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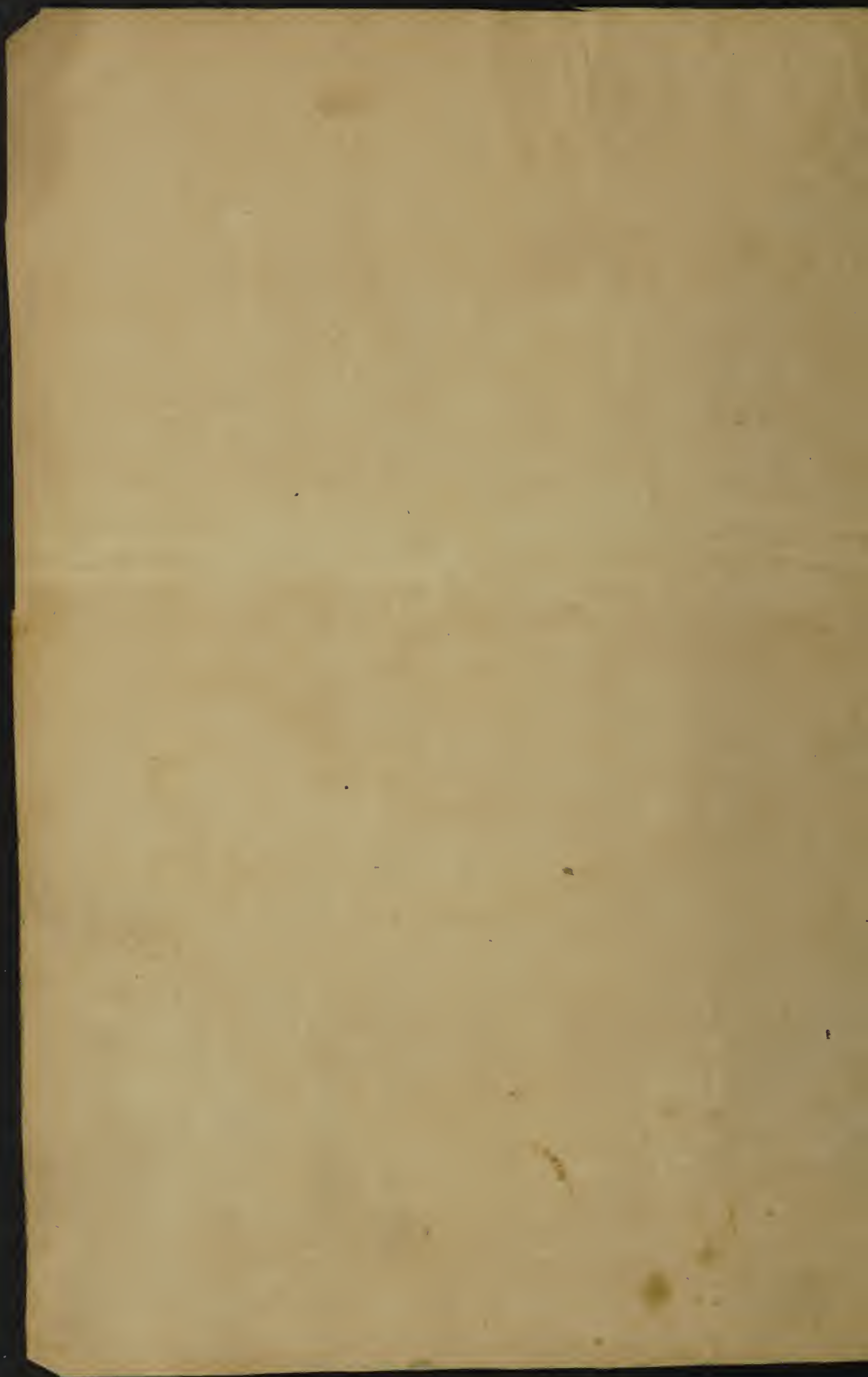
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A
DISPLAY
OF
HERALDRIE:

MANIFESTING

A more easie accessse to the knowledge thereof
*than hath beene hitherto published by any, through
the benefit of METHOD;*

Whereinto it is now reduced by the study and industry

OF
JOHN GVILLIM,
late Pursuivant at ARMES.

The third Edition;

Corrected and much enlarged by the Author
himselſe in his life time :

Together with his owne Addition of explaining the
Termes of *Hawking* and *Hunting*, for the use and
delight of GENTLEMEN.

*Quod quisque privatim accipit, tenetur in commune n̄ usum depromere.
Unius labor multorum laborem allevat.*



LONDON,
Printed by Thomas Cotes for Jacob Blome. 1638.

22939

A
DISPLAY
OF
HERALDRY

W. M. G. G. G.

And in the knowledge thereof
the author has been enabled to
publish a new and complete
system of Heraldry

which is now rendered by the study and industry
of the student

JOHN G. G. G.
Author of the
"Heraldry of the British Empire"

London

Corrected by the Author
in the second edition

The author has been enabled to
publish a new and complete
system of Heraldry

which is now rendered by the study and industry
of the student



Printed by J. G. G. G. G.
London



TO
THE RIGHT HO-
NOVRABLE, THOMAS,
EARLE OF ARVNDELL
AND SVRREY, PRIMIER EARLE
OF ENGLAND, EARLE MAR-

shall of the same Kingdome, Baron, Howard, Mow-
bray, Segrave, Brus of Gower, Fitz-Alan, Clan, Oswaldstre,
and Mautravers, Knight of the most Noble Order of the Car-
ter, and one of the Lords of his Majesties most honoura-
ble PRIVY COUNCELL.

Right Honorable,



*NOT knowing any other way of building
a lasting Monument to the Author of
this learned Treatise, since Bookes ha-
ving an immortality beyond their Au-
thors, can propagate to Posterity as well
the Memory and Name, as Learning
of their Inventors, I thought good to publish this Second
Edition of the Display of Heraldry by that skilfull Ar-
tist Master GVILLIM, Pursuivant at Armes, (whose
Paines and Industry, if not in exact digesting this Art
into prescript Rules of Method, yet in rarity of In-
vention, the offspring of his owne curious Fancy, deserve*

(A 2)

the

The Epistle Dedicatory.

the Bayes) thereby not onely to procure young Students in this Profession Ease and Furthurance, but also such sublimer Ingenies as Nature hath framed of a Purer Earth, Profit and Delight: which two were the ends our Author did intend and aime at chiefly, who himselfe with incessant cost and paines, having used the File in polishing and correcting the abrupt and ruder notions of his first Edition, added also thereto such Rules and Axioms, as might bee necessary both to illustrate the former, and demonstrate the Varieties and Changes of severall Bearings incident to this noble Science. These, and these onely (most Honored Lord) doe I now present to your Honours most judicious Eye, craving your gracious Patronage unto this tender and selfe-helpleffe Orphan, which next to his SACRED MAJESTY, Honours Grand Generall, must necessarily be dependant on your Lordships selfe, Honours Earle Marshall. To whose protection together with it doe I also dedicate the ready Services and observant Performances of

Your Honours

most humbly devo-

ted Servant,

RALPH MAB.



The *Publisher* to the Iudicious

READER.



Good is diffusive, neither prescrib'd to Channels, nor immur'd within the Precincts of a private brest; which mov'd the *Author* at first to publish, me to re-publish this learned *Treatise*, by him at first so industriously collected, by me at last so carefully corrected; if I might indeed assume that property which to him alone in truth deserveth the appropriating: for (beleeve it) our worthy *Author*, well knowing *Second thoughts excell their forerunners*, and *Nothing equally borne and perfect*, had amended such slips as alwayes to the immaturity of first Inventions are necessary attendants, adding withall such select observations as might bring a lustre to the *rarity*, rather than a foile to the *beauty* of the *Worke*. These, through the neare and deare acquaintance with him my Noble Friend, thus intrusted (*Guarden-like*) into my hands, for their safer *Education* shall I say or *Eduction* and bringing out into the world, were by me (*wholly unskilful in that Art*) committed to one professing himiselfe an *Artist*, for reducing them to the order of our *Authors* Method, till discovering his defects therein almost equall to mine own, I remain'd in as great a maze as at first beginning. In which perplexity, by unexpected happinesse (such was the Fate of my good *Genius*) I became acquainted with an *Officer of Armes*, whom intreated to peruse what the other had confusedly peec'd together, and finding at first glimpse of his *Judicious* eye the present distractions with much sollicitation and many friendly endearments at last I procur'd to venter upon it, though the shortnesse of *Time* and *Printers* haste did (not unjustly much deterre him: who with incessant paines hath not only reduc'd the said *Collections* to their

primitive purenesse, but also endeavoured to purge and prevent the mercenary *Inserctions* of unworthy *Armes*, which by the first man imployed herein were *sordidely* scraped together, contrary to mine owne intent and knowledge. Thus (*Courteous Reader*) you shall againe enjoy your *Author* in his owne naturall *perfections* without fraud or alteration, except only in such inserted *Addittons* as have varied since his death, and the *Supplement* of some few examples, which were necessarily wanting to demonstrate certaine *Rules in Blazon* in some *Bearings*; all for the Ease and Furtherance of your particular *Study* in the *Honourable Art of Heraldry*: which if you please to crowne with acceptance, enjoy you the *Profit*, my selfe the *Paines*, and renouued *Guillim* the *Glory*.

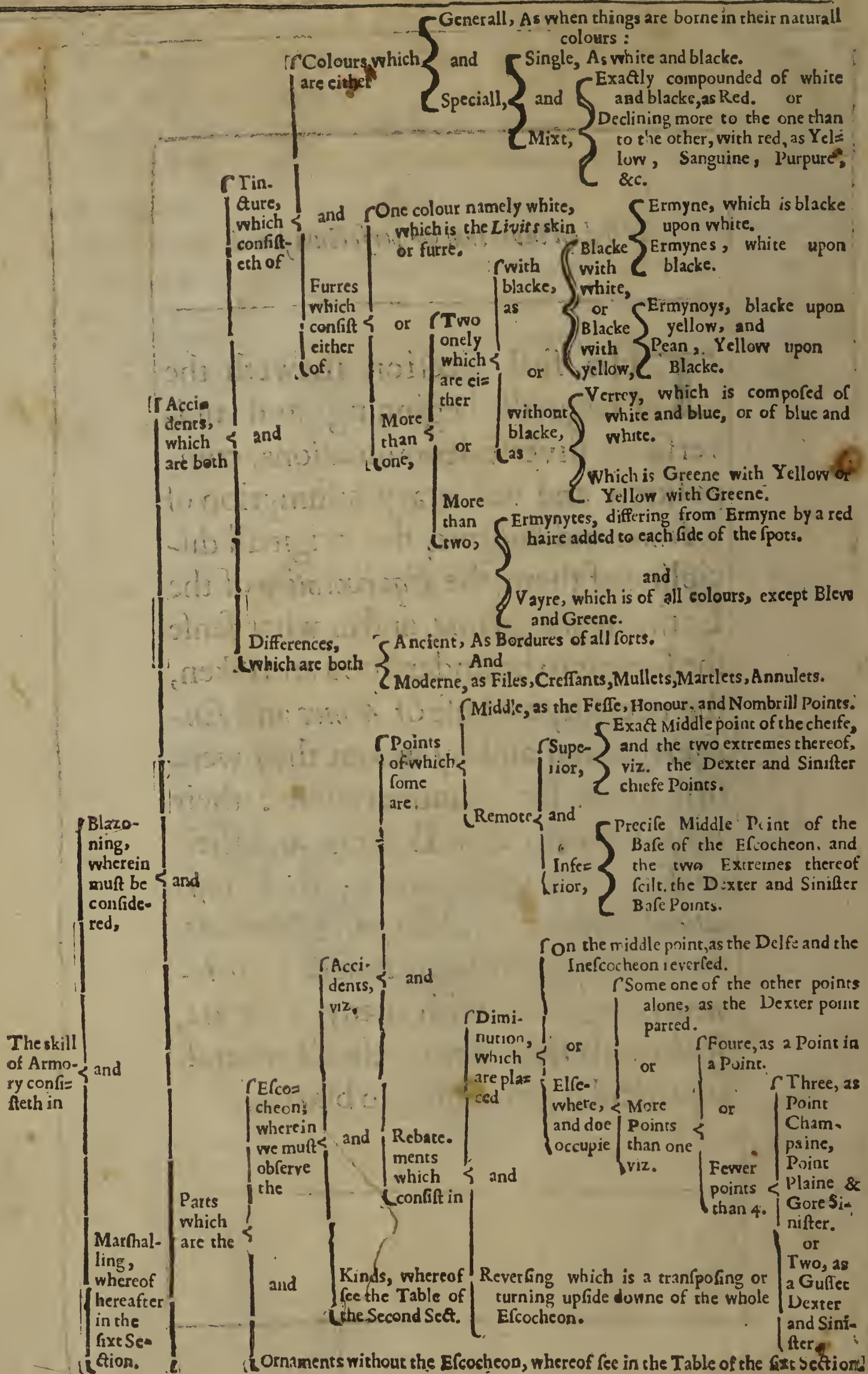
R. M.



Nihil est inventum & perfectum simul.

THis first Section sheweth the Originall beginning and universality diverse denominations, composition and voluntary assumption of *Armes* and *Ensignes*; the originall discipline of them; the *Equivocation* of the Latine word *Arma*, and in what sense the same is to be understood and taken, the necessity and use of *Armes* and *Ensignes*; when and by whom they were first given for remunerations: their *Sympathie* with their Bearers, and their conformities with names; their *definition*, *distribution*, *Blazon*, *Accidents*, and *Parts*; their *Diminutions* or *Abatements*; together with many *Precepts*, *Rules* and *Observations*, aswell generall as particular, pertaining to blazon.

The Table of the First Section.





LENOY to the Author by *William Segar*,
Garter, Principall King of *Armes*.

KInd friend and fellow since it is your will,
I should my verdict give of this your skill;
I say your Art was never so displai'd;
Better compos'd, nor Ground worke truer laid,
to raise a Fabrike to your lasting name.

Your painefull study, curious search, and care,
In turning over Books, both knowne and rare;
Your great Expences, and your little Gains,
To counterwaile a Guerdon for your paines,
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,
In Arming others, you Your selfe disarm;
Our Art is now Anatomized so,
As who knowes not; what we our selves do know?
Our Corne in others Mill is ill apaid.

Bees sucke the Flowers, others eat their Honey,
Poore digge the Mines, Rich men have the Money.
Sheepe beare the fleece, others weare the Wooll,
And some plant Vines, and some the Grapes doe pull;
Sic vos non vobis, may to us be said.

We blazon Armes, and some esteeme them not,
We write of Honour, others doe it blot;
We uphold Honour, others plucke us downe,
Burying themselves in base Oblivion:
such are the effects of our defective Age.

Peevish Precisenesse, loves no Heraldry,
Crosses in Armes, they hold Idolatry:
All Funeral's pompe, and Honour but a vaunt,
Made Honour onely by the Honorant;
shortly no difference twixt the Lord and Page.

Honours, Recusants doe so multiply,
As Armes, the Ensignes of Nobility,
Must be laid downe; they are too glorious,
Plaine, idle shewes, and superstitious:
Plebeian basenesse doth them so esteeme.

Degrees in bloud, the steps of pride and scorne,
All Adams children, none are Gentle borne:
Degrees of state, titles of Ceremony:
Brethren in Christ, greatnesse is Tyranny:
O impure Purity that so doth deeme!

Well gentle Guillims, you have done your part,
I would Reward might follow your desert,
As Shadowes follow bodies in the Sunne:
Shadowes (alas) are not substantiall,
Shadowes and Rewards, prove nothing at all,
For being both pursu'd, away they runne,

John St. George to the Author.

THough Indian Ants, that scrape in Mines of Gold,
Dare not for Treasure make exchange with death,
Yet braver mindes for honour dare be bold,
Couragiously to sacrifice their breath;
A precious Gem is Armes, the subject of thy pen:
Which as a Diamond when thou didst finde,
Rude, and uncut, to bring the same to shape,
And Lustre fit, thy Purse, thy Pen, thy Minde
Did all conspire this Worke to undertake:
Which now perform'd, let Goldsmiths judge the price,
Till Aesops Cocke and Indian Ants be wise:
And thy Guerdon seeme not worth a mite,
To such base Prisers, deeme it not the lesse,
For higher spirits will judge thereof aright:
And they at last too late will all confesse,
That Gold and earthly Pleasures doe bewitch,
But Grace and Honour onely makes men Rich.

JOHN ST. GEORGE.

To his nearest and dearest kinsman, JOHN
GUILIM Pursevant of Armes THO. GUIL-
LIM wisheth his owne best wishes.

THis large Display of thy Mysterious Art
Each where displaies such Lustre, Labour, Learning,
To every one that can with due discerning
Survey thy Volume over every part;

As there is none, Noble or Gentle heart,
(And onely such this subject is concerning)
That can deny thee (thine owne vertues earning)
The praise and praise of thy divine desert,

If any Criticks currishly repining,
Barke at thy Light, their tury is thy foile,
For, more we praise such Lamps so publike shining,
And ever pray they never faile of Oyle.
So fare thou (Cosen) for this Worke of thine,
Which with thy name shall now eternize mine.

To my worthy Friend Master G V I L L I M.
on his present Worke.

AS in a curious Lant-schape, oft we see
Nature, so follow'd as we thinke it's she,
Trees, Rivers, Hills, Towers, Valleis, Country-farmes
Higher or lower plac'd; so here are Armes,
Of which the severall Blazons, Rankes and Rites,
Now first explain'd by their due shades and lights,
In perfect Method wrought with Precepts, Lawes,
Examples, and distinctions, for each cause,
Guillims elaborate hand hath with such spright
Inform'd, as every part hath life and light.
But when the whole together I behold,
So Faire, so Rich, so Even, so Manifold,
Of all the Bookes, we say, ere borne with us,
Not one can boast a nobler Genius.

ANTHONIE GIBSON.

To my deservedly beloved and worthy Friend
and Countryman, Mr. John Guillim, touching
his Display of the Honourable Art
OF ARMORIE.

Thy Name, thy Countrey and thy matchlesse Art;
Incites my Muse to raise her Armes of power,
With praises to lay open thy desert,
To make it all-devouring Time devoure.
But (oh) a small Reward it is to get
But Fame, too Cheape for that which cost so deare,
As Time, and Paines, and Cost; and all three great:
Yet that's the most, the most doe looke for here,
Thou hast reduc'd an Art (much like our Law)
Vnmethodiz'd, to such a Method now,
That the whole Art, that was before but raw,
Is made most ripe in Rules the same to know:
Here, all the Termes by which the Art is knowne,
And the lest Particle of each least Part,
Are so Anatomized, and strictly showne,

That All may see the Soule of all this Art.
 Here, all the Bearings, both of Beasts and Birds,
 Of Fish, Flies, Flowers, Stone, and each minerall,
 Of Planets, Starres, and all, that All affords,
 Are made by Art, appeare most naturall.
 So that this Worke, did ransacke Heaven and Earth,
 Yea Natures bulke it selfe, or all that is
 In Nature hid, before this Booke had birth.
 To shew this Art by them, and them by this:
 Then Natures Secretary we may stile
 Thy Searching Spirit, or else we justly may,
 Plinius Secundus call thee; sith (the while,
 Rare Herald) thou dost Natures Armes Display;
 So that we cannot hold him Generous,
 (If squar'd by Rules of Generosity,)
 That will not have this Booke (composed thus)
 To understand Himselfe, and It thereby.
 For, here by Armes (as sometimes Ships at Sea)
 Is seene how Houses grapple, but for Peace;
 (Yet being joyned) distinguisht so they be,
 That we may see them (severall) peece by peece.
 For the whole Body to these Armes thou hast,
 So cleerely purg'd from sad Obscurity,
 That now this Art in FRONT may well be plac'd
 Of Arts that shine in Perspicuity,
 And if before, the same seem'd most abstruse;
 Now, hast thou (for WALES glory, and thine owne
 Rare BRITAIN) made it facile for our use.
 Sith unconfusedly the same is showne:
 Then, all that honour Armes must honour Thee,
 That hast made Armes from all confusion Free.

JOHN DAVIS
 of Hereford.

To his worthy and well-deserving Friend,
 Mr. I. Guillim.

FAINE would I praise thee as thy worth requires;
 But (ah) I cannot sith my power decaies;
 I want the *Muses* aid, and sacred *Fires*
 To offer up my love unto thy praise:
 For, thou by *Armes*, as here doth well appearē,
 Deserv'st more praise than *Papers Armes* can beare.

John Speed.

In



In Authorem, *Gulielmi Belcheri*
Eulogium.

Armorum primus Winkynthewordeus artem
Protulit, & ternis linguis lustravit eandem:
Accedit Leighus: concordat perbene Boswell,
Armorioq; suo veri dignatur Honoris,
Clarorum Clypeis & Cristis ornat: eamq;
Pulchrè Nobilitat, Generis Blazonia, Ferni:
Armorum proprium docuit Wirleius & usum.
At tua præ reliquis, Guillime, hinc gloria crescit,
Quòd tu cuncta simul, reliqui quæ singula, præstas,
Et quæ confusè reliqui, facis ordine primus,
Hinc tibi laus, inter laudatos, prima manebit,
Nobiliumq; choro; (reliquos contemne) placebis.

G. B.

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TO

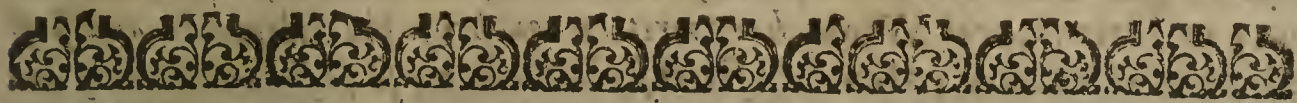




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TO THE COURTEOUS

READER.

How difficult a thing it is to produce forme, out of things shapelesse and deformed, and to prescribe limits to things confused, there is none but may easily perceive, if he shall take but a sleight view of the Chaos-like contemperation of things not onely diverse but repugnant in Nature, hitherto concorporated in the generous profession of Heraldry: as the formes of the pure Cœlestiall bodies, mixt with grosse Terrestrials; Earthly Animals, with Watery; Savage beasts, with Tame; Whole-footed beasts, with Divided; Reptiles, with things Gressible; Fowles of prey, with Home-bred; these againe, with River Fowles; Aery Insecta, with Earthly; also things Naturall, with Artificiall; Arts Liberall, with Mechanicall, Military, with Rusticall; and Rusticke with Civill. Which confused mixture hath not a little discouraged many persons, (otherwise well affected to the study of Armory) and impaired the estimation of the profession. For redresse whereof, my selfe, (though unablest of many) have done my best, in this my Display of Heraldry, to dissolve this deformed lumpe, distributing, and digesting each particular thereof into his peculiar ranke; wherein, albeit the issue of my enterprise be not answerable to the height of my desires, yet doe I assure my selfe my labour herein will not be altogether fruitlesse, forasmuch as hereby I have broken the Ice, and made way to some after-commers of greater giftes and riper judgement, that may give a fairer body to this my delineated rough draught, or shadow of a new framed method. For if men of greatest skill have failed to give absolute forme to their works, notwithstanding their best endeavours, with little reason may such perfection be expected from me, whose Talent is so small, as that I am forced to build wholly upon other mens foundations: and therefore may be thought to have undertaken an idle taske, in writing of things formerly handled, and published by persons of more sufficiency and greater judgement. Notwithstanding, who knoweth not, that as every man hath his proper conceit and invention, so hath he his severall drift and purpose, so as divers men wr. ting of one self Argument, do handle the same diversly? Which being so, what letteth that every of us, writing in a divers kind, may not without offence to other, use our uttermost endeavours to give unto this erst unshapely and disproportionable profession of Heraldry, a true Symmetria and proportionable correspondence of each part to other? In as much (if I be not deceived) both they and my selfe doe all ayme at one marke, which is, so to adorne and beautifie this Science, as that it being purged from her wonted deformities may become more plausible to many, and be favourably entertained of all; which could not be otherwise better effected, than by dissolving of this Chaos-like or confused Lumpe, and dissevering of each particular thereof from other, and disposing them under their peculiar heads, which is the full scope of these my Travels. Now to the end I might the better accomplish this Taske, after I had carefully collected the chiefe Grounds, Principles, Rules and Observations, that

Ger.

TO THE READER.

Ger. Leigh, Boswell, Ferne, Bara, Chassaneus, and other best approved Authors in their severall Works have written touching the rudiments and first principles of Armory; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Observations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I have in some sort accomplished my desire, and have for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions; and throughout the whole I have begunne with the Genus of each kind, and severed them into their Species, which also are subdivided into Individuaes, annexing particular rules to each severall sort. Moreover I have added Definitions, Divisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules and Observations under their proper heads, and manifested their use by examples of speciall choice, whereby they receive not onely warrant, but also lively sense and vigor, in default whereof they would become destitute of all force according to that saying of Aretius: *Præcepta quantumvis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea repræsentat.* Finally, to the end that nothing should be wanting that might give thee full contentment, I have prefixed before every Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relative respect of the one of them to the other; so as all of them doe lumpe together in an universall coherence, as by their particular references doth manifestly appeare, whereby I have brought to passe, (though with long and difficult labour) that in this my Display of Heraldry, thou maist easily finde (bestowed according to Order) what soever thou desirest concerning the Principles of this Profession: So that thou in short time and with much ease maist reape not onely a profitable gleaning, but a plentiful Harvest of this my long and painefull Lucubrations. FAREWELL.





A
DISPLAY
 OF
HERALDRY.

SECT. I. CHAP. I.



Whoever shall address himselfe to write of matters of Instruction, or of any other Argument of importance, it behoveth, that before hee enter thereinto, hee should resolutely determine with himselfe, in what order hee will handle the same: So shall hee best accomplish that hee hath undertaken, and informe the understanding, and helpe the memory of the Reader. For so doth *Chassaneus* admonish us saying: *Priusquam* Cassan.

ad scientiam perveniatur, bonum est, modum prescribere docendi & ordinem, quia per ordinem res intellecta magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clarior. Such order and course of writing doth also procure in the reader a facilitie of apprehension, as *Erasmus* noteth, saying; *Facilius discimus quae congruo dicuntur ordine, quam quae sparsim & confusim.*

What Order is, *S. Augustine* doth informe us, saying, *Ordo est parium dispariumque rerum distributio.* This order is twofold; the one of *Nature*, the other of *Discipline*: The order of *Nature* (as *Doctour Casius* noteth) is a progression from simples to things compound: contrariwise, the order of *Discipline* is a proceeding from things compound to simples. As touching the order that I have prefixed to my selfe in this Display of *Heraldrerie*, you shall understand, that forasmuch as the handling of one of these alone, sufficeth not to the effecting of my intended *Method*, I must of force make use of them

Definition of order.
Aug. de civitate Dei.
 Order twofold.
Cas. Dialectic.

B

both

Order in this Worke obserued.

both in some sort according to their distinct kindes. Wherein albeit the order of Nature in right should have the precedence, as the more worthy, quia Natura regitur ab intelligentia non errante: nevertheless, in regard my principall purpose tendeth to the prescribing of a forme of Discipline, whereunto these tokens which wee call Armes must be reduced, and therein to manifest rather their location then their generation, their use than their essence, their shadow than their substance; I am constrained to prefer the latter (which serveth directly for my purpose) before the former, which tendeth thereto but collaterally: whose dignity notwithstanding I purpose regardfully to observe, when I shall come to the distribution of things Naturall in their proper places.

Digression.

But before I enter my Method, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiving and understanding of that which shall be herein handled, briefly to offer to the consideration of the judicious Reader, some few things of necessary note, touching the Subject of this Worke: Such are those ensignes or markes which we call Armes in English, and in Latine, Arma; which being a word of equivocation or ambiguitie, needeth some explication; Digredi enim quandoq; licet ex causa, non autem divagari: for so it is very requisite, to the end it may be certainly knowne in what sense this word is to be here taken, quia discenti ponenda sunt vera & certa.

Equivocation of the word Arma.

Instruments naturall.

It is therefore to be observed that this word Arma in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour Casius use the same, where he saith, Arma belluis natura dedit, ut Leoni dentes, Serpenti aculeum, &c. Sometimes it is taken for all manner of instruments pertaining to Mechanicall Trades, as Arma Rusticorum, Rastra, Ligonnes, & hujusmodi. Also Arma Coquinaria, lebes, patella, tripus, olla, &c. And Virg. Aneid. 5. speaking of the necessaries pertaining to shipping, saith, Colligere arma jubet, validisque incumbere remis.

Instruments Mechanicall.

Instruments Military.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour Casius take it, saying, At hominibus arma industria finxit, eo que finxit, ut pro imperio rationis eis uteretur. But this word Arma here meant is not understood in any of these significations, but must be taken in a metaphoricall sense, for that they doe assume a borrowed name (by way of figure called Metonymia subjecti) from the Shields, Targets, Banners, Military Cassockes, and other Martiall Instruments, whereupon they were ingraven, embossed, embrodered or depicted: which kindes of furnitures and habiliments are peculiar unto martiall men and professed souldiers, to whom onely it pertaineth to beare Armour; which even at this day we doe usuallly call by the name of Armes. And of them in proesse of time did these ensignes or markes receive their denomination, and were called Arma, in English Armes, as Abra. Fra. noteth, saying, Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit ipsam, quoque mercedem arma appellare.

Metaphor. call sense.

To nothin...
Arms...
-077...
Arms...

Claudius Fauchet saith, that Armes have their appellation or denomination, because Military men beare their devices, or Inventions depicted upon their Coat-Armours, and in and upon their shields: Claudius Fauchet.

Armes were called Symbola, which signifieth signes, tokens, or markes, given

given in time of hostility, or of *Civill Tumults*, by Captaines to their Soldiers, or by the authors of Rebellion to their pernicious associates and confederates, for distinguishing of particular persons, as well among themselves, as from their Enemies; for the better avoiding of such inconveniencies (as I shall presently shew when I come to speake of them, and use of *Armes*.)

These Armoriall notes (so much in use with us at this day) are oftentimes called *Insignia*, which name, as *Aldronandus* supposeth, proceeded of the barrenesse of the Latine tongue, his words are these, *Insignium nomen ex lingua Latina videtur fluxisse inopia; & certè vix aliam vocabulum hac magis quadrat quod hac præcipuè virtutis & gentilitatis sive nota sive signum sit.*

How far the extent of this word *Insignia*, or *Ensignes*, doth dilate it selfe; we may perceive by this, that it compriseth generally all Signes, Markes, and Tokens of honour, due to well deserving persons, either in respect of their Governement, Learning, Wisedome, Magnanimity, &c. These albeit they have no governement annexed to them, yet have they in them much honour, and estimation, as were those Pontificall Ornaments, and Ensignes, wherewith *Simeon the high priest* was adorned and furnished at such time as hee went to meete *Alexander*, by meanes whereof his fury was appeased. In the like sort did *Pope Leo* attire himselfe when hee went to meete *Attylia the Sythian Prince*; who having subdued the Country of *Hungary*, and destroyed *Aquileia* in *Italy*, came forwards to *Rome* with like intent. So also did *Pope Benedict* mitigate the fury of *Totila*, as if there lurked some secret force and majestie in the very Ornaments and Ensignes.

Of the number of these Ensignes, are those notes, markes, and shapes of *Animals*, that martiall men used to adorne the *Crests* of their *Helmets*, withall to make themselves more eminent in the field: and to the end there might be better notice taken of their valorous actions when they encountered their enemies in *Battell*: or should draw on their forces to fight. Whereof we shall have cause to speake hereafter in place more convenient when we shall come to treat of them particularly.

The use of these was yet extended farther than the adorning of *Shields* and *Helmets* onely: For *Ships* also and other Navigable vessells, were also garnished and beautified in their fore-decks, yea, and that in very ancient time, for the distinguishing of one ship from another; as wee may see, *Acts* 28. 11. Where *Paul* saith, hee went in a Ship whose badge was *Castor and Pollux*. Also the fore-decke of *Europa* that was carried away, had a forme of a *Bull* painted thereon, which gave occasion to the Fable: That a *Bull* had stollen away *Europa*. Neither did the Ancients onely use this, but it hath beene a received custome in all Ages sithence, and yet continued with us unto this day. Hereof it commeth that wee give the Shippes the names of the things that are depicted upon them, as the *Bull*, *Beare*, *Lyon*, *Tygar*, &c.

Armes then as they are here meant, according to their originall and first use, may be thus defined: *Armes* are tokens or resemblances signifying some act or qualitie of the Bearer. Or thus, These *Signes* called *Armes* are nothing else but *Demonstrations* and *Testimonies* of Nobility and of *Wortby* prowessfull exploits performed in Marshall services, especially if they be ancient, and bestowed by a *Noble* and renowned *Prince*: And this is according to their use in the time of *Alexander the Great*, and since untill of later

3 Definition of them.

times: But according to their moderne (I meane since the time of Charles the fourth) and present use, *Armes* may be said to be *Hieroglyphicall*, or *Enigmaticall Symboles* or *Signes*, testifying and demonstrating the Nobility or Gentry, acquired by the vertue and good service performed by their Bearer or some of his Ancestors, either in martiall exploits abroad; or by their learning and wisdom which they attained to, by spending their bodies and spirits in continuall study, to make themselves fit for the patronage and defence of the weale publike at home.

How great the dignity and estimation of *Armes* ever hath beene, and yet is, we may easily conceive by this, that they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators, to make serious inquisition, whose they are, who is the owner of the house wherein they are set up, of what family their Bearer is descended; and who were his next, and who is his remote parents or ancestors.

Armes, external demonstrations of the minde.

It is very probable that these *Signes*, which we call *Armes*, at this day, howsoever in former *Ages* they have beene named (whether *Emblemes* or *Pictures*, graven, painted or embossed, or notes representing some secret or hidden Mystery; as *Hieroglyphicks*, or *Enigmaticall*, or hidden conceits) they were external notes of the inward disposition of the minde, manifesting in some sort the naturall qualities of their Bearers, yet so as they were hidden from the vulgar sort, and knowne to the judicious, onely experimented in the knowledge of the naturall vertues and dispositions of *bodies Celestiall*, of *Animals* and of *Vegetables*, &c.

Armes abstracts of Nature.

These in their beginning and first institution, were not bestowed upon vulgar persons, neither were their intendments fitted for common capacity, but such as were extracted out of the bowels, and very intrals of nature, and were neither obscure to the Learned, nor over-familiar to the common sort.

Their conformity with names.

Betweene *Armes* and *Names* there is a certaine conformitie, so that as it is a thing unlawfull for a man (but upon great occasion) to change his name; *Sic neque arma* (saith *Chassan.*) *mutare licet, nisi magna & honorifica causa accesserit*; and another saith, *A nominibus ad arma bonum deducitur Argumentum*.

