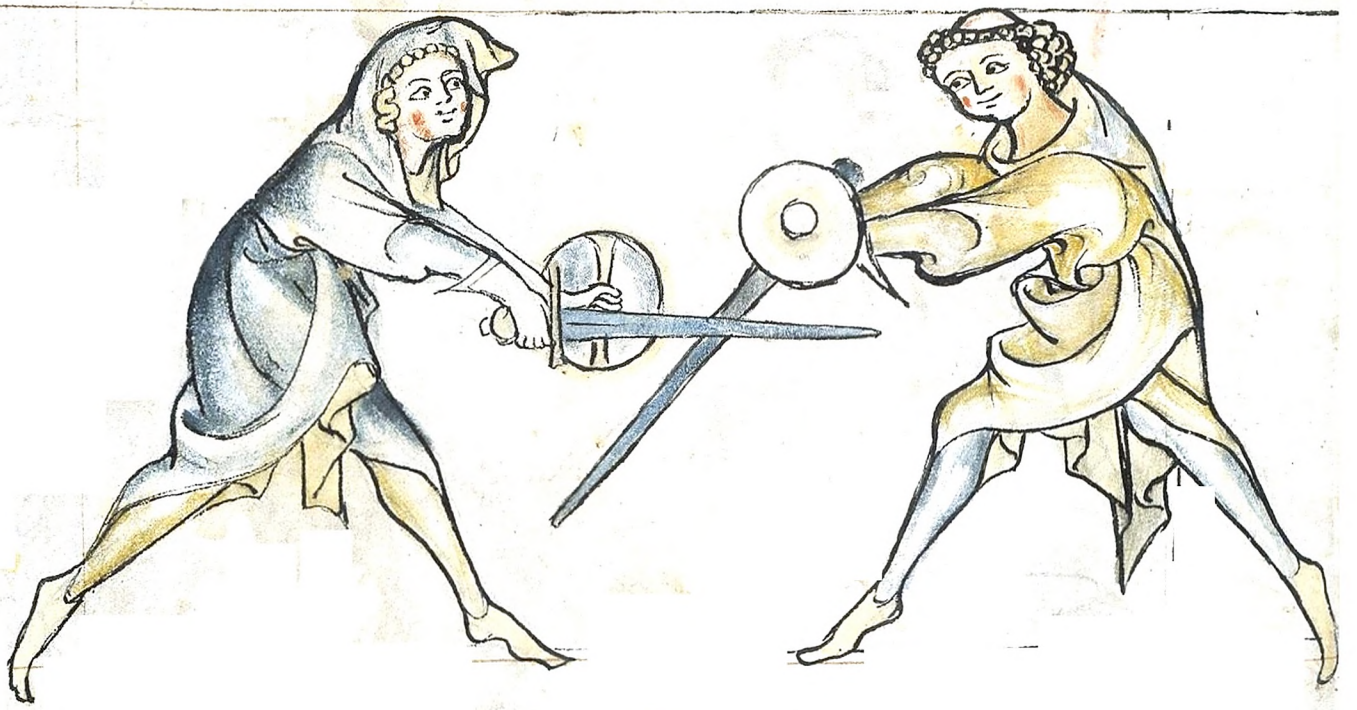
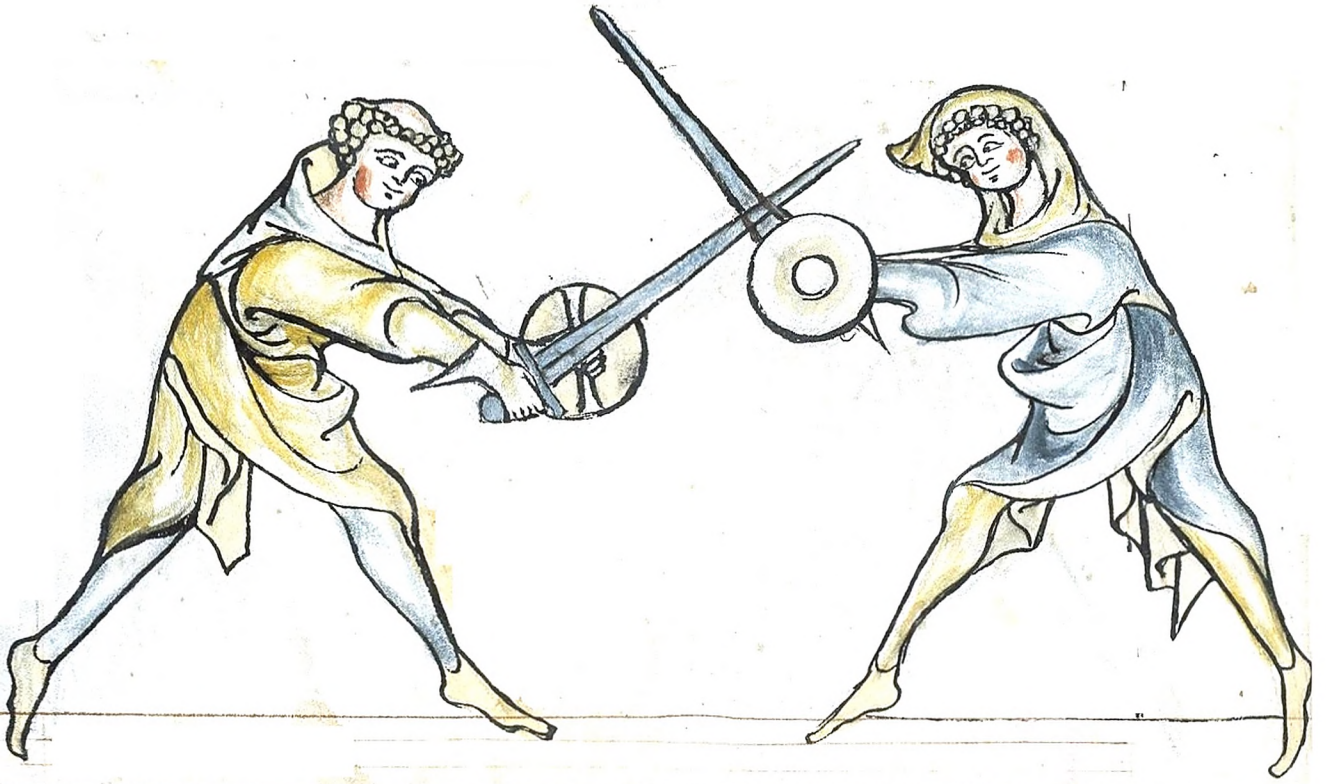
Hic sacerdos resiliit quia custodia cuius custodie quere
 et obsequio custodia p[ro]m[issa] et hoc in exemplis duobus
 factum ut hic patet p[er] exemplum.



Postquam scolaris signus obredie
 ipse obp[ro]betur cu[m] hoc s[ed] brach[is].
 ista gungue in p[ro]p[ri]a custodia videt[ur]
 sign[is] cas[us].

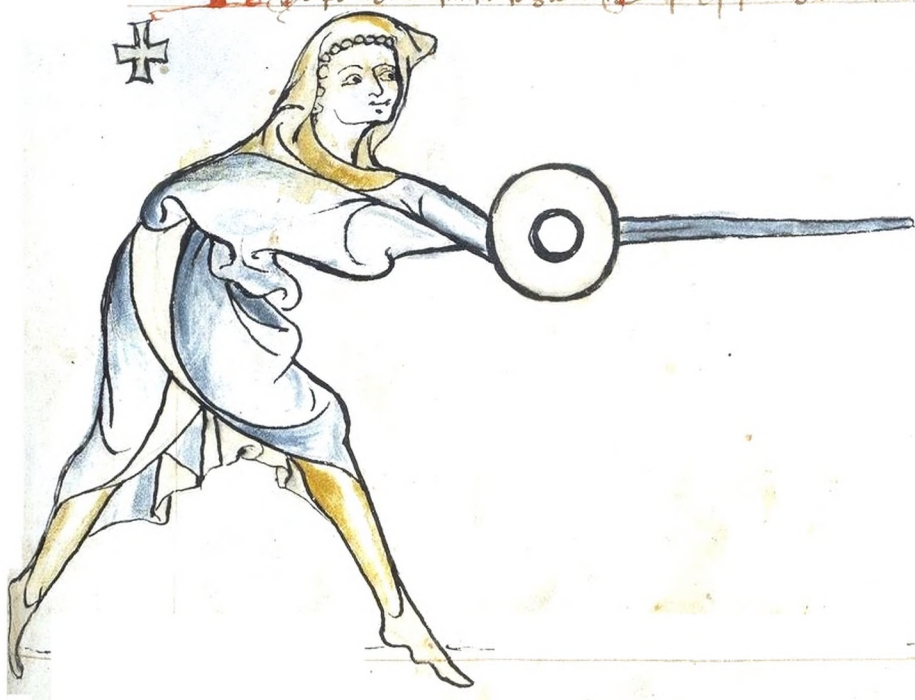
Sacerdos hic itaq[ue]
 tenend[us] p[ro]m[issa]
 s[ed] brach[is].



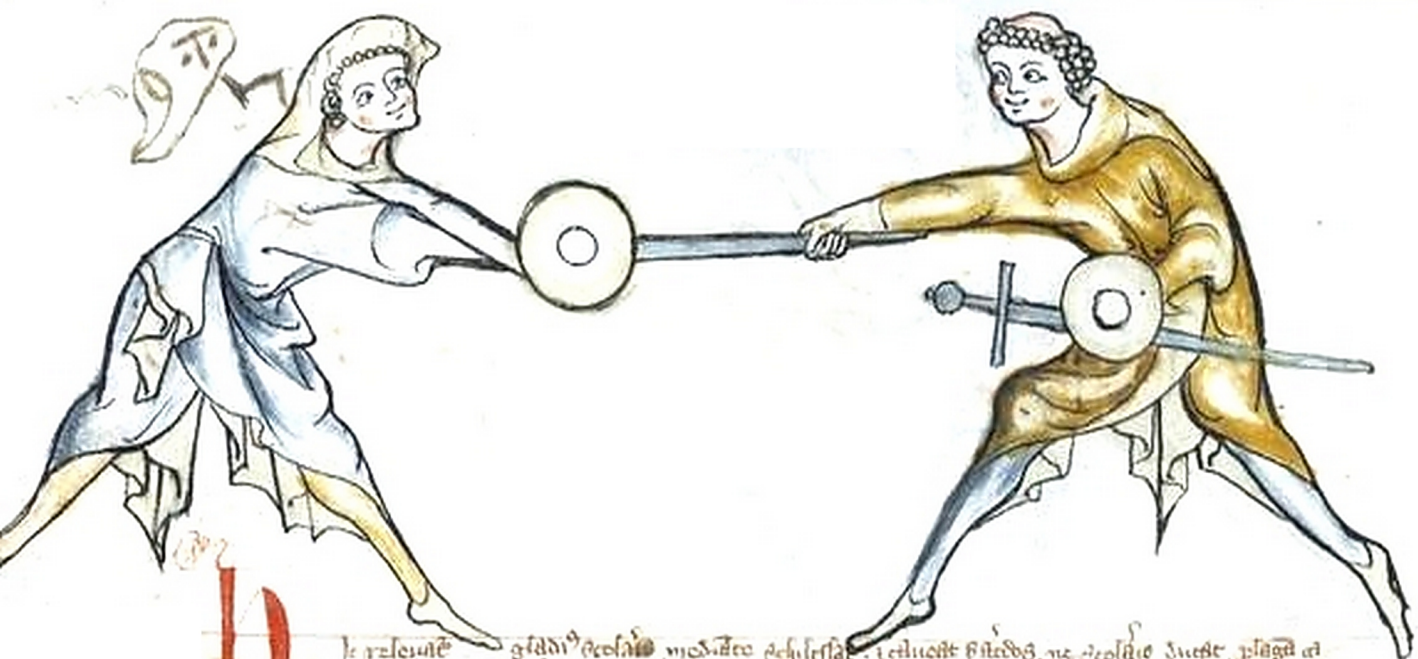




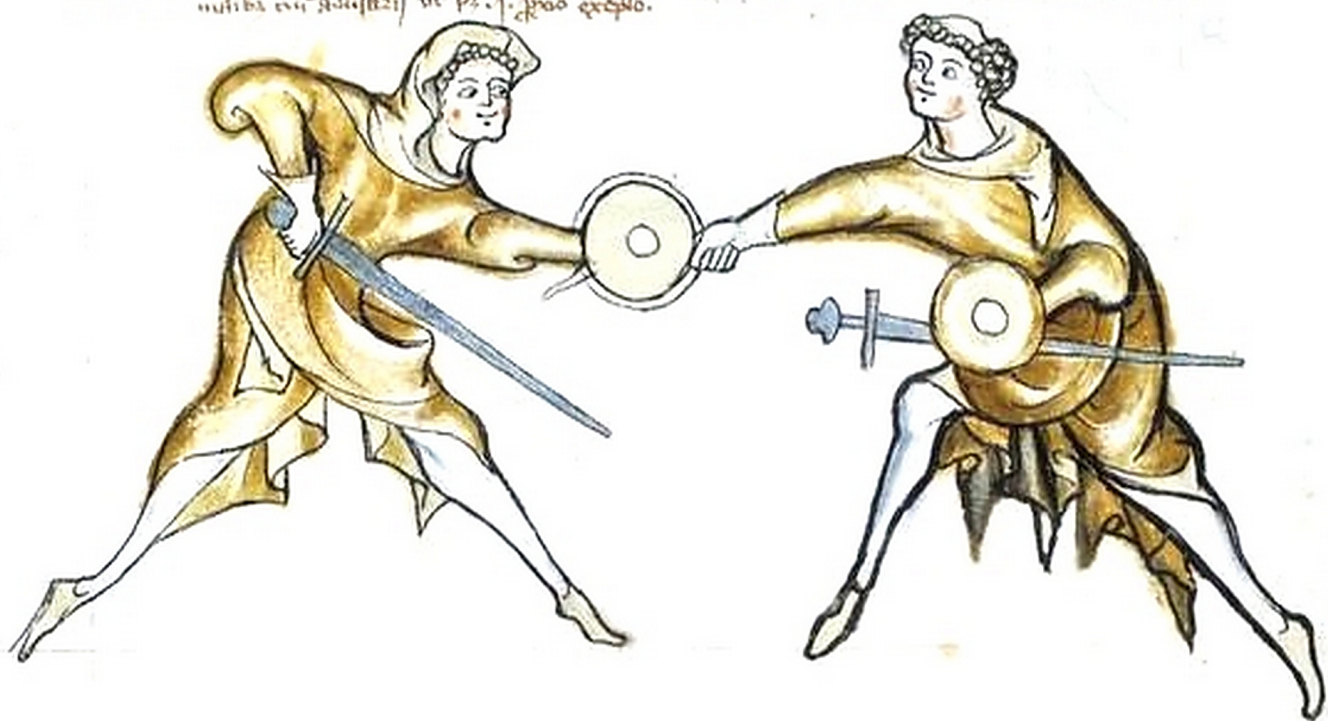
De resimilit custodia pma videlicet abrach. cuius obfessio est longior. et e gualis et
 modica valis. Et no q regis custodia ora se face. qmo pt ligae i dexte sup gladiu
 qd pt ligae i sinistru i gladio. qd pt aplice gladiu manu ut infra p3 exple pmo.



De sacerdoti capite sine hoc capite gladii obsequio. Et non per gladii ipsi obsequio non per
 absolu si mediante despectu tibi sacerdoti manu parat et facto ut infra exemplo pro



De releuare gladii colat medietate despectu. Et dicitur sacerdos ut colat dicitur plaga et
 pro sine fructu qualem quod sacerdos officium docet discipulos suos. Et pro quod si colat ut pla
 ad caput proferat sine gladio in eorum facto quod hanc in manu. Et sic pro sine de
 munda cum adistat ut per. Et pro exemplo.



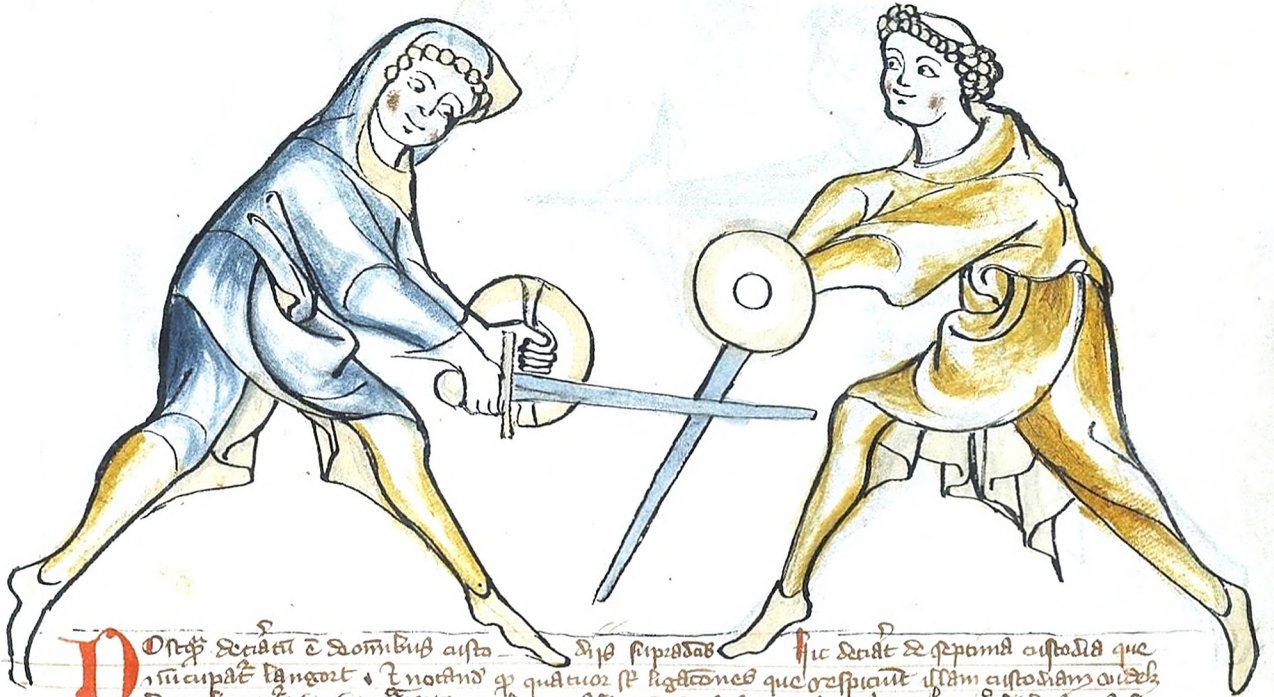
He sacerdos dicit de quibus custodiam
succeda que dicit de quibus custodiam
que dicitur pectori. Et non pro sola illa figura est
usque ad promissum eius numerum crucis.



