

This document features a transcription and translation of the *To the Reader* section of Pacheco's *Compendio*. Original page breaks are indicated by a {x}. Editorial notes may sometimes appear in square brackets but may also appear in footnotes if the commentary is extensive enough. The transcription of the Spanish is almost, but not completely, modernised. I've done this to aid in my own translation, which frequently relies on untangling the inconsistent spelling, punctuation, and grammar of the time. English follows UK/Australia conventions, but don't be surprised by the random US variants showing up here and there. If the error doesn't damage meaning, it is very low on my list of corrections to make. Color and colour mean the same thing. I'm keeping the start of each section in Spanish even with the one in English (indicated by bolding the first line of each equivalent passage). There are times where I break up a Spanish passage into more than one paragraph in English for readability's sake, but those points should be recognisable and not appear to be errors. I hope.

D O N L V I S P A .
checo de Narvaez , al
Letor.

{Pro 1}¹ **Poca, y no muy** averiguada noticia nos dejaron las antiguas historias; y menos la hallamos en las más comunes y modernas, ni aun por tradición de las gentes, sabemos que el noble, honroso, y no menos necesario arte de la destreza de las armas (defensa de la Fe, muro de la patria, amparo del honor, vida, y hacienda) haya tenido en algún tiempo, ni en nación alguna, por firmes fundamentos de su certeza, los radicales principios de la naturaleza, los probables discursos, y resoluciones de la Filosofía, fundados en el alto conocimiento de la cosa por su causa; y la cierta y demostrable verdad de las matemáticas, medios primitivos², y sumamente necesarios para tan alto fin.

{Pro 1}¹ **Of the noble**, honourable, and no less necessary art of the skill at arms (defence of faith, wall of the homeland, refuge of honour, life and home), history left us little and hard-to-find information. We see less in the more common and modern stories, and not even in the traditions of different peoples do we find evidence [of this art] in any era, or in any nation, via the firm fundamentals of its own truth, the radical principles of nature, the provable discourses and resolutions of philosophy, founded in the high understanding of a thing by its causes — and in the certain and demonstrable truth of mathematics (the most fundamental of methods²), all entirely necessary for such a lofty end.

¹ Pagination in the document begins on the First Dialogue, so I'm calling this page Pro(logue) 1.

² *Medios primitivos*: Aristotle shows up within the first page of the *Compendio*. I'm almost certain "primitive/primal means/measures" is what we'd call first principles. However, I'm leaving my original translation of the phrase as it stands because I'm not completely sure.

Aunque algunos maestros de esta arte (reducida por ellos a bajo y mecánico oficio) hayan esforzado sus ánimos a ponerla en públicos escritos, así en teórica, como en modo practicable, {Pro 2} con algunas demostraciones más aparentes que sustanciales ni verdaderas; y otras que siéndolo en sí, confundieron su verdad con la ridícula, y no bien atinada, antes fantástica, desalumbrada, y dañosa aplicación.

Con esta bárbara incerteza, y haberse ido introduciendo y heredando el cargo de la común enseñanza por hombres sin la natural y conveniente disposición, ni aun para los serviles oficios (que los más después de profesados⁴ los dejaron por este) no de aventajados discursos⁵, y sin alguna amistad, ni comunicación de las letras, no conocimiento, y amor a las ciencias, antes sumamente aborrecedores de ellas, y de sus profesores (porque cada uno ama y se agrada a su semejante) llegó a tan ínfimo estado, que presumiéndose cada uno por único dueño suyo (natural y común pasión del ignorante ambicioso) la redujeron⁶ a tan diversas y desatinadas opiniones que con dificultad puede comprender el género a sus

Although some masters of this art (reduced by them to a low and mechanical profession) have made efforts to put it into public writings, both in terms of theory and practice, {Pro 2} [they are marred by]³ few demonstrations that are more obvious than they are substantial or true, and other demonstrations, that, being true in themselves, confused the truth with the ridiculous, inaccurate, rather fantastical, misguided, and harmful application.

With this barbarous uncertainty having been introduced to, and inherited through, the burden of common teaching by men without a natural and convenient disposition [to instruct], not even for the servile occupations (that those who, well after taking their vows⁴ to those occupations, left them for this professing) that are not of advantaged discourses⁵, men without any friendship or understanding of letters, and no knowledge or love of science, who were once thoroughly abhorrent of them, and their professors (because everyone loves and ingratiates themselves to those like them) — these men brought this burden of common teaching to such an

³ In the original Spanish, the *although* that begins this sentence is not resolved before the sentence ends. I have added the material in the brackets to complete the logical construction of the statement. I note this here because this is my editorial insertion to bring the passage into correct modern English grammar, and involves some interpretation on my part when it comes to the use of the word *marred*.