There are sometimes *Armes* borne that may seeme to have beene devised (in their first institution) according to the Surnames of the Bearers, as a Beare for *Vrsonne*, three Castles for *Castleton*, three Conies for *Conesby*, &c. Whither these be either better or more ancient than other *Armes*, it is a question of more difficulty to be resolved, than commodious if it were knowne.

If therē were two distinct families of one Surname, yet bearing severall Coate-Armours, it is no consequence that they are originally issued from the same Ancestors; for their agreement of their Surnames may be said to be a probability, but yet it is no prooffe that they are both extracted from the same Ancestors, unlesse there be withall a resemblance of their Coate-Armours, which are the expresse notes of distinction.

In case where there are two families, diverse in name, and issued from severall parents; and both of them doe beare one and the selfesame Coate-Armour, and the name of one of them is agreeable to the Coate-Armour, and

and the other dissonant from the same; The same being in question to whether of them this Coate doth properly appertaine: it may be probably conjectured, that hee is interested in the Coate-Armour whose appellation is agreeable therewith; rather than his, whose name hath no conformity with it. For names were instituted for differencing of each person from other severally, according to the saying, *Sicut nomina inventa sunt ad cognoscendos homines: Ita Arma & insignia ad recognoscendum homines sunt inventa.*

If two men of severall families shall beare one Coate-Armour, and have their abode in one Country or Territorie; and one of them can produce no more prooffe, why hee doth arrogate the proprietie thereof, than the other can: In such case the cause shall be questioned before the Sovereigne, or before such as doe from him derive their authority, for the hearing, examining and determining cases of this nature? Otherwise, if either of them can prove that his Ancestors received the same of the Kings gift, as a remuneration for service done, the *Armes* shall be adjudged to be his.

Also there is between these *Armes* and their Bearers, a kind of *Sympathy* or naturall participation of qualities, in so much as who so dishonourably or un-reverently useth the *Armes* of any man; seemeth to have offered indignity to the person of their *Bearer*, (so as according to some Authors) their owner shall right himselfe against such an offender, or wrongdoer, *Actione injuriarum.*

The sympathy
of Armes with
their Bearers.

As touching the antiquity of these signes which we call *Armes*, *Diodorus Siculus* maketh mention, that *Osyris* surnamed *Iupiter* the just, sonne to *Cham* the cursed sonne of *Noah*, called of the *Gentiles Ianus*, being banished from the blessed Tents of *Shem* and *Iaphet*; by reason of the curse fallen upon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people: for which purpose he assembled a great army, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient an expedition of warres, as well *Osyris* himselfe as *Hercules*, *Macedon* and *Anubis* his sons, and others, did paint certaine *Signes* upon their *shields*, *bucklers*, and other weapons; which signes were after called *Armes*: As for example *Osyris* beare a Scepter royall, insigned on the top with an *Eye*: *Hercules*, a Lyon rampant holding a Battle-axe: *Macedon* a Wolfe, and *Anubis*, a Dogge. And we finde in *Homer* and in *Virgil*, that the *Heroes* had their signes, or markes, whereby their persons were distinctly knowne, and discerned in *Battaile*, as well as their *Kings* and *commons* had their publike *Ensignes*: For the *Athenians* bare the *Owle*; The *Persians*, an *Ancher* or *Sagitary* stamped in their coynes: The *Romans* bare an *Eagle*, *Minotaure* and sundry other shapes, which (according to *Pliny*) they bare in Battell unto the time of *Marius*, who bare in his Ensigne an *Eagle*, Argent, figured and embossed, *Sus une haute langue*, as may be seene in Ancient Medals, and chiefly in which is found this word, *Allocutio.*

The Antiqui-
ty of Armes
and Ensignes
Armoriall.

Paulus Emilius saith, that anciently the French *Kings* did beare, Argent, there *Diadems*, Gules. Others say, they beare three *Toades*, Sable, in a field, Vert, *alias* Sinople, which cannot be good *Armory*, as the Masters of that mystery doe hold, because of *Colour* upon *Colour*.

The anciēte
Armes of the
French Kings.

Whence they received those *Armes* it is not certainly knowne, unlesse they had them from the *Romanes*.

But their opinion is more probable who by the *Blazon* of the *Shield* of
France,

France, would shew that the first Frankes consist of *Sicum'bri* (a people of Germany, inhabiting the Marches of *Frizeland*, towards *Holland*, *Zeland* and *Gelderland*) gave unto them, *Azure*, which resembleth the water (which being calme representeth the colour of the *Heavens*) and therein three *flower de Lis*, *Or*, which doe grow plentifully in those Marches, and doe flourish in *May*, and *June*.

Others affirme, that the same was sent by an *Angell* from *Heaven* to *Clovis*, the first Christian King of *France*.

But *Gregory of Towers* in his *History* mentioned no such thing, neither doth it appeare that they beare those *Armes* before the time of *King Pippine*, but after the time of *Lewis Le Grosse*: at which time it seemeth that *Armo-ries* beganne to become hereditarie, and were transferred from *Father* to *Sonne* in each family.

In the first assumption of these *Signes*, every man did take to himselfe some such *Beast*, *Bird*, *Fish*, *Serpent*, or other creature as he thought best fitting his estate, or whose nature and qualitie did in some sort quadrate with his owne, or whereunto himselfe was in some respect in quality like or wished to be resembled unto. *Ex iis quibus quisque maxime delectatur qualis etiam sit ipse cognoscitur*. The reason is, for that no man is delighted but with things that are like himselfe. Therefore wherein any man is specially delighted, himselfe also is found to be in qualitie much like unto them.

Zanchius de immortalitate Animarum 133. Whereof it commeth that our soules albeit they are naturally delighted with things that please, and delight the *Externall senses*, yet shall we finde that by how much the minde is more generous and Noble, by so much the more doth it apprehend a more solide delight in things pertaining to the inward faculties, than in such as pertaine to the exterior senses, As we may see in those *Arts* wherein the *Phantastic* is chiefly exercised: whereby they receive a greater contentment of things pertaining to the minde, that is to say, as well *Morall*, as *Naturall*, and *Supernaturall Philosophy*. For like as our exterior senses are delighted with corporall, and corruptible things; so in like manner are our minds affected to things *Spiritual* and eternall, and are wonderfully delighted in them by reason of the *Sympathy* of their naturall qualities. *Similitudo non currit quatuor pedibus (ut aiunt in Scholis)* Many things may be like, yet nothing like in all points or respects.

Use of Armes.
universall.

As their institution is not new, but very ancient, derived almost from the beginning of the world; so their use was not limited, or restrained to some few particular Nations, Kingdomes and Countries, but most largely spread all the World over, in so much, as there is no Nation, Country or people, so savage or barbarous, but that they have their particular *Signes*, whereby they may particularly and distinctly be knowne and discerned from others. As in Example.

The Nations of the	}	Israelites	} bare for	}	The Hebrew letter <i>Tau</i> ,
		Scythians			A Thunderbolte,
		Egyptians			An Oxe.
		Phrygians			A Swine.
		Thracians			Mars.
		Romanes			An Eagle.
		Perfians			Bow, and Arrowes.

Corali a Savage people of *Pontus*, bare two *Wheeles*.

And *Plutarch* in the life of *Marius* saith, that the *Cymbrians*, a people inhabiting the parts of *Denmarke*, *Norway*, and the *Almaynes*, which in those dayes were cruell, and barbarous, neverthelesse had their *Sheilds* adorned with the formes and shapes of savage and cruell beasts, as also their *Targets*, and other *Military instruments* suted accordingly, and that in such multitudes, and in such glorious and glistering manner, that they dazeled the eyes of the beholders.

Anciently
Armes borne
in Shields and
Targets.

Neither were these Signes peculiarly restrained unto *Nations*, *Countries*, and *Provinces*, but they were so universall, as that there were no *Tribe*, particular parson or family, but had their *Armoriall Signes*, or *Notes*, whereby they were not onely distinctly knowne, and discerned from other forraine *Tribes* and *Families*, but also apparantly discerned (amongst themselves) one from another, by meanes of interposition of some minute or small differences, which after-commers were forced to devise for the preservation of Common peace and unity, when the multitude of Bearers (through long tract of time) increased excessively.

Armes gene-
rally used
for particular
distinction.

Achilles had his *Shield* beautifully adorned with great varietie of things *Celestiall*, as the motion of the *Sunne*, *Moone*, *Starres*, *Planets*, and other the *Celestiall Spheres*, the Situation of the *Earth*, and the adjacent *Ilands*, the *Seaes*, with the ebbing and flowing thereof, &c. whereof I shall have better occasion offered to speake more at large hereafter. Also *Amphiaraus* (as *Pindarus* the *Theban Poet* affirmeth) in his expedition to *Thebes*, bare in his *Shield*, a *Painted Dragon*. *Capaneus* one of the seven *Captaines* that besieged *Thebes*, bare the manifold headed *Hydra*, that *Hercules* fought withall, as *Statius* the *Neapolitan Poet* reporteth. *Polynices* a *Sphynx*. *Agamemnon* in the *Trojan Warres* bare in his *Shield* a *Lyon*, with this *Epigram*, *Terror hic est hominum, & qui hunc gerit est Agamemnon*.

Shields divers-
ly adorned.

Vlysses bare a *Dolphine*, and a *Typhon* breathing out flames of fire: *Perseus* *Medusaes head*: *Antiochus* a *Lyon*, with a white wand: *Theseus* an *Oxe*: *Seleucus* a *Bull*: *Augustus* a *Sphynx*, with infinite others which I purposely overpasse.

First producti-
on of Armes
rough and
rude.

These signes or tokens were in their first production rough-hewen, (as I may terme them) and rude, as also those other notes or signes that wee now call *Badges* or *Cognizances*: so as they may be said to have beene rather painted *Emblemes*, than exquisite tokens of honour, or absolute signes or badges: in the time of their first Institution they received divers denominations, As *Signes*, *Ensignes*, *Tokens*, *Markes*, *Cognizances*, &c. But when in after-Ages, they had beene polished and refined, then were these *Tokens* or *Signes*, that had beene formerly (after a rude fashion) handled together, more carefully distinguished, so as those which wee now call *Crests* or *Cognizances*, worne upon the helmets of *Military persons* in the field, were distinctly knowne from those that were borne in the *Shields* and *Targets*, which wee now call *Armes* in English, and in Latine *Arma*. Men of ancient times devised, and invented many things ingeniously, and with great care and consideration, but finished them not, but recommended them to posteritie, to be by them brought to perfection, According to that saying, *Invenit antiquitas, posterit perfccecerunt*, neither doth this derogate ought from the studious,

Diverse Deno-
minations of
Armes.

and

and Industry of the Ancient, neither is this any indignitie unto them; *Non erubescat antiquitas* (saith *Chassaneus*) *si quid melius horū quæ ipsa tradidit, Novitas adinvenit*: for nothing is devised and perfected at an instant, but it is continuance of time, and much labour and industry that brings it to perfection.

These *Signes, Markes, Notes, Ensignes*, or whatsoever else you please to name them, are not all of one sort, for some of them may be applied to peace, and others to military use; and of each of these there are diverse kinds or sorts: For some of them are expresse notes of government and authoritie or jurisdiction, others have no authority at all annexed to them.

Like as there is an absolute authoritie or jurisdiction royall, free from all limitation, and another said to be a mixt government; yea, and that as well in civill policy, as in *Ecclesiasticall jurisdiction*: so are also the ensignes severall, as well those that pertaine to the Citie, or Common-wealth, as also those that belong to *Ecclesiasticall* government.

Those *Ensignes* that are remote or exempted from government and authoritie are diverse, according to the diversitie of conceits of the first institutors or devisers of them. For some of them are in manner Vulgar, and Common, and such as may fall to the lot of a person of meane condition: others againe of more subtile and deepe invention; exquisite, beautifull and honorable, and are remunerations or rewards of some noble exploits, of meere Divine wits, or of some rare or excellent vertue, as a recompence of *memorable and worthy deserts*.

Opinion of
some concern-
ing the Anti-
quitie of
Armes.

I know some are of opinion that these tokens or signes, which wee doe call *Armes*, were utterly unknowne to the ancient *Greekes* and *Romanes*; and their memory not to be found with their Nations: They doe confesse that the *Romanes* did make the same use of their *Images* that we doe at this day by our *Armes*, *viz.* to produce them for testimonies of their generous race.

Another opi-
nion.

Some other are of opinion, that they were excogitated and brought in use by *Charles the great* and the *Lombards*, and some againe doe suppose, they began in the time of *Fredericke Barbarossa*, but the contrary appeareth by Authentickall prooffe, as I have even now shewed: well may their opinion stand with reason, that doe hold, that the *discipline* of *Armes* in the raigne, (or rather) during the Imperiall government of *Theodosius*, and in the time of *Charles the Great*, was brought to some kinde of perfection, and withall more generally propagated and dispersed, according to that saying of *Abra. Franc. Carolo potentissimo Imperante hæc & distinctius explicata fuisse, & frequentius usurpata clucessit*.

The principall end for which these signes were first taken up, and put in use was, that they might serve for notes and markes to distinguish tribes, families and particular persons, each from other; but this was not their onely use, for that they served also to notifie, to the ingenuous beholder of them, (after some sort) the naturall quality, and disposition of their Bearers; and so behoovefull was this invention thought to be, and their use so reasonable, as that they have been entertained of all succeeding posterities, among all nations, and continued (even to this day) without any immutation or alteration of their primary institution. These *Armoriall* Ensignes thus ingeniously devised

devised had a further use; for they served also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and governing of them in martiall expedition, and distinguishing (as I have shewed) of particular persons in wars; as well amongst themselves as from their enemies; because it often falleth out by reason of the likenesse of Armour and Weapons, of Discipline of Warre, and of Language and Voyce (in default of such signes) that much treacherie is wrought, and many men after battell or skirmish doe make their retreat to the troopes of the Enemy, to the danger of their surprize, or losse of life: So then it is cleere that this is one use of these *Notes*, or *Markes* of distinction called *Armes*, that if a man shall meete or encounter us, we doe forthwith discover by the *note* or *marke* that he beareth, whether he be friend or enemy; and for some of those uses and ends which I have formerly shewed, These Armoriall Ensignes have received approbation in the highest degree, even from the mouth of God himselfe (who, when hee prescribed unto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of the promise, did expressly command the use of Armoriall signes, saying, *Filij Israelis quisquis juxta vexillum suum cum signis secundum domum Majorum suorum castra habento*: which order he required to be observed, not onely in the conduction of them in their journey, but also in the pitching and raising of their Campe.

In which precept wee may observe, that God maketh mention of two sorts of Ensignes; the one generall, the other particular; and that these latter were no lesse needfull than the former; for the orderly governing and conducting of so huge and populous a multitude as the *Israelites* were, in a journey so long, and withall subject to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which served for the conduction of their severall Regiments. For the *Israelites* consisted of twelve Tribes which were divided into foure Regiments; that is, to wit, three Tribes to each Regiment, of which every one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them severall and distinct formes.

Here may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were: the other, what formes and shapes were depicted in them. As to the colour, *Lyra* upon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebraei quod vexillum cujuslibet Tribus, erat similis colori lapidis positi in rationali, in quo inscriptum erat nomen ipsius Reuben, & sic de aliis.*

Question.

Resolution.

Lyra upon

Num. 2.

And as to their severall formes, *Martinus Borhaus* in his *Commentarie* upon the same place, hath this saying, *Tradunt veteres in Rubenis vexillo Mandragoram depictam fuisse, quam ille in agro collectam matri Liæ attulerat: In Iehudæ Leonem, cui illum benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bovis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via.* And in conclusion hee saith, *Sit fides penes Authores.*

Martinus Bor-

haus, Num. 2.

Formes borne

in Standards.

This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi parvum velum, & accipitur* (saith he) *pro signo quo in exercitu vel classe Imperatores utuntur.* The use of these *Standards* doe consist herein, that they being borne

aloft

aloft upon a long pole or staffe apparant to every mans view, the Souldiers may be thereby directed (upon all occasions of service) and by the sight of them may bee dissevered and united at all times, as the necessity of the service shall require. Of this use, *Lyra* upon the second of *Numbers* saith, *Vexilla in perticis elevantur, ut ad eorum aspectum bellatores dividantur & uniantur*: For like as a Ship is guided in the surging Seas by the Sterne or Ruther, even so are the Souldiers ordered in their Martiall exploits by their *Standard* or *Ensigne*.

Lyra. Num. 2.

2 Sort.

Lyra.

The other sorts of *Ensignes*, God calleth *Signa secundum domum Majorum suorum*: whereby is meant (if I be not deceived) the particular *Ensignes* or *Tokens* of each particular Family, and of the particular persons of each Family. For so doe I understand that exposition of *Lyra* upon the same place, *Signa propria sunt in vestibus & scutis, quibus bellatores mutuo se cognoscunt, & suos ab Adversarijs distinguunt*.

But here we must put a difference betweene these words, *Arma & Insignia*, and we must separate those things that are proper to *Armes* from such as pertaine to *Ensignes*.

Armes therefore being taken in the largest sense (as I have hitherto in this Discourse used the word) may bee said to be either Publicke or Private.

Such are said to be *publicke Armes*, as have some Sovereigne Authority or Jurisdiction annexed to them.

Of the first sort are such *Armes* as are borne by *Emperours, Kings, and absolute Princes, and free Estates, having Sovereigne authority and power within their severall Empires, and Kingdomes, and Territories*. These in propriety of speech cannot be aptly said to be the *Armes* of their Stocke or Family, whereof they are descended, but do rather represent the nature of *Ensignes*, than of *Armes*, in regard of the publike authority to them annexed; As also in respect that whosoever shall succeed them in those supreme governments shall beare the same *Armes* as the expresse notes and testimonies of such their severall jurisdictions, though they be extracted from Aliens, or forraine Families. For so neither is the *Eagle* the peculiar *Armes* of the house of *Austria*, nor the *Lions* of the Family of *Plantagenet*, nor the *flowers de Lis* of the house of *Valoys*. And these *Armes* or *Ensignes* may no man else beare, or yet marke his goods withall, unlesse it be that in token of loyalty he will set up the *Kings Armes* in his house, and place his owne *armes* underneath. And there are certaine *Ensignes* of *dignity* and *office* which every man having the same *dignity* or *office* may lawfully beare as the *Ensignes* of a *Proconsul*, the *Ensignes* of a *Bishop*. And these are peculiar to those onely that have the exercising of such *dignity* or *office*, if any other shall usurpe the bearing or use of them, he incurreth the crime of forgery. Private *Armes* are such as are proper to Private persons, whether they be numbred in ranke of the greater *Nobility*, as *Dukes, Marquises, Earles, Viscounts and Barons*, having no Sovereigne or absolute power: or of the lesser *Nobility* or *Gentry*, *Knights, Esquires and Gentlemen*; neither yet are they *Ensignes* of any ordinary *dignity*, but peculiar to their family, and may be infinitely transferred to their posterity.

For *Armes* or *Armoriall tokens* pertaining to some particular Family; doe

doe descend to every peculiar person extracted from the same *Agnation*, whether they be heires to their *Father* or *Grandfather*, or not. Sometimes the Bearers of these doe so greatly multiply, as that they are constrained for distinction sake, to annex some apposition over and above their pater-nall Coate to them descended for differencing the persons. *Quod licitum est, sicut nomini addere prænomen*, which they may no lesse lawfully doe, than to adde a Christian name to a Surname, to distinguish two Children issued from one parent.

These *Armes* are sometimes composed of naturall things, as of some kinde of *Celestiall bodies*, viz. of the *Sunne*, *Moone*, *Starres*, &c. Sometimes of foure footed *Beasts*, or of *Birds*, or of *Serpents*, or of *Fishes*, or some other *Reptiles*, or else of some kinde of *Vegetables*, as *Trees*, *Shrubs*, *Flowers*, *Fruits*, *Leaves* &c. Or else of some solide things, as *Castles*, *Towers*, *Mountaines*, &c. Or of things pertaining to Arts Liberall, or trades *Mechanicall*, &c. Sometimes againe they are compact of none of these, but doe consist onely of the variations of simple Colours, counterchanged by occasion of transverse, perpendicular, or whatsoever other Line used in Coate-Armour, whether the same be *streight*, *Crooked*, *Bunched*, &c. Wherby passing through the *Escoccheon*, either traverse, oblique or direct, the colours become transmutated, or counterchanged; of all which I shall have occasion to speake hereafter in their particular places.

If question happen to arise touching the right of some desolate place, or ruined building, if in digging up the ruines, or taking up of the foundation thereof, there be found any knowne Coate-Armour; the questioned place shall be adjudged to appertaine to that family, to whom that Coate-Armour belongeth. Armes a token of propriety.

If any man be attainted or convicted of *Treason*, for betraying his Country, or of *Heresie*, to the end he should be branded with a greater note of infamy, his *Armes* are rased, broken downe and utterly defaced. Armes defaced.

Sometimes it falleth out that if a noble Family be extinguished by the death of the last of the same (deceasing without issue) whereby the bearing of the *Armes* proper to that Lineage is from thenceforth abolished: The *Armes* are interred in the grave, together with the corpes of the defunct. Armes interred with the Corpes.

After long tract of time, these tokens which we call *Armes*, became remunerations for service, and were bestowed by Emperours, Kings, and Princes, and their Generals and chiefe Commanders in the field upon Martiall men, whose valorous merits (even in justice) required due recompence of honour answerable unto their worthy acts, the remembrance whereof could not better be preserved and derived unto posterity, than by these kinds of honourable rewards. The first we reade of, that made this use of them was *Alexander* the great, being mooved thereunto by the perswasion of *Aristotle* his schoolemaster: who having observed his magnificent minde in rewarding his Souldiers to the full of their deserts, did at length prevaile with him so much, as that he caused him to turne the *Current* of his bounty another way, and to recompence his Souldiers with these markes, or tokens of honour; which he bestowed on them as hereditary testimonies of their glorious merits. In later Ages *Charles* the fourth the *Emperours*, gave *Armes* also unto learned men, and such as had performed any memorable service. Opinion of some concerning the Antiquity of Armes

service, or excellent worke, therefore *Bartholus*, being a most expert man in the Lawes, and one of the Councell of the said *Charles* the fourth, received in reward for his *Armes* from the said Emperour, this Coate-Armour, viz. Or, a *Lion rampant his taile forked*, Gules, which afterward descended successively to his children and posterity. But *Bartholus* (though he were a most singular and perfect *Civilian*) because he was unexperienced in *Martiall* discipline, durst not at first assume the bearing of those *Armes*: But afterwards upon better advise he bare them, knowing how unfit it was to refuse a reward given by so potent an Emperour. And this was a noble institution of *Charles* the fourth, that not onely the skillfull professors of the *Civill* lawes, but the learned proficients, and the judicious students in other Arts and Professions, might receive remuneration for their vertues, *Honos enim alit Artes, omnesque incenduntur ad studia gloria.* *Abr. Fra. pa. 76.* And without all doubt there is great reason that *Armes* should be distributed unto men, renowned for their learning and wisdom, who with expence, even of their lives and spirits in continuall study, to enable themselves fit for to serve the Weale publike at home, by magistracy, and civill government, wherein they may no lesse merit reward of their Prince at home, by their politicke manning of civill affaires; than the *Martiall* man abroad, with his brandished slaughtering sword; sithence they oftentimes in their civill government, do prescribe limits to *Martiall* affaires also, how farre they shall extend their power, according to that saying of *Cicero*; *Offici. 1. Parva sunt foris Arma, nisi est consilium domi.* And this is the cause that *Armes* are given for remuneration in later times, as well to Learned and Religious men, as to *Martiall* men; yet not so much for their valour, as for their wisdom, and to honour them withall, according to the saying of a certaine Author, *Arma dantur viris religiosis, non propter strenuitatem, sed propter honorem, quia honorabile est Arma portare, ut Doctor in legibus viginti annis per legem Armorum fiet miles, non tamen propter ejus strenuitatem, sed propter ejus dignitatem.*

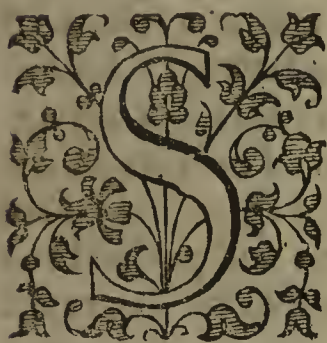
The examples of these two Great Potentates before mentioned in remunerating their well meriting Souldiers, faithfull servants and vertuous and learned subjects, with these *Signes*, or *Symbols* called *Armes*, the one, viz. *Alexander* the Great, for service done in warres; The other, namely *Charles* the fourth, for politicke manning of *Civill* affaires by learning and wisdom at home, have been imitated by divers *Emperors*, *Kings*, and *Princes*, of succeeding ages, using therein the ministry of the Office of *Heralds*; as subordinaed officers thereunto appointed and authorized, reserving alwayes to themselves the supreme Jurisdiction of judging and remunerating persons according to their deserts; but using the ministry of the *Heralds*, as for sundry other uses of great importance in a State, so also for the inventing and devising of congruent tokens of honour, answerable to the merits of those that shall receive the same: to doe which although there is a power seeming absolute, committed to them by the Sovereigne; yet the same is restrained into a power ordinary, which is to devise with discretion *Armes*, correspondent to the desert of the person, that shall be thought worthy to have these honourable badges or tokens of honour bestowed upon him.

Now sithence we have had cause here in this Chapter to make mention
of

of a *Herald*, it shall not be amisse to shew what this word is, and his naturall signification.

Here-heaulte, by abbreviation (as *Verstegan* noteth) *Herault*, as also *Herault*, doth rightly signifie the Champion of the Army; and growing to be a Name of Office, he that in the Army hath the speciall charge to denounce Warres, or to challenge to *Battell*, or *Combat*: in which sense our name of *Heraulte* approacheth neere to *Fecialis* in *Latine*.

SECT. I. CHAP. II.



SO much of such notes as are necessary to be observed for the better understanding of these things that shall be here after delivered, touching the subject of this worke. Now we proceed to the practicke exercise of these *Armoriall tokens*, which pertaine to the function of *Heralds*, and is termed *Armory*, and may be thus defined: *Armory is an Art rightly prescribing the true knowledg & use of Armes.*

Definition of Armory.

Now like as in things naturall the effects doe evermore immediately ensue their causes, even so *division* which is a *demonstration* of the extent and power of things, must by immediate consequence follow definition, which doth expresse the nature of the thing defined. *Division is a distribution of things common, into things particular or lesse common.* The use thereof consisteth herein, that by the assistance of this division, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the minde of the learner be not misseled through the ambiguity of words, either of manifold or uncertaine interpretations. Moreover it serveth to illuminate the understanding of the learner, and to make him more capable of such things as are delivered, *Ea enim qua divisim traduntur facilius intelliguntur.*

Of Division. Vlc.

The practise hereof shall be manifested in the distribution of the skill of *Armory*, with all the parts and complements thereof throughout this whole worke.

This skill of *Armory* consisteth of $\left\{ \begin{array}{l} \text{Blazoning} \\ \text{and} \\ \text{Marshalling.} \end{array} \right.$

Distribution.

Albeit I doe here make mention of the *Marshalling*, or conjoyning of diverse *Armes* in one *Shield*, or *Escoccheon*; neverthelesse, sithence it is farre besides my purpose, (for the present to have further to doe with them, (in this place) than onely to nominate them, for distributions sake, I will reserve this kinde, of *Marshalling*, or conjoyning of the *Armes* of distinct Families in one *Escoccheon*, unto a more convenient time and place, peculiarly destinated to that purpose, and I will proceede to the explication of those things which do concerne the first member of this distribution, *viz. Blazoning.*

Blazon is taken, either strictly for an explication of *Armes* in apt and significant termes, or else, it is taken largely for a display of the vertues of the *Bearers of Armes*: in which sense *Chassaneus* defineth the same in this man-

Definition of Blazon.

ner, *Blazonia est quasi alicujus vera laudatio sub quibusdam signis, secundum prudentiam, justitiam, fortitudinem & temperantiam.* A certaine French *Armourist* saith, that to Blazon is to expresse what the shapes, kindes, and colour of things borne in *Armes* are, together with their apt significations.

Of a rule. Like as definitions are forerunners of divisions, even to divisions also have precedence of rules. To speake properly of a rule: It may be said to be any straight or levell thing, whereby lines are drawne in a direct and even forme. In resemblance whereof, wee here understand it, to be a brieve precept or instruction for knowing or doing of things aright, as witnesseth *Calepine*, saying, *Regula per translationem dicitur, brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters.

Rules are taken for brieve documents prescribed for the delivery, or apprehension of some Art or Science; by these the wits and inventions of men are much comforted and quickned, according to that saying of *Seneca*, *Ingenij vis praeceptis alitur & crescit, non aliter quam scintilla flatu levi adjuta, novasque per persuasiones adjicit innatas, & depravatas corrigit.* The force of wit is nourished and augmented by Rules or Precepts; like as a sparke is kindled with a soft and gentle fire, and doe adde new inducements and perswasions to those that are already apprehended, and correcteth such as are depraved and vicious.

Rules of Blazon in genere. It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon in genere. For other particular rules must be reserved to more proper places.

Rule 1. The aptest rules for this place, are these immediately following: In *Blazoning* you must use an advised deliberation before you enter thereunto, for having once begun, to recall the same, doth argue an unconsiderate forwardnesse weriting just reprehension.

Rule 2. The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod brevius est semper delectabilius habetur.* Therefore you must shun multiplicity of impertinent words in your *Blazon*, *Frustra enim fit per plura quod fieri potest per pauciora.* But herein you must observe this Caution, that whilst you labour to be compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the understanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnis sermo, si sit brevior quam oportet, obscurat intellectum, si autem longior, difficile erit retentioni.*

Rule 3. You must take speciall heede to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to be the same; *Diversitas enim nominis inducet diversitatem rei, in tantum quod nomina sunt significativa rerum.*

Rule 4. You must not bee too full of conceits in *Blazon*, nor overforward in speech.

Rule 5. You must use no iteration or repetition of words, in *Blazoning* of one Coate:

Especially of any of these four words, viz.	}	<i>Of.</i> <i>Or.</i> <i>And.</i> <i>With.</i>	}	For the doubling of any of these, is counted a great fault, inso much as the offender herein is deemed unworthy to <i>Blazon</i> a Coate-Armour.
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In *Blazoning* you must have regard of the things that are borne in *Armes*:

as also whereunto they may be resembled, whether they be naturall or artificiall, and so to commend them accordingly. Rule 6.

In the *Blazoning* of any Coate, you must evermore observe this speciall rule. First to beginne with the Field, and then proceede to the blazon of the Charge, if any be. Moreover if the *Field* be occupied with sundry things, whether the same be of one or diverse kindes: you must first nominate that which lieth next and immediatly upon the *Field*, and then blazon that which is more remote from the same. What *Field* and Charge are, shall be shewed in their proper places; *Interim oportet discentem credere.* Rule 7.

Chassaneus holdeth, that where the Chiefe of an *Escoccheon* is of one colour or metall, or more, you should blazon the chiefe first; but I hold it more consonant to reason, to beginne with the Field (because of the prioritie thereof in nature, as also in respect that it is the *continent*) rather than with the Charge, which is the thing *contained*, and so consequently last in nature. Neverthelessse the French *Armorists* for the most part do blazon the Charge first, and the Field after, which is a course meerely repugnant to nature: by whose prescript order, the place must have precedence of the thing placed, and the continent of the thing contained: wherefore our Heralds manner of blazon is more agreeable to reason than theirs. There be diverse formes of blazon: A certaine Dutchman who lived in the time of King *Henry* the fift, used to blaze Armes by the principall parts of mans body, as *Ab. Fra.* writeth, pag. 63. *Malorques* a French man made use of flowers for this purpose: *Faucon* an english man, who lived in the time of King *Edward* the third, performed it by the dayes of the weeke; but in former times their predecessors used onely these three kinds following: first, or Metals and Colours; secondly, by precious Stones, and thirdly, by the celestiall Planets. Out of which sundry formes, I have made choise of these three last which are most ancient and necessary, in respect that these above all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, to Gentlemen having no title of dignity, blazon by Metals and Colours: to persons ennoblished by the Sovereaigne, by precious Stones: and to Emperors, Monarchs, Kings and Princes, blazon by Planets. Preposterous Blazons.

The two last of these three selected formes are not to be used in the blazoning of the Coate-Armours of Gentlemen that are not advanced to some degree of Nobility, unlesse they be rarely qualified, or of speciall desert. Rule 8.

These selected formes of blazon, doe seeme to imply a necessity of their invention; to the end that as well by *Blazon*; as by degree, Noble men might be distinguished from Gentlemen; and persons of majesty, from those of noble linage, that so a due *Decorum* may be observed in each degree, according to the dignity of their persons: for that it is a thing unfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane.

SECT. I. CHAP. III.

Distribution.



O much of the definition and generall rules of blazon. Now will I proceed to the distribution thereof. The principall meanes of teaching, and the chiefe part of Method consisteth in distinction, therefore in the explanation or unfolding of this fabricke of *Armes* or *Armoriall signes*, I will use some manifest kinde of distribution.

The blazon of *Armes* consisteth in their } *Accidents,*
and
{ *Parts.*

Accidents of
Armes what ?

I call those notes or markes, *Accidents* of *Armes*, that have no inherent quality or participation of the substance or *Essence* of them, but may be annexed unto them, or taken from them, their substance still remaining; for so doth *Porphyrus* define the same, saying, *Accidens potest adesse & abesse sine subjecti interitu.* *Accidents* may be said to be cozen germanes to nothing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti, Metaph. 6.* For they have no being of themselves, but as they are in things of being, or annexed to them. As the same Authour further noteth, *Metaph. 7. Accidentia non sunt entia, nisi quia sunt entis.*

Accidents and *formes* do agree in this point, that both the one and the other of them being separated from the substance, yet is not the substance thereby altered from that it was, but remaineth still the same; which occasioned many men to thinke that formes were accidents. These cannot alter the matter or substance because they are not of the maine, but come upon the by, as it were. *Nihil enim transmutat materiam, nisi sit in materia.*

Accidents are in the subject, as *passio in patiente*, according to that saying, *Accidens ut est in subjecto, non idem est in subjecto, sed ut est passio ejus, est sibi idem.*

Such accidents as are here } *Tincture,*
meant are these, viz. } and
{ *Differences.*

Tincturs.

Tincture is a variable hew of *Armes*, and is common as well to *Differences* of *Armes*, as to the *Armes* themselves.

And the same is distributed into } *Colours,*
and
{ *Furres.*

Colours.