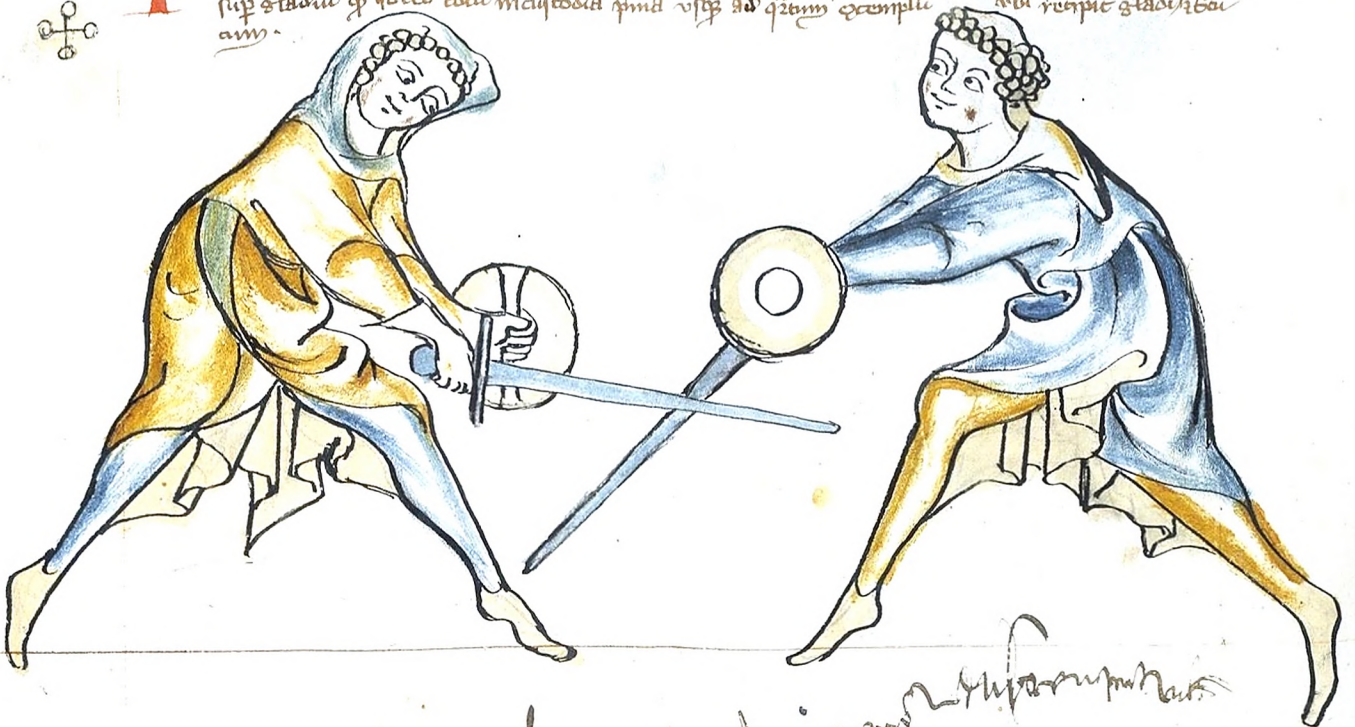
He sacerdos de ista custodia
quoniam custodia
scilicet in dea dicitur figuram. que figurat etiam d
est dicitur



Hic ostendit p[er] religatam, resistit et defendit p[er] d[omi]n[u]m istam figuram p[er] p[ri]mo
 sup[er]ius in p[ri]mo exemplo p[er] ip[s]am figuram

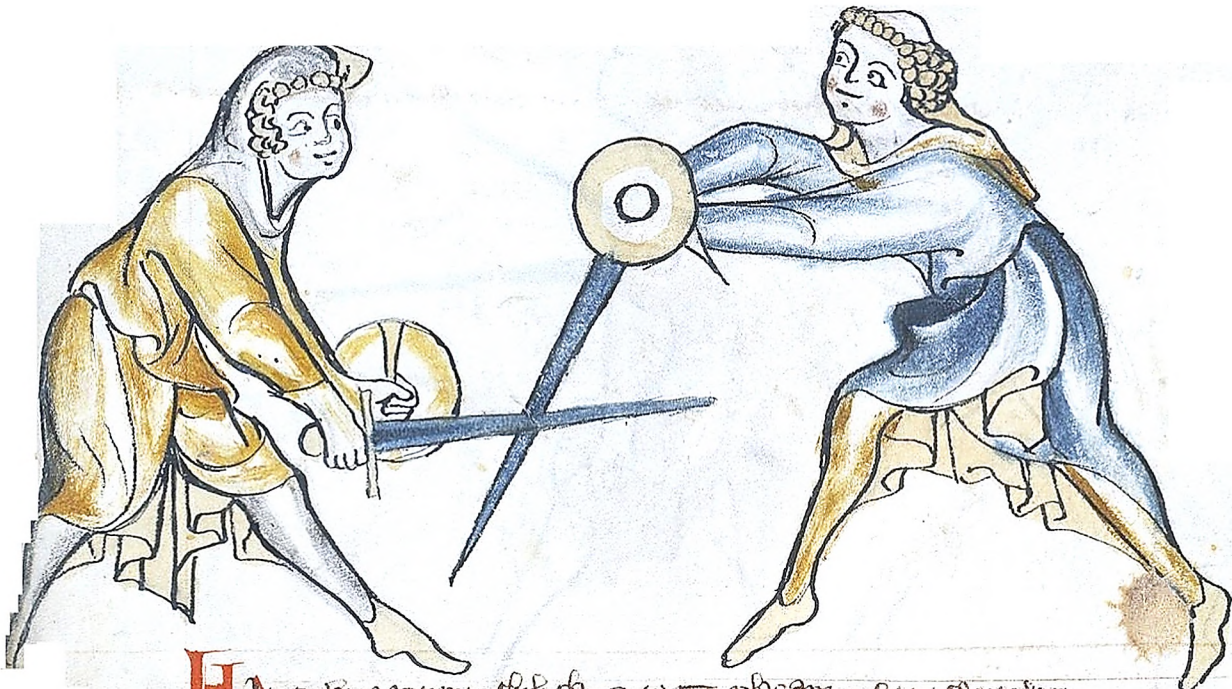


Postq[ue] dicitur e[st] d[omi]n[u]s custo-
 diat langort. Et notand[um] q[uo]d quatuor s[un]t ligat[i]ones que respiciunt istam custodiam videlicet
 die ligant[ur] de dext[ra] p[ar]te. relique[n]t die de sinistra p[ar]te. Et loquimur h[ic] p[er] d[omi]n[u]m ligat[i]o[n]e[m]. s[ic]
 sup[er] gladiu[m] q[uo]d h[ab]et[ur] co[n]tra maustodid[um] s[un]t usq[ue] ad q[ui]ntam exempli
 alii recipiunt gladiu[m] cau-
 am.



[Handwritten signature and scribbles]

Notandum qd postea primo in exemplo imediate precedenti fecit ligaturam
sup gladii sacerdotis. hic sacerdos appropinquat engendo gladium & scutu ppe
precedem capicis



Hic solanus recipit pphit ppe & ex pta pldgem infert sacerdoti



Hic recipit ligatus inferior et dicitur superior.



Hic dicitur volens sufficere ac pro
sotum. volens sufficere ac pro
volens sufficere ac pro
volens sufficere ac pro



Supius patet de p[er]t[ur]bat[ur] p[er] h[ab]it[ur] mod[us] l[ut]at[ur] q[ui] p[er] d[ic]t[ur] h[ic] d[ef]e[n]dit v[er]o
 p[er] p[er]t[ur]bat[ur]



Per h[ab]it[ur] v[er]o illa custo
 dia v[er]o que dicit[ur] p[er] d[ic]t[ur]om
 p[er] h[ic] m[od]o. p[er] h[ic] d[ic]t[ur]om
 v[er]o h[ic] p[er]t[ur]bat[ur] p[er] h[ic] d[ic]t[ur]om


 v[er]o h[ic] p[er]t[ur]bat[ur] p[er] h[ic] d[ic]t[ur]om
 v[er]o h[ic] p[er]t[ur]bat[ur] p[er] h[ic] d[ic]t[ur]om





Dicitur superius exemplo p[ro]p[ri]o obligati e[st] q[uod] p[ro]cedit
 beatus p[ro]p[ri]o recipit aliud p[ro]cedens q[uod] fuit superius
 a d[omi]no sicut i[n] n[on] q[uod] q[ui]sq[ue] obligat aliud d[omi]n[u]m tenet i[n]
 custodia ne p[er]dat[ur] ut h[ic] v[er]b[is] s[an]c[t]i p[ro]p[ri]i aliud ne
 recipere. s[an]c[t]i p[ro]p[ri]i e[st] obligat[us] e[st] recipere.



Superius scolaris dicitur plaga
 fendi q[uod] ducit p[er]num ut

pau
 patz

ens cap[itu]l[u]m p[ro]cedit. q[uod] p[ro]cedit h[ic] e[st]
 p[er] exemplum.

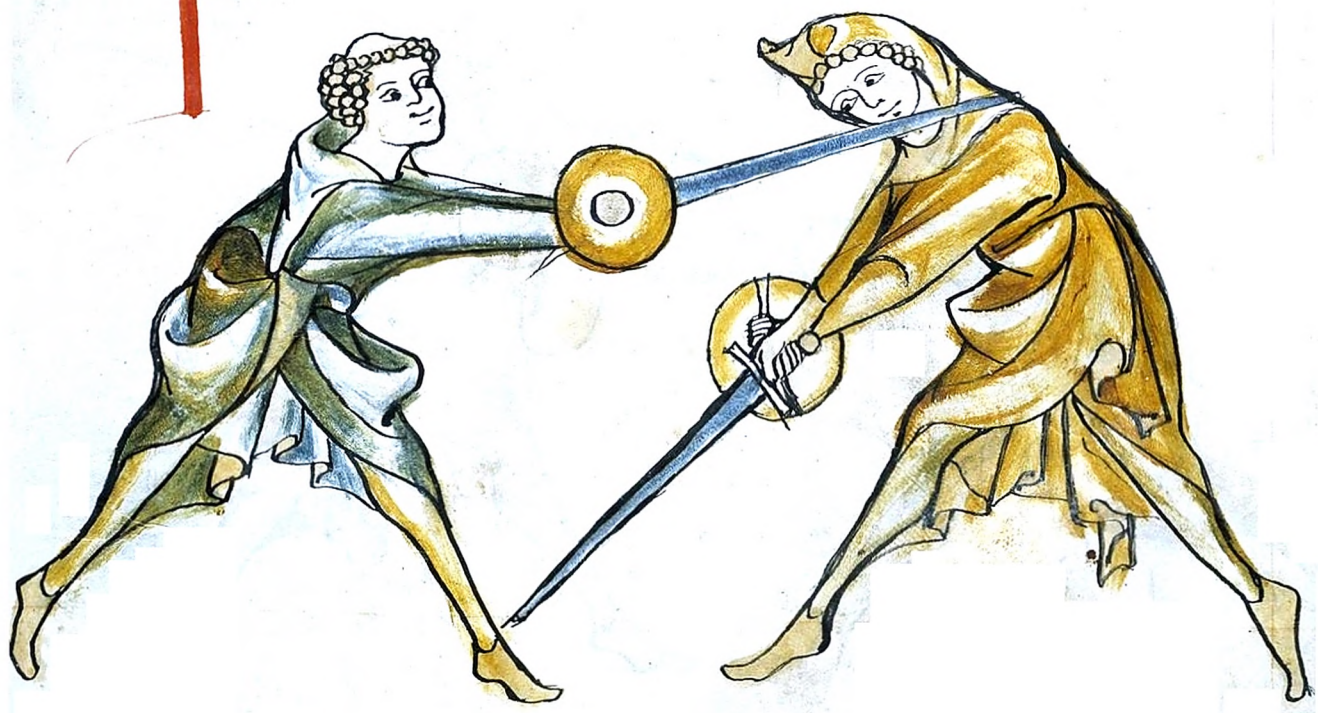


N

Je in duat vltia custodia que nuncupat Langort q̄ in hoc loco regit sacros. scola
218 v° de hys quoz hactenqz dicit amā videlicet sup stadiū ut patz hic p exemplum.



ostē supius ligatū
vō sacros defidit p
ē sup stadiū sacros
illū actum qui vocatur
actus ut sup vltū ē. hic
ut patz hic.



Hic vltas custodia videlicet Langort dicitur sic qd scolare sup qua custodia figat sacerdos
 desit qd uoz ligatibz. Qm m videt sup a l d um qd dicitur. Et no qd quicq ligat e qd
 to ligatis ligatibz qd fige quocunq vult aut i p m s t d u t d e x t r o . I m d i l i g e n t e r v i d e t s i f i g e
 m a p i a t q d r e q u i s i t c o n t r a . L i g a t i b z f i g e t a d p r o s t a t e r p e t o r e q u i t .



Et illa ligatura si quis cetera q dicitur e p sacerdotem
 scolarius figit aut supra dicitur est ut pax sic qd figit
 sub bethio qd imediate sequitur sacerdos paxcedo apud ut hie.



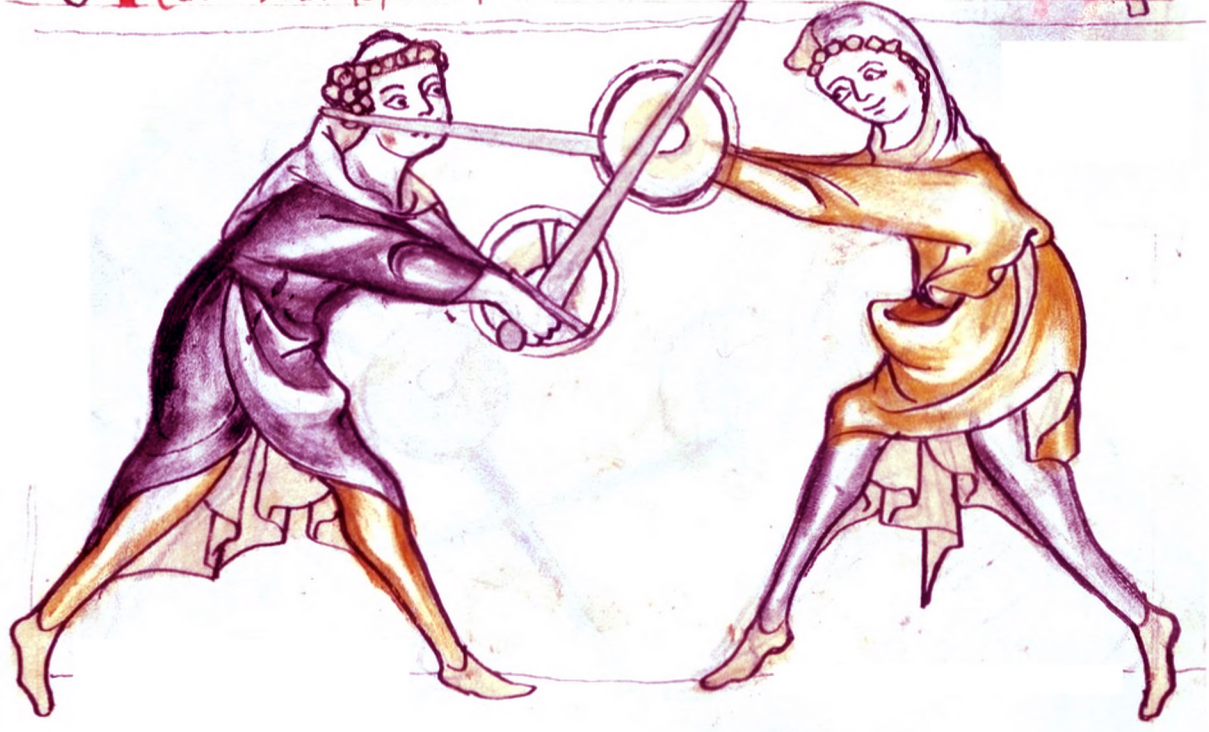
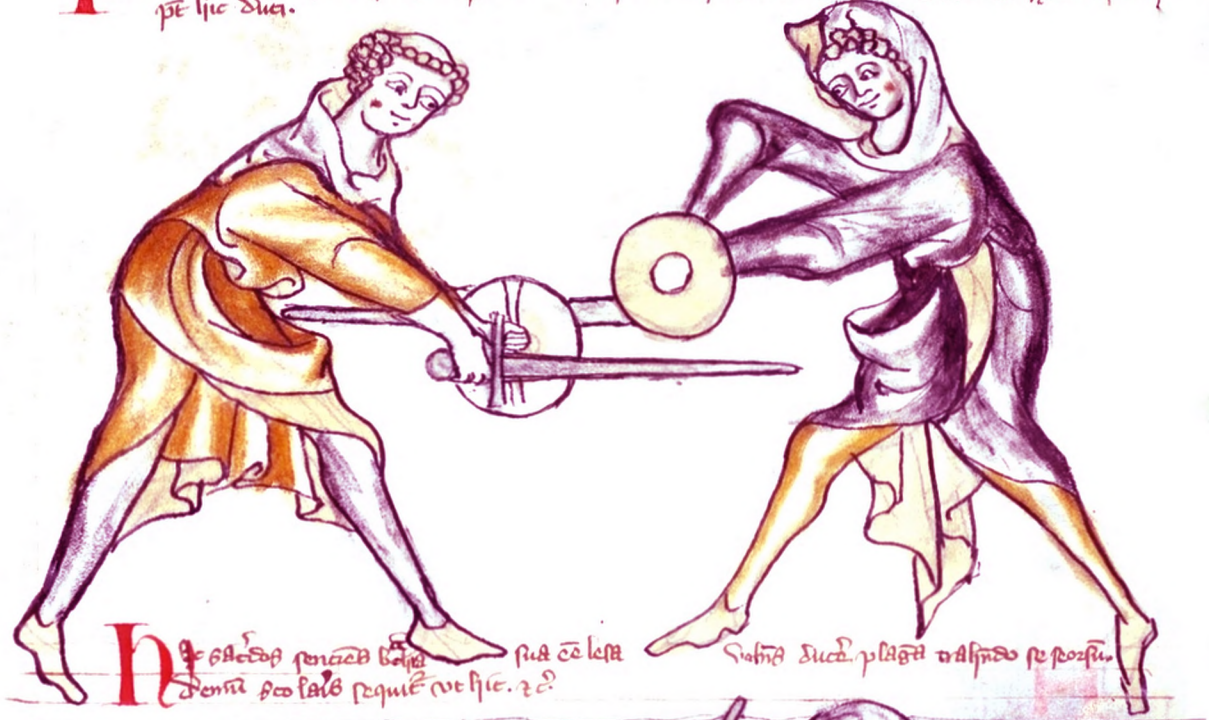
Nota q[uod] hic e[st] alia custodia videlicet superior l[ic]et
 scolariu[m] i[n]ceptu[m] utendo scolare sua dicit
 gort que dicitur hic p[ro]cedere sub
 illi q[ui] d[icit] videlicet p[ro]cedo p[er] ad eum