⁴ *despues de profesados*: “after taking their vows”, like a religious order. I think there’s also a bit of a play on words about *professing* and *professors* there, too.

⁵ *no de aventajados discursos*: occupations that are simple, and don’t require advanced learning or understanding. The modern-day equivalent might be the derisive use of “fast food job”.

especies: llegando la disolución de esta tan inadvertido desconcierto, que el que menos alcanzaba, y más nubloso, y oscuro conocimiento tenia, se ofendía, y juzgaba por afrentado, y por no perito esgrimidor, sino hacia particular secta (peligroso contagio, que {Pro 3} aun dura en nuestros tiempos) queriendo, y preciándose más de ser inventor de un nuevo desatino, que imitador, o profesante de alguno de los ya introducidos.

Y que esto sea conocida verdad se ve, en que siendo la destreza una; en que se funda, una; la composición y organización del hombre, una; la esencia del movimiento, de la línea, del ángulo, y del compás, una (y conocidas en número finito, y determinados sus especies); la posibilidad y potencia para las tretas, una.

Vemos que cada nación quiso hacer cabeza de sí misma, estableciendo su destreza, más o menos mala, según el talento de sus

infamous state that these teachers, each one boasting of their exclusive ownership (natural and common passion of the ignorant ambitious person), reduced⁶ it to so many diverse and wild opinions that the category could only barely comprise its types.

On⁷ reaching the dissolution of this inadvertent chaos, the one who was least able to comprehend, and whose understanding was the cloudiest and darkest, would be offended, judging himself affronted not as being an inexperienced fencer, but perceiving a slight against a particular fighting tradition (a dangerous contagion that {Pro 3} exists even today), wanting to be, and priding himself on being, the inventor of some new nonsense [style] rather than an imitator or disciple of one those already existing.

And that this is accepted truth is obvious, in that *la destreza* is all one thing: its foundations are one; the composition and organisation of the human body, one; the essence of movement, of the line, the angle, and the step, one (and known to be a finite number, with recognised types); the possibility and potential for the techniques, one.

We see that each nation wanted to be its own head, establishing their more-or-less poor *destreza*

⁶ *redujeron*: Yeah, he says, "reduced to such diverse and wild opinions", even though we're talking about a *multiplicity* of different and wrong opinions on what fencing actually is. I'm just going to call it poetic licence.

⁷ This section looks particularly long because I have added some clarifying words to support the reorganisation of the sentence needed for clearer comprehension, and because I have broken the English up into two paragraphs for ease of reading.

inventores, ajustándola cada uno a su particular inclinación, y poniendo el mayor cuidado, y principal asunto, en que fuese diferente de las demás (aunque todas ellas fundadas en casuales aciertos, varios, y caducos accidentes) – llegando este abuso y libertad, a tanto, que después, cada provincia, cada ciudad, y aun cada parroquia y barrio se quiso valer y usar de esta preeminencia.

Gozó la torpe ignorancia el imperio absoluto de esta universal monarquía, por muchas edades, sin conocida mejoría, ni bastar para procurarla, las comunes desgracias, y lastimosos sucesos {Pro 4} de cada día vistos, en los profesores más expertos y aventajados de la esgrima (imposición y nombre indigno a la majestad de la destreza) hasta que con particular providencia del cielo, concedida por favorable privilegio, Gerónimo de Carranza, varón sabidamente noble, y del hábito de Cristus⁹, meritísimo hijo y ciudadano de la insigne y siempre noble y leal ciudad de Sevilla, emporio del mundo, y puerta de su riqueza, instimulado de su natural virtud, que tan justamente le hizo estimado; de su noble inclinación, que tantos realces dio a su persona; de su entendimiento, e ingenio, en que tanto se aventajo a los de su tiempo; del vehemente deseo de servir a su

depending on the talent of their inventors, each one adjusting their *destreza* according to their particular inclinations, putting the most care and principal matter in that it be different from the rest (even though all of them are based on casual assertions, [which were] various and decrepit accidents) – this abuse and freedom reaching such an extent that afterwards, each province, each city, and even each parish and neighborhood wanted to take advantage of and use this pre-eminence.