Colour, may be said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

And the colour here mentionēd is both } *Generall,*
and
{ *Speciall.*

Colour gene-
rall.

By generall *Colour*, I understand the proper and naturall colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kinde soever

soever that are depicted and set forth in their externall and proper beauty. In this respect all colours whatsoever (without exception) may seeme to pertaine to this *Art*, for so much as there is nothing in this world subjected to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely terme them to be borne proper, which is a blazon sufficient for things of that kinde, and well fitting their property or nature, for there are no termes of blazon allowed to things borne after that sort.

Blazon of things proper.

By speciall colours, I meane such colours, as by a certaine peculiar propriety (as it were) doe belong to this Art of *Armory*.

Speciall colours.

These are both } *Simple,*
and
} *Mixt.*

Simple colours are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed hereafter.

Simple colours what.

And those are } *White,*
and
} *Blacke.*

To these in right belongeth the first place amongst colours, because in the order of nature they were before all other colours: *Priora enim sunt compositis incomposita*: and are of *Aristotle* called *Elementa colorum*, saying *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoever are raised either of an equall or unequall mixture or composition of these two, which are (as I may terme them) their common parents. These are said to be the common parents of all other colours, in respect they have their originall being from these, either in an equal or disproportionable mixture. Therefore I will begin with them, and so proceed to the rest that we call *colores Medij*, in respect of their participation of both. Now for as much as practise is the scope of *Doctrines*, (to the end those things that are, or shall be delivered, may be the better conceived or borne in memory) I have thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can devise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia*.

Elements of colours.

Examples and demonstrations are of great power and efficacy to illustrate and bring things to light, wherein brevity, the prop and aide of memory and sweet companion of facility, is highly commended, as *Farnesius* noteth, saying, *Nihil est ad res illuminandas illustrius exemplis, in quibus brevitatis adiutrix memoria, facilitatis socia, semper est commendata*.

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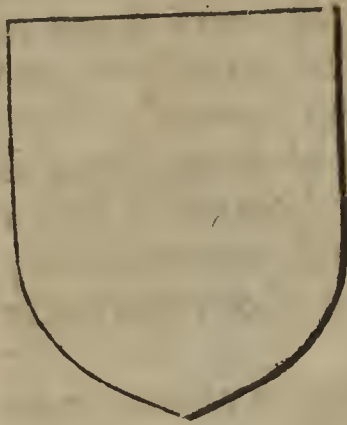
White

White defined.

Note.

Resemblance of white.

Dignity.



White is a colour that consisteth of very much light; as it is of *Scribonius* defined; *Albedo est color simplex in corpore tenuiore multa luminositate constans*: to which blacke is contrary. Note, as colours may be resembled to things of greatest Nobility or reputation, so is their worthinesse accounted of accordingly.

The colour *White* is resembled to the light, and the dignity thereof reckoned more worthy than the *blacke*, by how much the light and the day is of more esteeme than darkenesse and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy than *blacke*, in respect of the more worthy use thereof. For men in ancient time were accustomed to note things well and laudably performed (and esteemed worthy to be kept in memorie) with *white*, and contrariwise whatsoever was holden reproachfull or dishonorable, was noted with *blacke*, as the *Poet* noteth, saying,

*Quae laudanda forent, & quae culpanda vicissim,
Illaprius cretâ, mox hac carbone notasti.*

Precedencie.

Moreover *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the prioritie of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkenesse, whereunto *blacke* is resembled, is an exemption of light, *Omnis enim privatio praesupponit habitum*. Finally, *Vpton* preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest scene in the Field.

This colour is most commonly taken in *Blazon* for the metall *Silver*, and is termed *Argent*, wheresoever the same is found, either in Field or Charge. This Metall representeth *Water*, which (next to the *Aire*) is the noblest of all the Elements, and in Armory it is termed *Argent*, for that it approacheth neere to the *Luminary Bodies*. To this Metall is given the second place next to *Gold*, in regard that the Armory cannot bee good, that hath not in it either *Gold*, or *Silver*: It also for another cause bare the resemblance of *Water*, which scowreth, clenseth, and putteth away all filth and uncleanenesse: For in *Blazon* it betokeneth innocency, cleanenesse of life and chastity; amongst complexions it is likened to flame, as for the esteeme of this Metall *Silver*, we may observe in all Ages that *Emperours*, *Kings*, and *Princes* had and yet have their vessels of chiefe use of *Silver*; As for the abundance of this Metall, you may reade 2 *Chron. 9*. How every man brought unto *Salomon* presents, being vessels of *Silver* and vessels of *Gold*, and Raiment and Armour and sweete Odors, Horses and Mules from yeare to yeare. And the King gave *Silver* in *Ierusalem* as stones, &c. Such was the plentiful abundance of this Metall in the dayes of *Solomon*. In composition of *Armes*, it is accounted a fault worthy blame to blazon this otherwise than *Argent*; but in doubling of *Mantles* it is not so taken: for therein it is not understood to be a Metall, but the skinned or furred of a little beast called a *Lituite*, so named (as I conceive) *Lithuania*, now called *Luten*, a part of *Sarmatia* confining upon *Polonia*. This *Furre* hath beene heretofore much used by the

the ancient *Matrons* of the honourable Citie of *London*, even by those that were of the chieft account, who ware the same in a kinde of *Bonnet* called corruptly a *Lettice Cappe*.



Blacke is a colour contrary to *White*, having little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore crassiore exigua luminositatis particeps*. Whereby it is apparant that *blacke* is of lesse perfection than *white*. For what thing soever there is that hath in it either light or heate, or els a life, either Animall or vegetable, the same being once extinct, the thing it selfe becommeth forthwith *blacke*, which is said to be the colour of horror and destruction; for which respect mourning garments

are made of that colour, that doth most significantly represent the horror of death and corruption, *Farnes. 3. 104*. This colour is called in blazon *Sable*, of the Latine word *Sabulum*, which signifieth, grosse, sand or gravell, in respect of the heavy and earthy substance, wherein it aboundeth above all others. And this colour is reputed farre inferiour in dignity to *white*, and is likened to darkeness, called in Latine *Tenebrae, eò quod teneant, id est, impediunt oculos, & visum prohibeant*. Note that the rest of those speciall colours before mentioned, besides *white* and *blacke* are called *Colores medij*, for that they have their primary *Essence* from these, either by an equall or uneven concorporation or mixture of these two together: and in regard of these two extremes from which they have their being, cannot properly be called *Colores, nisi per participationem*.

Now as touching *Colores medij*, or *mixed Colours*; it is to be understood, that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the *Definition of Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperacione producitur*.

All mixt or midling Colours, that wee call *Colores medij*, are reckoned more *Noble*, or *ignoble*, by *participation*; that is to say, as they doe partake more or lesse of the nobility of *white*, which is resembled to light, or of *blacke*, which hath a resemblance of darkeness, or deprivation of light.

Of these according to *Scribonius*, some are

- Exactly compounded of both *Simples*.
- Declining more to the one than to the other, in an unequall proportion.



That Colour which is said to be *exactly compounded*, doth participate of the two *Simples* indifferently in a just proportion, as *Red*; which *Scribonius* thus defineth: *Rubedo est color aequali simul Albedinis & Nigredinis combinatione constans*. Amongst Colours (next after Metals) this Colour, *Vermilion*, or *Red* hath the prime place: forasmuch as it representeth the fire which of all other elements is the most lightsome, and approacheth nearest to the quality and vertue of the Sun. In regard wherof it was ordained, that none

should beare this Colour, (which betokeneth noblenesse of courage, and valourous magnanimity) but persons of honourable birth and ranke, and men of speciall desert. This colour inciteth courage and magnanimity in persons, that doe grapple together in single or publique fight. Wee read that when those that strengthened their Battels with *Elephants*, when they would provoke them to fight they produced before them resemblances of this martiall Colour, as the bloud of *Grapes* and of *Mulberies*. This Colour is likened to the precious *Rubie*, amongst vertues it is compared to magnanimity, or boldnesse of courage. And amongst the complexions, it is resembled to *Choler*. In *Armory* it is called, *Gules*.

Yelow.



Dignity of Gold.

This Colour is bright *Yellow*, which is compounded of much *White*, and a litle *Red*, as if you should take two parts of *White*, and but one of *Red*. This colour in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yelow*, because it doth lively represent that most excellent Metall, the possession whereof inchanteth the hearts of fooles, & the colour whereof blindeth the eies of the wise. Of the excellencie of this Metall, *Hesiodus* hath this saying: *Aurum est in corporibus sicut Sol inter stellas*. And therefore such is the worthinesse of this Colour which doth resemble it, that (as *Christine de Pice* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Bloud Royall*, though indeede it be in use more common. And as this Metall exceedeth all other in value, purity, and finenesse; so ought the *Bearer* (as much as in him lieth) endeavour to surpasse all other in *Prowesse* and *Vertue*.

Greene.



This Colour is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the *Definition*; *Viridis est color Nigredine copiosiore, & Rubedine minore temperatus*. This color is blazoned *Vert*, and is called in *Latine* *Viridis*, à *vigore*, in regard of the strength, freshnesse and liveliness thereof; and therefore best resembleth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdue: and is a colour most wholesome and pleasant to the eye, except it be in a young *Gentlewomans* face.

Blew.



Definition.

Blew is a Colour which consisteth of much *Red*, and of little *White*, and doth represent the colour of the *Skie* in a cleere *Sunne*-shining day. This in *Blazon* is termed *Azure*. *Cæruleus color, a Cælo, dictus est, quod tanquam solers & diligens nescit otiosi.* *Farnes. 2. 18.*

Purple



Purpure is a Colour that consisteth of much *Red*, and of a small quantitie of *Blacke*; and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur.* *Cassaneus* having formerly handled those former six Colours, viz, *White*, *Blacke*, *Red*, *Yellow*, *Greene* and *Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purpure Colour* is raised. This Colour usually hath no other name in *Blazon*.

Purpure Colour hath some resemblance of a withered *Red-Rose*, which after long gathering, the glorious lustre thereof fading, it becommeth somewhat blackish, as if it were a proportionable commixture of *Red* and *Blacke* together. This Colour hath his *Denomination*, of a certaine Fish called in Latine *Purpara*, a kinde of shell-fish, whereof in times past, great store have beene found neere to that famous Citie of *Tyrus*, situated next to the Sea coast in the Countrey of *Phœnicia*: this kinde of fish hath in the mouth of it an excellent and precious liquor, or juyce of singular use in dying of cloathes, the invention and use whereof was first found out by the *Tyrians*, for which cause this Colour is called *Tyrinus Color*. They must be taken alive, and that chiefly in the Spring season, at which time this juyce is most plentiful in them, at other seasons it is more scarce: They are gathered alive, and cast together on a heape, that so by their continuall motion they may vent out this rich liquor together with their spirit, which done in some neare place or other provided for the cleane keeping thereof, it is taken up and spared for necessary purposes. This Colour in ancient time was of that precious esteeme; as that none but *Kings* and *Princes*, and their favourites might weare the same, as we may see, *Dan. 5. 16.* Now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with *Purple*, and shalt have a chaine of gold about thy necke. Also, *1 Macchab. 10. 20.* And *Alexander* sent *Ionathan* a *Purple Roabe*, and a crowne of gold; And againe, When his accusers saw his honour as it was proclaimed, and that he was clothed in *Purple* they fled all away. Hereof (perhaps) it commeth that this Colour is found of so rare use in armoriall signes. Moreover it is said; And the King commanded that they should take off the garment of *Ionathan*, and cloath him in *Purple*, and so they did, *1 Macchab. 10. 62.*



Tawny (saith *Leigh*) is a Colour of worship, and of some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is knowne by the name of *Tenne*. It is saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two bright Colours, which are *Red* and *Yellow*: neither shall you have any Colour so made among all that may be devised; and not to be staind.

Murrey.



The last of the seven *mixed Colours*, we doe commonly call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the *Colours* appertaining of ancient time to the *Prince of Wales*. It is a *Colour* of great estimation, and very stately, and is in use in certaine roabes of the *Knights of the Bath*. Some *Heralds* of approved judgement, doe hardly admit these two last mentioned for *Colours of Fields*, in regard they are reckoned *Stain and Colours*. Yet some *Coats of Armes* there are, and those of reverend antiquitie, whose *Fields* are of those *colours*, for which respect they have beene allowed for *colours of Fields*, as Sir *John Ferne* in his *Glorie of Generositie* noteth. This kinde of bearing, *Leigh* doth instance in two *English Gentlemen* of ancient Houses, that have of long time borne *Tawney* in their *Armes*: the one of them he nameth *Hounzaker*, and the other *Finers*.

I have purposely, for the avoiding of prolixity omitted here, to speake of the Elements, vertues and complexions which every one of these Metals and colours are respectively resembled unto, because *Ferne* in his *Blazon of Gentry* hath a large discourse of the same subject, to which I referre the Reader.

SECT. I. CHAP. IV.

Furres.



Itherto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and course of our distribution before delivered, pag. 16.

Furres (used in *Armes*) are taken for the *skinnies* of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, serving as well for state and magnificence, as for wholesome and necessary use.

Why called Pellicei.

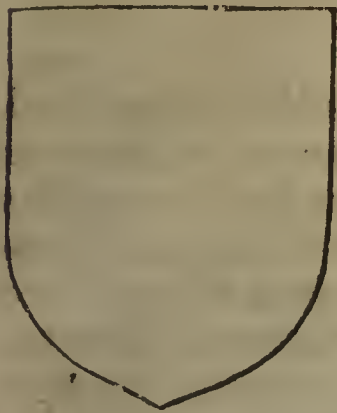
And these thus trimmed and imployed, are called in Latine *pellicei*, à *pellendo*, of driving away, (quite contrary in sense, though like in sound, to *pellices*, à *pellicendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preserve the bodies that are covered with them, in good temperature.

Vse.

These are used as well in *doublings* of the *Mantles* pertaining to *Coat-Armours*, as in the *Coat-Armours* themselves.

Furres doe consist either of } One colour alone, or } More colours than one.

That



That *Furre* that consisteth of *one colour* alone, is *White Furre*, which in *doubling* is taken for the *Lituits* skin, before spoken of, pag. 18. An example whereof we have in this *Escoccheon*. Some perhaps will expect that in the handling of these *Furres*, I should pursue the order of *Gerard Leigh*, who giveth the preheminence of place unto *Ermyne*, for the dignitie and *riches* thereof: but that forme suteth neither with the *Method* that I have prefixed to my selfe; nor yet with the *order of Nature*, which ever preferreth *Simples* before *Compounds*, because of their prioritie in time: for as *Aristotle* saith, *Priora sunt compositis incomposita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I endeavour by all meanes to conforme my selfe in these my poore labours thereunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following throughout this *Chapter* (as they are here placed) must be understood to be *doublings* or *linings* of *Robes*, or *Mantles of State*, or other *Garments*, wherein (according to *Leigh*) they all have one generall name, and are called *Doublings*: but in *Escoccheons* they are called by nine proper and severall names. What those *Mantles* are, shall be shewed hereafter when I shall come to the handling of the second *Member of Division* before made. In the blazoning of *Armes*, this *Colour* is evermore termed *Argent*; unlesse it be in the description of the *Armes* of one that is *Reus Lesa Majestatis*: but being a *doubling*, it is no offence (saith *Christine de Pice*) to call it *White*, because therein it is to be understood onely as a *Furre* or *Skinne*.

Order of discipline.

Doublings what.

White furre blazoned in doublings.

Rules for doublings.

Furres consisting of more than one *Colour*, are either of } Two *Colours*,
or
More than two.

with <i>Blacke</i> , and are either	} Blacke mixt with <i>White</i> , as or Blacke mixt with <i>Yellow</i> , as	} <i>Ermyne</i> , and <i>Ermynes</i> .

Such *Furres* as are compounded of two *Colours* only, are sorted either

without <i>Blacke</i> : such are, according to <i>Leigh</i> ,	} <i>Verrey</i> , scz. <i>A.</i> and <i>B.</i> and <i>Verrey</i> , <i>Or</i> , and <i>Vert</i> .

Knowledge is no way better or more readily attained than by *demonstrations*.

tion: Scire enim est per demonstrationem intelligere, saith Aristotle. I will therefore give you particular example of their severall Bearings.

Ermyne
Rule.



Ermyne is a Furre consisting of White distinguished with Blacke spots. You must blazon this by the name of Ermyne, and not Argent powdered with Sable. This is the skin of a little beast, lesse than a Squirrell (saith Leigh) that hath his being in the woods of the Land of Armenia, whereof he taketh his name. The taile thereof is of a thumbs length, which is of colour browne, as appeareth, fol. 129. The Egyptians did propose this little Beast for an Hieroglyphick of Chastitie, Farnes. Lib. 2. fol. 15. So greatly is this little Beast af-

fectured unto cleanenesse, as that she had rather expose her selfe to the hazard of being killed or taken by the Hunters, then shee would pollute her Coat with the filth of the bird-lime laid before the entrance of the cave to take her at her going in. In the former part of his Accidence, fol. 132, he seemeth therein to contradict himselfe, in that he affirmeth Ermyne to be no Colour, but a Compound with a Metall, and serveth as Metall onely. For mine owne part, I do not see how in doubling of Mantles it should be reckoned a Metall, for that all doublings or linings of Roabes and Garments, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and weathers drift: to which use Metals are most unfit, as King Dionysius declared, when comming into a Church where the Images were attired in most rich golden Roabes, hee tookethem away, saying, Such garments were too cold for Winter, and too heavic for Summer. A faire pretence to cloake his Sacrilegious Avarice. The same Author in his said Accidence, fol. 75. making mention of this Furre, taketh occasion to commend a late prescribed order for the distribution of this rich and rare Furre, according to the dignitie of the persons to whom the wearing thereof is allowed, which is this; that an Emperour, a King or a Prince may have the pouldering in their apparell as thicke set together as they please: a Duke may have in his Mantles cape, onely, foure Raungs or Rankes of them: a Marquis three Raungs and a halfe: an Earle a cape of three Raungs onely. In some Coates these are numbred, but then they extend not to the number of renne. These rowes or rankes before named are of some Authors called Timbers of Ermyne: for no man under the degree of a Baron or a Knight of the most honourable order of the Garter may have his mantle doubled with Ermyne.

Leigh.

Order for the
wearing of
Ermyne.

Doublings
Ermyne.

Rule.



This is that is other Furre, before mentioned, to consist of a mixture of white and blacke, and hath some resemblance of the former: but differeth in this; that where, that is composed of white powdered with blacke; contrariwise this is blacke powdered with white. But neither in that, nor in this shall you make any mention in blazon of any such mixtures, but onely use the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the understanding of those that

that are but meanely skilled in *blazon*; the names peculiarly allotted to this *Ermynes*,
Furres Ermynes.

Mr. *Boswell* is of this opinion, that *Ermyne* and *Ermynes* ought never to be sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and have no proper *blazon* with any metall. Yet doth he particularly *blazon* the Coat of *Walcot*, Fol. 106. in the *Atchievement* of the Right Honourable Lord, *Sir William Cecil, Knight, late Lord Treasurer of England*, where he might fitly have taken exception against such bearing, if he could have produced any good ground for warranting such his opinion; in default whereof he there passeth the same over with silence, knowing that *Antiquitie* and *Custom* (which hath the vigour of a law, where there is no law written) are powerfull in things of this nature: he secretly relinquisheth his opinion, forasmuch as it is manifest, that not onely *Walcot* but *Kingsmell*, and many others, both ancient and moderne hath used such bearing without contradiction.



Of those *Furres* before mentioned, that are compounded of yellow and blacke, this is the first, and is termed in *blazon*, *Ermynois*, whose ground or field is *yellow*, and the *Poultrings* blacke, though this be rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the use of this *Furre*, *Bara* maketh mention in his booke entituled, *Le Blazon des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Tardyn d'armories*, in the *Arme of Leefwelt*.



This is that other *Furre* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of yellow powdered with blacke, this is blacke powdered with yellow; and in *blazon* is termed *Pean*.

There are other sorts of *Furres* or *Doublings*, consisting also of two onely colours, which as they are much different in forme, so doe they also receive *Other Furres*, a diverse *blazon*, from these before specified which are these that follow, and their like.



Rule.

Robes of estate
furred after
this manner.Alex. Gen.
Dier.

Hee beareth *Verrey*, Or and *Azure*, by the name of *Claude de Rochford*, sometime *Constable of France*. In *Coates* of this sort of *bearing*, in case where it may be holden doubtfull whether should have the precedence, the *Colour* or the *Metall*, the *Metall* must have the preheminance as the more worthy. The *Frenchmen*, from whom wee doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Farres* of this forme, by the name of *Vayre*; perhaps, *Quia ex diversis coloribus alternatim variantur*. To this

sort of *bearing*, there are no other termes of *blazon* allowed. If your *vair* doth consist of *Argent* and *Azure*, you must in *blazon* thereof, say onely, hee beareth *vair*; and it sufficeth: but if it be composed of any other colours, then you must say, he beareth *vair* of these or those colours. The *Latine Blazoners* making mention of this sort of *bearing*, doe thus describe them, *Portat arma variata ex pellibus albis & caruleis*, accounting them for *skinnes* of *litte beasts*. For that in ancient times they were used for *linings* of *Roabes*, and *Mantles* of *Senators*, *Consuls*, *Emperours* and *Kings*, and thereupon are skillfully termed *doublings*. Of this use of them, *Alex. ab Alex. Genial. dierum*, lib. 5. fol. 285. saith, *Legimus Caligulam depictas penulas induisse*.

Sometimes it was permitted to men growne to yeares, to use a kinde of short cloake called *Penula* in time of warres, though it were in substance but sleight and thinne: For *Alexander Severus* the *Emperour*, in favour of aged men, did grant them a priviledge for wearing of this kinde of garments: *Wolf. Lazius*, lib. 8. The garments of the *Tribune* of the people, and of the *Plebeian* sect, was most commonly this *Penula* before mentioned, like as also was *Sagum*, which was a souldiers *Cloake*, or *Cassocke*, and *Endormus*, which was an hairy garment much like an *Irish mantell*, and *hoode*. These were apt garments for repelling of cold; These were not habits befeeming an *Emperour* or *Chiefe Commander* to weare; neverthelesse we reade that *Caligula* ware oftentimes, *Depictas penulas*, *Alex. lib. 5*. Amongst the rest this is to be observed, that *Consuls* were habited sometimes in *Coate-Armours* called *Paludamenta*, and sometimes in *Kirtles* called *Trabea*, which was a kinde of garment worne by *Kings* under their *Mantles* of *state*. So that they were sometimes said to be *Trabeati*, and sometimes to be *Paludati*, according to these severall habits. Also the *Lictores* were Officers that usually attended these *Consuls*, and were like unto *Sergeants*, or *Ministers* appointed to inflict corporall punishment upon offenders, and were most commonly in number twelve. These also attended the *Consull* to the wars, invested also with *Coat-Armour*.

Concerning those *Depicta penula* formerly mentioned, they are said to have beene in use with *Emperours* of later ages, that were addicted to wantonnesse and delicacie, whereof *Tranquillus* in *Caligula*, writeth in this manner, *Vestitu, calceatuque & cetero habitu, neque patrio, neque anili, ac ne virili quidem, ac denique non humano semper usus est: saepe depictas gemmatasque Penulas indutus*. *Wolf. Lazius* in *Comment. Reip. lib. 8*. 857. If you observe the proportion of this *vair*, you shall easily discern the very shape of the case

OR

or skinned of little beasts, in them; for so did ancient Governors and Princes of the world (saith Sir John Ferne in *Lac. Nob.* pag. 86.) line their pompous *Roabes*, with *furre* of divers colours, sowing one skinned to another after the plainest fashion. There is yet another kinde of *furres* much differing from all other the *furres* before expressed, not onely in shape, but in name also, as in example.



This sort of *furre* or *doubling*, was (as Leigh noteth) of some old *Heralds* called *varry cuppy*, and *varry tassa*, which (saith hee) is as much to say, as a *Furre of cups*; but himselfe calleth it *Meire*, for so hee reckoneth it well blazoned, and very ancient, and a *Spanish coate*. But I hold it better blazoned; *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which *Chaucer* calleth *Potents*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of *old age*, in the *Romcant of the Rose*.

Potent counterpotent.

So old she was that she newent
A foote, but it were by potent.

Potent what.

So much of *furres* consisting of two colours, onely: now of such as are composed of more than two colours, according to the division before delivered.

Such are these and their like, viz. $\left\{ \begin{array}{l} \text{Ermynites.} \\ \text{Vaire of many colours.} \end{array} \right.$



This at the first sight may seeme to be all one with the second *Furre*, before in this *Chapter* expressed, but differeth in this, that herein is added one haire of *Red* on each side of every of these *Poulderings*. And as this differeth little in shape and shew from that second *Furre* named *Ermyne*; so doth it not much differ from the same in name, that being called *Ermyne*, and this *Ermynites*.

Ermynites.

The other *Furre* that is composed of more than two colours, is formed of foure severall colours at the least, as in example.



This differeth much from all the other *furres*, and (according to Leigh) must be blazoned *vaire*; this is composed of foure distinct colours, viz. *Argent*, *Gule*, *Or*, and *Sable*. Here I will note unto you, a generall rule that you must carefully observe, not onely in the blazoning of these *furres*, but generally of all *Coate-Armours*, viz. that you describe them so particularly and plainely, as who so heareth your *blazon*, may be able to *tricke* or expresse the *forme* and true portrature thereof, together with the manner of

Rule generall.

bearing, no lesse perfectly, than if he had done it by some patterne thereof laid before him.

Although I have here in the *Blazon* of this kinde of *Furre*, as also in the Table of this *first Section* put a difference betweene these three words, *vaine*, *verrey*, and *varrey*, in ascribing to every one of these a particular property in the *Blazon* of *Furres* differing in *Metals* and *Colours*; in which I must confesse, I have followed *Leigh*; yet I doe for my owne part rather agree with *Sir Iohn Ferne*, who in the 86. pag. of his Booke intituled *Lacyes Nobilitie*, writeth, *That there is no other blazon allowed to a Doubling or Furre of this nature, than onely vaine, or variated*, for which word *variaded* I have observed, that our *English Blazoners* use *verrey*; from the French masculine participle, *vairé*; and *Sir Iohn Ferne* there further saith, *That these differences of termes verrey, varry and vaine, are meere phantasies of Leigh his Blazon; and newly by him devised without any authority of Writer to inferre the same; And that before Leigh his time, all Authors had called this sort of Furre or Doubling, Vaine: And if it be varied, or composed of Argent and Azure, then it is so called, and no Colours named: but if it consist of any other Colour, then it is blazed, Vaine, of such and such Colours.* And I shall hereafter in this my present *Edition*, alwayes *blazon* a *Furre* of this nature, of what Metall and Colours soever composed, yea, although it consist of two *Metals* and two *Colours*, *vaine* or *verrey*, alwayes naming the Metall and Colour, except of Argent and Azure: And thus concluding the Chapter of *Tinctures*, being the first kinde of *Accidents* of *Armes*, I will now goe on to the second sort.

SECT. I. CHAP. V.



Aving hitherto handled the first part of the distribution before delivered touching the *Accidents*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are; & so proceed in order to the *Division* of the.

But before I proceed to the definition and division of them, it is not unnecessary to observe, That *Armes* may be resembled to *Arithmeticall* numbers, for like as in numbers, the addition, or subtraction of an unity, maketh the said number to receive a diverse forme, from that it hath before; in like manner the apposition to, or exemption of any one thing, from the *Coate-Armour*, be it either difference, or whatsoever else, the *Coate-Armour* is not the same; but varieth from that it was before. This variation (occasioned by the addition, or exemption of some adventitious thing) neverthelesse altereth not the substance of the *Coate-Armour*; but maketh the same to differ in forme onely from that it was before, for these adventitious Appositions are of the nature of *Accidents*, whose property is *Adesse & abesse sine subjecti corruptione*; as I have formerly shewed out of *Porphyrius*. p. 16.

Differences have no existence of themselves, but are of the quality of *Adjectives*, which need the ayd and support of some substantive, to be annexed to them, and were devised, for the distinguishing of *Coate-Armour*, of particular

particular persons, of one and the same family, each from other among themselves, according to that saying of *Cass.* *Differentia sunt quedam accidentia per se non existentia, quæ inducunt diversitatem separativam, per quam dignoscuntur talia Arma, in quibus sunt inserta, ab armis alterius.* But I will proceed to the definition and division of *Differences*.

Differences are extraordinary additaments, whereby Bearers of the same Coate-Armour are distinguished each from others, and their nearnesse to the principall Bearer is demonstrated.

Of Differences some are } *Ancient.*
 } *Moderne.*

Those I call *Ancient differences*, that were used in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diversity betweene *particular persons* also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed unto Coate-Armours, in the beginning were plaine, and (in all likelihood) were of some one of the *colours* or *metals* before spoken of: But afterwards in proceffe of time, (by reason of the multiplication of persons and of *Families*) men were constrained to devise other sorts of *bordures*; to induce a varietie, whereby each particular person might be distinctly knowne, and differenced *ab omnibus & singulis ejusdem domus & familiae*. Of these there are divers formes, as by these examples following may appeare.



The first devised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth Argent, a *bordure* Gules. Here you shall not neede to mention the *plainnesse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metal*, and no more, then it is alwayes understood to be *plaine* albeit the same be not so expressed. But if it have any other forme than *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof.

The plaine *bordure*, used for differing of Coate-Armour is resembled to those *Fimbria's*, or *Bordures*, that Almighty God by the mouth of his servant *Moses* commanded the *Israelites* to weare about the skirts of their Garments, to put them in minde of their duties touching their observation of his precepts; In respect that the people were yet rude, and unexercised in obedience, therefore was this ordinance prescribed unto them; As Saint *Hierome* noteth in these words. *Rudi adhuc populo, & hominibus ad obedientiam insatis, per Moysen imperatur a Domino: ut in signum memoria quod precepta Domini recordentur, per singulas vestimentorum fimbrias habeant cum cocco Hyacinthini coloris Insignia, ut etiam casu huc illucque respicientibus oculis, mandatorum Cælestium memoria nascatur.* Of these *Bordures* were the *Pharisees* reproved by Christ, because they perverted the use thereof, by wearing them, not for the putting of them in minde of the

observation of Gods precepts, but for a bravery, and their owne vaine ostentation, and to the end they would seeme more strict and severe observers of Gods precepts than others were.

Rule.
The content
of a bordure.

The content of the *Bordures*, (saith *Leigh*) is the fifth part of the *Field*. Also it is to be observed, that when the *Field* and the *Circumference* or *Tract* about the same, drawne (as in this example) be both of one *metall*, *colour* or *furre*, then shall you not terme it a *bordure*, but you shall say, that hee beareth such *metall*, *colour* or *furre* *imbordured*. *Leigh* reckoneth this sort of *imborduring* here spoken of, to be of the number of *differences* of brethren; but *Bartol* (saith he) hath committed the distribution thereof to the *Heraulds*.

Simple bor-
dures

Before I proceede to the *Compound bordures* above specified, I will give some few examples of other severall formes of *simple bordures*; (*Quia simplicia priora fuerunt compositis*;) as followeth.



Hee beareth, *Sable*, a *bordure ingrailed*, *argent*; This word *ingrailed*, is derived from the Latine word *Ingrerior*, which signifieth to *enter*, or *goe in*; *Quia ista linea ex qua conficitur Bordura, Campum plus a quo ingrediatur*: or else it is derived of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *bordure ingrailed*, *Quia* (as *Vpton* noteth) *ejus color gradatim infertur in campum Armorum*.

Bordures in-
vecked.

The next sort of *Bordure* that I will note unto you, is a *bordure invecked*, and the same is formed as appeareth in this next *Escocheon*.



This *bordure* is formed meereley contrary to the last precedent, and is blazoned in this manner. He beareth *Or*, a *border invecked*, *Gules*. As the former doth dilate it selfe by way of *incroaching* into the *Field*, contrariwise this doth contract it selfe by *inversion* of the points into it selfe; in regard whereof (it seemeth) it receiveth his denomination, and is called *Invecked*, of the Latine word *Inveho*, which signifieth, *To carry in*, *Quia ipsa linea gibbosa, in borduram plus a quo invehatur*.

Dent border.

Wyrly.



This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth, *Gules*, a *bordure indented*, *Argent*. *M^r. Wyrly*, in his Booke intituled, *The true use of Armes*, treating of the honourable life, and languishing death of *Sir Iohn de Gralbye*, *Capitoll de Buz*, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King *Edward the third*, doth therein make mention of one *Sir Perducas Dalbreth*, to whom this *Coat. armour* did properly appertaine, and describeth the same in this manner.

Sir

*Sir Perducas Dalbreth to the French return'd,
Who Guly shield about his necke did fling
Wrapt with dent bordure silver shining.*

This bordure is said to be indented, because it seemeth to be composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of ravenous kinde, or of prey) have that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner above specified; and they are called in Latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also doe every of these *Indentings*, entring into the Field, lessen and take away some part of them as they goe. Isidor.

Note that all sorts of *bordures* are subject to charging with things, as well *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose not to be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them downe in their proper places. Note.

Hitherto of *bordures* simple, now of such as are compounded, as followeth,



Hee beareth, Azure, a *bordure countercompounded*, Or, and Gules; which is as much to say, as *compounded of these two Colours counterly placed*. Note that *Countercompony* consisteth evermore of two tracts onely and no more. Note further, that the manner of *differencing* of Coate-Armours by *bordures* is very ancient, but if you respect their particular formes and charge, they are not so. Bordure countercompounded.



Hee beareth, Gules, a *bordure purlie*, Verrey. Note here that, this terme *purlie*, is common to all the *Furres* before handled, so often as they are used in *bordures*. Therefore whensoever you shall finde a *bordure* of any of these severall kinds, you must (for the more certainty of the *Blazon*) expresse by name of what sort of *Furres* the same is, if there be a peculiar name appropriate thereunto. Otherwise if it be one of those kinds, that have no certaine name, whereby it may be distinctly knowne from the rest; or if it Bordure purlie of vaire. Rule.

be so, that the *bordure* be composed of some such of the *Furres* as doe comprehend under one name, divers and distinct *Colours*, then must you of necessity particularly name the *Colours* whereof every such *bordure* is so composed, except it consisteth of Argent and Azure, as this doth, and then it sufficeth to call it onely *verrey*; as in this example I have done.

He

Bordure
checkie.



He beareth, Gules, a *Bordure checkie*, Or, and Azure. Albeit this hath a neere resemblance of *counter-compony* before handled, yet is it not the same; for that never exceedeth two *tracts* or *panes*, and this is never lesse than of three: therefore you must take speciall heed to the number of the *Tracts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this *Rule* holdeth not aloae in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Sometimes you shall finde the *Bordures* charged with things living, as in these examples.