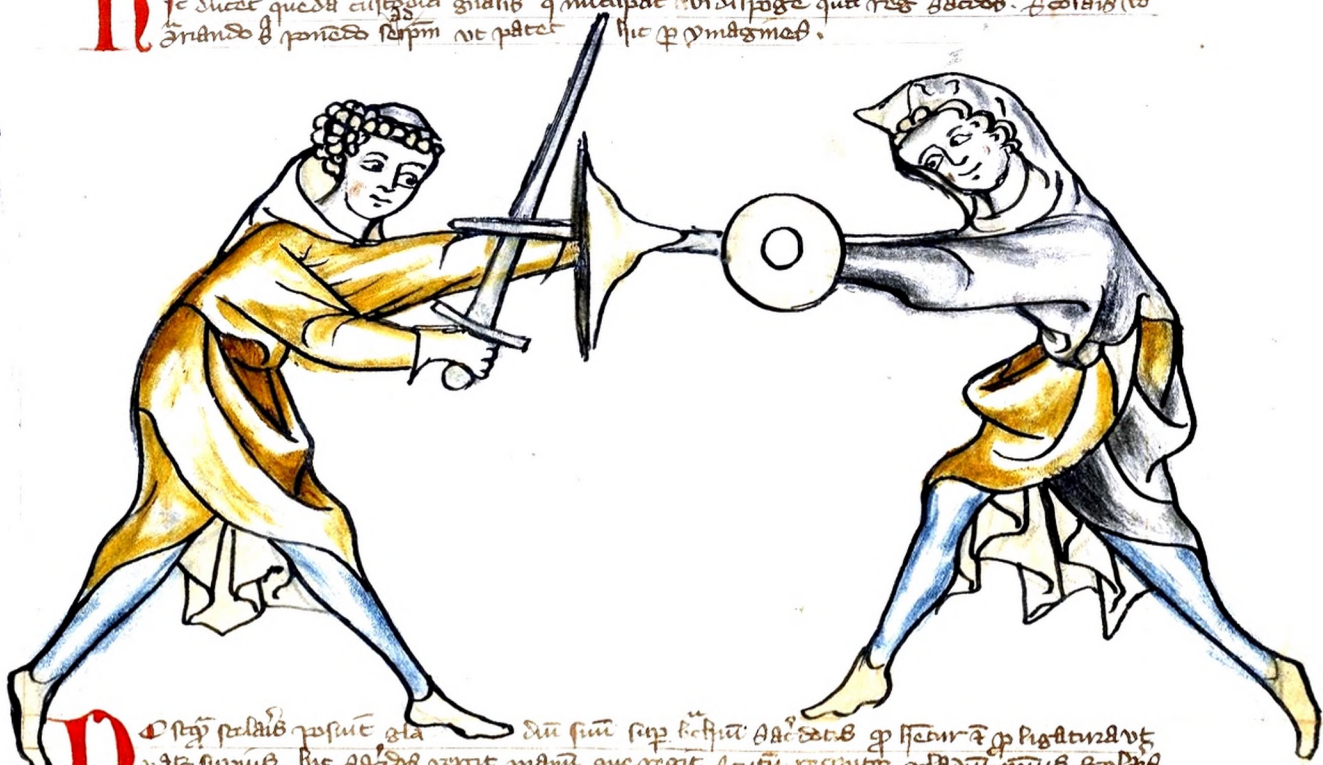
Hic sacras religat a[ut]e
 quatuor ligaturis videlicet
 dicitur de q[ui] d[icit] d[icit] d[icit] d[icit]
 scolari i[n]ceptu[m] utendo
 sup[er] gladiu[m] i[n] decore q[uod] h[ab]et sup[er]ius t[er]ra[m] i[n] alijs sup[er]is



Postquam dicitur religio a sacerdote hic scolarius querit alios viros pueri ad danda. et non dicitur quod cum dicitur a sacerdote posse ligare scolarios non parit brachia sicut dicitur super dictum. Ad hoc hic est quod non solum pueri brachia visus sunt ad hoc sed plura dicitur in forma que per hic dicitur.



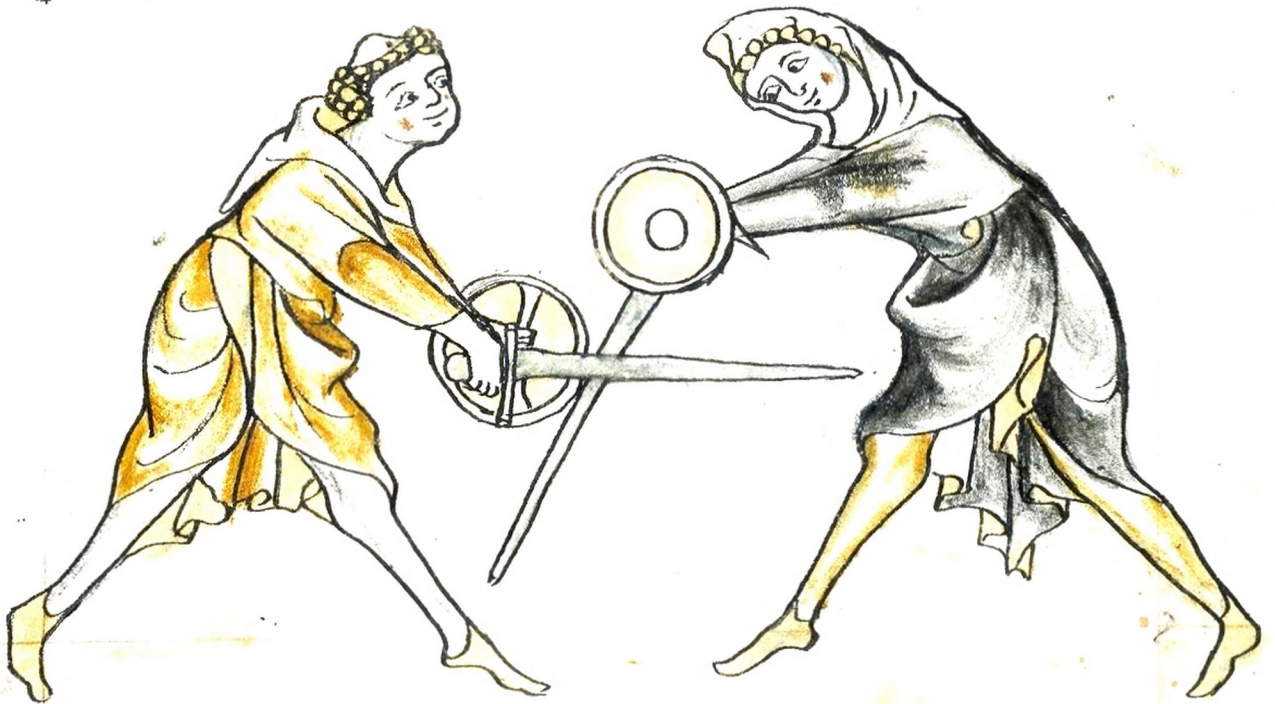
Hic dicitur quedam custodia gualis q' m'cipit v'ndi p'ge qua' n'it' ad d'os. Acolis n'it' d'ando q' p'cedo s'p'm ut patet hic p' p'mas med.



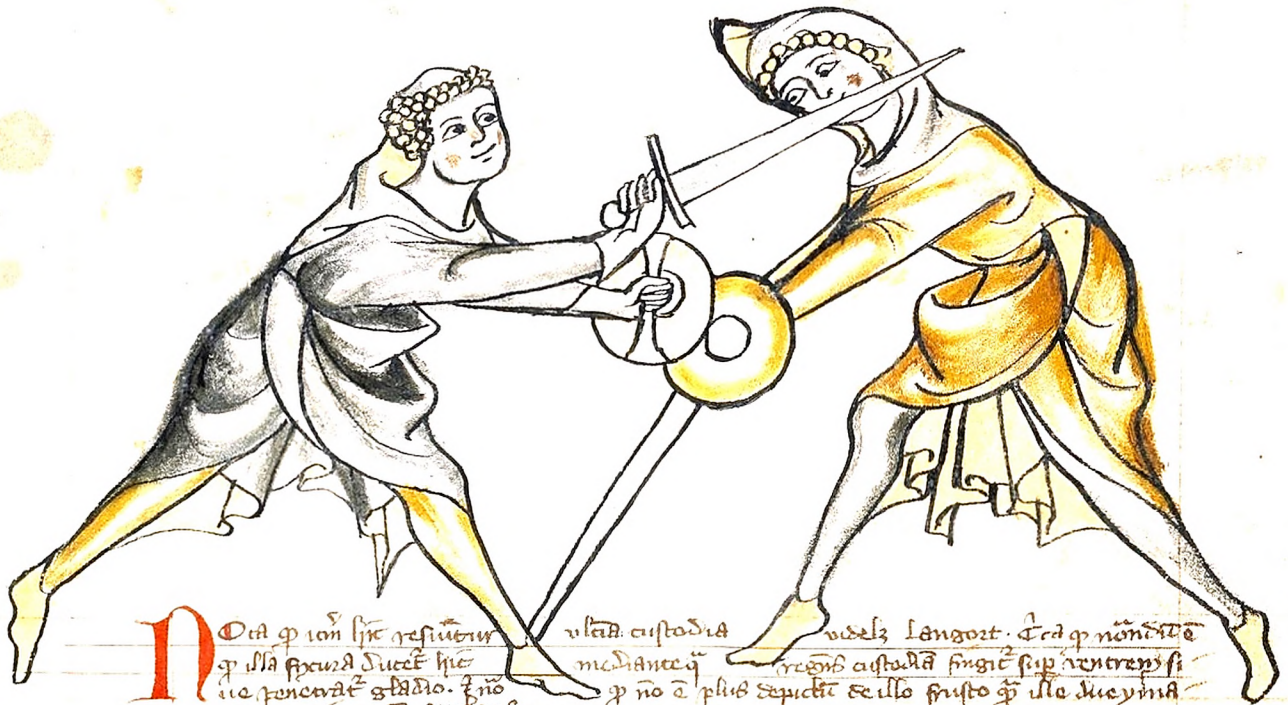
Post p'latio' p'p'ue gla' d'u' s'u' sup' h'c'ia' ad d'os q' h'cur' q' p' h'cur' ut pat' sup'us hic ad d'os v'rat manū que regit h'cur' recipit q' d'adu' p'ius ad d'os ut in hoc exemplo.



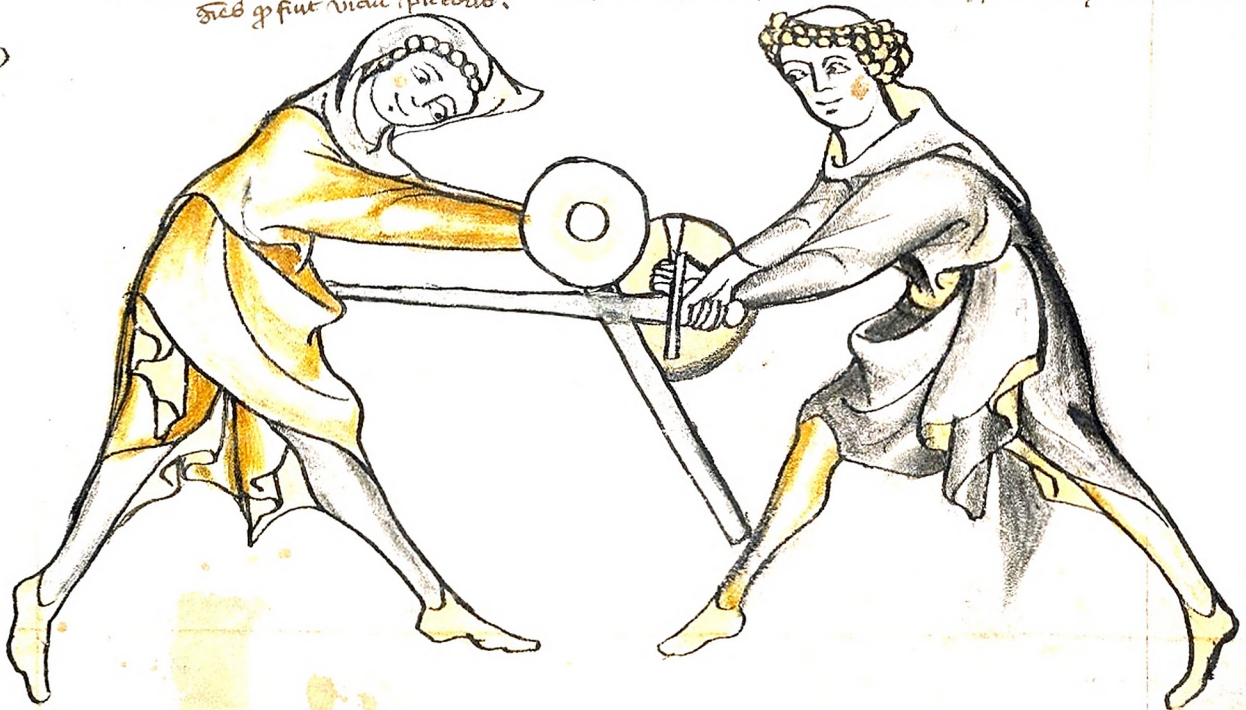
Hic unum reseruat illa custodia videlicet videlicet ad dicitur per sacrosanctos scolares dicitur hinc ut
dupl.



Ex illa ligatura sacerdos recipit phylacteriam ut supra scriptis edocimus
 et ligaturis supradictis



Nota qd non hie refutatur ultra custodia videlicet languor. Et qd non dicitur
 qd illa figura dicitur hie mediantem qd regis custodia fugit sup ventrem si
 ne penerat gladio. Ino qd no e plus depicti de illo frusto qd ille dicitur
 sed qd fut vna pictoris.

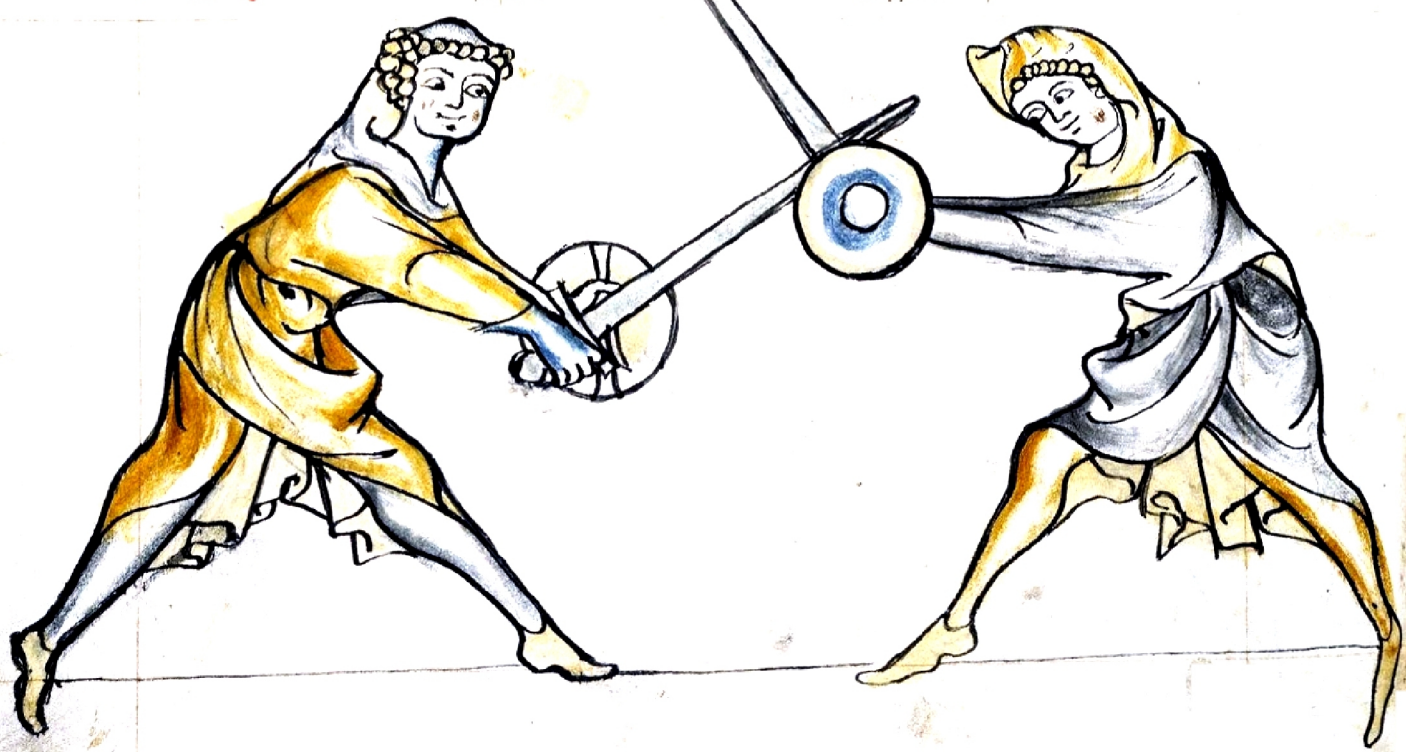


46
Hic dicitur quod p[ro]p[ri]a custodia sua custodia
 op[er]atio est. h[ab]et h[ab]et ut p[ro]p[ri]a custodia
 p[ro]p[ri]a custodia videtur longior que op[er]at p[ro]p[ri]a custodia
 patet h[ic] p[er] exemplum.