Clumsy ignorance benefitted from the absolute rule of this universal monarchy for many years, without any known improvement, let alone the seeking of it, in the common disgraces and shameful events {Pro 4} seen every day in the most vaunted and expert fencing (undignified imposition and name on the majesty that is *la destreza*) professors⁸. [This was] until, by particular providence of heaven conceded by favorable privilege, Gerónimo de Carranza [arrived], wisely noble gentleman, and of the Order of Christ⁹, most meritorious son and citizen of the illustrious, always noble and loyal city of Sevilla, emporium of the world, port of its riches; invigorated by his natural virtue that so rightly has made him esteemed; by noble inclination, that has so often highlighted his person; by his understanding and genius, through

⁸ I realize this is an awkward placement of the parenthetical, but I wanted to make it clear that it's *fencing* that's the undignified imposition, not *professor*.

⁹ *hábito de Cristus*: Orden/Orden de Cristo, or the Order of Christ. Carranza was named a Commander in the Order after his involvement in the invasion of Algarve, which helped King Philip II of Spain retake Portugal.

rey, digno de todo premio honroso; del ánimo de aprovechar a los de su nación, merecedor de sumo agradecimiento, y feliz memoria; del celo y caridad de la conservación y defensa del próximo; y de que el malo y soberbio no prevaleciese contra al bueno y humilde.

Queriendo tirar la rienda, y dar sofrenada a tan públicos y dañados errores, entregado del todo al trabajo de la especulación, guía, y descubridora de altos y soberanos misterios, sacrificado al cuidado del continuo estudio, padre del conocimiento {Pro 5} y saber, y ofrecido al riesgo de peligrosas experiencias, y la más y más de temer y huir, la detracción maliciosa del ignorante, y desconcertado vulgo, ayudando, y valiéndose (como hombre cuerdo y prudente) de varones tan insignes como fue el Maestro Malara, a quien en sus escritos introdujo con nombre de Meliso. Fernando de Herrera, con nombre de Filandro. El Doctor Peramato, con nombre de Polemarco. El Doctor Matias de Aguilar. El Licenciado Mosquera de Figueroa. El Doctor Juan Ximenez, y Licenciado Suarez.

Todos tan doctos, que por la fecundidad y agudeza de sus ingenios, por la alteza de sus entendimientos, y por la general profesión de letras divinas y

which he granted so much advantage to the people of his time; by the vehement desire to serve his king, deserving of all prized honor; by the drive to assist all those of his nation, deserving of the utmost gratitude and venerable memory; by the zeal and charity of the conservation and defense of his fellow man, so that the evil and arrogant do no prevail against the good and humble.

Wanting to take the reins and check such public and harmful errors, [Carranza] dedicated himself entirely to the work of theoretical reflection, guide and discoverer of high and sovereign mysteries; sacrificed to the care of continuous study, father of understanding {Pro 5} and knowledge; and offered [himself] to the risk of dangerous experiences and the extremes of escaping in fear – the malicious distraction of the ignorant and embarrassed vulgar [fencer]. [He did this] (as a rational and prudent man) helping, and benefitting from, such distinguished gentlemen as Maestro Malara, whom he introduces in his writings as Meliso; Fernando de Herrera, with the name of Filandro; Dr. Peramato, with the name of Polemarco; Dr. Matias de Aguilar; [the university graduate] Mosquera de Figueroa; Dr Juan Ximenez; and [the university graduate] Suarez.

All [these men] so erudite, that due to the depth and sharpness of their geniuses, and to the heights of their understanding, and to the

humanas, fueron honra de nuestros siglos, y cada uno en su profesión no inferior a ninguno de los pasados (cuyos proemios y elogios hechos a Carranza descubren esta verdad) y con otras particulares consultas; comprometiéndole su esperanza una general reformación, saco a luz un libro, en que tan docta como eruditamente quiso probar la esencia de la verdadera destreza, apoyando su certeza en la {Pro 6} inmutable verdad de las ciencias, subalternando [subordinating] las unas a las otras, hasta dar a esta doctrina el alto lugar que merece, con la debida definición de ciencia.