The *Field* is *Argent*, a *Bordure*, *Azure*, charged with *Enaluron* of *Martlets*, to the number of eight, *Or*: In your blazoning of *bordures* of this kinde of bearing, you must mention what sort of Fowle or Bird your *bordure* is charged withall, for that this terme serveth generally for all kindes of *bordures* charged with things of this kinde.

Iasper Earle
of Pembroke.
Bordure Ena-
luron of Mart-
lets.

A like *bordure* did Iasper Earle of *Pembroke* beare, that was halfe-brother to King *Henry* the Sixth, and was created Duke of *Bedford*, by that most prudent Prince, King *Henry* the Seventh.

Hamlyne *Plan-*
tagenet,
base brother
to King *Hen-*
ry the second



Hee beareth *Azure*, a *bordure*, *Gules*, charged with eight *Lioncels*, *Or*: Such a *bordure* is set forth for *Hamlyne Plantagenet* that was base-brother to King *Henry* the Second. This terme *Enurny* is proper to all *bordures* charged with any *beasts*, whose kindes must be specially observed, and expressed in *blazon*, for the more certainty thereof.

Sometimes you shall finde two of these sorts of *bordures* before handled, commixt in one, as in these next examples following.

Examples of
Bordures
charged with
living and ve-
getable things
Hen. Courtney
Earle of *De-*
von, and *Mar-*
ques of *Exce-*
ter.



land and *France*:

He beareth *Argent*, a *bordure quarterly*, as followeth: The first *Gules*, *enurny* of three *Lioncels* passant guardant, *Or*. The second, *Azure*, verdoy, of as many *Flowers de Lis*, *Or*. The third as the second: The fourth as the first. Such a *bordure* did *Henry Courtney*, Earle of *Devon*, and *Marquesse* of *Exceter*, beare, (who lived in the time of King *Henry* the Eighth) environing the *Royall Armes* of *England*, which he received as an augmentation of Honour. And this *Coate-Armour* may also be thus shortly blazoned *Argent*, a *bordure quarterly Eng-*

He



He beareth Gules, a bordure, quarterly composed of purflewé, Ermyne, and Counter-componie, Or, and Azure. Such a Bordure did Henry Fitz-roy beare, who was Duke of Richmond and Somerset, as also Earle of Nottingham. He was base sonne unto King Henry the Eighth. Sometimes you shall finde Bordures charged with leaves or flowers, and other vegetables, as in example.

Hen Fitz-roy
Duke of Rich.
n. d.



He beareth Sable, a bordure, Or, charged with Verdoy of Trefoiles, slipped to the number of 8. proper. Note that this terme Verdoy is appropriated to all bordures charged with leaves, flowers, fruits, and other the like vegetables. Wherefore, to make your blazon more certaine, it behooveth, that you should expressly mention what kinde of vegetable the bordure is charged withall.

Bordure Ver-
doy.

Otherwhiles you shall have bordures charged with other sorts of things in animate, or without life, as in this next example.



He beareth, Or, a bordure, Sable, charged with Entoyre of 8. Bezants. Such a bordure did Richard Plantagenet, King of the Romanes, and Earle of Cornwall beare; that was Sonne unto King Iohn, and Brother to King Henry the third. Note, that this terme Entoyre is proper to all bordures charged with dead things: therefore you must name what kinde of Entoyre the bordure is charged with, whether with Roundles, Crescents, Mulletts, Annulets, or whatsoever other dead thing. A

Bordure char-
ged with
things inani-
mate.

Richard Plan-
tagenet King
of the Romanes.

Entoyre Note.

Beisaunte, or (as some call them) a Talent, is taken for a Masse or Plate or Bullion of Gold, containing (according to Leigh) of Troy weight, 104. ¹/₂. and two ounces, and is in valew 3750. ¹/₂. sterling, and had for the most part no similitude or representation upon it (as some hold) but only fashioned round and smooth, as if it were fitted and prepared to receive some kinde of stampe. But others are of opinion, that they were stamped, and that they were called bezants (or rather bizants) of bizantium, the place where they were anciently coyned. Note, that whensoever you shall finde any Bezants or Talents borne in Armes, you shall not neede to make mention of their colour in blazoning of them, because they be evermore understood to be Gold.

Bordure gobonated.



Sometimes you shall finde *bordures gobonated* of itwo colours, as in this next example. He beareth *Ermyne*, a *bordure gobonated*, Or and Sable: and such a bearing is so termed, because it is divided in such sorts, as if it were cut into small *Gobbets*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bendwaies*, or charged with *Bendlets*, as in this next *Escoccheon* in part may appeare.

Bordure Bendy. *Bendy*



He beareth Gules, a *bordure*, Sable, charged with three *Bendlets*, Argent. I give it this *blazon* in respect that the Sable doth surmount the Argent, and standeth (as it were) in stead of a *Field*, but if they both were of *even peeces*, then should I have termed it a *bordure-bendee* or *bend-waies*, of so many peeces Argent and Sable, or Sable and Argent, as it should happen.

There resteth yet one example more of *bordurings*, which I have here placed, to the end the same may serve instead of many particular demonstrations, otherwise requisite for the full understanding of the manifold severall sorts of *diapering*, that may be used in *bordures*, as in example.

Bordure diapered. Note.



He beareth Argent, a *Bordure*, Gules, *diapered*, *Entoyre*, *Enurny*, *Enaluren*, *Verdoy*, &c. Note, that you may have *diaper* of any two, three or more of these, or any other their like, in one *bordure*, and that not onely *bordures*, but also *Fields* of *Coate-armours*, are found *diapered*. That *Field* or *bordure* is properly said to be *diapered*, which being fretted all over, hath something *quicke* or *dead*, appearing within the *Frets*. And albeit things having life and sense, or their parts, may be borne *diapered*, yet *Plants*, *Fruites*, *Leaves*, *Flowers*, and other *Vegetables*, are (in the opinion of some *Armorists*) judged to be more fit for such kinde of bearing.

This kinde of bearing *diaper* in *coat-armour*, is sometimes seene in *Coates* of *France*, and *Belgia*, but very rare or never in *England*, as Sir *John Ferne* noteth. *Diaper* (saith he) is knowne of every man to be a fantastick worke of knots, within which are wrought the signes or formes of things either *quicke* or *dead*, according to the invention of the work-master, as it is well knowne in *Ypres*, *Bruges*, and some *Cities* of *Heynault*. In the *blazon* of such *Coats* you must first name the *colour* or *metall* of the *Field*.

As

As touching their first severall *Charges* imposed upon these *bordures* afore-handled, I should not (I acknowledge) have made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offered to treat of the *differences* of *bordures* in this place, enforced me to make untimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe than by demonstrative examples: *Exemplá enim ponimus, ut sentiant addiscentes*.

Notwithstanding, that I take here onely mentioned a *bordure* and *imbordering*, for *Ancient differences*, yet I doe not thereupon conclude, that Antiquity was not acquainted with any other than these; but the reason, that I doe not particularly here discourse at large of those other *Ancient differences*, is, because the use of diverse of them now, as *differences*, is antiquated, and some of them are now used, as *Ordinaries*, or some other *Charge* of the *Field*; which I shall afterward handle, but not here, because it suites not with my intended method; others of those *Ancient ones* are still in use, as *differences*; but to demonstrate some other younger brother than anciently they did, and therefore now termed *moderne*, by changing of their first use. Let it therefore suffice onely to name some of those first sort here mentioned as *Orles*, *Cotizes*, *Bends*, &c. Which how they then were disposed of, in the *Terminall*, *Collaterall* and *Fixall* *Coate-Armours*, I referre you to *Sir Iohn Ferne* and others, who have writ plentifully of them; In those elder times also, the variation of *Metall* or *Colour*, *Transposition* of *Charge*, yea, sometime change of the *Charge*, or of part of the *Charge*, were used for distinctions of *Families*, as you may observe in diverse *Authours*, and in the *Coate-Armours* of younger branches of many *Ancient Families*.

Ancient differences, their first use Antiquated.

Transmutation of metal into fur, and such like used

SECT. I. CHAP. VI.



Hitherto of the ancient manner of *differencing Coate-Armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in use since the invention of *bordures*. Such are these that follow, and their like, viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lis*, &c.

Moderne differences.

What these *Files* are, I cannot certainly avouch, because I find that diverse *Authours*, and those very judiciall in matters of this kinde, doe diversly judge of them, according to their severall conceits. *Vpton*, a man much commended for his skill in *blazon*, and of some *Armorists* supposed to have beene the first that made observation of their use, (but they are therein much deceived, for that such use was made of them many ages before *Vptons* time) calleth them *Points*, such as men usually fasten their garments withall, and saith, they may be borne either *even* or *odde*, to the number of nine. *Budaus*, an ancient *Writer*, affirmeth them to be *Tongs*, and that they may not be borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaitez* or *Plaits* of garments.

Files what.

Opinion of Vpton.

Of Budaus.

Of Alciatus.

Of Bartolus.

Bartolus calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux*. or *Labels*. In this so great uncertainty, I forbear to determine any thing, seeing those so learned cannot certainly resolve among themselves what they are. Onely concerning their divers manner of *bearing*, these examples following will give light: wherein I will beginne with their *single bearing*, and so will I proceed to their *compound use*.



The *Field* is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of *bearing* is found in the *Chappell* of the *Castle* of *Campfire*, alias *Trevoir*, in *Zeland*. Such is the dignity of the *File*, a s that the *Heraulds* in their sound discretion, have caused many poore decayed *Gentlemen*, and persons newly risen, to lay aside the *bearing* therof, because of the dignity of the same, being such, as the *Sonne* of an *Emperour* cannot beare a *difference* of higher esteeme, during the life of his *Father*.

Upton.

Upton saith, that *Files* are not borne for *Armes*, but for *differences* of *Armes*: *Tales lingula sive labella* (saith hee) *non dicuntur proprie signa, sed differentia signorum*. Neverthelesse in practice it falleth out otherwise, as in this *Coate* here expressed, and others following may be seene. For we find that *Labels* are borne both *single* and *manifold* without any other manner of *Charge*; so that it is cleere, that they are borne sometimes for *Armes*, and not alwayes for *Differences* of *Armes*, as by the second *Escocheon* following, more plainly appeareth.

Leigh.



He beareth *Azure*, a *File* of three *Lambeaux*, *Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *brethren*, and serveth for the *heire* or *eldest sonne*, the *father* living. *Honorius* saith, that one of the *Labels* betokeneth his *father*, the other his *mother*, and the middlemost signifieth *himselfe*.

Leigh.



He beareth *Argent*, a *File* of five points, or *Lambeaux*, *Azure*: this seemeth to me a perfect *Coate* of it selfe, for I finde the same anciently set up in a *glasse-window*, in the *Church* of *Estington* in the *County* of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coate-armour* alwayes. The *File* of *Lambeaux*, saith *Leigh*, is the *difference* of the *Heire* whilst the *Grandfather* liveth, but his *Grandfather* being deceased, then he leaveth

leaveth this, and taketh that of three, which was his fathers *Difference*. But herein his *Rule* faileth; for that they have beene anciently borne with five *points* for the *Difference* of the *Eldest son*, in the time of *King Edward* the first, as appeareth by divers *Seales*, and other good authenticke proofes of *Antiquity*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell *quicke* as *dead*, whereof I will give you some few examples in these next *Escocheons*.



He beareth Argent, a *File* of three *Lambeaux*, Azure, each charged with as many *flowers de lis*, Or. Such a *File* did *Henry* the fourth, *Duke of Lancaster* beare, (over the *Armes* of *England*) who was *Sonne* to *Henry*, *Earle of Lancaster*, whose *Father* was *Edmund* surnamed *Crookbacke*, that was first *Earle of Lancaster*, and sonne to *King Henry* the third.

Henry Duke of Lancaster.



He beareth Azure a *File* of three *Lambeaux*, Argent, each charged on the *dexter* side of the *foote* thereof with a *canton*, Gules. A like *File* did *Lionel Plantagenet* beare (who was third *Sonne* unto *King Edward* the third) over the *Armes* of *France* and *England*, saving that those *Cantons*, were placed in the highest part of his *Labels* aforesaid.

Lionel Plantagenet.

The *Labell* of the *Heire apparent* (saith *Wyrley*) is seldome transferred unto the *second brother*, but when the *Inheritance* goeth to the *daughters* of the *Eldest brother*:

The Labell transferred upon occasion. Wyrley.

in which case, it was permitted unto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancy of the *Inheritance*, if the issue of his *Neeses* should faile. Note, that the *second brother*, might not intrude himselfe into the absolute *Signes* of his family, the *Inheritance* being in his *Neeses* or *kinswomen*. *Hugh de Hastings*, being a *second brother*, and his posterity did beare a *Labell* for their *difference* upon the like occasion, and for the reasons here mentioned.

Rule.



The *Field* is, Vert; a *File* of three *points parted per pale*, Gules and Argent, on the first six *towres*, Or, & the second as many *Lionceaux rampant*, purpure. Such a *File* was borne by *Edward Plantagenet* sonne and *heire* to *Edmund* of *Langly*, *Duke of Yorke*, which *Edward* lived in the time of *King Richard* the second; by whom he was created *Duke of Aubemarle*, and was slaine in the battle of *Agincourt* in the time of *King Henry* the fifth.

Edward Plantagenet Duke of Aubemarle.

Robert D' ar-
tois.



He beareth Argent, a File of three Lambeaux, Gules, each charged with as many towers, Or. Such a File did Robert D'artois beare, who guided King Edward the third in all his warres against the French. This Robert was a Frenchman, and was thought to have beene the first that mooved King Edward the third to make his challenge to the Crowne of France. Many more examples might bee given of the divers manners of bearing and charging of Files, but these here expressed may suffice to informe the Reader that they are no lesse subject to Charges than the bordures before expressed: as also to moove him to take a more strict observation of them, as they shall come to hand.

Forasmuch as it hath beene anciently questioned (and for ought that I could ever see, resteth as yet undecided) by Bartholomew Budens, and other Iudicious persons of their times; whether Files, or Labels should bee borne with even points, or odde; some holding that they could not bee borne but odde, others maintaining they might be used indifferently as well even as odde. In my former Impression I followed the stronger opinion, and in all the precedent examples have produced patternes of unequal points. Nevertheless not so resting satisfied, I have since endeavoured to examine their use (the faithfulest interpretour of things doubtfull) to which end I tooke occasion to peruse certaine Miscellaneous notes of Seales, which I had gathered long ago: by which Seales it appeared, they had bin anciently used to be borne as well even as odde, whereupon (out of my desire to cleare all doubts, and to make every thing as perspicuous, and manifold as I could) I resolved to cut such Seales as came to my hands, for the better approbation of this my assertion, and content of the Reader, and withall to set them downe according to order of even bearing, viz, 2. 4. 6. &c. before I would conclude this Chapter of files. As in example.



next in Escoccheon.

Sigillum hoc appendit Charta cujusdam Joh. ap Howell de Monnemoth fact. Christiana Ball. continenti quoddam escambium unius Curtilagij, in vico vocato Mowkentstreet, &c. Dat. Anno Regni Regis Edvar. III. 32.

This peece of Evidence resteth amongst the writings or deeds of George Thorpe of Wannesswell Esquire, and one of his Majesties Gent. Pensioners, whose residence is in the Parish of Barckley in the County of Gloucester.

An example of a file with foure points followeth in this

He



He beareth Argent, two cheverous, Gules, on a quarter of the second, a File of foure points of the first. This Coate was amongst others taken out of an old Masse-booke at Gosworth, in the County of Chester, wherein they were found faire Limmed many yeares agoe. As appeareth by a booke of visitation of that Shire, remaying in my owne hands extant to be seene: which visitation was made by *William Flower, alias, Norrey, King of Armes* of the north part beyond the River of Trent, who was asso-

ciated and accompanied therein, with *Robert Glover Somerset Herauld*, his Marshall, Anno Dom. 1580.

This Coate might have beene more aptly placed hereafter in the second Section, amongst Ordinaries of diverse kinds, borne one upon another; But that I desired to place all my Labels of even points together without interruption, though I digressed somewhat therein by giving way to necessity, albeit with breach of Rule and Order; *Nonnunquam enim propter excellentiam seu necessitatem receditur a Regulis.* This forme of bearing of Files with foure points, is also warranted by Rowles of great Antiquity: As appeareth by the Coate of Sir *Thomas Leybourne*, that bare, Azure, six Lionceaux Rampant, Or, a File of foure points, Gules, which I doe here passe over, as well for brevity, as for impertinency thereof to this place, in respect of the Lions the principall charge thereof. Note here a strange bearing of a File.



This Seale was affixed unto a certaine deed of one *William de Curli*, as appeareth by a Transcript thereof in my booke of Seales, the effect whereof is briefe, as followeth in these words.

Will. de C. fil. Will. de Curli, &c. pro Salute Antecess. &c. terr. in Territorio de Langle, 20. Henr. 3. Teste Hug le Poer. Vicecom. Warwick. Henr. de Napford, Roberto de Clopton milit. This Example serveth

to confirme my former assertion; that Files are not onely borne for differences, but sometimes for the onely Charge of the Coate-Armour, as appeareth by the Coat of *Henlington*, whereof I have given Example, elsewhere: and herein we may observe, a rare forme of position thereof, in bend sinister.



I have also seene a like File of three points borne dexterwaies in Bend, for the onely Charge of the Field, as in this *Escocheon*, which may receive this blazon, Hee beareth, Argent, a File of three points in bend, Sable. This Coate-Armour belonged to one *Morien* an Alien borne, buried in *Saint Maries Church in Oxenford.*

For the shunning of multiplicity of Examples I will give an instance of a Coate-Armour, comprehending both

both sorts of *Files*, viz. even and odde points, which for that it is simple, and unmixt with any Ordinary or Common Charge, may serve in stead of all. As in example.



The Field is Or, *Three files borne barwaies*, Gules; The first having *five points*, the *second foure*, the last *Triple pointed*, here I am constrained to say, *Triple pointed*, lest by the iteration of the word *Three*, I should breake the Rule given, pag. 14. This is as I take it a *Dutch coate*, borne by the name of *Liskirke*, *quasi lis Ecclesia*.

Now if any man will demand of me, why I doe spend my oyle and travell in things of so small moment? To such I answer, that so long as I travell to finde out the truth, I reckon my travell well bestowed, though the matter be of never so smal importance, *suave enim est in minimis etiam vera scire*.

There is yet another forme of bearing of *files*, diverse from these before mentioned, which albeit, the same be not in use with us, but seemeth to be a Nationall Custome peculiar to the Kingdome of *France*: Neverthelesse since I have undertaken to treat amongst things of the use of Blazoning of Coate-Armour, I would not willingly omit any forme of bearing, or other remarkeable thing, that might make either my selfe or the *Reader* more expert in the use of *Blazon*. This forme of bearing *files*, which I will now shew you, is not distant some little space from the upper part of the *Chiefe* (after the most usuall fashion) but groweth immediately out of the *Chiefe* it selfe.

Pet. Matthew
of the life and
death of H. 4.
King of France



The Field is Azure, a *file* issuing out of the *Chiefe* without any intermission at all; And is thus blazoned in *French*; *Il port D'azure, Vng file de Gules, movant du Chiefe*. These Armoriall differences are (in *France* observed upon the Robes of Honourable persons issued out of Princely Families amongst themselves; such Robes (I meane) as are given them, either at the marriages, and funerals of Kings and Queenes. As for example; It hath beene noted that the *Lambeaux*, Gules, upon the Mantles of *Orleance*, have beene adorned with *Flowers de Lis*. The *Lambeaux* of *Arthois* with *Castles*, Or. Those of *Anion* mooving out of the *Chiefe*, only Gules.

In like sort divers other noble Houses of *France*, viz. of *Valois*, of *berry*, and of *Allencon*, have *Bordures* either plaine or engrailed, or charged with *Beysants*, those of *Evereux* *bastons*, Or, and *Argent*, and they of *Burbon* *bastons*, Gules.

Here may rise a question, not unworthy our observation, viz. Whether like as the eldest brother is preferred before the second, so the sonne of the eldest brother, shall in like sort be preferred, or take place before his *Vncle*? And this hath beene holden a great and difficult question a long season; untill at length *Otho* the *Emperour* of *Germany*, being at *Trevere* with his *Barons* this

this matter was there questioned, he ordained that the cause should be decided by Combate, wherein the *Nephew* hardly obtained the victory; which because it was deemed to have proceeded by the secret judgement of God, it was decreed that from thenceforth the *Nephew* should be preferred before the *Uncle*. Of this munde are *Nich. Boerius*, *Lucas de Penna*, and *Iohn de Montoleo*; that the *Nephew* should take place.

The like question hath risen in *France* betweene the second daughter, and the sonne of the elder sister, as well in *Avinon* a city of *Narbonne* in *France*, as in other parts thereof, which remained long undermined. At length it was finally adjudged in the Court of Parliament (holden at *Paris*) for the *Nephewes*, for whom also it was likewise decreed in the citie of *Avinon*.

Chassa. in catalogo suo de Glor.

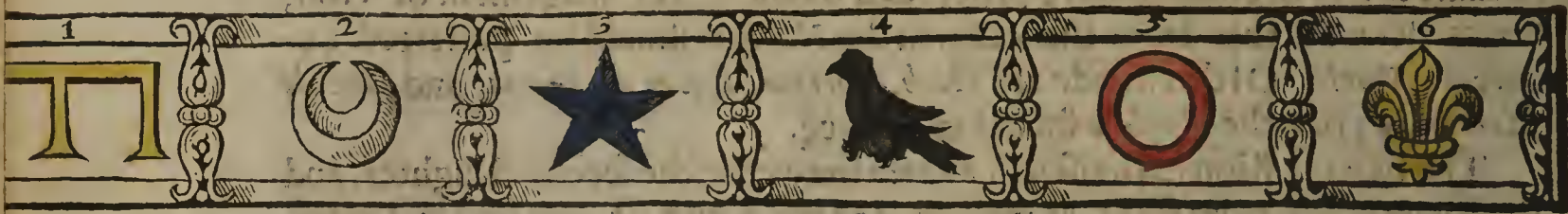
If any man shall demand of me, how it commeth to passe that the Diminutions or Differences of *Armes* before mentioned, are so diversly borne, not onely in forraine Countries, but also in one selfe nation: Or why there is not one set forme observed in the use of them with all Nations? I answer, that, it is not possible, because of the infinite actions of men, which are no lesse infinitely subject to mutabilitie, and therefore can by no meanes be reduced to a set forme of bearing universally, according to that saying of an uncertaine Author, *Res sunt infinitæ, infiniteque mutabiles idcirco præcepto generali comprehendi non possunt.*

Besides these Differences before mentioned, other sorts of *moderne differences* were devised for the distinguishing of brethren and persons issued out of one *Family*, which for the reach they extend unto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their severall bearers are distant in degree from their *originall ancestors*; as also, how each of them standeth in degree one to another among themselves; as by the examples ensuing may appeare.

G

The

The First House.



The Second House.



The Third House.



The Fourth House.



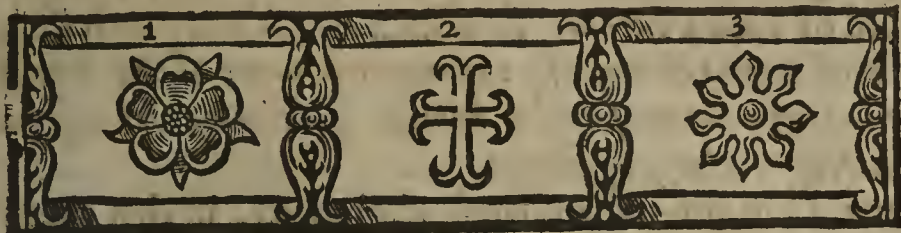
The Fifth House.



The Sixth House.



To these *single differences* expressed in the first of these Rankes doth Gerard Leigh adde three other to make up the number of nine; which Number he laboured much to make compleate throughout all his booke. The forme of which three, are these: *viz. the Rose, the Crosse Moline, and the Double Cater-foile.*



It hath beene evermore one obseruation with Nations in bearing of *Armes*, that as every particular *family* (saith Sir Iohn Ferne) did beare *Armes*, different in substance from those of other *families*, so those that are descended of the selfesame blood, should likewise beare the *Armes* of that house and Family whereof they are descended, in a different manner each from other, (not in substance but in accidents) for the distinguishing of their *Line of agnation*. And the apposition of these *Differences*, altho they seeme to make some alteration in the *Coate-Armours* whereunto they are annexed, yet is the same but meerely *Accidental*, the substance still remaining as it was before; the nature of these *Appositions* being such as is of all other *Accidents*, *Vt possunt abesse, & adesse sine subjecti ueritu.*

Observation
in bearing of
Armes.

and and

and

And these differences annexed to *Coate-Armours* are of some Authours termed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignitie of the *Armes* whereto they are added, as expressly manifesting them to be of lesse esteem than those from which they are derived: *Multiplicitas enim individuorum, in eadem specie diminutionem arguit.* But doubtlesse, the conceit of *Apposition* of these differences to *Coate-armours* was grounded upon the necessity (the common Parent of all inventions) as well that thereby all confused bearing of *Armes* might be avoided; as

Differences
called *Diminutiones
Armorum*,
and why.

Occasion of
invention of
Differences.

Use of differences.

also that the prerogative of the Eldest sonne should be preserved inviolable. And for this cause hath the Eldest of every noble and generous Family, his peculiar manner of sole and plaine bearing, which hee will in no case permit any other man to use, though he be of the same Family and Sirname, but with addition of some kind of *Difference*, because the sole bearing of *Armes* pertaineth onely to the first begotten: *In primogenito enim (saith Lyra) tanquam in capite stat, & remanet splendor genitura.*

Lyra in Genes.
49.

As touching the dignity of the first begotten, Tremelius in his *Annotations* upon the 49. of *Genesis* maketh mention of two chiefe *Prerogatives*, due unto Reuben, had hee not defiled his fathers bed; the one of *Honour*, whereby hee had his brethren in *Subjection* unto him; the other of *strength*, by reason of his double portion of inheritance. And Chassaneus saith, *Ea quae acquiruntur Primogenito, acquiruntur titulo universalis, item acquiruntur ut constituto in dignitate.* For these respects the *Armes* of the Family ought to remaine entire to the Eldest, because the second, third, and fourth begotten sonnes, cannot arrogate to themselves any such *Prerogative*, and therefore may not beare their *Coate* but with *Difference*.

Tremelius in
Genes. 49.
Dignitie of
the first be-
gotten.

Chassa. Conclu.
76. part. 1.

G 2

Furthermore

Another use of differences.

Furthermore, these *differences* here spoken of, are of some *Authors* called *Doctrina Armorum*; and that very aptly, in regard that by the *apposition* of them to *Coate-Armours*, our understanding (upon sight of them) is informed from what *Line of Consanguinity* the Bearer of such *difference* doth abstract himselfe; whether from the line *ascending*, *descending* or *collaterall*; as also, in what degree he standeth; as, whether he be the *second*, *third*, or *fourth* begotten child of such a *Parent*. And such *apposition* is no lesse lawfull, than is the addition of *names of Baptisme* unto the *name* of the *family*: *Sicut enim nomina inventa sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

A further use of differences.

There is yet a further use of these *differences*, in that they serve to prevent and avoid *dissentions*, *debates*, *challenges*, *combats*, and *slaughters*. For as to all brethren there is but one *surname* allowed, yet for difference, that one of them may be discerned from another, there is added unto each brother a *pranomen*, or *name of Baptisme*; so is it necessary, that sithence the *Coate-Armour* of the *Ancestor* is competible to all the children (as the *marke of the family* whereof they are descended) that a *difference* should be added to the *Coate-Armour* of every brother, to marke and limit out to all mens sight the *diversitie* of their *Birth* and *Line* whereupon they depend, that so all occasion of challenge may be prevented; when each man knoweth not onely his place of precedence, but also his neerenesse and place of title to the *Inheritance*.

Differences of Bloud-Royall more eminent, and why. The first reason.

Whereas I have formerly among the examples of *Borders*, used demonstrations of *differences* in the *bloud-royall*, of some of the younger sonnes of Kings; I hold it fit before I conclude this *Tract of differences*, to give a little touch of the necessity why these should be more eminent than those of ordinary use, with persons of inferior estate. First, in regard that if the *Coate-Armour* of others should have too neere a conformitie and resemblance with the *Souveraigne Ensignes*, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their *King*, to the great disturbance of the State, and no lesse perill to the person of their lawfull *Souveraigne*. And not onely is it so in *Coats* pertaining to the *bloud-royall*, but also in other inferiour callings: for in ancient time (saith *Wyrly*) when men could not sufficiently distinguish their *Coate-Armours* by changing their *devices* into other *colours*, for the number of leaders, that many times were of one house or family; then were they forced to vary their *markes* by the said additions. And very seldome should you see in those times, *Crescents*, *Mollets*, or such small things borne for a *difference*: or if any such were, they were made so large, that they might easily be discerned by the distance of forty foot. Furthermore, the *Souveraigne* estate and dignitie being compared with the quality of any *Subject*, the difference will be found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willeth that so great a difference should be put betweene the *Royall Ensignes* and the *Armes* of a *Subject*, as there is betweene their estates and degrees, sith those *Ensignes* are the *markes* of their worthinesse and esteeme.

For these and other respects, it hath beene, and yet still is in use, that in addition of *differences* to the *Armes of Kings younger children*, the skillfull *Heralds*

Heralds have given some of the *Honourable Ordinaries*, for more apparant distinctions, as a *Fesse*, *Chiefe*, *Bend*, *Pite*, *Bordure*, and such like, as we may manifestly see in divers ancient *Coats* borne by such noble Personages as have descended from the collaterall lines of the Kings of *England*, *France*, *Scotland*, &c.

Honorable Ordinaries. used for differences.

Concerning those *moderne differences* before expressed in the forme of sixe rankes, page 42. viz. *Crescents*, *Mollets*, *Martlets*, &c. notwithstanding their institution was ingenious, yet hath tract of time discovered their use to be dangerous, especiall in *Martiall affaires*, by reason of their darknesse and unapparent formes, occasioned by imposition of one difference upon another: the perill whereof hath not a little extenuated their estimation. Neverthelesse, their invention is not therefore to be condemned, inasmuch as the events have not fallen out answerable to the intention of their first Deviser: Neither can it be therefore justly said to be done without ground of reason, as a certaine *Author* noteth: *si finis in intellectu operantis sit rationabilis, etiamsi non sequatur quod intenditur, non idcirco dicitur irrationabiliter operari.*

Crescents, Mollets, &c.

Here it is to be observed, that *differences* doe in no wayes appertaine unto *Sisters*, for that they are reputed to be separated and divided from the family whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receive their denomination from the Family whereof their husbands are descended. And so much doth the word *Soror* notifie unto us, as *Sofinus* saith: *Soror est quasi seorsim nata, & à familia separata.*

Note. No differences for daughters.

To *Daughters* it is permitted to beare the *Armes* of their *Father*, even as the *elder brother* doth after his *Fathers* decease, without any scandall or challenge of their *elder brother*, for that to *daughters* never were any *differences* allowed, and that for three causes: First, because their *Coats* are never, or very seldome advanced in the Field, forasmuch as to that sex *war* is reputed odious. Secondly, for that the *Coate-Armour* is no longer borne by them than during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethrens Lines*, they are debarred from the inheritance. Yet in some cases they shall beare the *Coate-Armour* to them and their heires, as in example. If all the issue of the *Brethren* happent to become extinct, then the *Daughters* shall inherit the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coate-Armour*, and beare the same by themselves and their heires for ever. But betwixt those *Sisters* be allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot be preserved; therefore they are admitted to the *Inheritance* equally, and are adjudged but *one Heire* to all intents and purposes, in Lawes as well *Martiall* as *Civill*, without any eminent prerogative either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Armes of daughters. Why daughters are not allowed differences.

SECT. I. CHAP. VII.



SO much of the *Accidents of Armes*. viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution.

Now of the *second member* thereof, viz. *Parts of Armes*.

The parts of *Armes* are the } *Escoccheon*.
} *Ornaments without the Escoccheon*.

An *Escoccheon* is the forme or representation of a *Shield* of what kinde soever, and is so called of the Latine word *Scutum*, which hath the same signification: whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not unaptly deduced from the Latine word *tergus*, a *beasts hide*, whereof at first *Shields* were made, whereupon *Pliny* saith, *Tergus adscuta galeasque impenetrabile*, *An impenetrable hide fit to make a Shield*. And the Poet *Statius*,

— *cahis clypeos vestire juvencis*:
With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemp'lex*, for the sevenfold doublings of leather: as elsewhere he describes a *Target* — *duo taurea terga*: made of two *Oxe hides*. But the clearest starre of our Profession, *Mr. Clarenceaux* takes it from the *British* word *Tarian*, and that from the *French* *Thireos*, which *Pausanius* saith, is the *Buckler* in use amongst the old *Gaules*. If any here should aske mee, why then *Escoccheons* should be used in *Heraldry*, sith other men are invested with *Ensignes* of honour, besides *Martiall men*; I answer them, that as to *Militarie men* that token is proper for reward of that kinde of service; so if others by their *Vertues*, *Arts*, or *Actions*, advance either the *honour* or the welfare of their *Country*, their service is as be-hoovefull as the others, and themselves as *Defenders* or *Preservers* of their *Countries* peace and happines (as I have formerly shewed) deserve likewise the reward of the *Escoccheon*, being the *Hieroglyphicke* or *Embleme* of *defence* and *preserving*. In which respect that good prophet *Eliah* was called *The chariots and horsemen of Israel*. And by the *Civill Law*, (*Imp. in L. Advoc. C. de Advoc.*) an *Advocate* is said to be *Miles*, a *martiall man*, and to have the same prerogatives, in that they doe *civium vitam & patrimonium defendere*, defend the *life and livelihood of the Subjects*. Touching the divers formes of *Shields*, I will not here speake; every *Country* almost having their diverse makings: amongst which, the smallest were in use amongst our old *Britanes*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a river, used his *Shield* for his *Boat*, and his *speare* for his *Ruther* to guide himselfe over. And it was ever held more dishonorable for a man to lose his *Buckler*, than his sword in field, bec use it is more praise-worthy to defend a friend, than to hurt a foe, as a Noble Generall once said: *Malle unum Civem, &c. I had rather save one good Subject, than kill an hundred enemies.*

Carden, Brit-
tan.

Escoccheon an
Hieroglyphike
of defence.

Advocate
termed Miles.