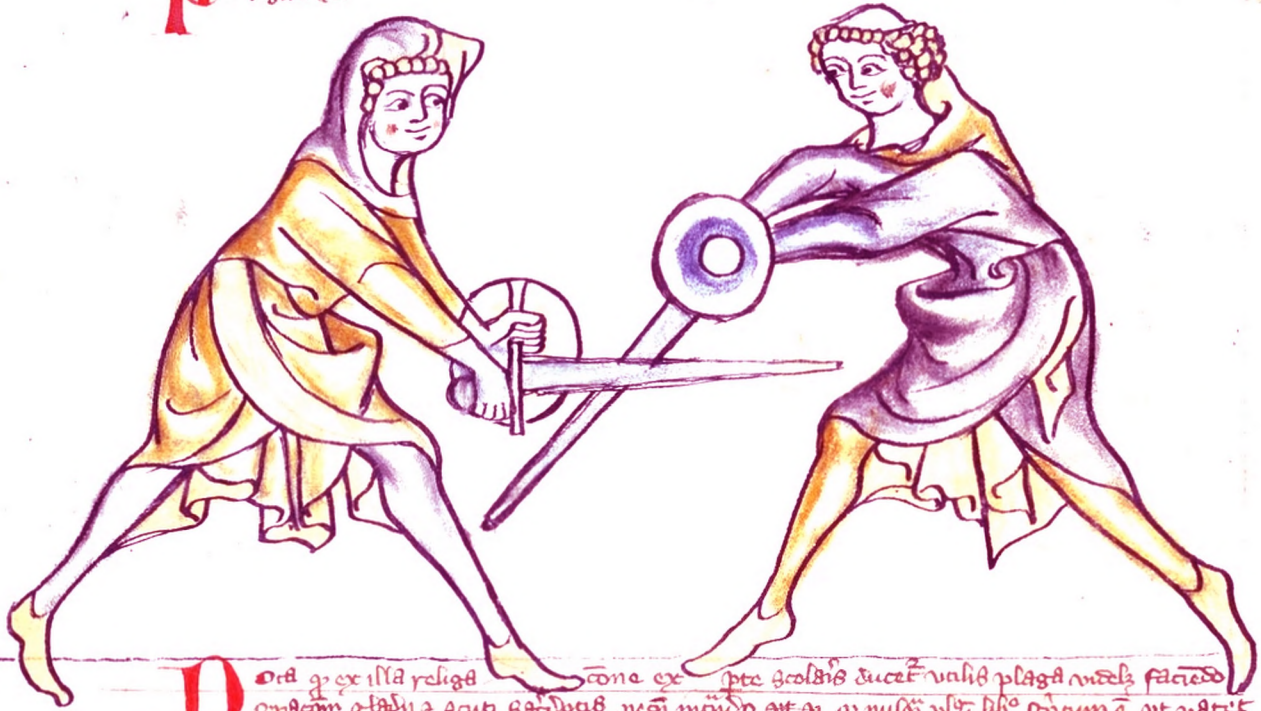
#



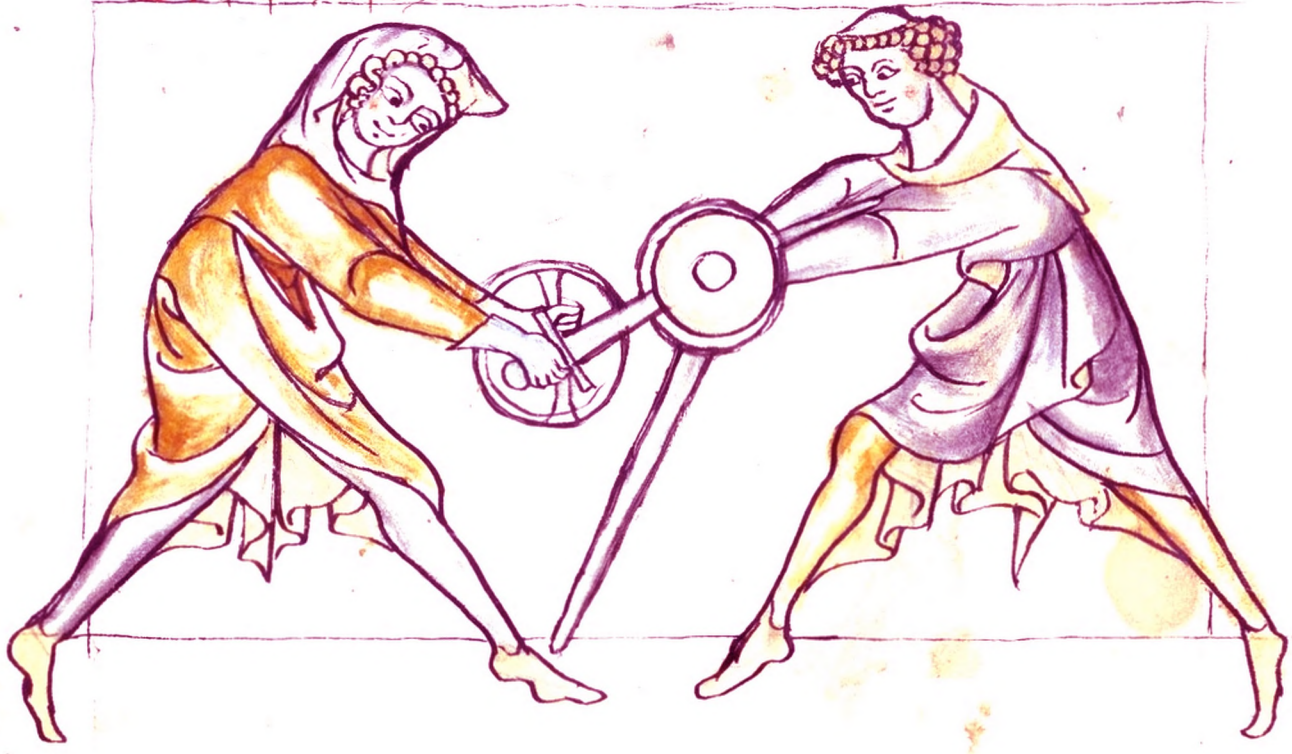
Hic dicitur quod p[ro]p[ri]a custodia sua custodia
 op[er]atio est. h[ab]et h[ab]et ut p[ro]p[ri]a custodia
 p[ro]p[ri]a custodia videtur longior que op[er]at p[ro]p[ri]a custodia
 patet h[ic] p[er] exemplum.



Propter hoc ad hoc supponit se ad scolares hic scolares reliquit et aliter volens facere quod
 requiritur quod melius foret supponit hinc unum non est necesse plura ponere exempla. unum. Ligatus
 ligatus est



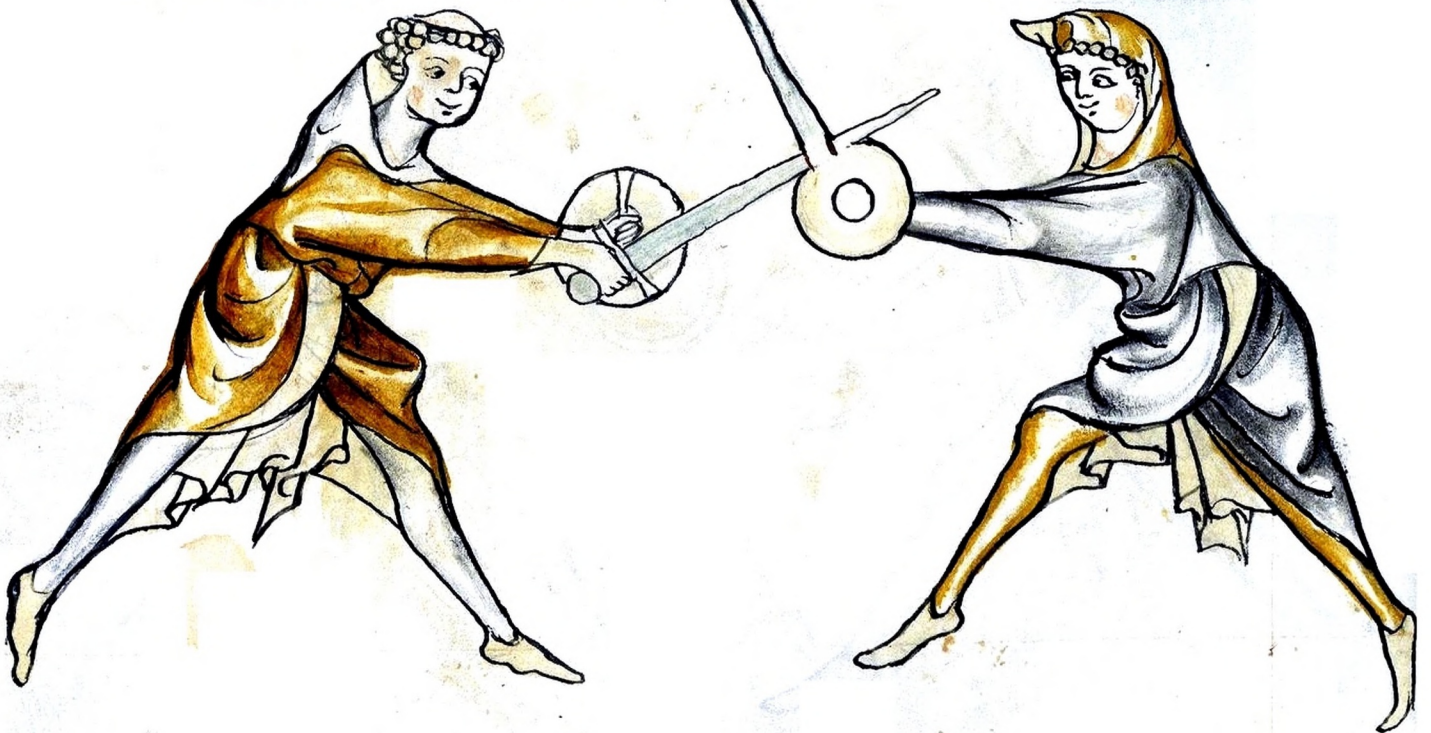
Dicitur quod ex illa religione ex parte scolares dicitur valis plaga videlicet faciendo
 septem gradibus et acuti baculus non modo est quod nulli pluri libro septimum est ut patet
 hic per exemplum.



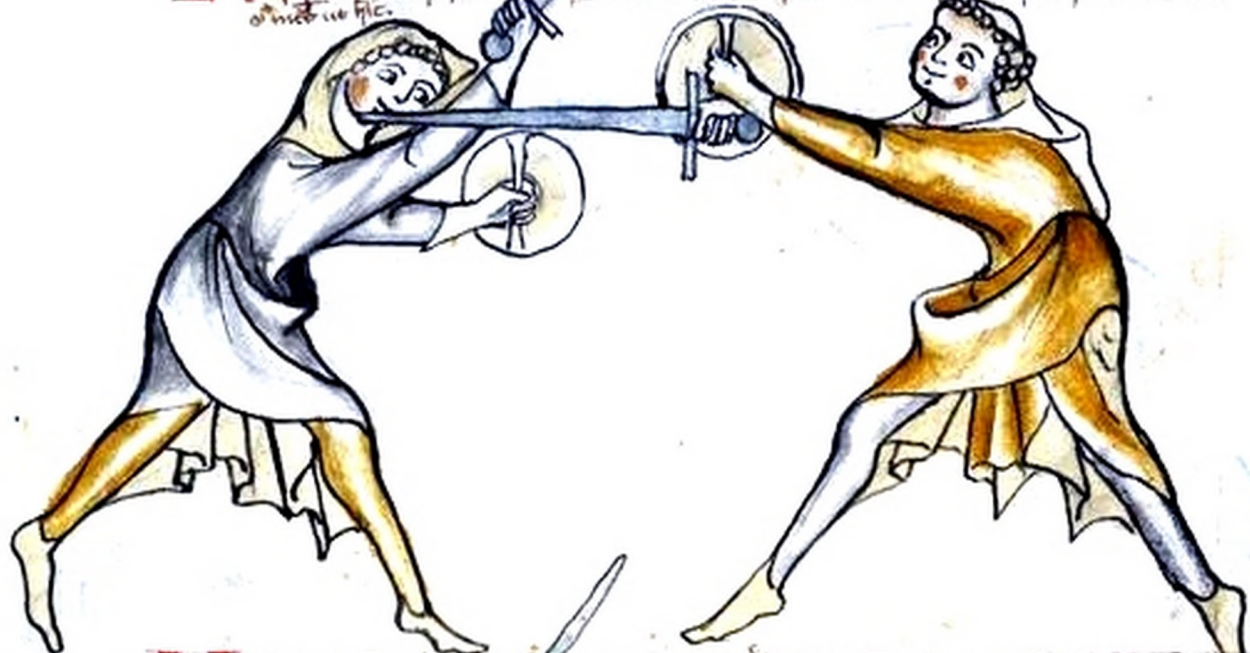
Hic item refertur specificata custodia p[ro]cedas q[ue] incipit p[er] angost ut superius visu e[st]
 Dem[um] palus obedit au[tem] ut super[us] q[ue] est p[ro]p[ri]a p[er] alia ex[em]pla p[ro]p[ri]a. ut p[er] f[ig].



Hic p[ro]cedo p[ro]ut p[ro]cedo
 ut p[ro]p[ri]a p[ro]p[ri]a visum est



Notandum qd scolaris dicitur hic
 etiam ex p[er]p[et]ua[m] p[ar]te[m] esse
 et signoz. velle post es
 omnes in hic. plaga gublex qd asuenit dicit omne gublex dicit
 hic videlicet in ligans et ligans se in dca sic ligans qd
 putat obmette p[er]p[et]ua[m] medietate[m] et sequit[ur] plaga. 88. 888



Notandum qd reficiuntur hic sponsa
 obfessio hic de p[er]p[et]ua[m] et velle
 ad ob. etiam custodia dicitur appellat Langort. B. 2. velle aliam
 rella. et tenentur qd omnia ista reducant ad custodia[m] p[er]m[an]entem. t.
 de h[er]editate 2. c.



H

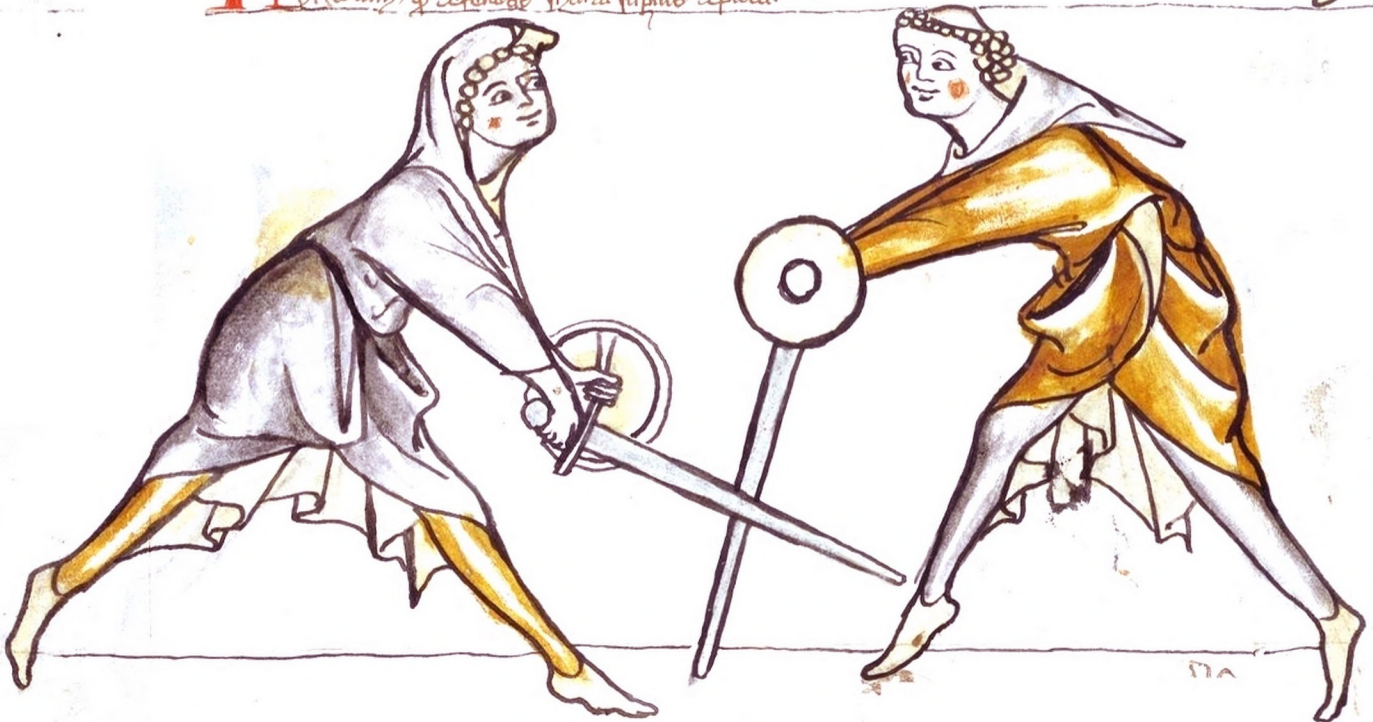
ic accidit dicit quidam frater prius
scolaris & fuit obsequer sup exemplo
omni quos actus. qz a religiois fuis
exceplo pzo.

taclam qz
pzo obinet
dpondu utqz m



D

Deinde qz
ut hic quedam
si colum qz defendat
exmpo ista frater supius tacla p accidit
religio fca pcolare qz optat de mcuratu
frater supius depicta.