Refiriendo y probando los mal advertidos discursos de los maestros vulgares, la poca certeza de su enseñanza, el daño que reciben aquellos a quien lo comunican; sacando a la vergüenza y publica plaza, con particular gracia, agudeza, y donaire, la detestable costumbre de los fingidos valientes, las abominables trazas e infames medios con que pretenden nombre y estimación en la república: los gestos, ademanes, y bravatas con que pretenden amedrentar: las charlatanerías, con que entretienen: las mentiras, con que ofenden a los verdaderamente valientes, sabios, y virtuosos. Los fabulosos cuentos y pependencias, nunca sucedidas, con que hacen estimar en las burlas: y la infame

general profession of letters divine and human, they were the integrity¹⁰ of our age, and each one in their profession was not inferior to anyone in the past (whose letters¹¹ and elegies made to Carranza illustrate this truth). [So with these] and with other particular consultations, committing his hope to a general reformation, Carranza brought to light a book in which he set out to prove, so learnedly, the essence of *la verdadera destreza*, supporting his certainty in the {Pro 6} immutable truth of the sciences, subordinating ones to others, until he gave this doctrine the high place it deserves – with its merited definition as a science.

Reporting and testing those ill-advised ideas from vulgar masters, the little certainty of their teachings, the harm received by those to whom the ideas are communicated, Carranza brought out into public shame – with particular grace and wit – the detestable customs of those fake brave men, [and the] abominable designs and infamous means through which [these vulgar masters] pretend to have a name and esteem in the nation, and their gestures and boastful threats with which they think they can cause fear: the charlatanries they occupy themselves with, the lies that offend those who are truly brave, wise, and virtuous, those fabulous tales and

¹⁰ *honra*: Spanish has *honor* and *honra*. *Honor* covers the kind of accolades granted to a person by society; *honra* is more about personal honor, mores, and ethics. This is why I've translated *honra* in this instance as *integrity*.

¹¹ *proemios*: literally, prefaces. Pacheco is referring to the introductory laudatory pieces to the author by friends and associates that appears before the main text in books of this era.

cobardía, con que huyen en las veras.

Demas de muchos y varios discursos, cuya novedad ofrece agrado, con aprovechamiento: materias graves, y no poco difíciles, disputadas con suma elegancia: moralidades, Cristianas, exposiciones, y glosas, para del {Pro 7} todo asegurar la conciencia, en la defensión y ofensión del hombre, sin perder de su honor, y en suma puesto en el (para al asunto presente) el caudal de tales siete talentos.

Pero, o porque las obras de los hombres no llegan al supremo estado de perfección, y estar tan sujetas a error, o descuido; o por la aspereza, novedad, y dificultad de la materia; o porque no se puede, ni sabe todo; o por ser difícil, y de todo punto imposible dar satisfacción igual, donde hay variedad de gustos; o por no poder propia y rigurosamente expresar y declarar los conceptos del entendimiento; o por todas estas cosas juntas: bien que a los principios fue recibido con tan general como debido aplauso, y después de haber andado de gente

asides – none of which ever happened – that they use to taunt each other, and their infamous cowardice, which drives them to run away when they're in real trouble.

Additionally, [Carranza presents] many and varied ideas whose novelty is appealing when harnessed, as well as serious matters, in no small way difficult, disputed with utmost elegance: Christian morals, expositions, and glosses, to completely {Pro 7} assure the conscience in the defence and offence of man, without losing honor, and in sum [Carranza] has placed in [this book] (for the present subject) the fortune of these seven talents¹².

But, either because the works of man never reach the supreme state of perfection, and are subject to error or carelessness; or because of the coarseness, newness, or difficulty of the material; or because one doesn't know everything, and can never know; or because it is difficult and in fact impossible to give equal satisfaction to all tastes; or because properly and rigorously expressing and declaring the concepts of understanding could not be done; or for all these reasons together: in the beginning [this

¹² *With thanks to Andrew Pietersen, who advised:* Obviously, Pacheco is making a reference to Matthew 25:14-30. In this passage, Jesus tells a parable about a landlord entrusting his money (measured in talents, a unit of weight) to 3 slaves or servants. One is given 5 talents, one is given 2 talents, and one is given 1 talent. The first two manage to increase their master's wealth, and he showers them with praise and entrusts them with even more responsibility as a reward for their trustworthiness and industry. The last one was cowardly and buried it in the ground, and the master was angry and has his thrown out of his household. What I think Pacheco did was combine the imagery of the two faithful slaves – 5 talents + 2 talents = 7 talents. Thus, he merged the two figures from the parable into the figure of Carranza to make the point that Carranza took his knowledge, learning, and wisdom and in sharing them with the world, enriched the world and pleased God (Remember, how Catholic is 16th century Spain? Yes). So, the 7 talents isn't a reference to 7 specific things that Carranza discussed—it's strictly a literary reference to the Bible.