The

The Accidents in this Escoccheon are

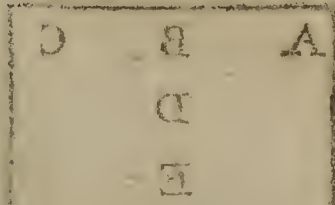
Points.
Abatements.

Points are certaine places in an Escoccheon diversly named according to their severall Positions.

Whereof some are } Middle.
 } Remote.

The Middle Points are those that have their location in, or neare to the Center of the Escoccheon.

Such are these, viz. the } Honour } Points.
 } Fesse }
 } Nombrill }



Fesse, Honour and Nombrill Points.

The Fesse Point is the exact Center of the Escoccheon. The Honour Point is the next above the same in a direct line. The Nombril is next underneath the Fesse Point, answering in a like distance from the Fesse Point, as Gerard Leigh hath set them downe.

Remote Points are those that have their situation naturally in places further distant from the center of the Escoccheon. Remote Points

Of these there are } Superior.
 } Inferior.

The Superior Remote Points are those that have their being in the upper part of the Escoccheon.

Of these there are } Middle.
 } Extremes.

The Superior Middle Point doth occupie the precise Middest of the chiefe, betweene the two extremes. The two Superior extreme Points do possesse the corners of the Chiefe part of the Escoccheon.

And are termed } Dexter,
 } Sinister.

The Superior Dexter Point hath his beginning neere unto the right corner of the Escoccheon in the chiefe thereof. The Superior Sinister point is placed neere the Left Angle of the chiefe, in opposition to the Dexter chiefe; whereunto, as also to the Middle chiefe Point, it answereth in a direct line.

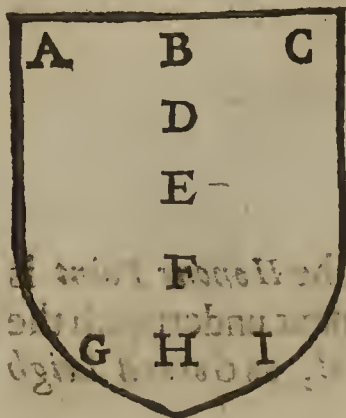
The Inferior Points doe occupie the Base of the Escoccheon, and thereof have their denomination, and are called Inferior, because they are seated in the lower parts thereof.

Of these also there are both } Middle,
 } Remote.

Notes

Note, that each of these doe answer in *opposition* unto the severall *superior Chiefe Points* above mentioned, in a direct line, inso much as by them the *location* of these might be easily conceived without any further description of them, *quia posito uno contrariorum, ponitur & alter.* Nevertheless, because those things that are delivered dividedly, are best conceived and understood, I will particularize these as I have done the former, beginning with the *Middle Point.*

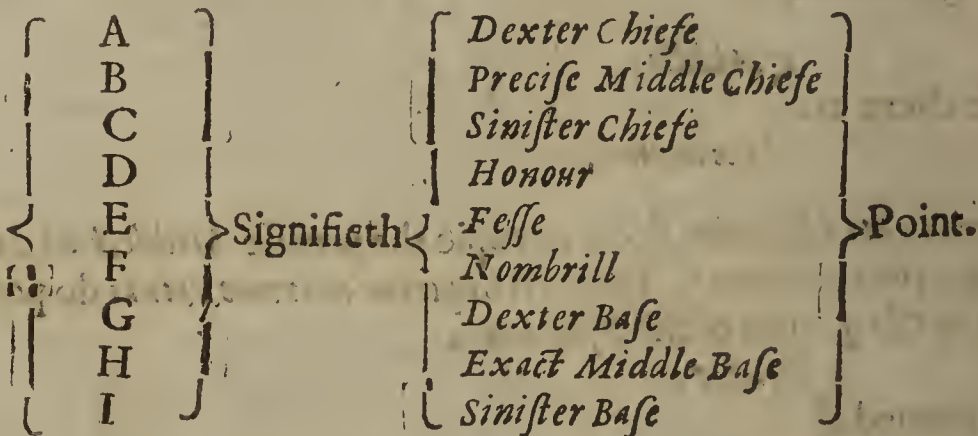
The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points.* And in like sort doe both the *Inferiour Base Extremes* answer in an



Preheminence in nomination and location.

equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon.* That *Extreme Base Point* on the *right hand* is named the *Dexter Base Point*, and that on the *left hand* is the *Sinister Base.* And for the better explanation of that which hath beene here delivered touching the *Points* of an *Escoccheon*, I have here (because examples adde light) expressed the same by manifest *demonstrations*, placing severall *letters* upon every of the said *Points*, according to the description before mentioned. As

there is *preheminence* in the *priority* of nomination of things, so is there also in their *locall distribution*: wherefore you must have respect unto the *points* of an *Escoccheon*, for therein also consisteth a *dignity*, inasmuch as one point or place of the *Escoccheon*, is more worthy than another, whereunto you must have regard in *blazoning*, *Quia à dignioribus semper est incipiendum.* What those *points* of an *Escoccheon* are, appeareth in the last *precedent Escoccheon*; and here made more manifest as in example.



Note the necessitie of the knowledge of these points.

The knowledge of these *Points* is very requisite; in respect, that when *divers* of these *Points* are occupied with *sundry things* of *different kinds* (as oftentimes it falleth out in some *Escoccheons*) you may be able thereby to assigne unto each *Point* his apt and peculiar *name*, according to the *dignitie* of his place. For no man can perfectly *Blazon* any such *Coate*, unless hee doth rightly understand the particular *Points* of the *Escoccheon.*

SECT. I. CHAP. VIII.



WE come now from *points*, the first part in our *partition* of *Accidents* of an *Escoccheon*, to the *second part*, which is *Abatements*. An *Abatement* is an *accidentall marke* annexed to *Coate-Armour*, denoting some *ungentleman-like*, *dishonourable*, or *disloyall demeanour*, *quality*, or *staine* in the *Bearer*, whereby the *dignity* of the *Coate-Armour* is *greatly abased*.

Abatements:

Abatement what.

Abatements doe consist in {
 } *Diminution*:
 } *Reversing*:

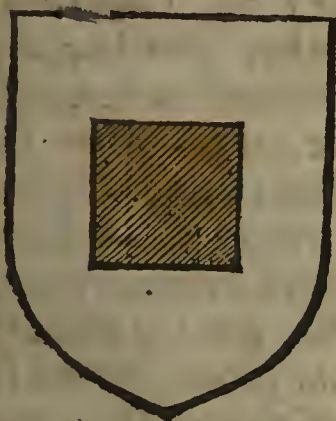
Diminution is a *blemishing* or *defacing* of some *particular point* or *points*, of the *Escoccheon*, by reason of the *imposition* of some *stain and colour* thereupon. Note that all these *markes* of *diminution*, in the *Escoccheons* next following, must be evermore of some one of the *stain and colours*, viz. *Tawny* or *Murrey*, and must in no wise be of *Metall*, neither must they be *Charged* in any case, for so should they be *additions* of *worship*.

Diminution what.

Note the Titles of Diminutions.

These are placed on {
 } the *Middle*.
 } Some other part of the *Escoccheon*:

Such as are placed in the *Middle* are expressed in these next two *Escoccheons* following, whereof the first is a *Delfe*, as in this example.



He beareth, *Argent*, a *Delfe*, *Tenne*, to him that *revoketh* his owne *Challenge* (as we call it) eating his word, (saith *Leigh*) is this *abatement* given in token thereof. Note, that whensoever you shall finde *two* or *more* of them in one *Escoccheon*, you shall not reckon of them as *signes* of *Abatement*, but of *Honour*; and in like manner, if either they be of *Metall*, or *Charged* upon; and so is it also in some other *Abatements*, which either by their *number* or *colours*, doe change their *quality* and become *Charges* of *perfect bearing*.

A Delfe for revocation of challenge.

Note:

H

He

Escoccheon re-
versed for de-
flowring either
maid or widow



Hee beareth, Or, an *Escoccheon reversed, Sanguine*. This is that other *abatement* that occupieth the *Middle point* of the *Escoccheon*, and is given unto him that discourteously intreateth either *Maid* or *Widdow* against *their will*; or to such an one as flyeth from his *Soveraignes Banner*: he shall beare his *Armes* after this sort untill such time as he have done some valiant exploit, worthy to be noted by the *Heralds*; upon whose true report, it may please the *Soveraigne* to restore him to his former *Bearing*; which *admission* must be done in no lesse private *Assembly* than in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed upon some other part of the *Escoccheon*,

Doe occupy } *One point alone,*
 } *More than one.*

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may see in this next *Escoccheon*.

Point dexter
parted for too
much boasting



He beareth, *Argent, a point Dexter parted, Tenne*: this *Diminution* is due unto him that overmuch boasteth himselfe of his *Martiall acts*. If a man doe performe any praise worthy *Action*, the selfe deed will sufficiently commend him though he hold his peace; and therefore *Seneca lib. 2. de Beneficijs*, doth reprehend this kinde of *vaine boasting*; *Res loquatur* (saith he) *nobis tacentibus*, Let our deeds speake, let our tongues be silent: or if we will needs have verball praise, let us seeke it by the direction of that wise King, *Laudet te alius, & non os tuum, aliena labia non lingua tua*. Let another man bee thy *Trumpeter*, and not thine owne mouth. For indeed, that marke wherewith *Judicious Virgil* brandeth *Draeces*, doth seldome deceive, *Lingua melior; sed frigida bello Dexter*, Whose tongue is quickest to speake, his arme in fight is weake. And albeit a man be truely valliant in deeds of *Armes*, yet *Laus in ore proprio sordescit*, It is ungentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that hee got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so farre from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupy more then one point of the *Escoccheon*.

Doe comprehend, } *Fourre points.*
 } *Lesse then foure.*

That *diminution* of the former sort, is this which you see in this *Escoccheon*, and is due to him that is *slothfull* in the *warres*.



He beareth, Or, a *Point in Point, Sanguine*, Here-
 in you may see in part how necessary it is to know the
Points of the *Escoccheon* before expressed. Inasmuch as
 this one *Abatement* compriseth these foure *Points*, viz.
 the *Honour*, together with the *dexter* and *sinister*, and
 the *exact base points*. For it is very manifest that the one
 of these *Arch-lines* hath his beginning from the *dexter*,
 and the other from the *sinister base points*, and doe meet
 in an *acute Angle* in the *Honour point*, answering per-
 pendicularly to the *precise base point*. In former ages this

Point in point
 for sloth in
 warre.

vice was chastised by another kinde of *punishment*, saith *Chassaneus*, *Quando Miles se male gesserit in bello, potest Iudex scutum suum perforari facere, ut hoc exemplo alij Milites in pralio sint fortiores*: If a Souldier demeane himselfe not well in fight, the Iudge Martiall may cause his *Escoccheon* to be pierced, to teach others by this chastisement, to be more valorous. But contrariwise it is honourable for a *man of Armes*, to have blowes appeare in his Buckler, given by his foes; as is memorable in our ancient *Countriman Scava* (the principall man who taught *Iulius Caesar* the way to conquer *Britaine*) whose valour *Caesar* hath eternized with this acknowledgement, that it was he alone who saved the *fortification* against *Pompey* at *Dyrachium*, where *Caesar* perused his *Buckler*, and found 230. holes pierced in it. And therefore because the dastard dares not come so neere the *Enemy*, to beare his strokes on his shield, hee must be content to take this piercing of some of his owne side in *Armes*.

Piercing of the
 Shield a pu-
 nishment for
 Cowardize.

Those *Diminutions* that doe comprehend fewer than foure;

Are either, of $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$

Such are said to comprehend three *points*, whose *lines* doe bound so many within their limits, as in example.



He beareth, Or, *Point Champaine, Tennè*. This is
 the first of those *Diminutions*, that doe comprehend
 three *points*, and is formed of one *Arch-line*, which ta-
 keth his beginning from the *Dexter base* (and including
 the middlemost) and endeth in the *Sinister base point*.
 This is due unto him that killeth his *Prisoner*, (humbly
 submitting himselfe) with his owne hands, though in
 extreame neede it is allowed by the *Law of Armes*, ra-
 ther to kill, than to hazzard himselfe to be slaine; *Al-*
waies (saith Sir *Iohn Froyfard*) by right of *Armes* a man

Point Cham-
 paine for kil-
 ling of a Pri-
 soner.

ought to grieve his enemy, and good company of *Armes* is mercy to *Knights* and *Souldiers*.

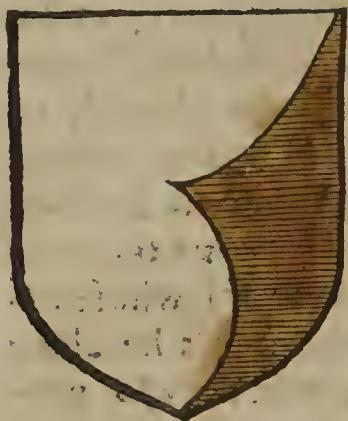
Froyfard.

Point plaine
or lying.



He beareth, Or, a plaine point Sanguine. This Abatement comprehendeth the same points that the last precedent doth, but differeth from the same herein, that the former is framed of an Arch-line, and this of a Right-line. This Abatement is due to him that telleth lies, or other false tales, to his Sovereigne. For it light eare incline to light lips, harme ensueth; and war is then easily begun but hardly allaid againe, when misreport and light credence meete together.

A gore for
Cowardize.



He beareth, Argent, a Goare Sinister, Tenné. This Abatement consisteth of two Arch-lines drawne from the Sinister chiefe, and bottome of the Escoccheon, and meeting in a sharpe Angle in the Fesse Point. This is the third and last of the Abatements, that occupyeth three points of the Escoccheon, and is due to him that is a coward to his enemy. For wee must conceive that Gores and likewise Gussets are things in use among women, especially Sempsters, and therefore are fit notes of cowards and womanish dispositions. But as for

Leigh.

the Dexter Goare, we must otherwise esteeme of it; for (saith Leigh) though it be of stain and colour, yet is it exempted out of the number of abatements, and it is a good Coate for a Gentlewoman; many of which sex are so farre from the staine of Cowardize, as they will not turne their backes to men of greatest valour; but like the valiant Penthesilea, *Audetq; viris concurrere virgo*, The damosell faire dares meete the stoutest man; saith Vir. I. Aeneid. But if there be both Dexter and Sinister (saith he) it is too bad to be borne, for although it be charged, yet doth it dishonour the thing that is thereupon.

Gusset.

That Abatement that comprehendeth onely two points of the Escoccheon is called a Gusset, and is formed of a Traverse line drawne either from the Dexter or Sinister chiefe point of the Escoccheon tending to the Honour point, and descending from thence perpendicularly to the extreame base parts of the Escoccheon; as in this next example appeareth, wherein are expressed both the Dexter and Sinister Gores.



He beareth, Argent, 2. Gussets, Sanguine. In Abating (saith Leigh) there is but one Gusset: and hee that is too much devoted to the smocke, shall weare the Gusset on the right side; but he that committeth Idolatry to Bacchus, the Gusset on the left side, shall be his reward. If he be faulty in both, then he shall beare both, as in the Escoccheon present. Such a Coat as this I finde borne by the name of Coningham, saving that the Field is Sable, and the Gussets Argent, and therefore not to be taken to be of this kinde, according to the rule touching

the Delfe.

Hitherto of such Abatements as doe abase the estimation of the Coat-ar-

mour wherunto they are annexed, in some parts or points of them onely, being the first sort of *Abatements*, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a *Coat-armour reversed*. *Reversing* is a preposterous manner of location of a *Coat-armour*, by turning of the whole *Escoccheon* upside downe, contrary to the usuall forme of bearing, after this manner.

Reversed
Coates for
Treason.
Reversing
what.



He beareth light blew, 4. *Mollets*, yellow, 2. in the *Fesse*, and as many in the *Cheefe*. This forme of bearing is peculiar to a *Traitor*, such a one (saith *Leigh*) was he that owed these *Armes*, whose name was *Sir Armery of Pavy*, a *Lombard* borne, an unworthy *Captaine* of *Calice*, and *Traitor* to *King Edward* the third, in selling the same to *Sir Geffrey Charney* for 20000. *Crownes*. To this kinde of bearing is this forme of *Blazon* (beginning at the *Base* first) peculiar, and to no other; in respect that as this *Escoccheon* standeth, the *Base Point* is the highest

part thereof. By this inglorious subversion of the *Escoccheon*, the dignity thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In al other *Crimes*, though *Capitall*, the punishment transcendeth not the person of the *Offender*, *Quia nullum delictum patris innocenti filio pœna est* (saith *Chassaneus*,) the innocent son shall not beare the punishment of the fathers offence. But in this which we call *Crimen Lese Majestatis*, or high treason, being an offence so horrible and detestable before God and Man, it is farre otherwise, for herein as well the children of the *Offenders*, as the *Traitors* themselves, shall participate of the heavy vengeance due to so great an impiety, although not in that deepe measure that the father doth; and that by the imitation of the *divine Justice*; that so men might be deterred, not only from the actual committing, but also from the confederation and concealment of an offence so highly displeasing God, and abhorring Nature. For when a fact is committed or intended against the person of him that swayeth the *Soveraigne State* (wherein he representeth the *image* of the *divine government*) it is not so much offensive against the person of the *Prince*, as it is against the *Majesty* of the *Eternall God*, whose *Image* he beareth. And the welfare of the *Subjects* depending on the safety of the *Soveraigne*, the danger intended to the one, hath in it a guilt of endammaging the lives of millions.

*Crimen Lese
Majestatis.*

See Num. 16.
& Num. 27. 1,
2, 3.

A stouching persons convicted of *High Treason* in the *Justice* of the *Law* of *Armes*, for the further coercion of so hainous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progeny*; it is to be observed, that if a *Gentleman* of *Coat-armour* hath issue divers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for ever, neither may his issue beare the same, *Quia eorum memoria destrui debet*. For that the memory of them may utterly be extinguished. For sithence it is held they may be lawfully killed, seeing they are said to be enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Arms* also, and stile of *Gentry*: in so much as some are of opinion, that the sonne loseth *Iura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to *Gentry*. And of *Marcus Manlius* (who was condemned of *Treason* against

Punishment of
Treason by the
Law of Armes

Statut. Hyber.
Fol. 175.

the *Romane State*) we finde a *Law*, that none should ever beare that name. A notable example whereof we saw of late on the instrument of that devillish *Parricide* on the late puissant King of *France*, for the obliterating of the name and memory of such a villaine out of that Kingdome. And in *Ireland* such *Traitors* as are convicted by the Acts and Ordinances of the high Court of Parliament, are by force thereof adjudged to suffer damage in their name, state, preheminance, dignities and honour to them due in for. passed times. As in all their *Offices, Lordships, Castles, Mannors*, and in all their hereditaments whatsoever: Moreover that they shall sustaine corruption of their blood and family, and both himselfe and his posterity are (by force of such conviction and Iudgement) disabled to demand, receive or recover of any man by descent from any of their Ancestors, either lineall, or collaterall; neither are the Children of persons so convicted, permitted to make their *Pedegree*, or to derive themselves from such Parents.

Hainoufnesse
of Treason.

Finally, if such an one were invested with any honourable dignity, the *Lawes* adjudge not only his *Coat-Armour* to be razed, and his *Shield* reversed, but also his *speare trunked*, his *spurres* hewen from his heeles, his *horse docked*, his *sword* to be broken upon his *helmet*, his *Crest* divided, his *Statues* pulled downe, his *blood* corrupted, and his *body* to death, (*nisi speciali Regis rescripto. intervenerit gratia, without the Kings speciall pardon*) his *Family* at an end, his *possessions* taken away, (and for a greater terrour) given to some other *Family*, whose profitable service to the *King* and *State* may better deserve it. So loathsome is this offence to *Nobility*, that thee cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reverence defaced, and spurned into some base place: so that by such his *degradation*, he receiveth farre greater shame and ignominy, than ever he received honour by his advancement; according to the old Proverbe,

Turpius eijcitur, quam non admittitur hospes:

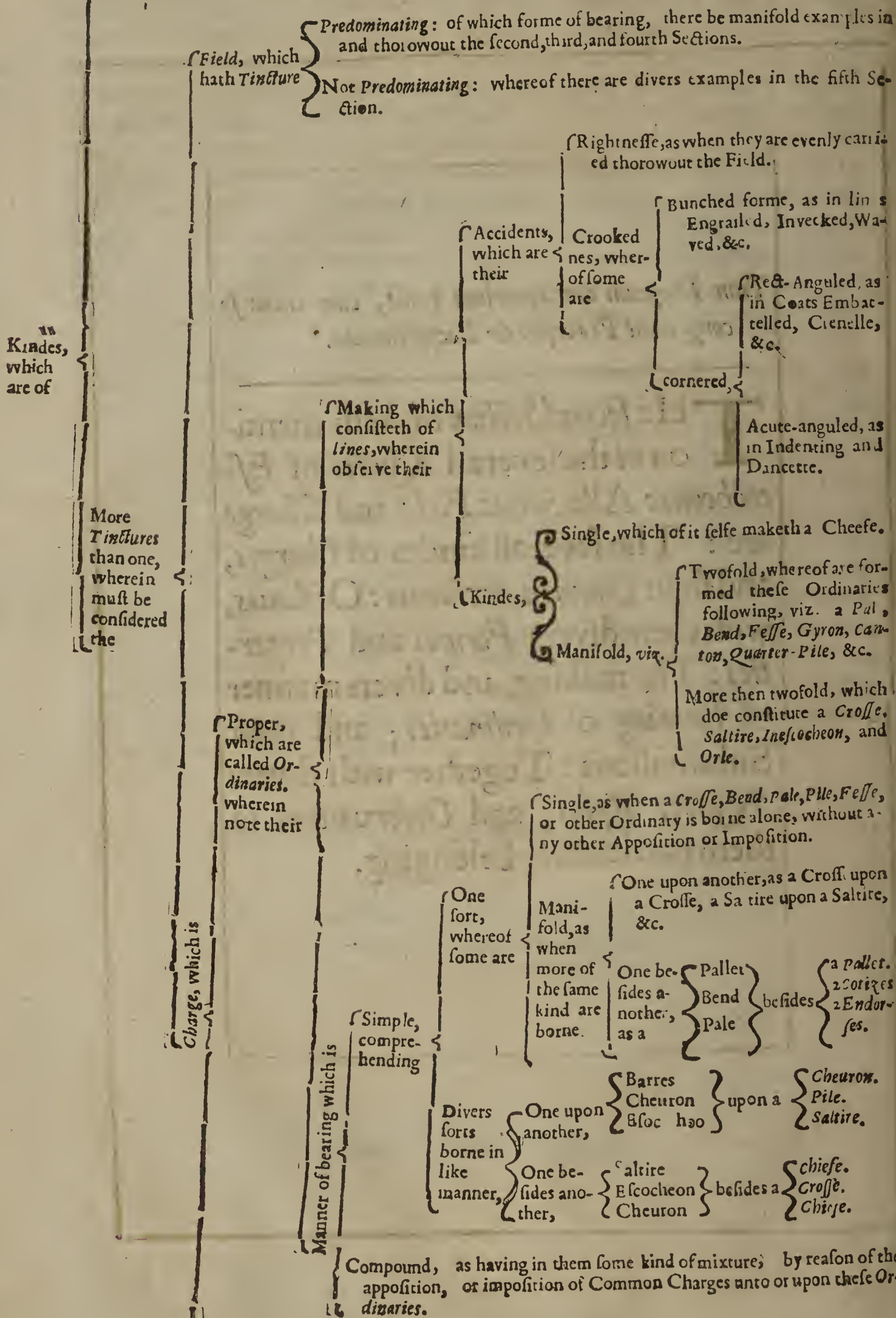
*The shame is lesse nere to attaine,
Than having worne to lose againe.*

The end of the first Section.

*Tum Dignum operæpretium venit, cum inter se
congruunt Præcepta & Experimenta.*

THe *second Section* maketh mention of the severall *Kindes* of *Escocheons*: Also, what *Field* and *Charge* are: The severall kindes of *Charges*, and their *Common Accidents*: *Of Lines*, with their divers *Formes* and *Properties*: The making, and divers manner of *Bearing* of *Ordinaries*; and their *Subdivisions*: Together with divers *Notes*, *Rules*, and *Observations* to them particularly belonging.

Some one Tincture, as when a Coat-Armour consisteth of any one of the Metals, Colours, or Furs, onely;



Common, whereof see the Table of the third Section, at this marke, 69.



SECTION II.
CHAP. I.



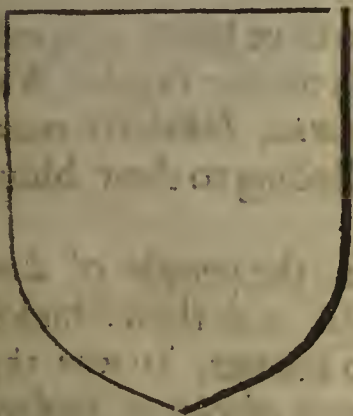
Aving formerly handled in the first *section* the *Common Accidents* of an *Escoccheon*, viz. *Points* and *Abatements*: Now will I proceede to shew their severall kinds.

Severall kinds of Escoccheons.

Escoccheons are either of $\left\{ \begin{array}{l} \text{One Tincture,} \\ \text{More than one.} \end{array} \right.$

Those *Escoccheons* are said to be of one *Tincture* that have onely some one *Metall*, *Colour*, or *Furre*, appearing in the *Shield* of any *Nobleman*, or *Gentleman*. Concerning this forme of *bearing*, it hath beene holden of some *Writers* a matter doubtfull, whether one *Metall*, *Colour* or *Furre* borne alone in a *Shield* be ancient or honourable: *Sir Iohn Ferne* affirmeth, such *Bearing* to be *false Armes*, and not worth the receiving, except in some speciall cases; being perhaps thereunto induced, because it was reckoned among the *Romans* a thing reproachfull to beare a *naked Shield* without any *Portraicture*, in regard it was an usuall thing with men of valour and courage to have their *Shields* painted.

Escoccheons of one Tincture.



White Shields were accustomed to be bestowed upon such as were *Novices* in *Martiall affaires*, or (as we commonly call them) *Freshwater Souldiers*, to the end they might in future time merit to have them garnished with the titles and testimonies of their valorous deserts, untill which time such *Shields* were reckoned inglorious: as *Virgil* noteth in his *Aneidos lib. II.*

White Shields.

Virgil.

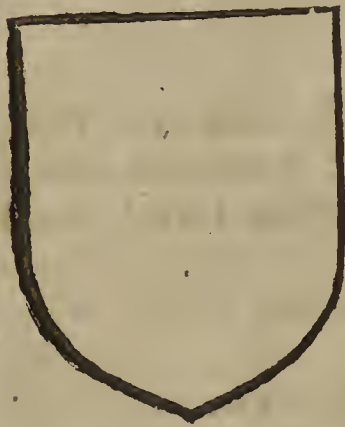
Ense levis nudo, parmaque inglorius alba:
Quicke he was with naked sword,
But white Shield did no praise afford.

Contrariwise, *Leigh* reckoneth such *unportraicted bearing* to be good, and withall very *ancient*, grounding his assertion (if I be not deceived) upon the *I Kings 10. 16.* where it is said, that *King Salomon* made 200. *Targets* of beaten gold, and that 600. *Sheckles* of gold went to a *Target*; as also that

he made 300. Shields of beaten gold, and that three pound of gold went to one Shield.

Also we read, that *Simon*, the High Priest of the Iewes, sent *Numenius* with a shield of great value to the Romane state, to confirme the league of friendship betweene them, as appeareth in 1 *Macchab.* 14. 24. in these words; After this *Simon* sent *Numenius* to Rome, with a great Shield of gold of a thousand pound weight, to confirme the friendship with them: And in the letter of *Lucius* the Consull mention is againe made of the thousand pound weight of this golden Shield, 1 *Macchab.* 15, 16. 17. 18.

Golden Shields.



That these Shields were void of Portraictures, it may be probably conjectured, in that there is no mention of any; for otherwise, such might have beene the curiousnesse and excellencie of their workmanship, as that it might have beene prized above the worth of the gold it selfe: an example whereof, *Ovid* in *Metamorphor lib. 2.* giveth, where describing the glorious beautie of the Palace of the Sunne, he saith,

*Argentei bifores radiabant lumine valva,
Materiam superabat opus; nam Mulciber illic &c.
The two leaved silver gates bright raies did cast,
Rich stuffe, but Vulcans Art therein surpast.*

Alex. Severus
Impe.

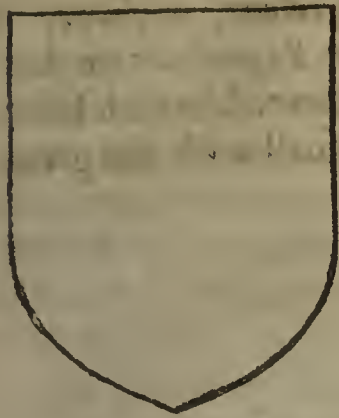
Alex. Macedo.

Furthermore we reade that *Alex. Severus* the Emperour had certaine golden Shields, whose Bearers were named *Chrysoaspides*, the golden Shield Bearers. And as touching the Bearers of Shields made of cleane silver, we reade that *Alex. Macedo* had such, whose Bearers were named *Argiroaspides*, Silver-Shield Bearers, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Samnites*. Neither is there any mention that these were garnished with any Embossments, Graving, or Portraictures.

Shields of Colours.

Now to prove, that not onely Metals, but Colours also have beene anciently borne alone in Shields: I will note unto you the words of the Prophet *Nabum*, Chap. 2, where it is said *Clypeus potentum ejus rubricatus, bellatores coccinati, &c.* The shield of the mighty ones were red, &c. alluding to their bloudie fights.

Wee also finde that the *Grecians* used Ruffet Shields; the people of *Lucania* in Italy, situated betweene *Calabria* and *Apulia*, had their Shields wrought of Osiers, or twigges, and covered over with leather. It was the manner of the *Scythians*, *Medes* and *Persians*, to have their Shields of Red colour, to the end that the effusion of their bloud should not easily be discovered (when they received any wound) either to the discouragement of themselves, or animating of their enemies. Moreover, these Nations used Scarlet and Red colours in their Military garments, and Shields, to the end they might thereby strike the greater terror and astonishment into the hearts of their enemies.



Of this sort of *Bearing*, I find in a note worthy of credit, amongst the Coate-Armours of many Noble *Personages*, and valourous Gentlemen, that did attend the person of King *Edward* the first (in his Expedition that he made into the parts of *Scotland* to the siege of *Kalaverock*) that one *Eumenius de la Breſt*, did beare in his *Shield* onely, *Gules*. Finally, that *Furres* also have beene alone in *Shields* (without any Charge) aswell as *Metals* and *colours* (besides the Coate-Armour of the *Duke of Brittain*) I could produce ma-

Eumenius de la Breſt.

Only *Furres* borne in *Shields*.

ny examples even to this day ; were not the use hereof so vulgar, as that it is altogether impertinent to give instance therein.



You have received a Rule before pag. 26. and 28. how you ought to Blazon a *Furre* of this sort. This kind of *bearing* of a *Furre* without any other Charge in the Field, is both ancient and good, saith *Leigh*. And this kind of *Furre* is much in use with persons Nobly descended, and gentlemen of good reputation have long borne the same, as *Ferrars* of *Chartley*, *Beauchamp*, *Somerſet*, *Marmion*, *Stawnton*, and others.

Yet will I note unto you one Coate-Armour consisting of *Furres*, for the beautie and rarity thereof, and the same of no vulgar bearing, as you may see in this next *Escocheon*.



Hee beareth *verrey*, *Ermyne* and *Gules*, by the name of *Gresly* of *Drakelow* in the Countie of *Darby*. Sometimes you may observe in this kind of bearing, the Metall part charged with some other thing than *Ermine*, viz. with *Drops* or such like.

SECT. II. CHAP. II.



From *Shields* or *Escocheons* consisting of one *Tincture* onely, we come to such as have more *Tinctures* than one. Such *Escocheon* is that, wherein *divers colours* are represented to our sight.

Shields of many Tinctures.

Of this some have *Tincture* } *Predominating,*
 } *Not Predominating.*

I 2

Tincture

Tincture pre-
dominant
what.

Tincture is said to *predominate*, when some one *metall, colour, or furre*, is spread, or (at least) understood to be spread all over the *Superficies* or *Surface* of the *Escochcon*, which we usually call the *Field* thereof. In such *Escochcons* as have in them more *Tinctures* than one (as is usuall with the greatest number of them).

We must observe the

{ Field,
{ Charge.

Field what.

The *Field* is the whole *Surface* (if I may so call it) of the *Shield* overspread with some *Metall, Colour* or *Furre*, and comprehendeth in it the *charge*, if it hath any. Looke how many *Metals, Colours* and *Furres* there are before named, so many severall *Fields* of *Armes* there be. In *Blazoning* of any *Armes*, you must (according to the Rule given, pag. 15.) first expresse the *Metall, Colour* or *Furre* of the *Field*, saying, Hee beareth, Or, Argent, Gules, &c. or thus, The *Field* is Or, Argent, Gules, &c. but you must not name this word *Field*, when you use these words, He beareth; saying, He beareth a *Field*, Or, Argent, Gules, &c. but you shall onely name the *Metall, Colour* or *Furre*; thus, The *Field* is, Or, Argent, Gules, &c. or Hee beareth, Or, Argent, Gules, &c. and then proceede to the *Blazon* of the *Charge*, if there be any. The first *Metall, Colour* or *Furre*, that you beginne to *Blazon* withall is alwayes understood among our English *Blazoners* to be the *Field*. Also in *Blazoning* of *Armes* composed of *field* and *Charge*, if there be severall charges, whereof the one lieth neerer to the *Field* than the other, after you have nominated the *Metall, Colour* or *Furre* of the *Field*, then must you proceede to the immediate *charge* that lieth next to the *Field*, and after to that which is more remote.

Rule 2.

Tinctures of
Field what.

Whereas I have formerly made mention of the *Tinctures* or *colours*, when I speake of the *Tinctures* or *colours* of *Fields*, I understand thereby, those speciall colours before named, which as by a certaine peculiar right belongeth to the *Art-armoriall*, utterly excluding all those that are named *generall* or *proper colours*, as altogether unfit for *Fields* of *Coate-Armours*.

SECT. II. CHAP. III.



These *Fields* are the parts of *Armes*, containing: *Charges*, which are the parts contained, are next to be considered.

A *Charge*, is that thing whatsoever that doth occupy the *Field*, and is in the same as *Contentum in Continepte*, whether it be *Sensitive* or *Vegetable*, *Naturall* or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Escochcon*, or else in some speciall part of the same.

The common accidents of *Charges* are

{ *Adumbration*, or *Transparency*.
{ *Transmutation*, or *Counter-Changing*.