Ligendi ligati cum sunt et gra-
 tius fugit ad p[ro]p[ri]os l[ig]at[ur] p[er]o p[er]o



Hic est custodia obsessa, cum sp[irit]u sancto
 languore Et sp[irit]u bono fide quod is qui regit etiam custodiam non perdat suos d[omi]nos
 atque in qui regit obsessioe p[ro]p[ri]os m[er]it[ur] cum sp[irit]u quod e[st] in d[omi]num sp[irit]u p[ro]p[ri]os.



Postquam p[ro]p[ri]os imp[er]ios obsequio fuit hic p[ro]p[ri]o schizet.
p[ro]p[ri]os no[n] dicit quendam religio[n]em ut hic p[ro]p[ri]o.



Pro refumio q[ui]ta custodia que a obsessis cum p[ro]p[ri]o custodia custodia p[ro]p[ri]o
p[ro]p[ri]o a eo obside aliqui scolares m[er]it ut p[ro]p[ri]o a venit et actus quos p[ro]p[ri]o fugit.



Hic ubi sumitur quinta custodia que est obsequia
 cu[m] specificata custodia factores q[ui] dicit langore
 ut p[er] hic p[er] exemplum



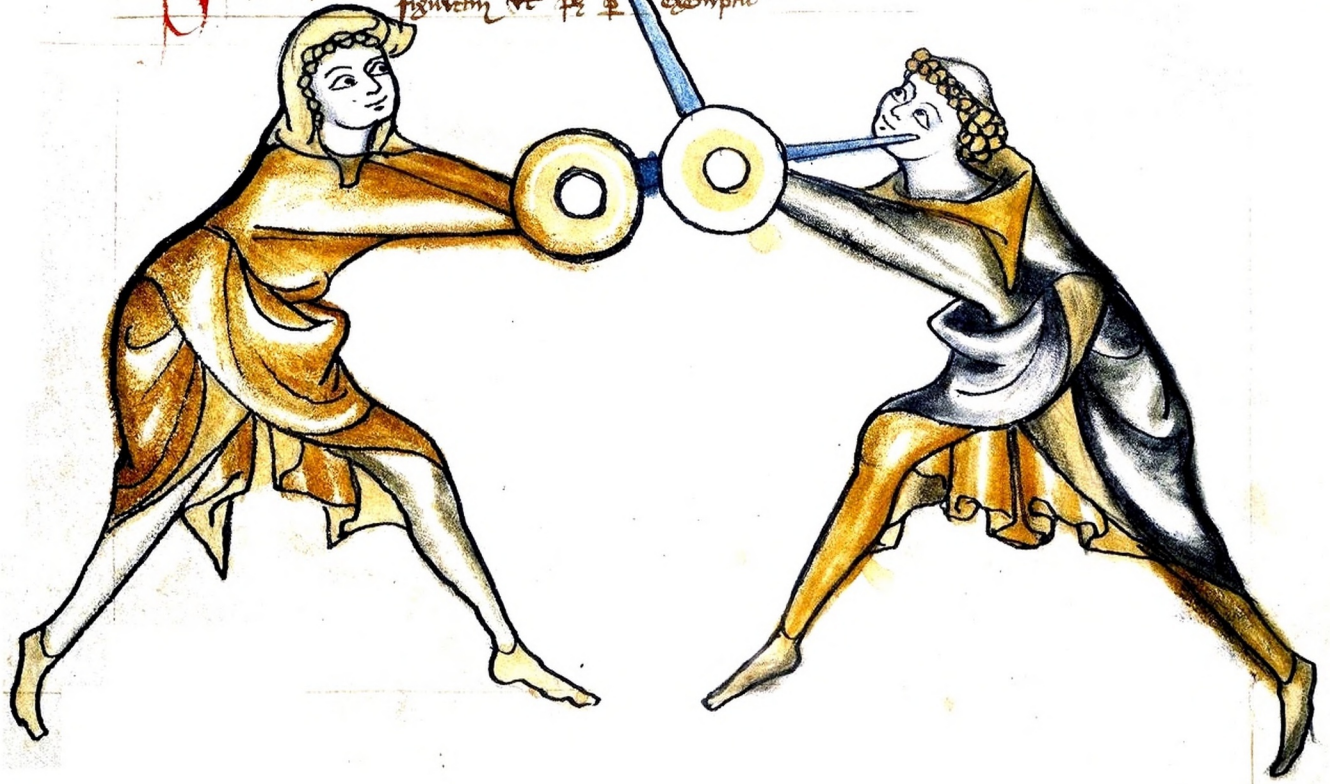
Hic ubi sumitur sexta custodia que est obsequia
 cu[m] specificata custodia factores q[ui] dicit langore
 ut p[er] hic p[er] exemplum



T de obsidione quinet custodia eius
 et no reges solum he duo pater pmo
 et dnce ptagam dmdendo fcutu et gte
 obsesso et halsesit
 pe dnce figuram, p.
 dum



S upans solans obseffus g. he no rierut
 figuram et pe q exompho



P

ost figuram suam ductam p scolarem. hic facies defendendo
pescuzet et recipit plagam. h. 2. g. n. aliis regula in arte facies.



No uti resumeret quod custodia
eius oribm erit h. 2. g. n. aliis
ut per hic p exemplum.

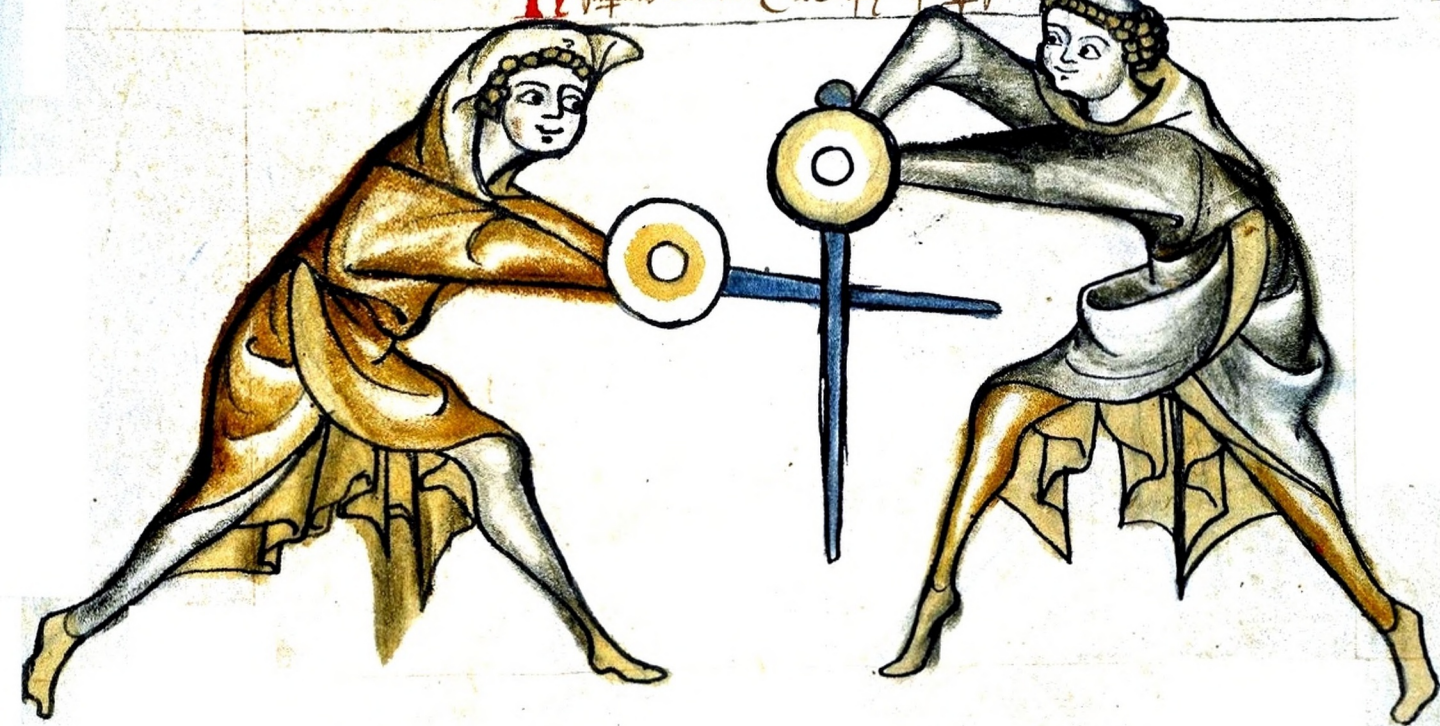
Nota qd quicunqz ducatur h. 2. g. n. aliis
et illam quod custodia vel o
tunc semp timentu q. de p. a. l. a. g. a. ducendo
expte retentis cu. p. adiam. diuidendo
scuto r. g. h. a. cu. plaga. unde
aspice quod quicunqz
ducis illam obsequi
videt h. 2. g. n. aliis
mentes cu. fixu
sine m. d. l.



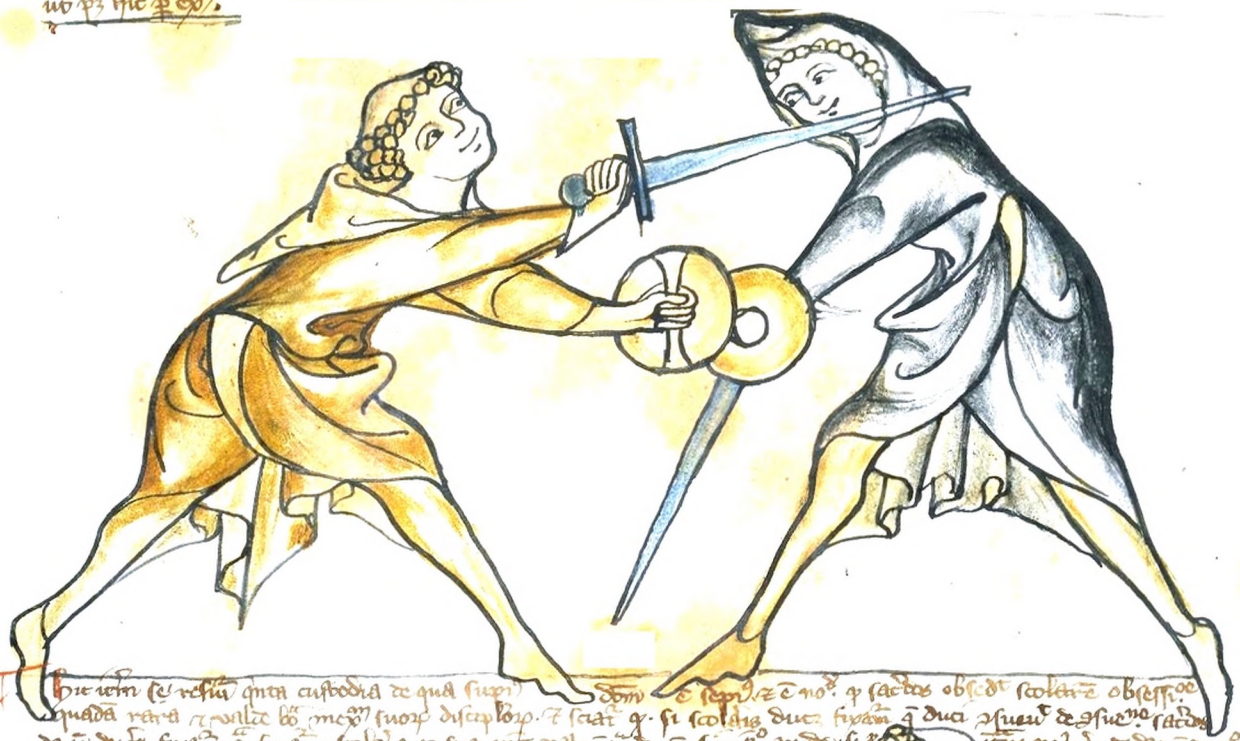
Hic scolaris dicitur fuisse qz pader
obmittit suam defensionem ut
piz hie p exemplum



Hic scolaris dicitur fuisse aliu
supius ductum ut qz hie p pader
actum



Pro q̄ sup̄ m̄cio eo ymaginap̄ fixā q̄dam ductā ē p̄ scolāre
 eandem vō fixā s̄ctos hic defendit recipi. scilicet scilicet
 ut p̄ hic p̄ ex.



hic utin se resitū quia custodia de qua sup̄
 quada rara r̄ valte b̄ m̄cō suoy disciploy. 7 sciat q. si scolāis duc̄ fixā q̄ duc̄ p̄suev̄ de p̄suev̄. s̄ctos
 ez 7 duc̄ fixā 7 fixā scolāis q̄ sua m̄ḡ vatz̄. v̄no cū s̄m̄st̄ p̄de. si s̄ctos
 m̄chillō n̄ obm̄ctit̄ q̄n̄ 7 ip̄a fixā p̄fiat̄. si a scolāis obse
 h̄alps̄cto s̄ctos ca car̄ s̄ gl̄orio 7 s̄m̄t̄. 7 t̄m̄ sup̄uev̄t̄ ea
 duc̄ en̄ es. m̄ct̄
 p̄ v̄sa s̄.



Hic scolares p[ro]fec[ti] suam fixam. sacros ad obmutie
oms suos act[us].



Hic no[n] q[ui] sacros defendit. hic fixura scolares.



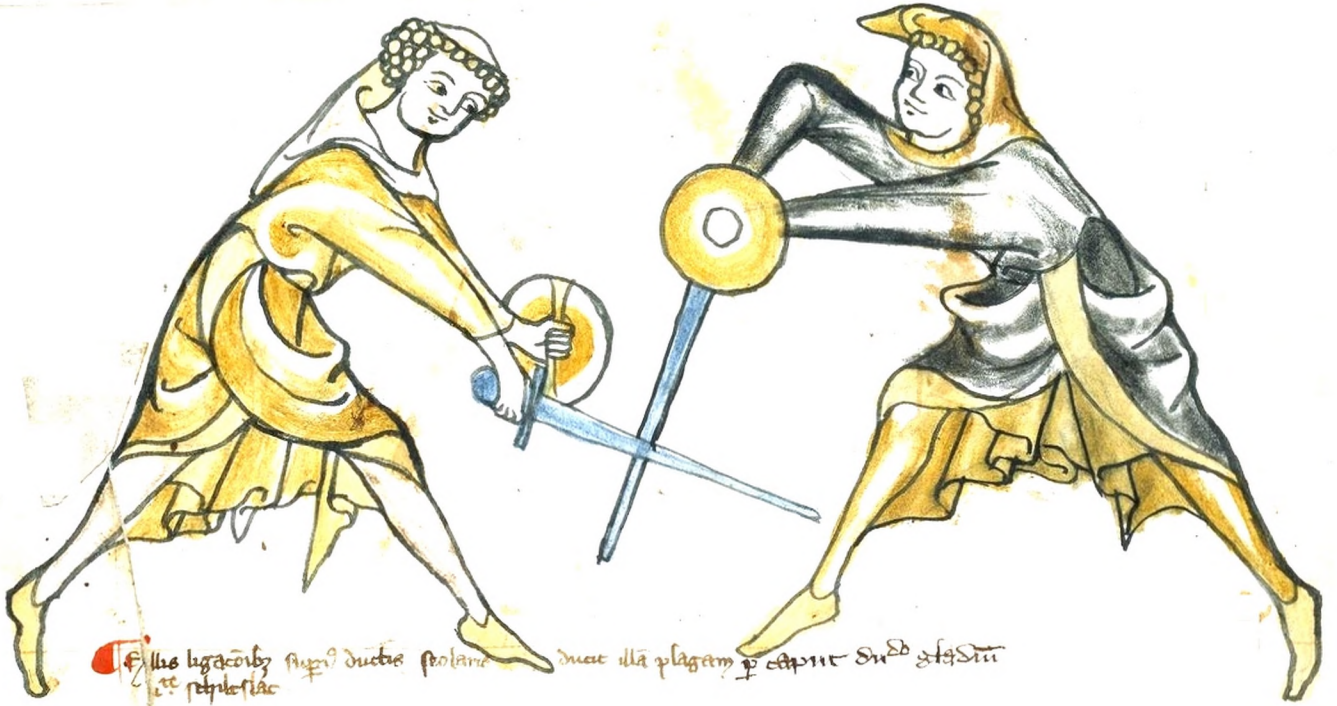
Hic q' hic refut' q'ra custodia ad q'ra custodie obsequio e' sp'atatu' l'ngcoet' factoris. videtur d' obsequio ne regens custodia ducit aliq' plagat' q' p'ctofu' ac d' du' letissime vni ducit p'mo scilicet d'ent' fixam non obnuet'at.



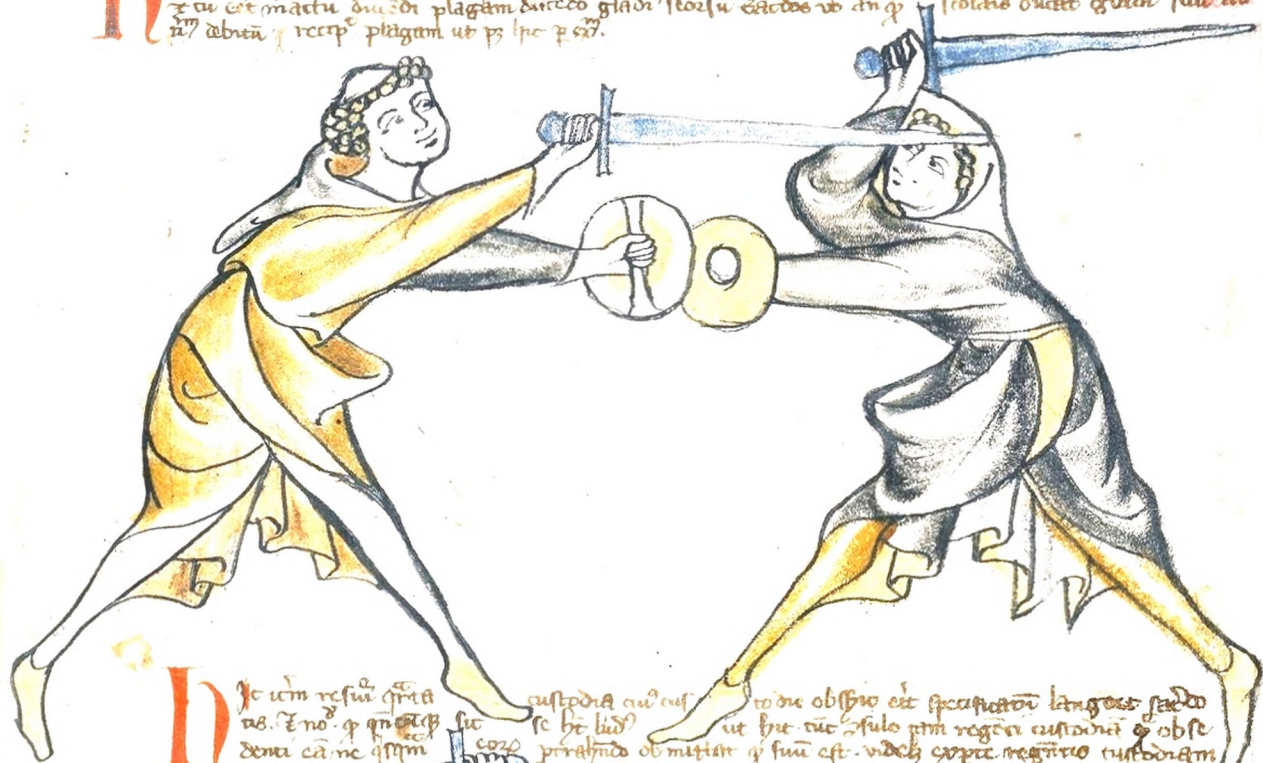
Hic factos e' obsequio scolarum q' p'uro m'ch' e' q' p' abali q' doceri q' si hoc n' fier' scolaris ipm' ducit cu' fixam q' n' p' d'it' si d'p'is ac' l'ud' p'me custodie videt' ligatus e' ligata q' p' infra e' exemplo primo.