en gente, en la posta de la novedad, que es la que al más descuidado ánimo altera y alborozza, vino a quedar su persona siempre estimada, sus obras tenidas y creídas por ciertas: pero nunca entendidas, caso que por mucho, con más presunción que acierto, diversa y variamente glosadas, tanto que aun no habiendo entendido lo que dijo, habiéndolo dicho y escrito, quieren vanamente entender lo que {Pro 8} quiso decir.

Ventilose entre hombres de buen juicio, desapasionado ánimo, y sana intención, la causa de esta poca, y mala inteligencia, y resolvieron, y bien, ser la difusión de la material, las largas y ordinarias digresiones, con que la memoria quedaba distraída, y poder con dificultad la reminiscencia ofrecer lo oído de tan lejos y con los intervalos, o periodos tan largos, y ajenos del propósito, se confundía el entendimiento, y desfallecía el ingenio.

Y sin contradecir su autoridad, afirmare osadamente haber sido también falta de perseverancia en los unos, y sobra de presunción en los otros: porque materias graves, nuevas, y no muy familiares; no una vez, sino muchas, y no en uno, sino en muchos días, se ha de mirar y leer: pues quien ha de investigar, y

book] was met with general and deserved applause, and after having been passed from person to person on the postal service of novelty, which will anger and delight the most careless soul, [Carranza's] persona came to be always esteemed and his works held and believed to be true – *but never understood*¹³. So much so that others, with more presumption than certainty (variably glossed), despite having not understood what [Carranza actually] said and wrote, want vainly to understand what he {Pro 8} meant to say.

The cause of this meagre and ill intent **was made known** among men of good judgment, dispassionate will, and healthy intention, and these men resolved — rightly so — to be the distributors of [Carranza's work]: [but] the long and regular digressions [in Carranza's text] that distracted the memory, which could only with difficulty offer what had been read across such long periods or intervals, so detached from purpose, confounded understanding and diminished its genius.¹⁴

And without contradicting [the authority of these learned men, I] boldly affirm that there might have been a lack of perseverance in some, and an abundance of presumption in others, because serious subjects, new and unfamiliar, should be read and

¹³ Emphasis mine.

¹⁴ Personal note: this whole paragraph is a real hot take on why Pacheco chose to edit Carranza's "digressions". Really, Pacheco? Really? Do you have any ground to stand on regarding *distracting digressions*?

dar alcance a tan ajenos pensamientos, y entender sus misteriosas aplicaciones, no de paso, y apresuradamente ha de presumir en solo lo literal hallar cumplido conocimiento, porque este ha de proceder de la verdadera noticia de los principios, del uso común de los términos, de la conciliación de las proposiciones; sin el que ya se ha de tener de las otras ciencias, que a esta ayuda con lo más esencial de ellas. {Pro 9}

Más al fin, sea lo uno, o lo otro, o sea todo junto, porque esta obra, y la buena memoria de su autor, no las arrebatase el tiempo, y las sepulte el olvido, sin presumir yo, que solo mi entendimiento haya podido desentrañar tan intrincados y difíciles conceptos: pero solo forzado con el deseo del aprovechamiento común, y en servicio de la nobleza española (de que ha tantos años estoy dando satisfacción, sin excepción de persona, ni tiempo, como lo sabe el mundo; pues en el centro de él, corte del gran Filipo, ya en públicos escritos, doctrinado, proponiendo, resolviendo, y refutando: ya con la espada en la mano, en casi infinitos actos, demostrando, y convenciendo: ya a instancia de varones virtuosos y doctos, públicamente leyendo, satisfaciendo dudas, venciendo objeciones, respondiendo a preguntas, absolviendo y desatando

reviewed not just once, but many times, and not just over one day, but over many. Because the one who tries to investigate and bring into reach the thoughts of another person, and understand their mysterious applications, should not brag about achieving comprehension by literally only glancing over [the subject]. Real understanding should emerge from the true communication of the principles, the consistent use of its terms, the agreement of its propositions, without having this same grasp of other sciences, which will help with the most essential principles of this one. {Pro 9}

To this end, whether it's one or another, or all of them together, so that this work and the good memory of its author are not reduced by time and buried in oblivion, [I say] without boasting that only my understanding has been able to unravel such intricate and difficult concepts. But [I was] only forced [to do this] by the desire for the common good, and in service to Spanish nobility (that for so many years I have given satisfaction, without exception of any person or time, as the world knows, since in the center of it, [at] the court of the great King Phillip III, [I have shown] in public writings, teaching, proposing, resolving and refuting, with sword in hand, in almost infinite acts, demonstrating and convincing, at the request of virtuous and learned men, publicly reading, satisfying doubts, defeating objections,

argumentos con razones matemáticas, y la parte práctica, a voluntad de todos los arguyentes).