Adumbration or *Transparency*, is a cleare exemption of the substance of the *Charge*,

Charge, or thing borne, in such sort, as that there remaineth nothing thereof to be discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Tract*, *Purfle*, or *shadow* of a thing; and such kind of *bearing* is by better *Heralds* than *Gramarians*, termed *transparent*, *quasi transparent*, because the *Field*, being (as it were) on the further side of the *Charge*, or underneath the same, yet the *Tincture* and *Colour* thereof sheweth cleane thorow the *charge*, and that no lesse clearly than as if it were thorow a *glasse*.

In *Blazoning* of *Coat-armour* of this kinde, you shall say that the owner thereof beareth this *beast*, *bird*, *tree*, &c. *umbrated*; for that by reason of the exemption of the *substance* thereof, which was intended to be the *Charge*, it affordeth no other representation than the simple *shadow* thereof, which in Latine is called *umbra*, and thereof is it termed *umbrated*. And the *Portraiting* out of any thing *umbrated*, is nothing else but a *sleight* and *single draught* or *Purfle*, traced out with a *Pensill*, expressing to the view a *wacant forme* of a thing deprived of all *substance*, which must be done with some *unperfect* or *obscure colour*, as *Blacke* or *Tawny*, unlessse the *Field* be of the same *Colour*.

Rule.

Portraiting of things umbrated.

Such bearing hath undergone the sharpe censure of those that judged it to have beene occasioned by reason of some *ungentlemanlike* or *unthriftie* qualitie, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times have borne the same *essentially* and *completely* according to the true use of *bearing*; but forasmuch as their *patrimony* and *possessions* were much impaired, or utterly wasted; their *Nephews* and *Kinsmen* seeing themselves deprived of their *Inheritance*, and yet living in hope, that in future time the same may (by some unexpected accident) revert unto themselves, or to their posterities (laying aside all ordinary differences) chuse rather to beare their *Armes umbrated*, that whensoever either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *umbrated forme*, and so reduce their *Armes* to their ancient *bearing*. And it is deemed a farre better course (upon such occasion) to beare the *Armes* of their *Progenitors*, *umbrated*, than utterly to reject the same whereby it might (within a few descents) be doubted much, if not denied, that they were descended from such a *Family*.

Opinions of bearing umbrated.

Whatsoever is borne with *Armes umbrated*, must not be charged in any case: In *Blazoning* you must never nominate the *colour* of such tract of the thing that is *umbrated*, because they doe onely beare a *shew* of that they are not, that is to say, of a *Charge*; and therefore is the *colour* of such *Adumbration* esteemed unworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be observed, that

Rule.

Rule.

All *Charges* of *Armes* are either } *Proper*,
or
} *Common*.

Distribution of Charges.

Those *Charges* are said to be *Proper*, which by a certaine propertie doe peculiarly belong to this *Art*, and are of ordinary use therein, in regard whereof, they are called *Ordinaries*: and they have also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honored thereby, forasmuch as they

Proper Charges.

Ordinaries, and why so called.

Most worthy partitions and why so called.

are oftentimes given by *Emperours, Kings and Princes*, as *Additions of Honour* unto the *Coat-Armours* of persons of desert, for some *speciall service* already past, or upon hope of some future worthy merit. Moreover (as *Leigh* sheweth) they are also called, *most worthy partitions*, in respect that albeit the *Field* be *charged* in divers parts thereof, whether with things of one or of divers kinds, yet is every of them as effectually as if it were onely one by the *Soveraigntie* of these *partitions* being interposed betweene them.

In these we must consider their } *Making,*
 } *Manner of bearing.*

Their making.

The *making* of *Ordinaries* consisteth of *Lines* diversly composed. *Lines* therefore are the *matter* whereof these *Ordinaries* are formed, and according to the *divers Tracts* and formes of *Lines*, they doe receive a divers shape and *variation* of *Names*. For this cause, *Lines* must be duly considered, and especially their *properties*: in speaking whereof, I must crave pardon of *Euclides Artists*, if I trace not in their steps and *definitions*, but use such *descriptions* as shall be fittest for our practise.

The *Properties* of those *Lines* are their } *Rightnesse.*
 } *Crookednesse.*

Dua sunt lineæ ex quibus figuræ omnes componuntur, lineæ recta, & lineæ curva, Zanch. Lib. 3. Cap. 422.

Consisting of Rightnesse, Crookednesse.

Rightnesse is a propertie of a *Line* whereby it is carried *levelly* or *equally* thorowout the *Escoccheon*, without either rising or falling. *Crookednesse* is a propertie of a *Line* meerely contrary to *Rightnesse*, in that it is carried *unevenly* thorowout the *Escoccheon*, with rising and falling.

Rule.

In *Blazoning* of *Ordinaries* formed of *straight Lines*, you must onely name the *Ordinarie*, without making mention of the *straightnesse* of the *Line* whereof the same is composed: but if the same be made of any of the manifold sorts of *crooked Lines*, the forme of such *crookednesse* must be especially mentioned; as by *Examples* shall be made plaine hereafter in their proper places.

These Honourable Ordinaries before mentioned (according to Leigh) are in number nine, viz.	} whose Content is	Crosse,	} 5. Part of the Escoccheon uncharged, and charged the 3. Part.					
		Chiefe,		} 3. Part.				
		Pale,			} 3. Part.			
		Bend,				} 5. Part uncharged, and charged the 3.		
		Fesse,					} 3. Part.	
		Escoccheon,						} 5. Part.
		Cheuron,						
Saltire,	} 5. Part uncharged, & charged the 3. part thereof.							
Barre,		} 5. Part.						

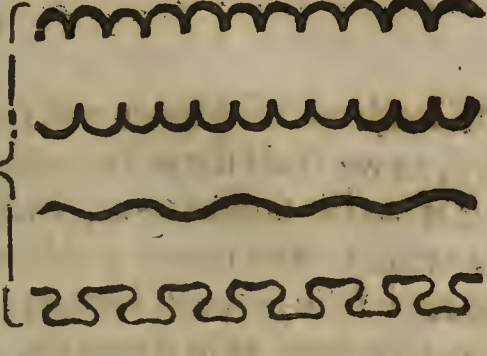
As

As touching the properties of a Crooked Line, it is to be observed, that Lines crooked.

A Crooked Line is } Bunched,
 } Cornered.

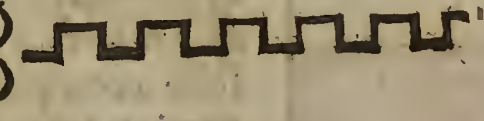
A Bunched Line is that which is carried with round reflections or bowings up and down, making divers hollow Crookes or Furrowes, by reason of the sundry bendings to and fro, as by these examples next following may appear: Bunched.

Of these some are } Invecked,
 } Engrailed,
 } As in example, } Waved,
 } Nebula, }

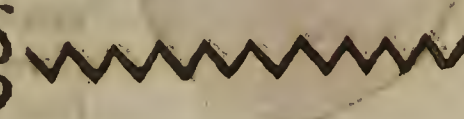


A Corner Line is framed of sundry lines meeting together cornerwise. Cornered.

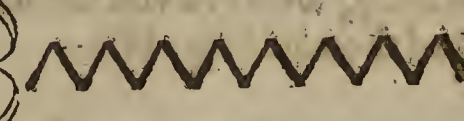
Of cornered Lines, some are } Rect-angled: so called of their right corners or angles, and are formed after this maner, }



 } Indented, after this manner, }



 } Acute-angled: so named because their corners or angles are acute, or sharp; and these we call } Daussette, which are formed after this sort, }



Note, that these two last mentioned sorts of Lines, viz, Indented and Daussette, are both one, secundum quale, but not secundum quantum: for their forme is all one, but in quantitie they differ much, in that the one is much wider and deeper than the other. Of all these severall sorts of Lines, examples shall be given hereafter, as occasion shall arise. Note.

Having

SECT. II. CHAP. IV.



AVING spoken of the *properties* of *Lines*, so much as serves for our intended purpose; let us next take a view of the severall *kindes* of those *Lines*, as far forth as they have use in *Heraldrie*.

Severall kinds of lines.

For they are used

Single,
Manifold.

Single lines.

OF both which *kindes* and *formes* are all the *Honourable Ordinaries* composed, as we shall shew hereafter. And first for the *Single Lines* and their use, it is to be understood, that one *single line* doth make that sort of *Ordinarie* which wee name a *Cheefe*. A *Cheefe* is an *Ordinarie* determined by some *one* of the severall *formes* of *Lines* aforesaid, added to the *Cheefe* part of the *Escoccheon*, as in *Example*.

A Cheefe.



Signification.

He beareth, *Gules*, a *Cheefe*, *Argent*, by the name of *Workefley*. When I say, that a *cheefe* is determined by *one line*, I meane not, that one *single Line* is of it selfe a complete *cheefe*, but that the bounds and proportion of such an *Ordinarie* is designed out and limited by such a *single Line*: for otherwise, to speake more properly, a *cheefe* containeth in depth the *third part* of the *Field*; and the same may be *diminished*, but in no case *divided* into *halves*. The *cheefe* betokeneth a *Senatour* or *honourable personage* borrowed from the *Greekes*, and is a word signifying a *Head*, in which sence we call *Capitanens* (so named of *Caput*, the *Head*) a *Chiefetaine*: though hee spake wittily, who derived the name of a *Captaine*, à *capiendo* & *tenendo*, of *taking* and then *holding*: For

Non minor est virtus, quàm quarere, parta tueri:
No smaller praise is in it,
To hold a Fort, than win it.

Rule.

And as the *head* is the *chiefe* part in a man, so the *chiefe* in the *Escoccheon* should be a reward of such onely, whose high merits have procured them *chiefe place*, *esteeme* or *love* amongst men. This *Ordinarie* in our example you see is formed of a *streight line*: you must therefore in the *Blazon* thereof, onely name the *kinde* of *Ordinarie* (as before we admonished) making no mention at all of the *straightnesse* of the *line*: but if the same, or any other *Ordinarie* be framed of any other *forme* than *straight*, then must you expressly mention the *forme* of the *line* whereof such *Ordinarie* is composed, be it *Bend*, *Cheuron*, *Fesse*, *Saltire*, &c. shewing the same to be either *Invecked*, *Ingrailed*, *Wavay*, *Indented*, &c.

He



Hee beareth Gules, a *Cheefe Crenelle*, Argent; by the name of *Ryncester*. This terme is derived of the *French* word *Crene*, which signifieth the *dent* or *notch* in the *borne* of a *bow*, or such other thing. There is a kinde of *bearing* much like unto this in *Jew*, but yet farre different from it in kinde: therefore good deliberation must be used, lest being carried away with a deceiveable apparance, we doe utterly mistake the truth of things in *Blazoning*.

Chiefe Crenelle.

Cheefes are made of all those *severall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed hereafter in other kinds.

Their formes.



The *Field* is *Tenne*, a *Cheefe*, Or, charged with a *Shapournet*, Ermyne. This tearme *Shapournet* (if I mistake not) is derived from the *French* word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutive*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kinde of *partition*, and for that cause doth extend the dividing *line* (as in this *Escoccheon*) to the extremities of the *Chiefe*; for which cause I have inserted the same (although untimely) in this place which otherwise I would have reserved to some

Chiefe charged.

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, than a *portion* thereof, distinguished from the same only by a conceited *line* of *partition*, never heretofore heard of: which moved me to shorten the *head* of the rising *line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrownesse to the top of the *Chiefe*: and if the *Chiefe* be the *Head*, as before we said, what place can be fitter for the *Hood* to be on, than the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may be honoured of another, as an *Addition* to the former, as in *Examples*:



He beareth Gules, a *Chiefe*, Argent, surmounted of another, Or. This is accounted good *Armorie*, and signifieth a *double reward* given by the *Soveraigne*. So well may a *Gentleman* deserve in giving *counsell* to his *Soveraigne*, that he may be twice rewarded for the same, as was the *Bearer* hereof a *French Counsellour*, which when it hapneth, must be placed in this manner: Those *Additions* of honour that are given in reward for *Counsell* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Escoccheon*, *Quia à Capite edenda est omnis ratio*, Because all reason proceedeth from the braine. That contrariwise a *Chiefe* may be also diminished, this next example may teach us.

Chiefe surmounted of another.

A Fillet.
 $\frac{1}{4}$ of Chief



So named for
two respects.

Fillet to home
fitting.

He beareth Or, a *Chiefe*, Azure, a *Fillet* in the neither part thereof, Argent. Some perhaps strictly observing the forme of my undertaken *Method*, will conceive that this *Coat* might have beene more fitly placed hereafter among such *Ordinaries* as are made of a *two-fold line*. Neverthelesse, though it may seeme to be of the number of those, yet in very deede, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must be the *fourth part* of the *Chiefe*, and must be placed properly and naturally

in the precise *lowest part* thereof. For a two fold respect was the name of *Fillet* given it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrownesse* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious use of *women* in trussing up of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escocheon*, and doth confine and encompassse the uttermost borders of the same. This head-tire being taken from *women*, may well fit an *uxorious* or *luxurious* person, or such an one as in matters of importance is overswaied by a woman: which doth not a little extenuate and impaire their dignity or estimation amongst those of graver sort; for that they are deemed to have their head fixed upon the shoulders of others, and those of the weaker sexe.

SECT. II. CHAP. V.

Manifold
Lines.



itherto hath our *Pencil* drawne out to your view, a *single line*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the *use* thereof according to the project of our prefixed method. I call that a *Manifold line*, when as *more than one Line* are required to the perfecting of an *Ordinary*.

Manifold lines are $\left\{ \begin{array}{l} \text{Twofold,} \\ \text{More than twofold.} \end{array} \right.$

Twofold lines I understand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, *viz.* The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their severall places, first of a *Pale*.

A *Pale* is an *Ordinary* consisting of *two lines* drawne perpendicularly from the *Top* to the *Base* of the *Eschocheon*, comprehending the third part of the *Eschocheon*. The *content* of the *Pale* must not be enlarged, whether it be charged or not.



He beareth Gules, a Pale, Or: which Coate was born ^{Pale.} very anciently by *Hugh de Grandemesnil* Lord of *Hinkley* in *Leicester shire*, and Lord High Steward of *England*, in the time of *King Henry the first*.

This Ordinary is subdivided into

{ Pallet,
{ Endorse.

A Pallet is the moiety or one halfe of the Pale, and thereof receiveth his name ^{Pallet.} of *Diminution*, as being a *Demy* or *little Pale*. And an *Endorse* is the *fourth* ^{Leigh.} part of a Pallet. Example of each ensueth.



Hee beareth Azure, a Pallet, Argent. The Pallet is never charged with any thing, either *quicke* or *dead*, neither may it be parted in any case into two, as some *Armourists* doe hold: but that it may be parted into foure, ^{Leigh.} *Leigh* maketh no question; for he giveth an example of the bearing of the *fourth part* thereof, which hee termeth an *Endorse*; as in this next *Escoccheon* appeareth: But *Sr. Iohn Ferne* saith, it containeth the *eighth part* of the Pale, which in effect is all one with the *fourth part* of the Pallet.



He beareth, Or, an Endorse, Gules. This Endorse (saith ^{Endorse.} *Leigh*) is not used but when a Pale is betweene two of them. But *Sr. Iohn Ferne* saith, he was very confident and bold to set downe such *Rules of Blazon*. And that an *Endorse* may very well be borne in any *Coate-armour* betweene *Birds*, *Fishes*, *Fowles*, *Beasts*, &c. But then (saith hee) it sheweth that the same *Coate* hath ^{Ferne.} beene sometimes two *Coates* of *Armes*, and after conjoyned within one *Escoccheon*, for some *Mystery* or secret of *Armes*. And for the approbation of such bearing, ^{Endorse may be borne alone.} he giveth an instance of an *Escoccheon* of pretence, or *Engislet*, (so he termeth it) borne over these foure *Coates*, viz. of *Austria*, *Burgundy*, *Sicile* and *Flanders*; which is, Or, an *Endorse* betweene a *Lion saliant*, and an *Eagle displayed*. Gules. ^{Instance of such bearing.}

Now from the *Pale*, and the severall *Subdivisions* thereof, let us come to the *Bend*, and the distinct parts of the same. A *Bend* is an *Ordinary* consisting also of *twofold Lines* drawne overthwart the *Escoccheon*, from the *Dexter chiefe* to the *Sinister base point*, of the same, so that the exact *Point* of the *Dexter* and *Sinister corners* thereof, may answer to the precise *Middest* of those *equidistant Lines*, whereof the *Bend* is made, as in example.

Bend.



Content.

Hee beareth, Or, a *Bend*, Sable. Which *Armes* were anciently borne by *Peter de Mololacu* or *Mawley*, a noble *Baron* of this *Kingdome*; in the time of *King Edward the third*. The *Bend* containeth in *breadth* the *fifth part* of the *Field*, as it is *uncharged*; but if it be *charged*, then shall it containe the *third part* thereof. Of all the *Ordinaries* there is none divided like this, as by example shall hereafter appeare.

Denominati-
on.

The *Bend* seemeth to have his *Denomination* from the *French* word *Bender*, which signifieth to *stretch forth*, because it is extended betwixt those *opposit points* of the *Escoccheon*, viz. the *Dexter chiefe*, and the *Sinister base*. Yet in ancient *Roles* I find the *Bend* drawne somewhat *Archwise*, or after the resemblance of the *Bent* of a *Bow*. Notwithstanding, according to some *Armorists*, it doth represent a *Ladder* set aslope on this manner, to scale the *Walles* of any *Castle* or *Citie*, as shall be shewed hereafter, and betokeneth the *Bearer* to have beene one of the first that mounted upon the *enemies walles*. This

Representati-
on or a scaling
ladder.

Bend drawne from the right side to the left, is called a *bend dexter*; but you shall also finde a *bend* exactly drawne like to this on the contrary side, having his beginning from the *left corner* of the *chiefe*, and his termination in the *Dexter base point* of the *Escoccheon*, for which cause it is named a *Bend Sinister*, as in example hereafter shall illustrate. In *Blazoning* of *bends*, if the same be *Dexter*, you shall onely say, *he beares a bend*, not using the word *Dexter*; but if it be drawne from the *sinister cheefe* to the *Dexter base*, then you must in *blazon* by no meanes omit the word *sinister*.

Bend Sinister.
Rule.

Voiding what.

Note that the *bend*, and divers other *Ordinaries* following, are subject to *exemption* or *voiding*. *Voiding* (as earst we shewed) is the exemption of some part of the inward *substance* of things *voidable*, by occasion whereof the *Field* is transparent thorow the *charge*, leaving onely the *outward edges*, bearing the *colour* and *quantitie* of the *charge* as appeareth in this next *Escoccheon*.

Bend Voided.



Hee beareth, *Ermyne*, a *bend voided*, *Gules*, by the name of *Ireton*. Note that if the void part of the *bend*, were of a *different metall*, *colour* or *furre*, from the *Field*, then should you terme the same, a *bend bordured*, *Gules*, (according to the opinion of some *Armorists*;) but I am of opinion that it were better *blazoned*, a *bend* of such and such *metall*, *colour* or *furre edged*. For this difference doe I put betweene them, that when it is *blazoned edged*, it must be understood, to be an *edge* or *hemme*, running along the sides onely; but if it were termed in *blazon bordured*, then must it be conceived that the *bend* is *inviorned round*, as well the ends as the edges.

The



The late *Right Honourable Henry Earle of Suffex*, Henry Earle of Suffex. *Viscount Fitz-water. Lord of Egremont, Burnell and Botatoart, Knight of the most noble order of the Garter,* Engrailed. beareth, Pearle, a *bend ingrailed*, Diamond. This *Ordinarie* is composed of divers other of the *formes* of *Lines*, before mentioned; as sundry other of the *Ordinaries* are, as by these next, and other subsequent examples in their due places shall appeare.



Hee beareth, Argent, a *Bend, Wavy*, Sable. This Wavy. *Coate-Armour* pertaineth to *Sr. Henry Wallop of Farleigh Wallop in the County of Southampton Knight.* This is termed *Wavy*, or *waved*, in respect it beareth a Representation of the Swelling wave or Billow of the Sea, which being tossed by contrary flaws of winde doe rise and fall after this manner: and this also by some is called *unde*, of the Latine word *unda*.

This forme of Bearing may put us in minde of the manifold (and those inevitable, yet profitable) afflictions, which doe attend this mortall state of ours, for so hath God ordained that they should be meanes to win and bring us to himselfe, therefore must we receive them patiently, as the evident tokens of Gods great love and mercy. As the *Preacher* admonisheth us saying, *Whatsoever commeth unto thee receive it patiently, & be patient in the change of thine afflictions, for as Gold and Silver is tried in the fire, even so are men acceptable in the furnace of adversitie.* Eccl. 2.4,5,6. Beleeve in God and he will helpe thee, order thy way aright, and trust in him, hold fast his feare, and grow old therein.



Hee beareth, Azure, a *Bend Crenelle*, Argent, by Crenelle. the name of *Walleyes*: what *Crenelle* is I have before shewed. After this manner, Souldiers in default of *scaling Ladders*, used to nicke or score a peece of Timber with their *swords* (for want of better Toolles) and so found meanes to ascend the *walls*, and surprise the *enemies*.

The parts of a bend are } *Such as are deduced from it.*
 } *Bendelet.*

Parts of a Bend.

Such as are derived from a bend doe containe } *Halfe.*
 } *Lesse than halfe.*

That which containeth halfe the *bend* is called a *Gartier*, whereof you Gartier. have here an example in this *Escoccheon*.

Derivation
of a Garter.



He beareth Or, a *Gartier*, Gules. This is derived either from the *French* word *Iartier*, or else from the *Norman* word *Gartier*, both which are the same that we call in *English* a *Gartier*, the forme whereof this *Charge* doth represent. It is a name of Honourable esteeme in *English* Heraldry, and it gave beginning to the most renowned order of Knightwood, of which *Colledge* and *Societie* have beene more *Kings* and *Princes*, and *Princely Peeres*, than of all the *Knightly* orders besides in *Christendome*. This containeth *halfe* the *Bend* in bignesse.

Such as doe containe lesse
than halfe the *Bend*, are

{ *Cost*,
{ *Riband*: }

Both which be exemplified in
these next *Escocheons*.

Cost what, and
the content
thereof.



Why named
a *Cost*.

The *Field* is Gules, a *Cost*, Or. The content of this is the fourth part of the *Bend*, and *halfe* the *Gartier*, and is sometimes called a *Cotise*, and also a *Batune* (as *Leigh* noteth:) But *Bara* maketh a *Cotise* and the *Batune* two distinct things. This word *Cost* or *Cotise* is derived from the *Latine* word *Costa*, which signifieth a *Ribbe*, either of man or beast. And *Farnesius* saith, *Costa a custodiendo sunt dicta. Farn. 1. 45.* When one of these is borne alone, as in this *Escocheon*, then shall you terme it in *Blazon* a *Cost*; but if they be borne by

comples in any *Coate* (which is never, saith *Leigh*, but when a *Bend* is placed betweene two of them) then you may name them *Cotises*, as in Example.

Bend verrey.



He beareth Or, a *Bend*, verrey, between two *Cotises* or *Costs*, Gules. This *Coat* pertaineth to *Sir Edmund Bowyer* of *Camberwell* in the *Countie* of *Surrey* Knight. Not unfitly are these so termed *Costs* or *Cotises*, in respect they are placed upon each side of the *Bend*, and doe inclose the same, as the *ribs* of man or of beast doe bound and defend their intrails. And concerning such *Charges* or *Fields* composed of *verrey*. I referre you (for the avoiding of needlesse repetition) to the *Rules* before delivered. Note, that as well the *subdi-*

Notes.

visions of *Ordinaries*, as the *Ordinaries* themselves are formed of the severall sorts of *lines* before expressed, as may be gathered out of *Vpton*, whose opinion you shall heare when we come to speake of *Batunes*.

Riband what,
and the con-
tent thereof.



He beareth Or, a *Riband*, Gules. This is that other *Subdivision* that is derived from a *bend*, and doth containe the eight part thereof. The *Name* accordeth well with the *forme* and *quantitie* of the same, in that it is *long* and *narrow*, which is the right shape of a *Riband*.

Thus

Thus much may suffice touching the *Bend dexter*, and the *Subdivision*, thereof: let us now consider the *Bend sinister*, and how the same is *subdivided*. A *Bend sinister* is an *Ordinarie* consisting of a *twofold line*, drawn traverse the *Escoccheon*, from the *Sinister chiefe corner* to the *Dexter base point*: and differeth (as we said) from the *Dexter Bend* onely in this, that it is placed on the opposite part of the *Escoccheon*, as in *Example*.

Bend sinister
what.



He beareth *Argent*, a *Bend Sinister*, *Vert*. You may perhaps sometimes finde this *Bend* boine *jointly* with the *Bend dexter* in one *Escoccheon*, which to looke upon are much like unto a *Saltire*. In *Coats of such bearing*, you must carefully observe, which of them lieth next to the *Field*, and that must be *first named*. And this *Rule* holdeth not alone herein, but also in all other *coat. armours* formed of *divers charges*, whereof the one lieth nearer to the *Field* than the other, according to the sixth *Rule of Blazon* formerly given.

Rule.

The *Bend sinister* is *subdivided* into a } *Scarpe*.
 } *Batune*.

A *Scarpe* (as *Leigh* noteth) is that kind of ornament (much in use with *Commanders* in the *Field*.) which we doe usually call a *Scarfe*, as may be gathered by the derivation thereof from the *French* word *Escharpe*, signifying that ornament which usually is worn by *Martiall men* after the same manner from the *left shoulder* overthwart the body, and so under the *arme* on the *right side*, as in *Example*.

Scarpe what?



He beareth *Argent*, a *Scarpe*, *Azure*. You neede not in *Blazon* thereof make any mention of this word *Sinister*, because it is never borne otherwise than thus. Notwithstanding this *Charge* hath some resemblance of the common *Note of Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Escoccheon*.



He beareth *Or*, a *batune*, *Gules*. This word *batune* is derived from the *French* word *baston*, which signifieth a *wand* or a *cudgell*. The *Frenchmen* doe usually beare their *batune* (as it were) *couped* after this manner; Whereof I doe better allow than of that forme which is commonly used among us in *England*, because the same being so borne, doth better resemble the shape or forme of a *cudgell* or *batune*. And though this hath the *forme* and *quantitie* of a *cost*, yet it differeth from the same, in that the *cost* is extended

Batune what?

Note of illegi-
timation.

The use of this
marke.

Leigh.

Legitimation
of Bastards.

to the *extremities* of the *Escoccheon*, whereas the *Batone* shall be *Couped*, and touch no part of the same, as by this *Escoccheon* appeareth. This is the *proper* and most *usuall* note of *Illegitimation* (perhaps for the affinity betwixt *Bastard* and *Bastards*; or else for that *bastards* lost the priviledge of *freemen*, and so were subject to the *servile stroke*:) and it containeth the fourth part of the *bend sinister*; and being thus borne, differeth from all the *subdivisions* of the *Ordinaries* before manifested sufficiently, what conformity soever any of them may seeme to have therewith. This *Marke* was devised both to re-
straine men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall never be severed from their Coate-Armour, which should be the *blazon* of their honour. For let the spurious birth have never so noble a father, yet he is *base-borne*; and *base* will be ever the first syllable in a *Bastards* name, till by his owne *Vertues* hee hath washed off the staines of his Fathers vice, as many high spirits have done; who though so borne, have attained to the highest pitch of glory. Every *bastard* may have his *batune* of what colour he will, but not of *metall*, which is for the *bastards* of *Princes*. At the first, *bastards* were prohibited to beare the *Armes* of their reputed fathers. Then (saith *Sir Iohn Ferne* in his *Glory of Generositie*) they did by suite obtaine *atoleration* from *Soveraignes* and *Kings*, to be made *legitimate*, and to be *matriculated* by the *Kings Grant*, as children lawfully borne: which *Grant* did enable them to be capable of many *Immanities* and *prerogatives* which others lawfully begotten doe enjoy: and so by such *legitimation* they are discharged of all those *dishonours* which in former time they were subject unto; and were acquitted from the staine of their *bastardie*, *Excepto quòd ex tali legitimatione non admittentur ad Iura Sanguinis catholici filijs: Except only, that they had not the right of bloud and inheritance thereby*; to participate with the lawfull inheritance of their Father, as appeareth *Judges 11.. And when the Womans children were come to age, they thrust out Iepthah, saying, thou shalt not inherit in our fathers house, for thou art the sonne of a strange Woman*. By pretence of these *Legitimations*, they beare the Coate-Armour of their reputed *Ancestors*, with a signe of *bastardie*, now commonly knowne to every man, by reason of frequent use: which *Marke* (as some doe hold) neither they nor their children shall ever remove or lay aside, *Ne sordes per errorem inter precipuos reputentur; Least the fruites of lust should by error gaine the estimation of Generositie*.

It is not lawfull for those that are base borne to usurpe the *Armes* of their reputed Fathers, unlesse it be branded with certaine notes, or markes proper to men *illegitimate*, devised of set purpose to separate and distinguish them from such as proceed from lawfull Matrimony. Moreover it is often questioned, whether such as be *illegitimated*, (by Act of Parliament, or whatsoever other meanes) may beare, or assume the bearing of the *Armes* of their reputed fathers? Some are of opinion they may: Others doe hold the contrary, unlesse they doe beare them with the apposition of some of the before mentioned notes appropriated to the qualitie of their *illegitimate* generation and procreation. By *legitimate* issue, is not to be understood *legitimate* onely, that is to say, such as be adopted Children: For there is in such but a bare imitation of nature, of such we have no use in this land of Adop-
tion

tion or Arrogation. But of such as are both naturall and legitimate; naturall so termed, *Quia naturaliter generati*; legitimate, *Ex Legitima parentum conjunctione approbata per Leges*. Such as are otherwise begotten are bastards, and the issue of an unlawfull bed.

Consanguinity, is a bond or linke of persons descended of the same stocke, derived from Carnall propagation: So called, *Consanguinitas, quasi sanguinis unitas, viz.* the unity or community of blood.

To discern priority or neerenesse in blood, two things must be regarded principally; *viz.* *Linea* and *Gradus*, the line is that, that gathereth together the persons containing their degrees, and distinguishing them in their numbers. This is called *Collectio personarum*. The other, *viz.* *Gradus*, sheweth the state or condition of the distant persons, how neere they be, or how far distant a funder (in themselves) from their common Stock, or either from other. This is called, *Habitudo distantium personarum. Et dicitur Gradus, ad similitudinem scalarum graduum, sive locorum proclivium; quia ita gradimur, de proximo ad proximum.*

This before mentioned Line is threefold, *viz.*

}	Ascending,
	Descending,
	Collaterall.

The *Ascending* Line is, from me to my Father, Grandfather, and so upwards.

The *Descending* Line, is from me to my Sonne, Nephew, his sonne, downwards.

The *Collaterall* Line is placed on either side.

This Line also is twofold, *viz.*

}	<i>Equall,</i>
	<i>Unequall.</i>

The *equall collaterall* is that, where equally the persons differ from their Common Stocke; as Brothers and Sisters be equally distant from their Father; As also Brothers and Sisters children from their Grandfather.

The *unequall collaterall* is, where one precedeth another: Such are brothers, and their brothers and sisters children.

Affinity is (after the lawes) *personarum proximitas proveniens ex justis nuptijs*; A neerenesse of persons proceeding from lawfull marriage. So called *Affinitas, quasi duorum ad unum finem unitas*; A union or consolidation of two that be of divers Kindreds by marriage or other copulation conjoynd

By this, Affinity is contracted two manner of waies, *viz.*

By

}	<i>Lawfull Marriage,</i>
	<i>Unlawfull Knowledge.</i>

The first is thus contracted; My brother and I are Consanguine in the first degree, Hee taketh a Wife, her they call, *personam additam personae per carnis copulam*. This is the first kinde of Affinity (contracted by meanes of my brother) *viz.* betweene his Wife and me, and the first degree: for thus they be the kindred and degrees) discerned in Affinity, *viz.* by the persons

that be in consanguinity, or blood, either neerer or farther off. As for Example.

My brother is in the first degree to me in Consanguinity; his wife in Affinity: My brothers Sonne in the second, his Nephew in the third, his Nephews sonne in the fourth. They in Consanguinity: their Wives in the same degrees, second, third, or fourth unto me, but they in Affinity.

Note that they attaine not (in me) by their addition that, that I have attained (by blood) in the persons to whom they be added. For herein, that is to say, in Attinency wee be distinguished in Consanguinity and Affinity. To make it plaine. My brother is my Consanguine, his Wife my Affine, onely they retaine and participate with me the degree, whether it be first, second, third or fourth; that I have with the persons that they be carnally knowne by, the which they alter not.

Consequently, they shall be every person in Consanguinity to my wife, in Affinity to me, in what degree in the one, in that degree in the other. But alwaies in the first kinde, be they Brother, Sister, Nephew, Neece, &c. But to returne to our *Batune*. *Vpton* calleth this *baston* or *batune*, a *Fissure*: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis sunt bende: These Fissures have as many varieties of formes as the bende have.*

Severall formes
of *Fissure*.

For there are of them (saith hē)

Plane,	} Plaine.
Ingradiata,	
Inveeta,	
Fusilata,	
Gobonata.	
	Ingrailed.
	Invecked.
	Fusile.
	Gobonated.

And (he saith) it is commonly called a *Fissure* (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse basterdus finditur & dividitur a patrimonio patris sui: in that it cuts or rents the Coate-Armour in twain, because the bastard is cut off from his fathers Inheritance.* In some Countries they used to distinguish these from the lawfull begotten, by setting of two letters upon their garments, S. and P, *quasi, Sine Patre, without Father.*

Cui pater est populus, pater est huic nullus & omnis.

Brats are priviledg'd above any:

We have but one Sire; they have many.

Signification
of the letters
S.P.

And perhaps S. P. did signifie *Sttus Populo*, the *Sanne* of the *People*. *Chas. saneus* saith, that bastards are not capable of their fathers patrimony, either by law or custome, *Quia filius Ancilla non erat haeres cum filio Libera: The servants child must not part stakes with her Mistresses.* Leigh is of opinion, that the lawfull sonne of a bastard shall change his Fathers Marke to the right side, observing still the quantity thereof: for so I doe understand him, in respect that he addeth immediately, that the same may at the pleasure of the Prince be enlarged, or broken after this manner.



He beareth, Azure, a Bend, double Dauncette, Argent by the name of *Lorks*. This (saith *Leigh*) shall never be called other than a *bend*, after it is thus parted: but *bastards* (saith he) have sundry other markes, every one according to their unlawfull begettings; which with hundreds of others are the *Secrets of Heraldry*.