Tunc erunt ligacōes q̄ sup̄ tacte sūt sepi. vii. v.
Ligacōes ligacō. sūt sūt a uita p̄e.



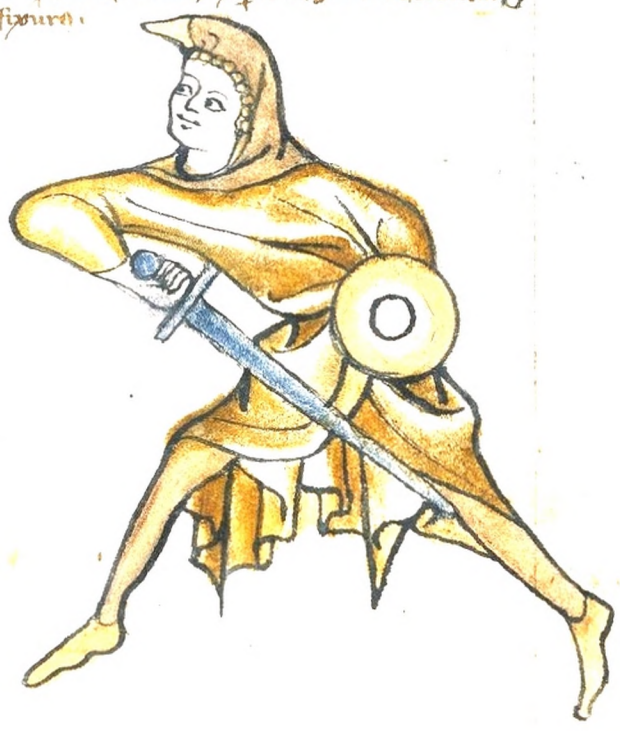
Notandum qd plagam super ducitā p scolare pcedos defendit huc in huc modū qe scolare gladii fuit. in flos
 et cu est mactu ducedi plagam ducedo gladii scolaru sacdos ubi an qd scolaris ducit gladii fuit ad
 nā abrua q recep plagam ut p huc p est.



Hic utm res sui qrit
 as. E no q qrit p sic
 dena ca ne qritm
 obsidio. r

custodia au' cul
 se hē lid
 core p'rahūdo ob mīttat q suū est. videt' copie regūno custodia m
 copie obsidūno figurā.

to die obsidio est speciatim languos sacdo
 ut hie tūc sulo p'm regem custodia q obse



Sup^{ra} dicitur q^{ue} de eo q^{ui} regit custodia q^{ue} de eo q^{ui} eam possidet et q^{ue} per eum stolaris q^{ui} sup^{ra} fuerit obsec^{er}
 fessor dicit q^{ue} suu^m est videt p^{ro}mo s^{er}u^m ut h^{ic} est infra eo p^{ro}mo figuram q^{ue} sacerdos omⁿes suos ac
 tus obm^ustet v^{er}o q^{ui} p^{ro}mo vadit per eum ad f^{er}ra^m dampnu^m suo adu^{er}sario



Post q^{ue} dicitur est sup^{ra} de actib^{us} stolaris et de obmissione actuu^m sacerdotis h^{ic} v^{er}o sacerdos obm^ustet q^{ue} suu^m
 est d^{omi}n^us stolaris sua p^{ro}du^{er}e ad estem^um v^{er}o ut p^{er} h^{ic}.

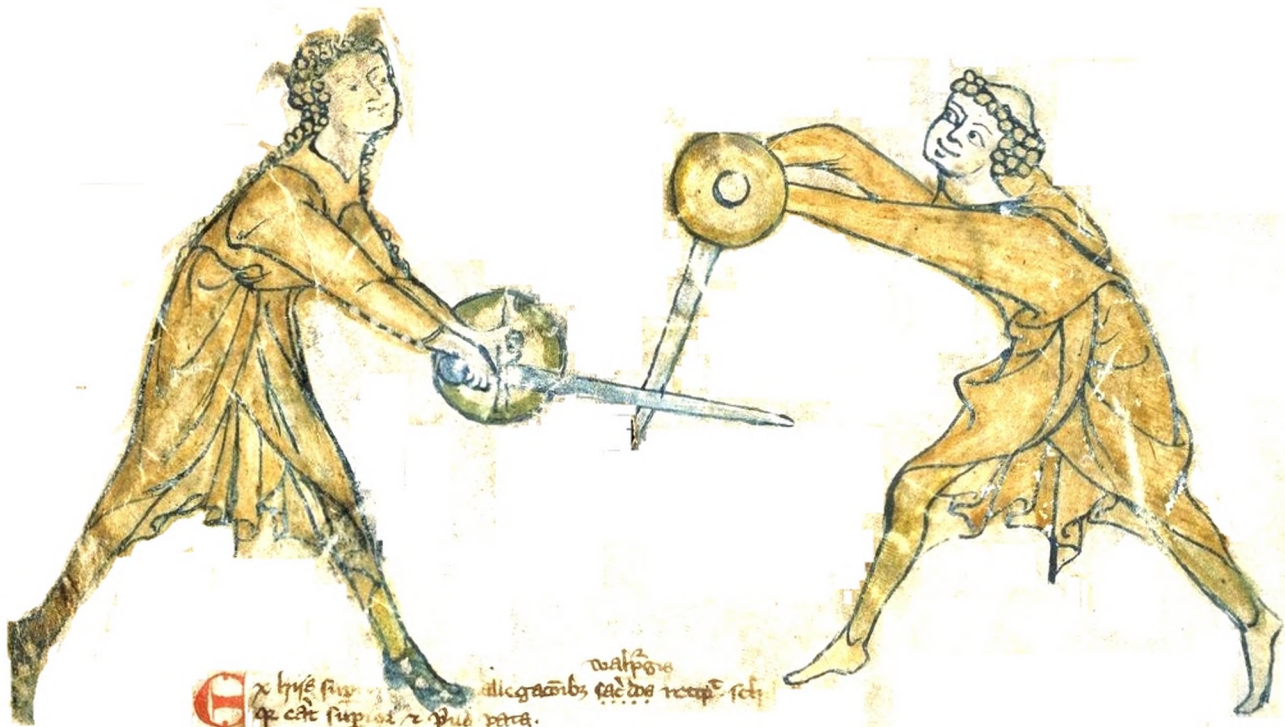


Nonnulla q' hic resu custodia p'ma. v'it' s' brach. cu' obf'io e'it. *specifica custodia p'da p'done*
 locata i' humo d'at. s'no q' regenas custodia st'ata e'it s'chuzm m'lt' *m'ca om' p'ora Alioq' ex'p'e adu*
 s'ary d'ucer h'alt' p'p'it q' e'it regna custodia v'alte p'nc'otum *re ex' p'is g'it'it' o'm' t' h'ne d'ep'ma custo*
 dia d'equib' p'et' m'p'ino g'ono.



No factio q' e'it reg'ebit *custodia d'ucer s'chuzm q' e'it p'co q' p'oz e'it p'atus re e'it*
 on' st'ute d'at q' ob' f'ices st'arm *rigat sup' gladi' m'p' reg'as custodia q' h'it' ob'm'it'it' ut p'is*
 p'co'.





Ex hys fuis ^{uallpore} allegaombz ^{caeduo} recepit ^{sch} scilicet
 qd cat supior z pto para.



APPENDICE

Trascrizione del testo latino
e
traduzione in inglese

LATINO	INGLESE
<i>Non audet stygius pluto tentare, quod aude[t] Effrenis monachus plenaque dolis anus.</i>	The devil of hell does not dare attempt that which the wanton monk dares, and the old woman full of wiles
<i>Notandum est quod generaliter omnes dimicatores, sive omnes homines habentes gladium in manibus, etiam ignorantem artem dimicatoriam vtuntur hijs septem custodijs de quo habemus septem versus</i>	It may be observed that in general all fencers, or all men holding a sword in hand, even if they are ignorant of the art of fencing, use these seven wards, concerning which we have seven verses
<i>Septem [custodie sunt sub brach incipiente Humero dextrali datur alter terna sinistro Capiti da quartam da dextro latere quintam Pectori da sextam, postrema sit tibi l[angort]</i>	<i>The seven wards should begin with Under-Arm; The Second is given to the right shoulder, the Third to the left; Give the Fourth to the head, give the Fifth to the right side; Give the Sixth to the breast; finally you should have Longpoint.</i>
<i>Notandum quod ars dimicatoria sic describitur Dimicatio est diversarum plagarum ordinatio & dividitur in septem partes ut hic,</i>	<i>Observe that the art of fencing is described thus: Fencing is the ordering of various blows, and it is divided into seven parts as here</i>
<i>Nota quod tot nucleus artis dimicatorie consistit in illa vltima custodia que nuncupatur langort pretera omnes actus custodiarum siue gladij determinantur in ea i. finem habent & non in alijs unde magis considera eam supradi[c]ta prima.</i>	Note that the entire heart of the art of fencing lies in this last ward, which is called Longpoint. Moreover, all actions of wards or of the sword end (that is, have their conclusion) in it, and not in others. Therefore study it more than the above-mentioned First Ward.
<i>Tres sunt que preeunt relique tunc fugiunt Hec septem partes ducuntur per generales, Oppositum clerus mediumque tenet lutegerus.</i>	There are three which take the fore, the rest then flee; These seven parts are used by common fighters; The combat-waging cleric holds the opposite and the means.
<i>Notandum hic continetur prima custodia, videlicet sub [brach'] , obsesio vero halbschilt. Et consulo sano consilio quod il[...] sub brach' non ducat aliquam plagam, quod probat de albersleiben, per rationes quia partem superiorem attingere non potest, si [read: sed] inferiorem capiti erit perniciosum; sed obsessor intrando potest eum invadere quando-cumque, si obmittit quod tenetur, vt infra scriptum est.</i>	<i>Observe that here is represented the First Ward, namely Under-Arm, and its counterward, Half-Shield. And I advise with good counsel that he who adopts Under-Arm should not deliver any blow, which can be learnt from the 'Fool's Guard', because he cannot reach his opponent's upper part, and to attack the lower part will be dangerous to his head; but the one who adopts the counterward can attack him with a thrust at any time if he fails to contain him, as is written below.</i>
<i>Versus: Custodia prima retinet contraria bina: Contrarium primum halpschil, langortque secundum.</i>	Verse: The First Ward has two counters: The first counter is Half-Shield, and Longpoint the second
<i>Dum ducitur halpschilt, cade sub gladium quoque scutum; Si generalis erit recipit caput, sit tibi stichslach; Si religat, calcat, contraria sint tibi schiltslac.</i>	<i>When Half-Shield is adopted, fall under the sword and shield; If he is ordinary he will go for the head; you should use Thrust-Knock If he binds and steps, the counters for you should be a Shield-Knock.</i>
<i>Notandum quod [ille] qui iacet superius dirigit plagam post [c]apud sine schiltslach si est generalis. Si autem uis edoceri consilio sacerdotis, tunc religa & calca.</i>	<i>Note that he who lies above directs a blow toward the head without Shield-Knock if he is ordinary. But if you wish to be taught by the counsel of the Priest, then bind and step.</i>
<i>Nota 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.</i>	<i>Note that the First Ward, namely Under-Arm, can be counterwarded by itself, that is the one who counterwards can counterward the one holding the First Ward with the same ward. The one holding First Ward on the other hand can counterward the one who is counterwarding him with a counterward that in a way resembles the counterward called Half-Shield. However, it differs in that the sword is extended under the arm and over the shield, so that the hand holding the shield is enclosed in the hand holding the sword.</i>
<i>Notandum quod scolaris religat hic & calcat ad hoc ut recipiat schiltslac vt infra. Sed caueat de hijs que sunt facienda ex parte sacerdotis quia post religationem sacerdos erit prior ad agendum. Notandum est etiam quod scolaris</i>	<i>Observe that the scholar here binds and steps so that he may get a Shield-Knock as below; but let him beware of those things which are to be done by the Priest, because after the bind the Priest should be first to act. Note also that the Scholar has nothing to do but Shield-Knock or to envelop with</i>

<i>nichil habet aliud facere quam schiltslac, vel circumdare sinistra manu brachia sacerdotis, videlicet gladium & scutum.</i>	<i>his left hand the arms of the Priest, that is the sword and shield.</i>
<i>Versus: Hic religat, calcat scholaris; sit sibi schiltlach, Siue sinistra manu circumdat brachia cleri</i>	<i>Verse: Here the Scholar binds and steps; he should execute Shield-Knock Or with the left hand let him envelop the arms of the cleric.</i>
<i>Sacerdos autem tria habet facere, videlicet mutare gladium vt fiat superior; Siue durchtreten; vel dextra manu comprehendere brachia scholaris, i. gladium & scutum.</i>	<i>The Priest, however, has three things to do, namely to change sword, as is done above, or to StepThrough, or with the right hand to grab the arms of the Scholar, that is the sword and shield.</i>
<i>Hec tria sunt cleri: durchtrit, mutacio gladii, dextra siue manu poterit deprehendere gladium, schutum</i>	<i>These three things the cleric can do: Stepping-Through, exchange of sword, Or with the right hand he can seize the sword and shield.</i>
<i>Notandum 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 mutationem gladii.</i>	<i>Note that the First Ward is resumed here because of certain actions of the first part, i.e. of the First Ward, concerning which it is demonstrated above; but all those things which are put here you will find in the first page up to the exchange of the sword.</i>
<i>'Dum ducitur halpschilt, cade sub gladium quoque scutum.'</i>	<i>'When Half-Shield is adopted, fall under the sword and shield.'</i>
<i>Hic fit religacio ex parte scholaris & omnia alia de quibus superioris [?read: superius] dictum est, vsque infra ad mutationem gladii.</i>	<i>Here a bind is executed by the Scholar, and all the other things of which I spoke before, up to the change of sword below.</i>
<i>Hic eget scholaris bono consilio quomodo possit resistere huic. Et est sciendum quod quando ludus ita se habet vt hic, tu[n]c debet duci stich, sicut generaliter in libro continetur, quamuis non sint ymagines de hoc.</i>	<i>Here the Scholar lacks good counsel how one can resist this. And you should know that when the play is in this state as here, then a thrust must be executed, as is generally contained in this book, although there are no pictures of it.</i>
<i>Notandum quod sacerdos mutat gladium hic, quia fuit inferior nunc vero erit superior; demum seorsum ducit gladium post capud aduersarij sui, quod nuncupatur nucken, de quo generatur separacio gladij et scuti scholaris. Vnde versus: 'Clerici sic nukcen; generales non nulli schutzen.'</i>	<i>Note that the Priest changes the sword here, because he was below before, but now he will be above; finally he directs his sword separately toward the head of his adversary, which is called Nodding, from which arises a separation of the sword and shield of the scholar. Whence the verse: 'The Cleric Nods; many ordinary fencers Cover.'</i>
<i>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.</i>	<i>Let the Priest beware here not to make any delay with his sword, lest there should arise from that delay the action called grappling; but at once he must reestablish the bind for the sake of caution.</i>
<i>Hic resumitur prima custodia, cuius custodie obsessio erit valderara, quia nu[llu]s consuevit eam ducere nisi sacerdos vel sui clientuli, i. discipuli; & nuncupatur illa obse[ssio] krucke; & 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 saltim ducat id quod ipse possessor ducit.</i>	<i>Here the First Ward is resumed; the counterward of this ward will be quite rare, because no-one uses it except the Priest or his young Clients, that is his Students, and this counterward is called the Crutch; and I advise in good faith that he who holds the ward binds at once after the counterward, because it is not good to hold back; or that he do any of those things by which he can be protected, or else that he at least does what the counterwarder himself did.</i>
<i>Sciendum quod obsessor non debet h[esitare, sed?] ducat statim stich post obsess[ionem ...]; tunc non potest aduersarius delibe[rare quod] intendat; & hoc diligenter intell[igatur]</i>	<i>You should know that the counterwarder should not delay here, but let him at once execute a thrust after the counterward; then his adversary cannot figure out what he intends; and this should be diligently understood.</i>
<i>Hic ligat sacerdos super obsessionem discipuli, & inmediate veniunt omnia precedentia que prius habueras, licet alias duas ymagines non habueris que subsecuntur vbi recipit gladium & scutum.</i>	<i>Here the Priest binds over the Student's counterward, and immediately all the preceding things follow which you had before, although you did not have the other two figures which follow where he seizes the sword and shield.</i>
<i>Nota quod quandocumque ligans & ligatus sunt in lite vt hic, tunc ligatus potest fugere quocumque vult si placet, & requiritur in omnibus ligaturis; sed de hoc debes esse munitus, vt vbicumque ligatus sis sequens eum.</i>	<i>Note that whenever the binder and bound are wrangling as here, then the one who is bound can flee wherever he will if he likes, and this is called for in all bindings; but concerning this you should be prepared, so that wherever the bound one is you should be following him.</i>
<i>Ligans ligati contrarij sunt & irati; ligatus fugit ad partes laterum; peto sequi.</i>	<i>The one who binds and the one who is bound are contrary and irate; the one who is bound flees to the side; I seek to follow.</i>
<i>Hic docet sacerdos discipulum su[um quo] modo debet ex hiis superioribus recipere gladium & scutum; & sciendum quod</i>	<i>Here the Priest teaches his student how, from these things above, he should seize the sword and shield; and you should</i>