Quise en imitación de los antiguos, y siguiendo a los modernos, hacer este breve epitome, quitando de donde estaba en su original, todo, o lo más que {Pro 10} ha impedido, y pudiera impedir el entenderlo, y aprovecharse de él.

Tres cosas son las que en este ofrezco de nuevo.

La primera, ir la materia desnuda de composición, junta y eslabonada, sin digresión a lo menos notable.

La segunda haber puesto solo aquello que pertenece a la destreza, ya l diestro, para que tenga menos embarazo.

Y la última, señalados con letras a la margen correspondientes a otras interlineales, los lugares que tienen cada página, dignos de más consideración y particular estudio; para que el lector vea de donde ha de sacar la consecuencia, donde la conclusión mediata, o inmediata, y donde la inducción del silogismo.

responding to question, resolving and untying arguments using mathematical reason, and with practical actions, by the will of all those participating)¹⁵.

In imitation of those who have gone before us, and following those men of today, I wanted to make this brief synopsis, removing from the original all, or at least most of {Pro 10} what impeded, and could impede the reader from understanding and benefitting from [this material].

There are three things in this work that are new.

The first is putting the material in a stripped composition, with subjects directly following each other, linked, with as little digression as possible¹⁶.

The second is keeping only what is relevant to *la destreza* and the *diestrx*, to make things as straightforward as possible.

And the last, indicated by letters in the margin corresponding to other interlineal [comments], [are passages] worthy of greater consideration and particular study, so the reader can see where to find the consequence, where to find the intermediate or final conclusion, and where to find the induction of the syllogism. ¹⁷

¹⁵ If you think this was a long and tortured sentence, you have not seen my first three tries.

¹⁶ Boy howdy is Pacheco a fan of the red pen. He deletes large portions of Carranza's text, but to his credit, the language and ideas still flow well.

¹⁷ Pacheco here echoes the Renaissance Aristotelian structure of the arguments in the First Dialogue. The Second Dialogue is much more performative, but the Third and Fourth dialogues will likely also follow this disciplined form of argument. The whole of the Philosophy of Arms is an Aristotelian establishment and defense of a more reasoned, scientific method of defending one's life.

Porque siendo, como es cierto, que el estudiar un libro no consiste en solo leerlo, sino en contemplar, y discurrir sobre los principios que asienta (que son la escala del entendimiento, y medios para entender) la proposición que hace, que es lo que ha de ser entendido: la ilación que saca, y afirmación, con que concluye y resuelve, le será de importancia tener un índice que le señale y apunte, donde ha de poner su mayor cuidado.

No he querido ser parafraseador, o expositor suyo (en el mismo) así porque se conserve esta doctrina en el {Pro 11} estado, en que su autor la escribió, como porque (siendo Dios servido) saldrá presto nuestro segundo libro, en que universal, general, y particularmente se trata lo esencial de la destreza, y la parte que de ella le pertenece a cada arma, y con otras semejantes letras interlineales, y a la margen, ira llamando a este, y resolviendo lo que de ella, y de él se ha de entender, y como ha de ser entendida, y entendido. Vale.

Because studying a book does not solely consist of just reading it, but also contemplating it, and discussing the principles it asserts (which are the steps of understanding, and means to understand), [and] the proposition it makes, which is the thing that must be understood: the connection it draws, and the affirmation with which it concludes and resolves will benefit from having an indicator that clearly shows where the most care should be taken.

I have not wanted to be a paraphraser, or [Carranza's] interpreter (in the same), so to conserve {Pro 11} this teaching in the state in which its author wrote it, since (God being served) our second book should be out soon, dealing with the universal, general, and particular essentials of *la destreza*, the parts of this new book that relate to each weapon will have similar margin indicators and will call back to this book, resolving in both what should be understood, and how. *Vale*.