Sundry notes
of bastardy.

Besides those *bearings bendwise* above demonstrated, we mentioned another by the name of a *bendlet*, which hath greater resemblance with a *bend* than any of the rest; and by the name it may seeme to be some *subdivision* of the *bend*. It hath yet no certaine *quantity*, but containeth evermore a *sixth part* of the *Field* (according to the observation of *Leigh*) where of you have an example in this next *Escoccheon*.



The *Field* is Argent, a *bendlet*, Gules. Two manner of waies doth this *charge* differ from the *bend*: the one that the *bend* containeth the *fifth part* of the *Field* uncharged, and the *third part* thereof charged. And this is limited to the *sixth part* of the *field*, which it may not exceed. *Secondly*, it is distinguished from the *bend*, *secundum locationem, in place*, inasmuch as the *bend* is so placed, as that the *corner* of the *Escoccheon* doth answer to the just middle of the same, betweene the *upper* and *nether lines* thereof: but the *bendlet* beginneth in the

Difference of
the bend and
bendlet.

exact corner of the point of the *Escoccheon*; so as the *lower line* is distant from the corner thereof the full breadth of the *bendlet*.

SECT. II. CHAP. VI.



VR prefixed order doth now call upon me to bend my course from *bends*, with the *parts* and *subdivisions* thereof, and to proceed to the *Fesse*, which challengeth the *next place*. The *Fesse* is an *Ordinary*, formed of a *twofold line*, drawne overthwart the *breadth* of the *Escoccheon*; in the midst whereof is the very *center* of the *Shield*. And it containeth the *third part* of the *Field*, and may not be diminished, albeit the *French Heraldry* doe *blazon* three *barres gemels*, for a *fesse* of six *peeces*.

Fesse and content thereof.



He beareth Vaire, Or, and Vert, a Fesse, Gules, by the name of *Duffield*. This word *Fesse* is a French word; and doth signifie the *Loines* of a man. This *Ordinary* hath been anciently taken for the same that we call *Baltheum militare*, or *Cingulum honoris*, a belt of honour: because it divideth the *Field* into two equall parts, it selfe occupying the *middle* betweene both; even as the *Girdle* environeth the *middle* part of a man, and resteth upon his *Loines*.

2 Sam. 18. 11.

St. Ambrose.

Augustus Imperator.

This *Girdle of honour* may seeme to have beene in ancient timē given by *Emperours*, and *Kings*, and their *Generals* of the *Field* unto *Souldiers*, for reward of some speciall service performed by them: and it is not improbable, that such a reward it was, that the *General* of *Dauids* Army, *Ioab*, would have given the *Messenger* that brought him newes that *Ab-salom* was hanged by the haire of the head in an *Oke*, if hee had slaine him, where *Ioab* saith, *Why hast thou not killed him, that so I might have rewarded thy service with ten Shekles of Silver, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*. *Non Militari Cingulo, sed capistro cingeretur*; should not be girt with an *Arming girdle*, but with a *halt r*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to undergoe the businesse of the *weale publike*; for the more speedy performance of which charge; he should have his garments close girt unto his body, that the loosenesse of them should give no impediment to the execution of his assumed charge and enjoyned services. And these *tokens* of *Chivalry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, in his age *Duces, & Principes, omnes etiam militantes, operosis cingulis auro fulgente pretiosis, ambiunt, &c.* Great *Captaines*, *Princes*, and *Martiall men*, delight to weare their *Belts* curiously wrought, and glittering with gold, &c.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receive it but men of merit, so also was it ever accounted most dishonourable for any just cause to be againe deprived of the dignity thereof; neither should such an one be restored thereunto, but upon very singular and especiall desert, as *Ferretus* noteth, where he saith, *Augustus laudabiliter militarem disciplinam gessit severissime: & privatos militari Cingulo nunquam restituit, nisi illos pro ceteris virtutum merita insignirent: Augustus* the *Emperor* got much honor by the severity of his *Military Discipline*: for if a man were once deprived of his *Arming girdle*, he never would restore it unlesse he performed some excellent service above all others. Notwithstanding, there is also one kinde of putting off the *Belt*, of no lesse honour, than the putting on of it; yea much more glorious it is, in that it is the *end* and *perfection* of the other; and that is, when the *victory* is achieved, *victory* being the end of *Arming*, as *peace* is of *Battle*. To which purpose is that saying, *1 Reg. 20. 11. Ne jactet se qui se accingit, ut qui discingit*: Let not him boast who girds himself, as he that doth ungird: meaning we must not triumph (as the saying is) before the *victory*; but it being once attained, it is the honour of a generous mind, to put off his *Belt*, and not to sanguine his blade with cold blood. For those

Gallants,

Gallants, who in times and places of peace, are still drawing their swords, like warriors, in times and places of warre, prove (for the most part) peaceabler and calmer then they should be.

But if a Knight be disarmed of his Military girdle by his demerits and offence, he is therewithall deprived of all Military priviledges, like as it fareth with a Captaine, who, (if he happen to lose his Ensignes, is disabled to advance any other in the Field, untill he hath either regained the same, or by his valor extorted some other from the enemy. Which kind of deprivation of Knights and Martiall men for any notable transgression, was of frequent use in times past, and in some places is continued unto this day with greater severity and much more intamy than in former times. *Depositio Cingulorum & Baltheorum* (saith Wolfgang. *Lazius quod genus pœna proprio seorsim vocabulo discinctura & recinctura vocabatur, manet hodie adhuc in ordine Equestri, majori quam olim ignominia. Quo ritu (ut nos dicimus) Equites aurati degradantur.* The depriving of the Belt (which was wont to be termed, the discincture or ungirding) is at this day still in use amongst Knights, and with more ignominy than was in ancient times: which is nothing else but that which we call degrading of a Knight. If any ask me how this comes about that such Degradation of a Knight, is more infamous than of old: I answer, it is because it is more rare, and therefore more remarkable. If againe, you aske why it is more rare than of old: I answer, it is because it is more infamous, and therefore Princes more unwilling to inflict it. Howsoever, the truth is, that base and unknighthly actions and qualities, deserve a base and unknighthly chastisement.

Wolfgangus Lazius.



He beareth Or, a Fesse Dauncette, Sable. These Armes pertaine to the worthy Gentleman Sr. Thomas Vavasour, Knight Marshal of his Majesties most Honourable household, and of the vicerge thereto appertaining. Who anciently to the name, as being the Kings Valvasores, being in times past a degree not much inferiour to a Baron, and given to their Family ex Regio munere, as M. Camden noteth in Yorkeshire, speaking of Haselwood, being the ancient inheritance of the said Family.

Fesse Dauncette

K. James

So much of a Fesse: now of a Cheuron. A Cheuron is an Ordinary, formed of a twofold line spirewise or Pyramidall; the Foundation being in the Dexter, and sinister base points of the Escoccheon, and the Acute angle of the Spire neere the top of the Escoccheon: as in example.

Cheuron what



The Field is Topaz, a Cheuron, Ruby. This Coat pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a paire of Bargecouples or Rasters, such as Carpenters doe set on the highest part of the house, for bearing of the rooffe thereof; and betokeneth the atchieving of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the usuall forme of bearing of the Cheuron, as appeareth

Ancient forme of bearing thereof.

reth by many *Scales* and *Monuments* yet extant, and is most agreeable to reason, that as it representeth the *Roofe* of a house (though I am not ignorant that *Leigh* saith, it was in old times the *attire* for the *heads* of *Women Priests*) so accordingly it should bee extended to the *highest* part of the *Escoccheon*, though farre different is the bearing thereof in these dayes. In which respect it were fit that common *Painters*, the common *disorderers* of these *tokens* of *honour*, were better looked unto; who both in former ages, and much more in these daies, have greatly corrupted these honourable signes, by adding their new fantastickall inventions; that so they might make the things borne in *Coate-Armour* more perspicuous to the view, or because they would be thought to be well overseene in *Heraldry*. For indeed they want the eye of judgement, to see and discern that such is the excellency of these honourable *tokens*, that the least alteration either by augmentation, diminution, transposition, or whatsoever other meanes, doth occasion a change in them so great, as that they thereby differ from themselves, not onely in their *accidental*, but also in their *substantiall* parts, and cease to be any longer the same they were before, and their owners are debarred to challenge any *propriety* or interest in them, in respect of such alteration. *Modica alteratio in membro principali magnam alterationem facit* (saith the *Philosopher*;) *A little alteration makes a great alteration in a principall part.* As the least spot in the Eye, which is the worthiest part of the face, doth more disfigure the same, than ten times so much in any other member of the whole body.

Idle inventions of Painters.

Content of a Cheuron.

Note.

Cheuron reversed.

The Content of the *Cheuron* is the *fifth part* of the *Field* (according to *Leigh*;) but *Chassaneus* reckoneth the same amongst those *Ordinaries* that do occupy the *third part* of the *Field*. You may have two *cheurons* in one *Field* (saith *Leigh*) but not above; and if they exceed that number, then shall you call them *cheuronwaies*. But I suppose they might be termed much better *cheuronels*, that is to say, *Minute* or *small cheurons*; for so is their *Blazon* more certaine. This *charge* following, and the subdivisions thereof, are diversly borne, as well in respect of the divers *location*, as of the variable forme thereof; for sometimes it is borne on *chiefe*, otherwhiles on *base*, sometimes *Enarched*, sometimes *Reversed*, sometimes *Fretted*, &c. as hereafter by Examples appeareth.

Cheuron in chiefe.



Accidents of an Escoccheon.

He beareth, Or, a *Cheuron* in *chiefe*, Azure. Note that the *lower part* of this *cheuron* is farre above the ordinary place of a single *cheuron*; for it is pitched as high as the *Nombrill* of the *Escoccheon*, whereas others have their rising from or neere above the *dexter* and *Sinister base points*. The *Ancesters* of this *bearer* (saith *Leigh*) have borne the same otherwaies, which was for some good purpose remooved, although it were better after the common manner of *bearing*. There are divers *Accidents* incident unto this *Ordinary*, viz. *Transposition*, as in this *last Escoccheon*, *Couping*, *Voiding* and *Reversing*. Of all which I purpose to give severall examples in their proper places.

He



He beareth, Ermyne, a *Chevron, couped*, Sable, by the name of *Zones*. What *couping* is, I have before shewed, whereunto (for shunning needlesse repetition) I referre you.

Chevron Couped.



Hē bearēth, Azure, a *Chevron engrailed, voided*, Or, by the name of *Dudley*. What *voiding* is, I have shewed before. In the *blazoning* of Coate-Armours of this kinde, I meane of *charges voided*, you shall not neede to make any mention of the *colour* of the *exempted part* thereof, saying, that it is voided of the Field: for if you say voided onely, it is ever understood that the field sheweth thorow the middle part of the *charge voided*. If the *middle part* of this *chevron* were of a *different metall, colour, or furre*, from the *Field*, then should you

Chevron Engrailed.

Blazon it thus: A *Chevron, engrailed, Or, surmounted of another*, of such or such colour.

The *subdivisions* of this *Ordinary* are } *Cheuronell,*
 } *Couple-close.*

A *cheuronell* is a *diminutive* of a *cheuron*, and signifieth a *minute* or *small Cheuron*, and containeth *halfe* the quantity of the *Cheuron*, as for example.

Cheuronell what.



He beareth, Argent, a *cheuronell*, Vert. Of these (saith *Leigh*) you may have no more than three in a Field, except *partition*. The other *subdivision* of the *cheuron* is called a *couple close*. A *couple-close* is a *subordinate charge* derived from a *cheuron*, and formed of *two lines erected cheuronwaies*.



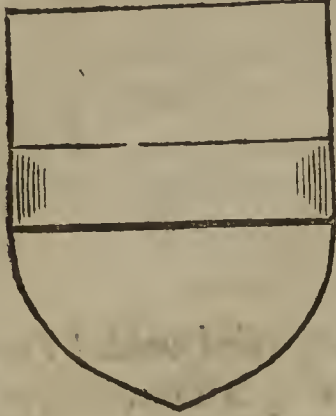
He beareth Vert, a *couple-close*, Argent. This containeth the fourth of the *cheuron*, and is not borne but by *Paires*, except there be a *cheuron* betweene them. Well doth the name of this *charge*, agree with the use thereof, which is not onely to be borne by *couples* for the most part, but also to have a *cheuron* betweene them which they inclose on each side.

Couple-close what, and the content thereof.

The

Barre.

The next in order to the *Cheuron* is the *Barre*. A *Barre* is composed of two *equi-distant lines* drawne overthwart the *Escoccheon*, after the manner of the *Fesse* before mentioned, as in this next *Escoccheon* appeareth.



This *Ordinary* differeth from the *Fesse*, not onely in that it containeth the *fifth part* of the *Field*, whereas the *Fesse* occupieth the *third part* thereof, but also that the *Fesse* is limited to one *certaine place* of the *Escoccheon* to wit, the *Exact Center* or *Fesse Point* thereof, whereas the *Bar* is not tyed to any prescript place, but may be transferred unto sundry parts of the *Escoccheon*. But if there be but one onely *Barre* in the *Escoccheon*, then must the same occupy the place of the *Fesse*, as appeareth in this *Escoccheon*. This *Charge* is of more estimation than is

well considered of many that beare the same. If you have two *Barres* in the *Field*, they must be so placed, as that thereby the *Field* of the *Escoccheon* may be divided into *five equall parts*; so shall each of them receive their just quantity.

Subdivision.

A *Barre* is subdivided into a

Closet.

Barulet.

A *Closet* is a *Charge* abstracted from a *Barre*, and consisteth also of two *equidistant lines* drawne overthwart the *Escoccheon*, as in Example,

Content of a Closet.



He beareth, Or, a *Closet*, Sanguine. This containeth *halfe* the *Barre*, and of these there may be *five* in one *Field*, and are very good *Armory*. The other *Subdivision* of a *Barre* is called a *Barulet*, which (after the opinion of *Leigh*) cannot be borne *dividedly*, but must be borne by *couples*, unlesse they be parted with a *Barre*, whereof you have an example in this next *Escoccheon*.

Barulet what it containeth.



He beareth, Sable, a *Barulet*, Argent. The *Content* of the *Barulet* is the *fourth part* of the *Barre*, whereof is a *derivative*, as by the name of *Diminution* imposed thereupon doth manifestly appear. *Barulets* (saith *Vpton*) are diversly borne in *Armes*, viz. *Plaine*, *Engrailed*, &c. whereunto good heed must be taken in *Blazon*.

A Gyronne what.

Hitherto of a *barre*: Now of a *Gyronne*: A *Gyronne* is an *Ordinary* consisting of two *straight lines* drawne from divers parts of the *Escoccheon*, and meeting in an

an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space betweene the thighs: and thence perchance doe we call the *Groyne*, which name, whether it be given to this *charge*, because it determines *in gremio*, in the very *lappe* or *midst* of the *Escoccheon*, or because it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrons* are borne diversly, *viz.* *single*, *by couples*, *of sixe*, *of eight*, *of ten*, and *of twelve*, as shall appeare hereafter, where I shall speake of *Armes* having no *tincture predominating*. For the making this *Ordinarie*, behold this next *Escoccheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the manner thereof, as in example.

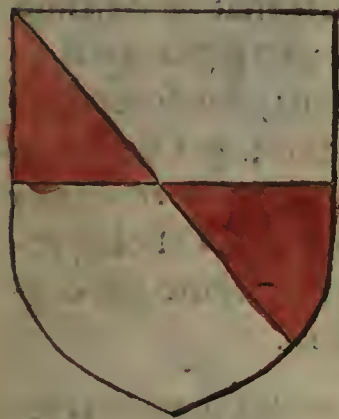
Signification
of a Gyronne.

Forme of making thereof.



Hee beareth, *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter point*, Or. If these two *lines* whereof this *Ordinarie* is framed, were drawne thoroughout to the *Extremities* of the *Escoccheon*, then would they constitute *two Gyrons*, as in this next *Escoccheon* appeareth. But if this *Gyronne* had stood in *Fesse* in the *Dexter* part, and the *Gyronne* *Argent*, then were it the second Coat of the *Lord de Wolfo* of *Swesia*, whose daughter was married to the *Marquesse* of *Northampton*, and after to *Gorge*.

Single Gyronne.



Hee beareth, *Argent*, *two Gyrons*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other in the *Sinister base*, because they doe ever more meet in the *Fesse Point*, be they never so many. Here you see, that as *two lines* drawn, the one *Bendwaies* from the *dexter corner* of the *chiefe* part of the *Escoccheon*, and resting on the *Fesse point*, and the other drawne *Fessewaies* overthwart the *Escoccheon*, and meeting with the same in the said *Fesse Point*, do make one *Gyronne*: so do the same drawne thoroughout produce *two Gyrons*.

Two Gyrons.

So much of a *Gyron*: Now of a *Canton* and *Quarter*: A *Canton* is an *Ordinary* framed of *two streight lines*, the one drawne *perpendicularly* from the *Chiefe*, and the other *transverse* from the *side* of the *Escoccheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escoccheon*, as in this next appeareth.

A Canton what.



He beareth, *Ermyne*, a *Canton*, *Argent*, charged with a *Cheuron*, *Gules*, by the name of *Middleton*. This *Ordinary* is termed a *Canton*, because it occupieth but a *Corner* or *Cantell* of the *Escoccheon*. Some *Armorists* doe hold, that the *Canton* is a *Reward* given to *Gentlemen*, *Esquires* and *Knights*, for service done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beseme an *Earle* or a *Baron* receiving the same at his *Soveraignes*

Whereof so named.

Preheminence
of certaine
Ordinaries.
Note
Base Squires
how made.
Rule.

Canton Sini-
ster.

Quarter what.

Difference of
a quarter and
Canton.

Estanton.

The quarter a
reward for
service.



hand; yet in the *Quarter* to be preferred in dignity before the same: and before them both, Sir *Iohn Ferne*, preferreth the *Escoccheon* of *Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted traueswaies, whether it be from the *Dexter corner*, or from the *Sinister*, doth make two *base Squires*. And if the *Canton* be placed in the *Dexter corner* of the *Escoccheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the locall situation thereof: but if it be placed on the *Contrary side*, then must you in *blazon* adde this word *Sinister*, as he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in *forme*, in *quantity*, and in *estimation*, but differeth from the same both in regard of the *locall position* therof (by reason that it is placed in the *Sinister corner* of the *Escoccheon*) as also in that it is not of so frequent use.

Hitherto of a *Canton*, now of a *Quarter*. The *Quarter* is an *Ordinary* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof; insomuch as the same *Rules* and *Observations*, that doe serve for the one, may be attributed to the other, *Quia similibus similis est ratio*: of like things the reason is alike. The only difference between them is, that the *Canton* keepeth onely a *cantle* or small portion of the *Corner* of the *Escoccheon*, and the *quarter* comprehendeth the full *fourth part* of the *Escoccheon*, as in example.

Hee beareth *Verrey*, *Argent and Sable*, a *Quarter*, *Gules*, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part given by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable service done by him; yet doe wee find the same bestowed upon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being received at the *Soveraignes hand*) may be seeme the dignity of a *Baron* or an *Earle*, as aforesaid.

Having spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will reserve some other their adjuncts to a more convenient place. And will now speake of a *Pile*, shewing some variable examples of the *diverse bearing* thereof.

A *Pile* is an *Ordinary* consisting of a *twofold line* formed after the manner of a *Wedge*; that is to say, broad at the upper end, and so lessening by degrees throughout with a comely narrowness and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Escoccheon* appeareth.

Use of the
pile.



He beareth *Argent*, a *Pile*, *Gules*. This Coat pertained to the right worthy and valiant Knight Sir *Iohn Chandos*, *Baron* of *Saint Saviours*, *le Viscount* in *France*, great *Seneschall* of *Poictou*, high *Constable* of *Aquitaine*. All given him by *King Edward* the *third*, who also made him one of the *Founders* of the most noble *Order* of the *Garter*. In all fortifications and buildings in case the ground be distrusted to be unsure and deceivable: Men are accustomed to build upon *Piles*, and by them to force an infallible, and permanent foundation.

Sometimes

Sometimes you shall finde *three* of these in a *Field*, as in this next example.



The *Field* is, *Or*, *three Piles*, meeting neere in the *Base* of the *Escoccheon*, *Azure*. This *Coat* was borne by *Sir Guy Bryan* Knight, one of the Noble Knights of the most honourable order of the *Garter*, in the time of *King Edward the third*: and hee was also a chiefe meane unto the said *King* for obtaining the *Charter* of *Priviledge* and *freedom* of his *Majesties Forrest* of *Deane*, in the *Countie of Glocester*, for the benefit of the *Inhabitants* of the same *Forrest*.

Sir Guy Bryan.

Sometimes you shall find this *Ordinary* borne; *transposed* or *reversed*, contrary to the usuall forme of their bearing, *viz.* with their *points upward*, which naturally ought to be *downwards*, being supposed to be a peece of *Timber*, whose nether part is sharpned, to the end it may be more commodiously driven into the ground; as in example.

Note.



He beareth *Argent*, *three Piles*, one *issuing out of the Chiefe* betweene the *two others transposed* or *reversed*, *Sable*, by the name of *Hulles*. The *Pile* is an ancient *Addition* to *Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-workes*.

When there is but one *Pile* in the *Field*, it must containe the *third part* of the same at the *Chiefe*. This *Ordinary* is diversly formed, and borne, as in these next *Escoccheons* appeareth.

Rule.



He beareth *Argent*, a *Triple Pile*, *Flory* on the *tops*, *issuing out of the sinister base*, in *Bend*, towards the *Dexter corner*, *Sable*: This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driven into some *water-worke*, and by long tract of time, incorporated at their heads, by reason of an extraordinary weight imposed upon them, which gave impediment of their growth in height.



He beareth, *Argent*, a *Pile in Bend*, *issuing out of the Dexter corner* of the *Escoccheon*, *Sable* *Cotised*, *Ingrailed*, *Gules*. I have made speciall choice of this *Coat-armour*, (out of the *glory* of *Generos.*) as well for the *rarenesse* thereof, as for that I finde the same there commended for *faire Armory*, and good in regard of the *varietie* thereof for *Blazoners* to looke upon.



Hee beareth, Azure, a *Pile waved*, issuing out of the *Dexter corner* of the *Escoccheon*, *Bendwaies*, Or, by the name of *Aldam*. As this *Pile waved* issueth out of the *Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreover you shall finde them borne in *Pale*, and sometimes issuing out of the *Base* with the point thereof transposed, which I leave to observation.

Now the bearing of *Waves*, or of things waved, may well fit those that are tried in the furnace of *Afflictions*, which are the badges and testimonies of our election in *Christ*, who suffered for us; the Iust for the unjust, to bring us unto God. Therefore we should beare our afflictions gladly, forasmuch as if we suffer with *Christ*, we shall also be glorified with him. For so doth the Apostle admonish us, saying, *That no man should be moved with these afflictions, for yee your selves know that we are appointed thereunto, 1 Thess. 3. 3.* And againe, *Thou therefore suffer affliction as a good souldier of Christ, 2 Tim. 2. 3.*

So much of *Piles* and their *variety*, aswell of *Forme*, as of *Location*. There rest yet some *other sorts of Ordinaries*, that are composed of a *two-fold line* not hitherto spoken of.

Such are these, viz. $\left\{ \begin{array}{l} \text{Flasque.} \\ \text{Flanch,} \\ \text{Voider.} \end{array} \right.$

In some mens conceite perhaps these *Ordinaries* last mentioned might have beene more fitly placed amongst such as are before handled, and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one *apart* by themselves:) but forasmuch as none of them are borne *single*, but alwayes by *couples*; for conveniencie I have chosen rather to sort them with these that are formed of a *Two-fold Line*; and first of a *Flasque*.

A Flasque what.

A *Flasque* is an *Ordinary*, consisting of one *Arch Line*, drawne somewhat distant from the *corners* of the *Chiefe*, and meanly swelling by *degrees* untill you come towards the *middest* of the *Escoccheon*, and from thence againe decreasing with a like comely descent unto the *sinister base points*, as in example.

A Flasque what kinde of reward.



nifieth to *bend* or *bow*.

The *Field* is Or, *two Flasques*, Azure. This *Reward* (saith *Leigh*) is to be given by a *King* for *vertue* and *learning*, and especially for service in *ambassage*. for therein may a *Gentleman* deserve aswell of his *Sovereigne*, as the *Knight* that serveth him in the *Field*. This is called an *Arch line* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, voide of excesse of *tuberositie*. This word *Flasque* is derived, either from the *Frensh* word *Fleschier*, or from the *Latine* word *Flecto*, which sig-

The

The next in order is the *Flanch*, whis is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, and from thence compassing orderly with a swelling embossement untill it come neere to the *Nombrill* of the *Escoccheon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escoccheon*.



Hee beareth Ermyne, *two Flanches*, Vert. This (saith Leigh) is one degree under the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* Note: (as some doe hold) is derived from the *French* word *flans*, which signifieth the *flanke* of *man* or *beast*, that includeth the *small guts*, because that part strouteth out, *cum tumore quodam*, as it were a *blowne bladder*. Sometimes you may find this *Ordinarie* made of some other *forme* of *Lines* than *plaine*, which when it shall happen, you must in the *blazon* thereof make special

mention of the *forme* of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voider*; consisting of one *Arch-line* moderately bowing from the corner of the *chiefe* by *degrees* towards the *Nombrill* of the *Escoccheon*; and from thence in like sort declining untill it come unto the *Sinister base*, and hath a more neere resemblance of the *bent* of a *Bow* than the *Flanch* hath, in that it riseth not with so deepe a *compasse*, as in example. Voider what.



He beareth Tene, *two Voiders*, Or. This is the Reward for a Woman, *Reward* of a *Gentlewoman* for service by her done to the *Prince*; but when the *Voider* should be of one of the *nine fures* or *Doublings*. Such *Reward* (saith Leigh) might the *Dutches* of *Montfort* have given to her *Gentlewoman*, who served her most diligently, not onely while shee kept the *Towne* of *Hanybot*, but also when she rode armed into the *Field* and scared the *Frenchmen* from the *siege* thereof. These are called *Voiders*; either because of the *shallownesse* wherein they doe re-

semble the accustomed *vo ding Plates* with narrow brims used at *Tables*; or else of the *French* word *voire*, which signifieth a *looking Glasse* or *Mirror* (which in ancient times were commonly made in that bulging forme) especially considering they are given to *Gentlewomen* in recompence of service, unto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deserving, should be *mirrors* and *patternes* to others of their sex, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was so very behovefull, who advised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred up to make their *mindes* as faire by *vertue* as their *faces* were by nature; but if *deformed*, they might make amends for their outward *deformity*, with their *interne pulchritude* and *gracious qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as brittle as the *Glasse* wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on. Voiders why so called.

SECT. II. CHAP. VII.

Ordinaries of
lines more
than two-fold.



Aving shewed the manner and making of such Ordinaries as are composed of a *twofold Line*: we will now proceede to that other member of the *Distribution* before delivered, which maketh mention of *Ordinaries*, consisting of *Lines more than twofold*; and will shew how they also are made.

Such Ordinaries doe consist of Lines }
Threefold,
Fourfold.

Inescocheon
what.

Those that are formed of a *threefold line*, are the *Inescocheon* and the *Orle*. The *Inescocheon* is an *Ordinary* formed of a *threefold line*, representing the shape of the *Escoccheon*, as in example.

Inescocheon
named Escoccheon of Pre-
tence.



Note.

He beareth, Ermyre, an *Inescocheon*, Gules, by the name of *Hulgreve*: This name of *Inescocheon*, is proper onely to those that are borne in this place, for if the same were borne in any other place, than upon the *Fesse* point of the *shield*, you should terme the same than an *Escoccheon*, and not an *Inescocheon*: so must you also, if there be moe than one in the *field*. This *Escoccheon* is sometimes termed an *Escoccheon of Pretence*, as shall appeare hereafter. This *Ordinary* containeth the *fifth* part of the *field* (saith *Leigh*, but his demonstration

denoteth the third part) and may not be diminished; and albeit it be subject to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still *one* set forme of an *Escoccheon*, as we shall see by and by.

Composition
of an Orle.

The next in ranke of this kinde is the *Orle*, which is an *Ordinary* composed of a *threefold line duplicated*, admitting a *Transparencie* of the *field*, thorowout the innermost *Area* or space therein inclosed. This hath the forme of an *Inescocheon*, but hath not the *solid substance* thereof, being evermore *voided*, as in these following *Examples* appeareth.

Derivation.



Vpon.

He beareth, Or, an *Orle*, Azure, by the name of *Bertram*, Lord of *Botball*. This word *Orle* seemeth to be derived from the *French* word *Oreller*, which signifieth a *Pillow*, and is attributed to this *Ordinary*, because the same being of a *different tincture* from the *Field*, and formed only of a *double tract*, in regard of the *transparencie* of the *Field* within, and the surrounding thereof without, it receiveth the resemblance of an *embossed substance*, as if it were raised like a *Pillow* above the *Field*. Vpon termeth it in *Latine*, *Tractus*,

which signifieth a *Trace*, or *Traile*, because the *field* is scene both *within* and *without* it; and the *Traile* it selfe is drawn thereupon in a *different colour*. If this were *flored* (saith *Leigh*) then must it be called a *Tressure*, which must containe

taine the fifth part of the Field. And if two of these be in an Escoccheon, you must terme them a double tressure. Chassaneus saith; that the Orle is sometimes formed of many peeces, and that they are borne to the number of sixe. As touching the doubling of this plaine Orle, I will not here give Example, for that I purpose to present to your view a Threecfold Orle or Tract, which doth include the twofold, as in this next Escoccheon appeareth.



He beareth Or, an Orle of three peeces, Sable. That this Ordinary is borne of many Tracts, it appeareth by this Example, taken out of Vpton for the Readers satisfaction, where it is said, *Sunt in super alii qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Cœnomanensis, qui portavit pro Armis unum tractum triplicatum de nigro, in campo aureo: Some beare the Orle tripled and quadrupled, as the late Bishop of Maine, who bare a tripled Orle, Sable, in a field, Or.*

Orle of three peeces.

This Ordinary is borne diversly, according to the severall formes of Lines, before handled, as may appeare in the Examples ensuing.



He beareth Argent, an Orle Engrailed on the inner side, Gules. I found this forme of bearing observed by an uncertanie Author, whom at first I supposed to have either unskilfully taken, or negligently mistaken the Tricke thereof; but after I had found in Vpton, that in Blazoning of an Orle engrailed, he Blazoned the same, *An Orle engrailed on both sides*, I tooke more speciall notice of this kinde of bearing, for that such a forme of Blazon (proceeding from a man so judicious in this kinde) seemed covertly to imply a distinction of that

Orle Engrailed.

from this forme of bearing. And because *diversa juxta se apposita magis elucescunt, things differing give light each to other*, I will here produce the Coat it selfe, and the Blazon thereof, as I finde it set downe by Vpton.



Il port (saith he) de Gules unq trace engrailec, de chascun cost d' Or. And in Latine thus: Qui habet ista Arma, portat unum tractum ex utraq; parte ingradatum, de Auro in campo rubro. He beareth an Orle engrailed on

Note.

both sides, Or, in a field, Gules. And no doubt by heedfull observation you may finde these Orles in like sort borne Invecked, Similitum enim similis est ratio; for like things have the reason and respect. Note, that divers Charges, as well Artificiall as Naturall, are borne Orlewayes, or in Orle; as likewise in forme of Crosse, Bend,

Cheuron, Saltire, &c. the examples whereof I must passe over, untill a fit place be offered to handle Charges of those kindes. Concerning the bearing of Orles, composed of the sundry sorts of Furses, I hold it needlesse to use examples to expresse them to the view, for that by consideration of the manifold

sorts

sorts of severall Ordinaries before expressed, their divers manner of bearing may be easily conceived: and therefore I will leave them to observation.

Ordinaries of
fourfold lines

Hitherto have wee considered the making of such Ordinaries as are composed of a threefold Line: Our order calleth me now to speake of such Ordinaries as doe require a fourfold Line for the effecting of them.

Crosse.

Of this sort is the

Saltire.

Crosse.

Cross dicitur
a cruciatus in
regard of the
unspeakeable
toriture it gave
to the executed
thereupon.

The crosse is an Ordinarie composed of a fourfold line, whereof two are Perpendicular, and the other two are transverse, for so we must conceive of them, though they are not drawne thorowout, but meet by couples in four acute Angles neere about the fesse point of the Escoccheon; to looke upon (if they were couped, as they are sometimes found) like to foure Carpenters squares; as the example following will demonstrate. This Ordinarie is called *crux*, *à cruciando*, or *à cruciatus*, because of the unspeakeable torture and torment, which they doe suffer, who undergoe this kinde of death. The content of the crosse is not the same alwayes: for when it is not charged, then it hath onely the fifth part of the field; but if it be charged, then must it containe the third part thereof. To give you particular examples of all the different formes of bearing of the crosse, were as needlesse as endlesse, considering the varietie set downe by other Authors: I will therefore content my selfe with these ensuing.

Shelton.



The field is Azure. a crosse, Or. This Coate-Armour pertaineth to the right worshipfull Family of Shelton, in the Countie of Norfolke, whence descended that Honourable vertuous Ladie, Marie Shelton, who was many yeeres of the Most Honourable beechamber, of that Glorious Queene Elizabeth; and was also wife to the right worshipfull Sir Iohn Scudamore, of Home Lacie in the Countie of Hereford Knight, Standard-bearer to her Majesties Honourable band of Gentlemen Pensioners. This Ordinarie is oftentimes diversly named, ac-

Content of
the Crosse.

ording to the diversitie of Lines, whereof it is composed: for as is the forme of Lines whereof it is made, so is the Denomination thereof. In the ancientest Institution of the bearing of the crosse (without all controversie) it had this forme; which is taken to be the true shape of the Crosse, whereupon our blessed Saviour Christ Iesus suffered: whose godly observation and use was in great esteeme in the Primitive Church; though in later times it hath beene dishonourably entertained by two opposed kinds of fantastickes; the one, who so superstitiously dote on it, that they adore it like their God: the other, who so unchristianly detest it, that they slander the most godly and ancient use thereof, in our first initiating unto Christ, as if it were some devillish Idoll. But the true Soldiers of such a Captaine need not to be ashamed to beare their Generalls ensigne. And this bearing was first bestowed on such as had performed, or at least undertaken some service for Christ and Christian Profession: and therefore being duly conferred, I hold it the most honourable charge to be found in Heraldrie. But the forme and bearing hereof (as well as the chevrons formerly spoken of) hath beene also depraved through the

the considerate handling of *common Painters*. For which cause I have caused this precedent *croffe* onely to be cut after this fashion, in the rest I have ensued the vulgar manner of bearing now used, chusing rather to sway with the multitude in matters of small importance, than that I would seeme to affect I know not what singularity; *Nemo enim errantem arguit, qui cum multis errat.* This manner of bearing of the *patible croffe* is warranted by Rolles of greatest Antiquity, and is most consonant to reason, that the stemme thereof should be much longer than the croffe part, by how much it was requisite that the same was to be deeply fixed in the ground: So then if we shall compare this ancient bearing, with that of moderne times, we shall find this to be naturall; and that adulterate.