<i>sacerdos non potest absolui a tali deprehensione sine amissione gladij & scuti.</i>	<i>know that the Priest cannot free himself from such a grip without the loss of sword and shield.</i>
<i>Hic defendit sacerdos quod superius fecit scolaris</i>	<i>Here the Priest prevents what the Scholar did above.</i>
<i>Hic resumitur prima custodia; sed omnia que requiruntur hic habes in eadem, excepta sola obmissione ligacionis quam scolaris obmittit.</i>	<i>Here the First Ward is resumed, but all the things which are called for here you have in the same ward, except only the omission of the bind, which the Scholar omits.</i>
<i>Hic obmisit scolaris quod non ligauit; prossus sacerdos intrauit; & non inmerito, quia vbicumque regens custodiam obmittit quod suum est facere, obsessor statim debet intrare vt hic.</i>	<i>Here the Scholar failed to bind; the Priest at once attacked, and not unrightly, since wherever the one holding the ward omits what he ought to do, the counterwarder ought at once to enter, as here.</i>
<i>Obsessio vt prius, sed ludus variatur.</i>	<i>The counterward is the same as before, but the play is changed.</i>
<i>Svperius sacerdos obsedit scolarem; hic vero scolaris ducit eundem actum quem duxit sacerdos; sed obsidentis prius est intrare si scolaris obmittit vt infra; preterea caueat hic ne alter recipiat capud, quod potest.</i>	<i>Above the Priest counterwarded the Scholar; here however the Scholar does the same action which the Priest did; thus the counterwarder should attack if the Scholar fails to act as below; moreover let the Priest take care here lest the other get his head, which he can.</i>
<i>Et hiis superio[ri]bus sacerdos intrat vt supra dixi; caueat ergo capud.</i>	<i>From the above things the Priest attacks as I said above; therefore beware the head!</i>
<i>Hic iterum resumitur prima custodia, videlicet sub brach', que obsedetur cum quodam contrario quod dicitur langort; & est 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.</i>	<i>Here again the First Ward is resumed, that is, Under-Arm, which is counterwarded with a counter called Longpoint, and it is a common counterward; the counters of this counterward on the part of the one holding the ward are binds below and above, whence the verse: 'When Longpoint is held, at once bind below and above.' But a bind above will always be more useful than below.</i>
<i>Hic erit ludus prioris custodie, scilicet ligantis & ligati, vnde versus:</i>	<i>Here will be the play of the previous ward, i.e. of the binder and the bound; whence the verse,</i>
<i>Ligans ligati contrarij sunt & irati; ligatus fugit ad partes laterum; peto sequi.</i>	<i>The one who binds and the one who is bound are contrary and irate; the one who is bound flees to the side; I seek to follow.</i>
<i>Custodia prima [&] obsessio generalis vt supra; sed variatur ludus in fine frusci.</i>	<i>The First Ward, and the common counterward as above; but the play is changed in the end of the section</i>
<i>Superior Inferior. Sed sacerdos ligauit, licet sit inferior.</i>	<i>Above Below. But the priest bound, although he is below.</i>
<i>Hic fit mutatio gladij inferioris</i>	<i>Here is executed a change of the sword that is below.</i>
<i>Notandum quod hic docetur quomodo debeat secunda custodia obsedi; & 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 ob[se]ssor ducit obsessionem, que vocatur schutzen, quare quelibet custodia tenet vnam proteccionem, i. schutzen</i>	<i>Note that here it is taught how the Second Ward should be counterwarded; and let me emphasize that the Third Ward does not differ much from the Second, which is held on the left shoulder; but here we speak of the Second Ward which is given to the right shoulder. And from the same ward the counterwarder should adopt the counterward, which is called Covering, because every ward has a protection, that is, a Covering.</i>
<i>Hic ponit se simili modo sacerdos ad scolarem et docet quid ex hijs fiat. & sciendum quod, salua doctrina sacerdotis, qui prius fuit obsessus potest tria facere. Primo, potest exprimere gladium deorsum & tunc durchtreten. Secundo, potest recipere plagam latere dextro. Tertio, potest recipere plagam latere sinistro. Nota quod hoc idem potest facere aduersarius licet ob[se]ssor ad hoc prius sit paratus.</i>	<i>Here the Priest positions himself similarly to the Student and teaches what should be done from these things. And you should know that according to the sure teaching of the priest, he who first was counterwarded can do three things. First, he can press the sword down and then Step-Through. Second, he can deliver a blow on the right side. Third, he can deliver a blow on the left side. Note that the adversary can do the same even though the counterwarder is the first one ready for it.</i>
<i>Hic scolaris instructus mediante consilio sacerdotis ducit actum quemdam qui nuncupatur durchtrit; posset tamen recipisse plagam tam sinistram que ducitur ex parte dimicatorum generalium quam dexteram que consuevit duci ex parte sacerdotis & 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.</i>	<i>Here the Scholar according to the counsel of the Priest performs an action which is called SteppingThrough; he could however deliver a blow either on the left, which is executed on the part of common fencers, or on the right, which is generally executed by the Priest and his youths. The counter of these two ways is the Priest going with his sword under the arm; he then gets the bare hands of the one striking the aforesaid blows, however this counter is not depicted in the example of the figures.</i>
<i>Nota quod sacerdos defendit hic actum superius ductum, cum scolaris vero esset in actu itineris sacerdos religando</i>	<i>Note that the Priest here prevents the action done above, because while the the Student is in the act of moving, the Priest</i>

<i>atque subpremedando gladium scholaris ligatum demonstrat vt hic patet per exemplum. Preterea quid sacerdotem ex hijs facere contingat si diligenter inspexeris poteris edoceri, & cetera.</i>	<i>gives instruction by binding, and pressing down the Student's bound sword, as is shown here by example. Afterwards you can learn what the Priest should do from these things, if you consider diligently, etc.</i>
<i>Hic vero cum esset sacerdos in actu superius ligandi informat scolarem quid sit faciendum adversus hec videlicet stichslac quod generaliter ducere consuevit, patet hic per exemplum.</i>	<i>.Here, just as the priest was in the [above?] act of [over?]binding, he instructs the scholar as to what is to be done against this, viz. stichslac, which he is generally accustomed to performing, as shown here in the example.</i>
<i>Humero dextrali datur altera, i. custodia. Et nota quod tam rector custodie quam obsessor eiusdem sunt in eodem actu ut supra, exemplo proximo</i>	<i>To the shoulder is given the second, i.e. guard. And note that both the one in the guard and his besieger are in the same act as in the preceding example.</i>
<i>Hic sacerdos obmisit omnes actus tam ligandi quam religandi et hoc in exemplum suorum scolarium ut possint dischere quid sit faciendum, scholaris vero invadendo eum et ducit illum actum qui ponitur hic in exemplum</i>	<i>Here the priest omits all actions of binding or [actively] binding, and he does so as an example for his scholars so that they may learn what is to be done; and the scholar stepping in performs the action which is here put in the example.</i>
<i>Eadem custodia (et) alia vero obsessio, et est illa que appellatur halpschilt pri[...].us tacta contra primam custodiam videlicet sub brach[io].</i>	<i>The same guard but a different siege, and it is the one called halpschilt which we have treated before against the first guard, viz. the one under the arm.</i>
<i>Nota quod multi generales dimicatores seducuntur ista obsessione hic posita qui credunt fieri posse separationem scuti et gladii mediante plaga illa que ducitur hic quod secus est, quia obsessor non facit moram aliquam per quam possit periclitari sed illa hic ducta depicta est in exemplum omnibus volentibus uti consilio sacerdotis</i>	<i>Note that many general fencers are seduced by this siege here presented, because they believe that they might separate sword and shield with this strike being performed here, but this is not so, because the besieger will not make any delay, which might [indeed] be risky, but this [separation] being performed here is depicted as an example for all who are willing to make use of the priest's counsel.</i>
<i>Hic vero cum sacerdos esset in actu ducendi plagam superiorem docet scolarem vertere scutum et gladium intrando cum gladio ut hic, quod is qui existens adversarius plagam ducere nequivit [?ne potuit] ad effectum.</i>	<i>Here, indeed, as the priest is in the act of delivering the strike [from/discussed] above, he teaches the scholar to turn his shield and sword, entering with the sword as shown here, because of which the adversary cannot deliver the strike effectively.</i>
<i>Hic resumit sacerdos custodiam primam videlicet sub brach[io], obmissis quibusdam prius non positis, ut patet infra per exemplum.</i>	<i>Here the priest re-assumes the first guard, viz. the one under the arm, as some things have been omitted before, as shown below in the examples.</i>
<i>Posset quis dubitare quomodo scholaris invaderet sacerdotem et 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 ut hic patet per ymagines.</i>	<i>Here one might wonder in what way the scholar should attack the priest, and know that the priest by delaying omits all his defenses, in order to instruct the scholar, who, as he stands, and, without moving by much either sword or shield, approaches, i.e. a little later delivers a strike, as shown here in the images.</i>
<i>Hic ducetur tertia custodia que per scolarem obsessa est ut hic cuius obsessionis contrarium erit ligacio & dico ligacio quia sola superior & non alia ut infra proximo exemplo</i>	<i>Here the third guard is assumed, which is besieged by the scholar as here, the counter against which siege will be a bind, and I say a bind but [I mean] only an upper bind and none other, as shown in the following example.</i>
<i>Hic ligat sacerdos quod est melius & utilius quia si quid aliud faceret quo minus gladius adversarii occuparetur in dampnum suum redundaret</i>	<i>Here the priest binds, which is better and more useful than anything else he might do, which would less occupy the adversary's sword and result in his damage.</i>
<i>Ex illa ligacione sup[er]ius proxime tacta docet sacerdos clientulum suum circumdatis brachiis adversarii recipere gladium et scutum, ut hic patet.</i>	<i>From this bind just treated above, the priest teaches his pupil to receive the adversary's sword and shield by enveloping the arms, as shown here.</i>
<i>Custodia tertia ducetur hic ut prius et eadem obsessio licet varietur ludus.</i>	<i>The third guard is performed here as before, and the same siege, but the play is different.</i>
<i>Hic docet sacerdos clientulum suum qui ducit obsessionem et docet eum intrare si obmittuntur ligaciones.</i>	<i>Here the priest teaches his pupil, who is performing the siege, and he teaches him to enter if the binds are omitted.</i>
<i>Eadem custodia tertia videlicet in humero sinistro et est eadem obsessio que vocatur halpschilt ut supra</i>	<i>The same third guard, viz. on the left shoulder, and the same siege which is called halpschilt, as above.</i>
<i>Nota quod omnes actus custodie prime videlicet sub brach[io], habuntur hic usque ad proximum signum crucis.</i>	<i>Note that here are the same actions of the first guard, viz. the one under the arm, until the next sign of the cross.</i>
<i>Hic resumitur eadem tertia custodia cuius obsessio erit langort quam omnes ducunt generales dimicatores - cuius obsessionis contraria / sunt due ligaciones quarum una est in dexteris super gladium, reliqua vero in sinistris.</i>	<i>Here the same third guard is re-assumed, whose siege will be langort, which is performed by all common fencers, [and] the counters against which siege are two binds, of which one is on the right above the sword and the other on the left.</i>

<i>Ligans ligati contrarii sunt et irati, ligatus fugit ad partes laterum peto sequi.</i>	Binder and bound are contrary and irate, the bound flees to the side, I aim to pursue
<i>Postquam determinatum est de tertia custodia hic determinat de quarta cuius obsessio erit halpschilt que omnia prius habuisti invenies hic usque ad proximum signum crucis.</i>	After dealing with the third guard, here we deal with the fourth, whose siege will be halpschilt, of which all which you had before you will find here until the next sign of the cross.
<i>Hic sacerdos resumit quartam custodiam cuius custodie quarte erit obsessio custodia prima, et hoc in exemplum suorum scolarium ut hic patet per exemplum</i>	Here the priest re-assumes the fourth guard, of which fourth guard the siege will be the first guard and this [he does] as an example for his scholars, as shown here in the example.
<i>¶ Hic resumitur custodia prima videlicet sub brach[io], cuius obsessio erit langort, et est generalis et modicum valens ¶ Et 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 ut infra patet exemplo proximo.</i>	ere the same first guard is re-assumed, viz. the one under the arm, whose siege will be langort, and it [langort] is a common and of limited value. And note that the one in the guard may do three things: First, he may bind on the right side above the sword, second, he may bind on the left under the sword, third, he may grasp the sword with the hand, as is shown below in the next example.
<i>Hic sacerdos deprehendit sive docet deprehendere gladium obsidentis, et nota quod gladius ipsius obsidentis non potest absolvi nisi mediante schiltslac ubi sacerdotis manus percutietur cum scuto ut infra, exemplo proximo</i>	Here the priest takes, or teaches to take, the sword of the besieger, and note that the sword of this besieger may not be loosened except by means of a schiltslac, where the priest's hand is hit with the shield as below in the next example.
<i>Hic relevatur gladius scolaris mediante schiltslac, et caveat sacerdos ne scolaris ducat plagam capiti sive fixuram generalem quam sacerdos consuevit docere discipulos suos. Preterea scias quod si scolaris dat plagam capiti protectionem duc gladio connexoque scuto quod habetur in sinistra manu, et sic f[r]angis scutum de manibus tui adversarii ut patet infra proximo exemplo.</i>	Here the scholar's sword is freed by means of a schiltslac, and the priest should take care lest the scholar deliver a strike to the head or the common thrust, as the priest is used to teaching his students. Furthermore you should know that if the scholar does a strike to the head, perform a protection with the sword and shield together held in the left hand, and so you may also wrest the shield from the hands of your adversary, as shown below in the next example.
<i>Hic sacerdos ducit sextam custodiam que datur pectori, et nota quod solum illa fixura est ducenda que ducetur de quinta custodia, usque ad proximum signum crucis.</i>	Here the priest performs the sixth guard, which is given to the breast, and note that only that thrust, which is also performed from the fifth guard, is to be performed; until the next sign of the cross.
<i>Hic sacerdos de ista custodia sexta iam dicta ducit fixuram, que fixura etiam de quinta custodia est ducenda</i>	Here the priest from that abovementioned sixth guard performs the thrust, which thrust is also to be performed from the fifth guard.
<i>Hic scolaris per religacionem resistit et defendit sacerdoti illam fixuram in proximo superius in proximo exemplo per ipsum factam</i>	Here the scholar resists with an [active] bind and defends that above thrust of the priest's, which is performed by him [the priest] in the example just above.
<i>Postquam determinatum est de omnibus custodiis supradictis hic determinat de septima custodia que nuncupatur langort, et 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 s. super gladium quod habes totum in custodia prima usque ad quartum exemplum ubi recipitur gladius et scutum.</i>	After treating all the above guards, here we treat the seventh guard, which is called langort; and note that there are four binds that correspond to this guard, viz. two bind from the right side and the other two from the left side. But here we first speak of the bind above the sword, which you all have in the first guard, until the fourth example where sword and shield are taken.
<i>Notandum quod scolaris prius in exemplo immediate precedenti fecit ligaturam super gladium sacerdotis. hic sacerdos appropinquat erigendo gladium et scutum propter protectionem capitis</i>	Note that the scholar at first, in the immediately preceding example, establishes a bind above the priest's sword; here, the priest approaches while lifting sword and shield for the protection of the head.
<i>Hic scolaris recipit schiltslac et ex contrario plagam infert sacerdoti</i>	Here the scholar performs a schiltslac and from the counter he inflicts a strike on the priest.
<i>Hic recipit ligatus, i. inferior gladium et scutum superioris.</i>	Here the bound, i.e. the one below, captures sword and shield of the one above.
<i>Hic dereliquit voluntarie scolaris gladium et scutum volens luctare cum sacerdote, ut infra</i>	Here the scholar voluntarily drops sword and shield, intending to wrestle with the priest, as [shown] below.
<i>Superius sacerdos deprehensus fuit per scolarem in modum luctationis quod sacerdos hic defendit ut patet per exemplum.</i>	Above the priest was being gripped in the mode of wrestling by the scholar, which the priest here defends against, as shown in the example.
<i>Hic resumitur iterum illa custodia ultima que ducetur per scolarem Contrarium vero ducet sacerdos, et est una ligatura de illis quatuor ligaturis videlicet subligacio in sinistra parte ut hic patet per ymagines.</i>	Here the same final guard is again resumed, held by the scholar. The counter is held by the priest, and it is one of those four binds, viz. the under-bind on the left side, as shown here in the images.

<i>Postquam superius exemplo proximo subligatum est per sacerdotem scolaris vero recipit capud sacerdotis quia fuit superior gladius suus et nota quod quandocunque subligatur capud debet teneri in custodia ne percutiatur ut hic, unde versus, dum subligaveris caveas ne decipieris, dum subligatur c[apud] ligantis recipiatur.</i>	After he was under-bound by the priest in the last example above, the scholar reaches the priest's head, because his sword was above, and note that whenever one under-binds, one must take care of the head lest it be hit as [seen] here, whence the verse: When you under-bind, take care lest you be deceived, When under-binding, the head of the binder may be reached.
<i>Superius scolaris duxit plagam percutiens capud sacerdotis, quod sacerdos hic defendit, quia ducit contrarium ut patet per exemplum.</i>	Above, the scholar delivered a strike, cutting the priest's head, which the priest here defends against because he performs a counter, as shown in the example.
<i>Hic iterum ducitur ultima custodia que nuncupatur langort quam in hoc loco regit sacerdos, scolaris vero de hiis quatuor ligacionibus ducit unam videlicet super gladium ut patet hic per exemplum.</i>	Here again the final guard, which is called langort, is performed, in this case by the priest, while the scholar performs one of those four binds, viz. [left] above the sword, as shown here in the example.
<i>Postquam superius ligatum est super gladium sacerdotis ut supra visum est, hic vero sacerdos defendit per illum actum qui vocatur stich, ut patet hic.</i>	After above an upper bind is established above the priest's sword, as seen above, here the priest defends against that action which is called stich, as shown here.
<i>Hic ultima custodia videlicet Langort ducitur hic per scolarem super quam custodiam ligat sacerdos de illis quatuor ligacionibus unam videlicet super gladium in dextris. Et nota quod quandocunque ligatum est ex parte ligantis ligatus potest fugere quocumque vult aut in sinistris aut in dextris, unde diligenter videas si fugere incipiat dum sequaris unde versus, ligatus fugit ad partes laterum peto sequi.</i>	Here the final guard, viz. langort, is performed by the scholar, above which guard the priest binds with one of those four binds, viz. on the right above the sword, and note that whenever one is bound, the bound one can flee wherever he wants, either to the left or to the right, therefore you should diligently check if he begins to flee so that you may follow, whence the verse: the bound flees to the side, I aim to pursue.
<i>Ex illa ligatura superius tacta que ducta est per sacerdotem scolaris fugit ut supra dictum est ut patet hic, quia fugit sub brachio quod immediate sequitur sacerdos percutiendo capud ut hic.</i>	From the bind treated above, which is performed by the priest, the scholar flees as discussed above, as shown here, because he flees under the arm, and the priest immediately follows, hitting the head, as [shown] here.
<i>Nota 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 ut patet hic per exemplum.</i>	Note that here is a different guard, viz. upper langort, which is here performed by the priest, as an example for his scholars, and instructing his scholar to perform this action, viz. placing himself to him as shown here in the example.
<i>Hic sacerdos religat defendendo atque contradicendo scolaris et erit una ligacio de illis quatuor ligacionibus videlicet super gladium in dextris quod habes superius totum in aliis supradictis.</i>	Here the priest binds, defending and answering the scholar, and it will be one bind out of those four binds, viz. above the sword on the right, which you have above, with all that has been said before.
<i>Postquam superius religatum est per sacerdotem hic scolaris querit alias vias percutiendi sacerdotem, et notandum quod cum credit se sacerdos posse ligare scolaris interim percutit brachia ipsius sacerdotis supradicti. Nota hic etiam quod non solum percutuntur brachia, <sed> vis istius actus sive plage consistit in fixura que potest hic duci.</i>	After the priest has bound above, here the scholar seeks for other ways of hitting the priest, and note that as the priest believes that he may establish a bind, the scholar meanwhile is hitting the arms of this abovementioned priest. Note also that here not only the arms are hit, but the power of this action or strike consists in the thrust which may here be delivered.
<i>Hic sacerdos sentiens brachia sua esse lesa volens ducere plagam trahendo se seorsum demum scolaris sequitur ut hic, et cetera.</i>	Here, the priest feeling that his arms have been injured and intending to deliver a strike, the scholar is drawing himself back and eventually follows, as [shown] here, etc.
<i>Hic ducetur quedam custodia generalis que nuncupatur vidilpoge quam regit sacerdos, scolaris vero contrariando sic ponendo se <ad> ipsum ut patet hic per ymagines.</i>	After the scholar places his sword on the priest's arm, which also counts as a bind, as shown above, here the priest turns the hand which holds the shield and takes the sword of this same scholar, as in this example.
<i>Hic iterum resumitur illa custodia videlicet vidilpoge et ducitur per sacerdotem scolaris ducit hic idem ut supra.</i>	Here that guard is re-assumed, viz. vidilpoge, and it is performed by the priest; the scholar here does the same as above.
<i>Hic religat sacerdos vt supra.</i>	Here the priest binds as above.
<i>Ex illa ligatura sacerdos recipit schiltslac ut supra sepius tactum est ex ligaturis supradictis</i>	From this bind the priest delivers a schiltslac, as has often been treated above, from the above-mentioned binds.
<i>Nota quod iterum hic resumitur ultima custodia videlicet Langort. Circa quod notandum est quod illa fixura ducetur hic mediante qua regens custodiam fingitur super ventrem sive penetratur gladio, et nota quod non est plus depictum de illo frusto quam ille due ymagines quod fuit vicium pictoris.</i>	Note that here the final guard, viz. langort, is again resumed, regarding which should be noted <that> this thrust here delivered, by means of which the one in the guard is pierced in the belly or penetrated by the sword, and note that no more is depicted regarding this play other than these two images,

	which was the painter's fault.
<i>Hic ducit sacerdos suam custodiam specificatam videlicet Langort que opsedetur per scolarem cuius opsessio erit halpschilt vt patet hic per exemplum</i>	Here the priest performs his special guard, viz. Langort, which is besieged by the scholar, whose siege will be halpschilt, as shown here in the example.
<i>Hic ponit se sacerdos sub gladium scholaris quod sepius prius tactum est unde Versus Dum ducitur halpschilt cade sub gladium quoque scutum</i>	Here the priest places himself under the scholar's sword, which has often been treated before, whence the verse: When halpschilt is assumed, fall under sword and shield.
<i>Postquam sacerdos superius posuit se ad scolarem hic scolaris religat calcat volens facere quod subsequitur et quia multas formas superius habetis unde non est necesse plura ponere exempla, unde versus, Ligans ligati et cetera.</i>	After the priest above has placed himself against the scholar, here the scholar binds and applies pressure, intending to do what follows, and what you had in many variants above, so that it is not necessary to give more examples, whence the verse The binder and bound, etc.
<i>Nota quod ex illa religacione ex parte scholaris ducetur utilis plaga videlicet faciendo separacionem gladii et scuti sacerdotis necnon intrando ut p quod nusquam plus in libro scriptum est ut patet hic per exemplum.</i>	Note that from this bind on the part of the scholar, a useful strike is delivered, viz. achieving a separation of the priest's sword and shield, and/while entering, on which is written nowhere else in the book, as shown here in the example.
<i>Hic iterum resumitur specificata custodia sacerdotis que nuncupatur Langort ut superius visum est deinde scholaris obsedit eum ut supra quod est halpschilt sed alia exempla subsecuntur, ut patet infra.</i>	Here the special guard of the priest, which is called langort, is resumed, as seen above, the scholar again besieges it with halpschilt, but other examples follow, as shown below.
<i>Hic sacerdos ponit se ad scolarem ut sepius prius visum est</i>	Here the priest places himself towards the scholar as often seen before.
<i>Notandum quod scholaris ducit hic plagam generalem quam consueverunt ducere omnes generales dimicatores ex supra dictis proxime tactis videlicet quando ligans et ligatus sunt in lite tunc ligans qui est superior vadit post caput et obmittit schiltslac mediante quo subsequitur plaga, sacerdos vero intrat ut hic.</i>	Here the scholar delivers this common strike which all common fencers are wont to deliver from what was treated just above, viz., when binder and bound are in conflict and the binder, who is above, aims to the head and omits the schiltslac, by means of which the strike follows; the priest then enters as [shown] here.
<i>Nota quod resumitur hic specificata custodia sacerdotis apelata Langort sed est valde aliena obsessio hic depicta et valde rara et sciendum quod omnia ista reducuntur ad custodiam primam et ad obsessionem que dicitur halpschilt et cetera.</i>	Note that here is resumed the special guard of the priest known as langort, but a very strange and very rare siege is depicted here, and it should be known that all these things are reduced to the first guard and to the siege which is called halpschilt, etc.
<i>Hic sacerdos ducit quandam fixuram prius tactam quia scholaris qui fuerat obsessor supra exemplo proximo obmittit omnes suos actus, quia si religasset fuisset subportatus ut patet infra exemplo proximo.</i>	Here the priest delivers a certain thrust treated above, which the scholar, who was the besieger in the example just above, omits all his actions because, had he sought the bind, he would have been pushed
<i>Ligans ligati contrarii sunt et [i]rati ligatus fugit ad partes laterum peto sequi.</i>	Binder and bound are contrary and irate, the bound flees to the side, I aim to pursue.
<i>Hic 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 usu sacerdotis.</i>	There the third guard is besieged by the special guard of the priest which is called langort, and I counsel in good faith that he who is in the third guard should not delay his actions in any way, [because] he who is in the siege enters with thrust, which is in the usual habit of the priests'.
<i>Postquam sacerdos superius obsessus fuit hic scholaris schutzet sacerdos vero ducit quandam religacionem ut hic patet.</i>	After the priest was besieged above, here the scholar schutzet and the priest establishes a bind as shown here.
<i>Hic resumitur quarta custodia que est obsessa cum specificata custodia sacerdotis sacerdotis est econtra obsidere aliquid scholaris intrat ut prius et veniunt omnes actus quos prius habuisti.</i>	Here the fourth guard is resumed, which is besieged with the priest's special guard. It is for the priest to besiege anything the scholar does, he enters as before, and all actions which you had before follow.
<i>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 latiare, unde ducat primo schuzin demum fixuram non obmittat.</i>	Note that here the fourth guard is resumed, the siege to which fourth guard being the priest's langort, but the besieger should see that the one in the guard do not deliver any strike, because it would be perilous to tarry for long, so he should at first perform schutzen, and then not omit the thrust.
<i>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 & ligati quod patet infra in exemplo proximo</i>	Here, on the other hand, the priest besieges the scholar, which I hold to be better, which one may learn from anyone, because if he did not do so, the priest would enter towards him with a thrust, which now would be for him to do, but from these things follows the play of the first guard, viz. Of

	the binder and bound, as shown below in the next example.
<i>hic erunt ligaciones que superius tacte sunt sepius unde ver- sus, Ligans ligati contraria sunt et irati et cetera.</i>	Here will be the binds which are often treated above, whence the verse: Binder and bound are contrary and irate, etc.
<i>Ex illis ligacionibus superius ductis scolaris ducit illam plagam per caput ducendo gladium [median]te schiltslac.</i>	From these binds performed above, the scholar delivers this strike (directing the sword towards the head) by means of a schiltslac.
<i>Notandum quod plagam superius ductam per scolare sacer- dos defendit hic in hunc modum quia scolaris gladius fuit in- ferior et cum esset in actu ducendi plagam ducendo gladium seorsum sacerdos vero antequam scolaris ducat gladium suum ad usum debitum recipit plagam ut patet hic per exem- plum.</i>	Note that the priest here defends against the strike delivered above by the scholar in this fashion, because the scholar's sword was lower, and as he was in the act of delivering the strike, moving the sword backwards, the priest performs a strike before the scholar puts his sword to use as shown here in the example.
<i>Hic iterum resumitur quarta custodia cuius custodie obsessio erit specificatum langort sacerdotis, et notandum quod quan- docunque sic se habet ludus ut hic tunc consulo tam regenti custodiam quam obsedenti eam, ne quisquam eorum pro- trahendo obmittat quod suum est, videlicet ex parte regentis custodiam obsessio, et ex parte obsidentis fixura.</i>	Here the fourth guard is again resumed, the siege for which fourth guard will be the priest's special langort, and note that whenever the play is such as here, I counsel that the one in the guard, and also the one besieging him, that neither of them should delay what they have to do, viz. on the part of the one in the guard, the siege, and on the part of the be- sieger, the thrust.
<i>Superius dictum est < tam > de eo qui regit custodiam quam de eo qui eam possedit et quia prior erit scolaris qui superius fuerat obsessessor ducit quod suum est videlicet primo schuzin ut hic et infra exemplo proximo fixuram, quia sacer- dos omnes suos actus obmittit unde qui prior vadit prior erit ad faciendum dampnum suo adversario</i>	Above both the one in the guard and the one besieging him were discussed, and because the scholar, who above was the besieger, will be the first [to act], he performs what is for him to do, viz. first schutzen as here, and in the next example be- low a thrust, because the priest omits all his actions, thus he who goes first will be the first to do damage to his adversary.
<i>Post quam determinatum est superius de actibus scolaris et de obmissione actuum sacerdotis, hic iterum sacerdos obmit- tit quod suum est donec scolaris suam perducit adessentem intracionem ut patet hic.</i>	After above the actions of the scholars and the omission of all actions by the priest have been discussed, here the priest again omits what would be for him [to do], and thus his scholar executes the next attack as shown here.
<i>Hic iterum sumitur quinta custodia que etiam obsessa est cum specificata custodia sacerdotis que dicitur langort ut patet hic per exemplum.</i>	Here the fifth guard is again assumed, which is again besieged with the priest's special guard which is called langort, as shown here in the example.
<i>Ligans ligati < contr > arii sunt et irati Ligatus fugit ad partes laterum peto sequi.</i>	Binder and bound are contrary and irate The bound flees to the side, I aim to pursue.
<i>Hic obsedetur quinta custodia cuius obsessio erit halbschilt et nota regens < custodiam > solum habet due facere, primo potest ducere fixuram, secundo, potest ducere plagam divi- dendo scutum et gladium.</i>	Here the fifth guard is besieged, [and] its siege will be halpschilt, and note that the one doing the guard only has two things to do: first, he can deliver a thrust, and second, he can deliver a strike separating sword and shield.
<i>Superius scolaris obsessessus est, hic vero recipit fixuram ut patet per exemplum</i>	Above, the scholar is besieged, and here he delivers a thrust, as shown in the example
<i>Post fixuram superius ductam per scolarem, hic sacerdos de- fendendo schutzet et recipit plagam, hoc est generalis regula in arte sacerdotis.</i>	After the thrust delivered by the scholar above, here the priest defending does schutzen and delivers a strike; this is a general rule in the priest's art.
<i>Hic iterum resumitur quinta custodia cuius contrarium erit halpschilt, ut patet hic per exemplum.</i>	Here the fifth guard is resumed, whose counter will be halpschilt, as shown here in the example.
<i>Nota 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 et gladium cum plaga, unde consulo quod quandocumque ducis illam obsess[ionem] vide- licet halpschilt intres cum fixur[a] sine m[or]a.</i>	Note that whenever halpschilt is assumed against that fifth guard, or against the second guard, the strike to be delivered by the one in the guard dividing shield and sword, is always to be feared; therefore I counsel that whenever you assume this siege, viz. halpschilt, you should enter with a thrust with- out [delay].
<i>Hic scolaris ducit stich quia sacerdos obmittit suam defen- sionem ut patet hic per exemplum</i>	Here the scholar delivers a stich, because the priest omits his defense, as shown here in the example.
<i>Hic sacerdos defendit illum actum superius ductum ut patet hic per sacerdotem</i>	Here the priest defends against that action delivered above, as shown here in the [example]
<i>Prius quam superius in tertio exemplo ymaginarum fixura quedam ducta est per scolarem eandem vero fixuram sacer- dos hic defendit recipiendo sciltslac schiltslac ut patet hic per exemplum</i>	Before, in the third example of images above, a thrust is de- livered by the scholar, but here the priest defends against this thrust, performing a schiltslac, as shown here in the example.
<i>Hic iterum se resumitur quinta custodia de qua superius dic- tum est sepius et est notandum, quod sacerdos obsedit sco- larem obsessione qua[n]dam rara et valde bona in</i>	Here the fifth guard is again resumed, of which much has been said above, and it should be noted that the priest be- siegues the scholar with a certain rare and very good [siege],

<p><i>exemplum] suorum discipulorum, et sciatur quod, si scolaris ducet fixuram que duci consuevit de consuetudine, sacerdos debet etiam ducere fixuram contra fixuram scolaris quia sua magis valet, intrando cum sinistro pede, si autem intrare nequiverit cedat cum dextro pede, nichillominus non obmittatur quin etiam ipsa fixura perficiatur. Si autem scolaris obsedit eum econtrario mediante halpscilt, sacerdos cadat sub gladio et scutum, et tunc superveniunt ea que prius visa sunt in custodia prima, unde versus, Dum ducitur halpscilt cade sub gladium quoque scutum.</i></p>	<p>as an example for his pupils, and know that if the scholar should deliver a thrust, as is the habitual use of the priest's, he should also deliver a thrust against the scholar's thrust, because his will be more effective, entering with the left foot, or if he does not want to enter, he should retreat with the right foot, nevertheless he should not omit this or he will himself be hit by the thrust. If, however, the scholar besieges him by means of halpschilt, the priest should fall under sword and shield, and thus there will follow all things that have been seen before with the first guard, whence the verse: If he is in halpschilt, fall under sword and shield.</p>
<p><i>hic scolaris perfecit suam fixuram, sacerdos vero obmittit omnes suos actus.</i></p>	<p>Here the scholar completes his thrust, while the priest omits all his actions.</p>
<p><i>hic nota, quod sacerdos defendit hic fixuram scolaris.</i></p>	<p>Here note that the priest defends against the scholar's thrust.</p>
<p><i>Notandum est quod hic resumitur custodia prima, videlicet sub brach[io], cuius obsessio erit specificata custodia secunda sacerdotis locata in humero dextro. Et nota quod regentis custodiam statim erit schuzin nulla mora interposita alioquin ex parte adversarii ducetur halpschilt quod erit regenti custodiam valde perniciosum, et ex hiis generantur omnia que habuntur de prima custodia de quibus habetur in primo quaterno.</i></p>	<p>Note that here the first guard is resumed, viz. under the arm, the siege for which will be the priest's special second guard, located at the right shoulder. And note that the one in the guard should immediately do schutzen, without the slightest delay; on the part of the adversary, halpschilt is assumed, which will be very pernicious to the one in the guard, and from this will follow all the things about the first guard, which were treated in the first quire.</p>
<p><i>Hic sacerdos qui regebat custodiam ducit schutzin quod erit pro[pter]eo quia prior erit paratus et est bene[?] consulendum quod obsidens statim ligat super gladium ipsius regentis custodiam quod hic obmittitur ut patet per exemplum.</i></p>	<p>Here the priest, who is in the guard, performs schutzen, because he was the first to be ready, and it is good counsel that the besieger should bind immediately above the sword of the one in the guard, which is omitted here, as shown in the example.</p>
<p><i>Hic e[erunt] ligationes superius et inferiores que [?] sepius] ducte sun[t] [...] unde versus Ligans ligati et c[etera]</i></p>	<p>Here will follow the binds above and below which [have often been treated], whence the verse, Binder and bound, etc.</p>
<p><i>Ex hiis superioribus allegacionibus sacerdos <walpurgis> recipit schiltslac quia erat superior et prius parata.</i></p>	<p>From these above binds, Walpurgis delivers a schiltslac, because she was above, and the first to be ready.</p>