Crosses doe receive manifold varieties of *Denomination*, according to the multiplicity of their different shapes, and variable properties of lines whereof they are formed. Divers denominations of Crosses.

The bearing of the *croffe*, is the expresse note or badge of a Christian that he beare the same according to the prescript rule and will of his Lord and Master. For as *Barth.* saith, *Insignia ad voluntatem Domini sunt portanda, & non alias.*

All *Crosses* may signifie unto us tribulations and afflictions, which (how burthensome soever they may seeme to the flesh) yet is there much comfort to be found in them, to those that make a right use of them, and doe undergoe the burthen of them cheerefully, and without recalcitration. For it is the property of Worldlings that have beene dandled (as I may say) in *fortunes lappe*, and pampered with worldly delights to forget both God and themselves, and in their fulnesse to spurne and kicke up the heele; According to that saying of *Moses* in his Song that hee made a little before his Death; *But hee that should have beene upright, when he waxed fat, spurned with his heele; He was fat, he was grosse, he was laden with fatnesse, therefore he forsooke God that made him, and regarded not the strong God of his Salvation; Deut. 30. 15.*

Sithence then our Lord and Master (for our sakes) did willingly take upon him this grievous, and almost unsupportable burthen, why should we then, that would be counted his professed Souldiers and Servants shrink thereat; Especially sithence by the Discipline of the *croffe*, we are brought to the true knowledge of *God*, his Omnipotency, Wisdome, Justice, Mercy, and all other his Divine Attributes, and of our owne miserable and damnable estate, through our adherent and inherent corruption of finnes aswell Actually, as Originall.

A like forme of *Bearing* of this, is that *Crosse* which wee finde borne in the *Shield* of *S. George*; but diversly from this, both in *Metall* and *Colour*: which of some *Armorists* of *Vptons* time, (as himselfe noteth in his discourse of *Armes*) received in those dayes a very strange and absurd kinde of *Blazon*, which he there setteth downe after this manner; the *Shield*, *Gules*, foure *Quarters*, *Argent*; whose reason herein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall never be knowne. Moreover, herein also may wee observe the *Blazon* hereof to be erroneous, in that they say, *foure Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escoccheon*. This *Ordinary* is subject to *voiding* and *couping*, as these examples following shew.

Alphonfus K. of
Aragon.

He beareth, Argent, a *Crosse voided*, Azure. *Panormitan* writeth of *Alphonfus King of Aragon*, (what time hee besieged *Puteoli*, a City by the *Sea side* in *Campania*) that resorting daily to the *sea shore*, for his recreation, upon a time he chanced to finde the corpes of a man of *Genea* in *Italy*, that had beene cast out of a *Galley*; and thereupon alighting speedily from his horse, cau'ed all others that were neere him to light; and commanded some to digge the *Grave*, whilest others covered the naked *Corpes*: and he himselfe with his owne hands did make a *Crosse* of wood; which hee sticked fast at the head of the man so interred; to testifie that all Christian offices may be seeme the greatest Kings; and that whatever death we die, it is not materiall, so we live to Christ. So great is the *Resemblance* oftentimes of things borne in *Coate-Armour*: which yet in their *Existence*, are much differing, that a man well seene in *Heraldry*, may easily commit an error in the *Blazoning* of them, as by comparing of this *Coate-Armour* with the next will manifestly appeare: wherefore you must use an advised deliberation in *blazoning*, especially of *Armes* of neere *Resemblance*.

Crosse Fim-
briated.

He beareth, Or, a *crosse Patee*, Sable, *Fimbriated*; Gules. The reason wherefore this *Crosse* is called *Patee*, I will presently shew you, when I come to speake of the Shield of *Cadwallader*. This approacheth neere to the former in respect of the *double tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *charge* of that is a *twofold crosse*, viz. one *surmounted* of another, and this a *single crosse bordured*, or *invironed* with a *hemme* or *edge*. Moreover, that this is not a *crosse* of *Gules*, *surmounted* of another, *Sable*, it is cleere, because the *edge* that goeth about this *crosse* is much narrower than is the space betweene those two *crosses*. Besides, it cannot stand with the *Rules* of good *Armory*, to beare *colour* upon *colour*, or *metall* upon *metall*. This is called a *crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an *edge*, *welt*, or *hemme*, for a *Sarment*, and is to be understood to be of the same thicknesse with it, and not to lie either upon or underneath.

Crosse En-
grailed.

He beareth, Ermyne, a *crosse engrailed*, Gules, by the name of *Norwood* of *Lekhampton* in the County of *Glocester*. As this *crosse* is formed of *bunched lines*, so are there others that are composed of sundry other sorts of *lines* before shewed, as experience will informe you, and as you may in part see by the example following.



He beareth, Argent, a crosse wavy, voided, Sable, by the name of *Duckenfield* in *Devonshire*. In Coats of such bearing, you shall not neede to say in the blazon of them, that the charge (whatsoever the same be) is voided of the field: because when you say only voided and no more, it is alwaies understood to be voided of the field.

Crosse wavy.

Of all other sorts of crosses the crosse wavyed is a more speciall note of tribulation, in regard it representeth the turbulent *Waves* or *surges* of the Seas, occasioned by some turbulent gust or flaw of boystrous windes or stormes, causing a successe of surging billowes: notifying unto us consequent afflictions and troubles following immediately one upon anothers neck, which the children of God must sustaine with a constant resolution, following therein the instruction of *Ecclesiasticus* 2.1. *My sonne, if thou wilt come into the service of God, stand fast in Righteousnesse and feare, and prepare thy soule unto temptation. And againe, Settle thy heart and be patient, bow downe thine eare, and receive the words of understanding, and shrinke not away when thou art assyled, but waite upon God patiently; Ioyne thy selfe unto him and depart not away, that thou mayest be increased at thy last end, Vers. 3.*



Hee beareth, Or, a crosse patee fitched in the foote, Gules. This Coate was borne by *Galfride de Scudamore* that lived in the time of King *Henry the second*; it is termed *fitched* of the Latine word *figo*, which signifieth to *fasten* or *make sure*, because by the meanes of the *sharpenesse* added to the foote thereof, it becommeth more apt to be fastned any where. There is another sort of *fitching* of crosses that have the whole *fourth part* *figetive*, as in this next *Escocheon*.

Crosse Patee Fitched.



The field is *Iupiter*, a crosse Patee on three parts, and fitched on the fourth, *Sol*. This (saith *Gerard Leigh*) was the shield of blessed *Cadwallader* last King of *Britanes*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South Saxons*. I confesse interming this kind of crosse, a crosse Patee, I differ from *Leigh* who calleth it *formy*: But *Chassanens* blazons it *Patee*, and giveth this reason thereof, *Quia extremitates ejus sunt patulae*, because his ends are broad and opened, *Chass. fol. 28*. *Bara* is of the same opinion, *Bara le blazon des Arm. 67*.

Crosse Patee on three parts and Fitched on the fourth.

and with these agree many of our *Blazoners*:



The field is *Iupiter*, a *croffe potent fitched*, *Sol.* This kind of *croffe* was borne by *Etheldred* King of the *West Saxons*, who lived *Anno Salutis*, 946.

Zach. 8. 4.

What a *potent* is I have formerly shewed in the first *Section*, pag. 27. It may also be blazoned a *croffe crowchee*, for the resemblance that it hath of a *Crowche*, which *Chaucer* calleth a *potent*, which is properly *fige-tive*: For were it that the *overthwart* or *croffe* part hereof should be exempted, then would the middle part shew it selfe to be a perfect *Crowche*, used for the stay and sustentation of feeble and aged persons. Like as old Age is a blessing of God, so contrariwise it is a token of his heavy displeasure, to be cut off before a man shall attaine thereto: As appeareth by that saying of God unto *Eli* the Priest, *Behold, the daies come, that I will cut off thine Arme, and the Arme of thy fathers house, that there shall not be an old man in thine house*, 1 *Sam.* 2. 31. And againe, *And there shall not be an old man in thy house for ever*, *Verse* 32. And further, *And all the multitude of thine house shall dye when they be men*, *Verse* 33. Moreover it is said in the Prophet *Zachary* on the contrary part, *Thus saith the Lord of Hostes, There shall yet old men and old women dwell in the streets of Ierusalem; and every man with his Staffe in his hand for very Age*: Whereby is meant, that God would preserve them in life, so long as nature might sustaine them.



The *Field* is *Iupiter*, a *croffe patonce Sol.* You may read in *Leigh* his accidents of *Armory*, pag. 59. that King *Egbert* did beare in battell a *croffe* of this forme or fashion in his left hand, and in his *Azure* coloured banner likewise. Here you may observe how this *croffe patonce* differeth from the *croffe patee*, (demonstrated before in the *Shield of Cadwallader*) and also from the *croffe Flourey* or *Flurtee*, which I shall presently shew you in *Pentbars Coate-Armour*.

Whereas I have formerly made mention of *Voiding*, in the *Chapter of bends*, and of one other *Accident*, namely *Couping*, in the *Chapter of Fesses*, I will now expresse them both in one example in this *Escoccheon* following.

Crosse voided
and Couping.
Piercing what.



He beareth, *Argent*, a *croffe voided and couped*, *Sable*, by the name of *Woodnoth*.

There is another *Accident* whereunto this *Ordinary* is subject, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide* substance: and it is threefold:

That is to say, $\left\{ \begin{array}{l} \text{Round.} \\ \text{Losengwaies.} \\ \text{Quadrate.} \end{array} \right.$

As touching *Round piercing*, you have an example in this next following *Escoccheon*.

Round Piercing.



He beareth, Sable, a *Crosse couped, Pierced*, Or, by the name of *Grill*. If this *Round* in the midst were of any other colour than of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heed must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the *middest* of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.



The *Field* is *Azure*, a *Crosse Moline Pierced Lozenge-waies*, Or. This is the second forme of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that lived in the time of King *Richard the second*. Concerning this *Crosse Moline*, (*Leigh* saith) that if it stood *Saltire-waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transposition* (being a thing meerely accidentall) should give a new *denomination*, to the thing trans-

Crosse Moline
Lozenge pierced

posed, and consequently alter the *essence* thereof: *Quia novum nomen dat novum esse rei*, where are new names, new things are supposed to be. It were a thing worthy of admiration, that *Accidents* should have such power in them; for *Aristotle Physicorum* 1. saith *Accidentia possunt miraculose, & non alias mutare subjectum*: *Accidents change not the subject but by Miracle*. Addition doubtlesse and *subtraction*, are of greater force than *Transmutation* or *Location*, yet is there no such power in them as that they can alter the *essence* of any thing, *Quia augmentum vel diminutio* (saith *Chassaneus*) *circa accidentia contractuum, non reponunt contractum in diverso esse, neq; per ea intelligitur ab eo in substantialibus recessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of his being.



He beareth, *Azure*, a *Crosse Moline, Quarter-pierced*, Or. This *Coate* was borne by *Thomas Molyneux* of *Haughton*, in the *County* of *Nottingham*, that lived in the time of King *Henry the fourth*. *Leigh* in blazoning of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps because it resembleth the *Inke* of a *Mill*, which is evermore *Pierced*. This is termed *Quarter-pierced*, quasi *Quadrata pierced*, for that the *piercing* is square as a *Trencher*.

Crosse Moline
quarterpierced

So much of the *Crosse*, with the *Accidents*, thereof: Now of that other *Ordinary*

A Saltire what ordinary that is framed also of a *four-fold line*, that is to say, a *Saltire*. A *Saltire* is an *Ordinary* consisting of a *fourfold line*, whereof two are drawne from the *Dexter chiefe* towards the *Sinister base corners*, and the other from the *Sinister chiefe* towards the *Dexter base points*, and doe meete about the middest by *couples in acute Angles*. I know the learned *Geometer* will find many more lines here than I doe mention: but (as I said of lines in the *Crosse*) this our description agreeth best with *Heralds*, and our purpose.

The use of a Saltire.



King Athelstane.

He beareth, *Sable*, a *Saltire*, *Argent*, by the name of *Aston*. In old time (saith *Leigh*) this was made of the height of a *man*, and was driven full of *Pinnes*, the use whereof was to *scale* the *walles* therewith, to which end the *Pinnes* served commodiously. In those daies (saith he) the *walles* of *Townes* were but *low*, as appeareth by the *walles* of *Rome*, of which *Remus* easily leaped over: and the *walles* of *Winchester*, which were overlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was flaine by *Guy Earle* of *Warwick*, who was *Champion* for

A Saltire verrey.



He beareth, *Gules*, a *saltire*, *Verrey*, by the name of *Willington*. This *Ordinary* is limited to the *fifth part* of the *Field*, the same not being *charged*, but if it be *charged*, then shall it containe the *third part* thereof. This *charge* also *varieth* his name in *Blazon* according to the diverse formes of *Lines* whereof the same is composed; for that it is no lesse diversly made in respect of the *lineaments* thereof, than the *Crosse* before handled.

SECT. II. CHAP. VIII.

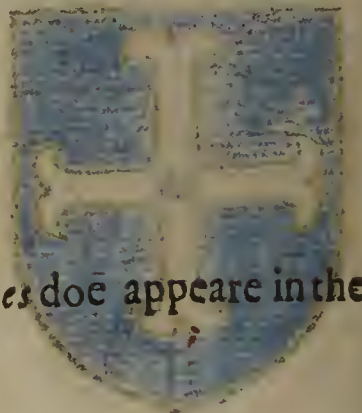
Divers bearing of Ordinaries.



Aving hitherto shewed at large the severall formes of making of such *Charges* as we call *honourable Ordinaries*: Order requireth that I should now shew their diverse manner of *Bearing*, according to our prefixed *Distribution*.

These are borne } Simple,
 } Compound.

Those are said to be borne *simple*, when onely *Ordinaries* doe appeare in the *field*.



Comprehending

Comprehending } *One sort.*
 } *Divers sorts.*

Ordinaries are said to be of *one sort*, when only *one kinde* of them is borne in the *Field* without mixture of any other. Ordinaries of one sort what.

Whose bearing is } *Single.*
 } *Manifold.*

By *single bearing* I understand some *one Ordinary* borne alone in the *Esccheon*: such are these precedent examples before handled.

By *Manifold bearing* of *Ordinaries*, I mean the *bearing* of *divers Ordinaries* of the same kinde, whether the same be borne of *themselves* alone, or else *conjunctly* with some of their *subdivisions*. Single bearing what.
Manifold bearing what.

Which forme of bearing is *twofold*, viz. } *One upon another.*
 } *One besides another.*

What is meant by the bearing of *Ordinaries* of one kinde, one upon another, may be easily conceived by these *four Esccheons* next following.



He beareth, Ermyne, a *crossse*, Gules, surmounted of another, Argent, by the name of *Malton*. Amongst the *crossses* formerly exemplified, I have given an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *field* sheweth thorough the *innermost* parts thereof, but in this it is farre otherwise; forasmuch as herein are *two crossses*, whereof that which lyeth next the *Field* is, Gules, and the other that is placed upon the same is Argent; so as in this it

can by no meanes be conceived to be of that kind before handled, for then should the *Ermynes* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *crossse voided*, as that formerly handled.



Hee beareth, Vert, a *crossse couped*, Argent, charged with another, Gules. This example doth more apparently expresse the double *charge* shewed in the last precedent *Esccheon*, for that the *crossse* that lieth next the *field* is made more spacious than the former: and withall it doth informe our understanding, that there is great difference betweene the bearing of this, and of the *Crosse fimbriated*, herein, that in the *crossse fimbriated* the edges thereof doe occupy the least portion thereof, and in this the surmounting *Crosse* hath the least

least part of the same. This therefore cannot by any meanes be understood to be a *Crosse fimbriated*, for so should the guard or edge thereof be larger than the thing that is said to be guarded, which were a very absurd affirmation.

Saltire Charged.



Saltire what use thereof.

He beareth, Gules, a saltire, Or, charged with another, Vert, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings: for in things having a conformity or resemblance one of another, the same reason holdeth in the one as in the other: where contrariwise, of things having no resemblance or likeness, the reason is diverse. This Engine (as *Leigh* noteth) in old time was of the height of a man, and was borne of such as used to scale the walles of *Cities* or *Townes*, (which then were but low) and it was driven full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed upon rich and covetous persons, that willingly will not depart from their substance.

Ordinaries borne one besides another.

Proceed we now to examples of *Ordinaries* of the same kinde borne one besides another: such are these next following, and their like.

Three Pallets.



The *Field* is, Argent, three pallets, Gules. This Coat appertaineth to the ancient *Family* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines unde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extracted parts, was called of old *Heralds*, *Restriall*, in respect of their strength and solid substance, which is able to abide the stresse and force of any triall they shall be put unto.

Pallets waved.



He beareth, Argent, three Pallets Wave, Gules, by the name of *Downes* of *Debnam*, *Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed upon them, doe challenge the *third part* of the *Field*, are exempted from this kinde of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Derivatives* or *Subdivisions* may well be sorted with them in the same *Escoccheon*; as a *Pale* betweene two *Endorses*, a *Bend* betweene two *Cotisses*, and such like of the same kinde, As in example.



The Field is Azure, a Bend Ingrailed, Argent, Cotised, Or. This Coat-armour pertaineth to the worthy Family of Fortescue of Devon. As these Cotisses are borne plaine, so shall you finde them varied after the divers forms of Lines before expressed, as in these examples following may in part be seene: and Vpton's assertion (before delivered) touching their diversitie of shape approved; as by practice the diligent observer shall easily perceive.



He beareth Sable, a Bend, Argent betweene two Cotisses dauncetic, Or, by the name of Clopton, albeit these Cotisses may seeme to be of a divers kind from the Bend wherwith they are sorted: yet is it otherwise inasmuch as they are subdivisions abstracted from the Bend, as hath beene before shewed. Now I will shew you Bends borne one besides the other.



The Field is Argent, two bends, Gules. This Coat-Armour I finde in an Ancient Manuscript, of Collection of Englishmens Armes in Metall and Colours, with the Blazon in French, of the time of our Henry the Sixt, as it is apparent by the Character of the letter: over which Coat-Armour is there written the bearers name, viz. Monsieur John Haget; from whom Master Bartholmew Haget, late Consull of Aleppo, deriveth his descent. This booke at this present remaineth in the custody of a worthy friend of mine, a curious Collector and carefull preserver of such ancient monuments.



He beareth Argent, three Bends wavy, Azure. This is the ancient Paternall Coat-Armour belonging to Wilbraham of Cheshire, as appears by divers Records in the Office of Armes, and elsewhere. The chiefe of which name is Sir Richard Wilbraham of Woodhey Knight and Baronet, lineally descended from Sir Richard Wilbraham Knight, who lived in the Raigne of King Henry the third, and was high Sheriffe of the aforesaid County in the beginning of King Edward the first. From which family of Wilbraham of Woodhey descended Sir Roger Wilbraham Knight, lately one of the Masters of Requests in Ordinary to King James, and Surveior of his Majesties Court of Wards and Liveries; who at Nantwich (the place of his birth) and elsewhere, hath by his charitable Acts left pious Monuments of his name and memory. Master Boswell in his Workes of Armory observeth that the Bearer of such Bends as these, or of the like Coat-Armour may be thought to have done

done some great enterprife upon the Seas worthy of perpetuall commendation. As for *Ordinaries* of other sorts borne likewise one besides another of the same kind, behold these next Examples.



He beareth Azure, three *Barres wāved*, Argent, by the name of *Samford*. To the end I may make plaine (by demonstration) the use of the severall formes of *Lines* before expressed; I made choise of this *Coat-Armour*; to exemplifie the third sort of *Bunched lines* there mentioned. This kind of *bearing* may put us in minde, that like as in a tempestuous storme, the seas being troubled, do raise their waves one immediatly upon another: So likewise hath God ordained that one trouble should succede an other to keepe his chosen in

continuall exercise, and may have manifold experiments of his gracious providence and fatherly care, in preserving of them in all their troubles, and giveth them a comfortable event, and happy end of all their afflictions: As appeareth. *Iob 5.19. He shall deliver thee in sixe troubles, and in the seventh the evill shall not touch thee.* It is a blessed thing to be under Gods correction, as witnesseth *Iob 5.17. Behold, blessed is the man whom God correcteth, therefore refuse not thou the chastisement of the Almighty: for he maketh the wound and bindeth it up, he smiteth and his hands make whole, Verse 18.* Again, *bee delivered the poore in affliction; and openeth their Eare in trouble, Iob 36.15.* By afflictions God moveth the hearts of his children to feele their sinnes, that they may come to him by repentance, as hee did *Manasseh.* And if they be bound in fetters and tied with cords of affliction, (*Iob 36.8.*) Then will he shew them their worke, and their transgressions that they have exceeded, *Verse 9. Behold God exalteth by his power, what teacher is like unto him? Verse 22.* Affliction bringeth us to knowledge and acknowledging of our sinnes, as we may see, *Deuter. 31.17.*

Dauncette.



He beareth, Or, three *Barres Dauncette*, Gules, by the name of *Delamare*. This example serveth to informe our understanding of the use of that sort of *Acute angled Ordinaries*, that in *Blazon* we terme by the name of *Dauncette*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same onely in quantitie, wherein these doe exceede those, as being more spaciouly drawne than they.

Ordinaries of divers kinds.

Now from *Ordinaries* of the same kinde borne one upon another, and one besides another, with their extracted *Subdivisions*, proceede we to *Ordinaries* of *divers kinds*, and their *Diminutives* abstracted from them, cftsoones found likewise borne both one upon another, and one besides another: Such are these next following and their like.

He



He beareth, Gules, on a *Cheveron*, Argent, *three Barrés Gemealles*, Sable, by the name of *Throkorton* of *Gloucester shire*. These are termed in *Blazon Barrés Gemealles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth, for like as these are twinnes of a birth, so are those in like sort borne by couples.

Cheverou with Barrés Gemealles.



He beareth, Sable, a *Pile*, Argent, surmounted of a *Cheveron*, Gules, by the name of *Dyxton*. This Coat is found in the *Abby Church* of *Cirencester* in the *County* of *Gloucester*; and it serveth fitly to exemplifie a *Rule* formerly delivered touching the usuall *Blazoning* of distinct things borne in one *Escucheon*; viz. that the *Charge* lying next and immediatly upon the *Field*, shall be first nominated, and then things more remote.

Pile and Cheveron.



He beareth, Sable, on a *Saltire Engrailed*, Argent, an *Inescucheon*, Or, charged with a *Crosse*, Gules, by the name of *Morris*. It may be of some conceived that there is *false Armory* in this *Coate*, in respect of the *Escucheon*, Or, placed upon the *Saltire*, Argent, which is *Metall upon Metall*, a kinde of bearing (as also *colour upon colour*) utterly condemned for *false Armorie*: but such kind of falsitie is evermore meant of *metall upon metall*, or *colour upon colour*, placed in one selfesame *Escucheon*: but here are severall *Shields*,

Saltire and Inescucheon.

and those pertaining to distinct *Families*, and therefore not to be holden for *false Armorie*.



He beareth, Argent, on a *Pale*, Sable, *three Crosses Palee*, Or, within a *Bordure Engrailed*, of the second, by the name of *Crowch* of *Alswike* in the *County* of *Hartford*. Here you may observe that when you are to *Blazon* an *Escucheon* wherein are borne a *Pale* and a *Bordure*, that you must mention the *Pale* before the *Bordure*.

Pale and bordure.

Fesse and
canton.

The *Field* is, Argent, a *Fesse* and *Canton*, Gules. This *Coat-Armour* pertained to the *honourable Family* of *Woodvile*, created *Earle Rivers* in the time of *King Edward the Fourth*, who was also *L. Treasurer of England*: from whom many worthy persons of high calling are descended. As touching *Ordinaries* of divers kinds borne one upon another, you must observe, that if they be both of one *metall*, *colour*, or *Furre*, their parts contingent are not severed by *purfle*, for that by their formes it may be easily conceived what *Ordinaries* they are notwithstanding the defect of the *purfle*.

Barres and
canton.

He beareth, Gules, two *Barres* and a *Canton*, Argent, by the name of *Deane*, of *Tatton* in the *County of Hereford*. As to the omission of *purfle* last before mentioned, the *Rule* there given holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as have in them a *Canton* or *Quarter*, borne jointly (as in these) with some other *Ordinary* of the same *metall*, *colour* or *furre*, now I will adde one example of the joynt bearing of a *Canton* with three *Bares*, as in this next *Escoccheon* appeareth.

3.
Barres,
and canton.

He beareth, Argent, three *Barres* and a *Canton*, Gules, by the name of *Fuller*. Many more examples of *Coat-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to inform the understanding of studious *Armorists*, that as well *Ordinaries* of divers kinds, as those of the same kind, are found borne one upon another, and withall to occasion them to pry more narrowly into those curious and nice manners of bearing, which numbers of them doe slightly passe over, as if they held them unworthy of more than ordinary observation. But here the *Barres* are Cut too little.

Bend and
Chiefe.

He beareth, Sable, a *Bend* and *Chiefe*, Or. This is a *Coate* of rare bearing, which I finde cut in stone in the *Abby Church of Westminster*, in the North part thereof. The conjoyning of these two *Ordinaries* doth constitute (on the left side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselves thus united, doe resemble the forme of the *Arithmeticall figure* of *seven* turned backwards.

Now for *Ordinaries* of divers kinds borne one besides another, you shall have these *Examples* ensuing.



He beareth, Or, a Fesse betweene two Cheverons, Sa-
ble; This Coate-Armour was borne by Sir Iohn Lisle
Knight, one of the first founders of the most Noble Or-
der of the Garter, as appeareth by his Plate whereon
these armes are enameled, and yet remaining in his
Stall in the Quier in the Chappell of Saint George at
Winsore. Which Sir Iohn Lisle was Lord of the Man-
nor of Wilbraham in the County of Cambridge, of which
said Mannor William Lisle Esquire, is at this day Sei-
fed. A Gentleman, to whom the Studious in our anti-

ent Saxon tongue are much obliged, for the cleare light he hath given there-
in by his great travell and paines.

Robert Lisle, who was a Baron in the times of King Edward the second and
Edward the third, bore the same Coate-Armour. And divers Antient and
Eminent Nobles of this kingdome doe rightfully quarter these Armes, being
descended from the heires generall of the Family of Lisle.



He beareth, Gules, a Crosse, Argent, in the Dexter
Quarter, an Escoccheon, Or, charged with three Cheu-
ronels of the first, by the name of Saint Owen; which
Family either for affection, or for some Lands which
they anciently held of the house of Clare, may seeme
to have assumed the Armes of the said Clare in the
dexter point of the Field; which forme of bearing is
of very rare use.

Crosse and
Escoccheon
Dexter.



He beareth, Argent, a Crosse floury, Gules, in the Si-
nister quarter, an Escoccheon, Sable, charged with a crosse
of the first; by the name of Penthar. This Coate I have
also inserted here, because of the varietie and rarity of
it, being of no lesse rarenesse than the former, and sel-
dome seene to be borne by any: in Blazon of which
I breake not the Rule formerly given, by twice repea-
ting the word crosse, because it is in the Escoccheon by it
selfe.



The Field is Topaz, a Saltire and chiefe, Ruby; and
is the Armes of Sir Edward Bruse Knight, Lord of
Kinlosse in Scotland, sometime Master of the Rolles of
his Majesties Court of Chancerie. These Armes some-
time belonged to the old Bruscs of Anandale, and also
to the Earles of Carick; out of which House this right
honourable Lord derived his descent.

Saltire and
Chiefe.

Barres and Chiefe indented.



He beareth, Gules, two barres and a chiefe indented, Or, by the name of Hare; and as I take it, derived from the ancient Armes of Harécourte; whose Coat-Armour it is if the chiefe were away. In this Escoccheon you may observe in some part, the variable shape of chiefes, occasioned by reason of divers formes of lines (before shewed) whereof they are composed. The rest, time and diligent observation will make plaine.

Cheueronels and Chicfe.



Earle of Penbrooke.

The Field is Azure, three cheueronels, brased in the base of the Escoccheon, and a chiefe, Or. This Coat-Armour pertaineth to the honourable Family of Fitz-Hugh, sometimes ancient Barons of the North parts of this Land; of whom the right honourable the Earle of Penbrooke is heire, and writeth himselfe, amongst his other titles, Lord Fitz-Hugh, and also quartereth the Coate. These are termed in Blazon cheueronels, in respect they are abstracted from cheuerons, whereof they have not alone the shape, but also a borrowed name of diminution, as if you should call them minute, or small cheuerons.

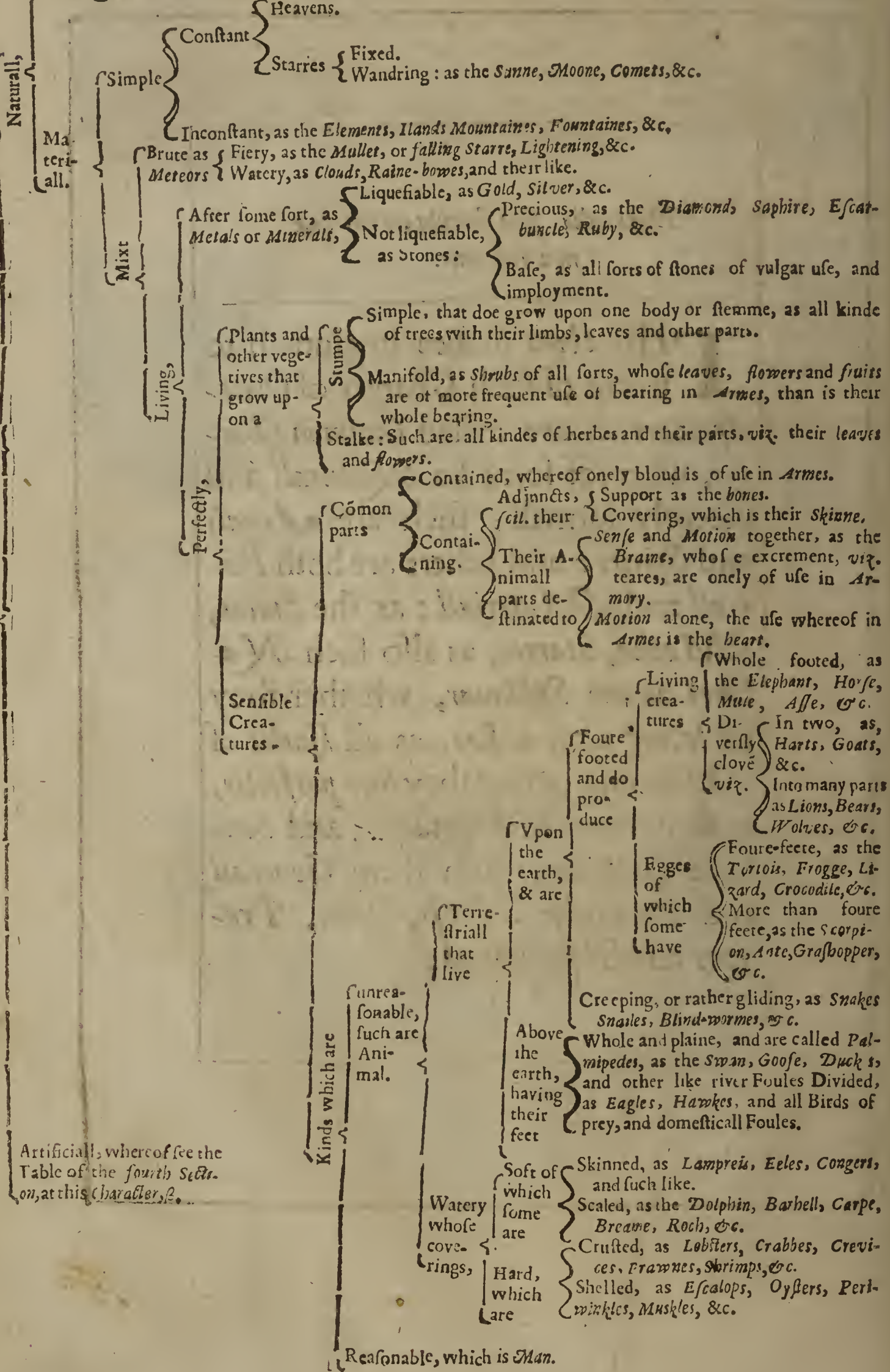
The end of the Second Section.



*Naturalia sunt specula eorum quæ
non videntur.*

THis *third Section* beginneth to
treate of such *Charges* of *Coate-
Armours* as are called *Common Char-
ges*, whereof some be *Naturall* and
meerely formall; such are *Angels*
and *Spirits*: and others are both *For-
mall* and *Materiall*: as the *Sunne*,
Moone, *Starres*, as also such *Na-
tures* as are *Sublunar*, whether they
be *living* after a *sort*, as all *kindes* of
Minerals, or that they *live perfectly*,
as all manner of *Vegetables*, and *Sen-
sitive Creatures*, with their *Generall*
and *Particular Notes*, *Rules*, *Pre-
cepts* and *Observations*.

For-mall, { As all kinds of spirits, which albeit they are Incorporeall Effences; yet in respect that some of them have had assumed bodies, as those that appeared to Abraham, Lot, &c. they have beene borne in Armes according to such their assumed shapes.



Artificiall, whereof see the Table of the fourth Sect. on, at this Character, &c.



SECTION III.
CHAP. I.



Aving performed the taske which our proposed Order imposed on us, touching *Proper charges*, together with their making, and divers manner of *Bearing*: the same orderly *Progression* now calleth us to the handling of *common charges*, mentioned in the *second member* of the same *distribution*. By *Common charges* I meane all such *other charges* hereafter following as are not hitherto handled.

Common Charges what.

Whether they be }
Naturall,
Artificiall.

Things *Naturall* (according to *Phylosophers*) are *Essences* by themselves subsisting. *Res naturalis est essentia per se subsistens*. *Manifold*, and in manner *infinite* are these things *Naturall*, as *Zanchius* noteth, saying; *Multa sunt, & propè infinita, non tam res, quam rerum species, in Caelis, in Aere, in Terris, in Aquis*: theretere it is not to be expected, that I should in exemplifying of them, passe thorow all the particulars of them; but onely touch superficially some of their chiefest, selected out of that innumerable variety, whereby I may manifest in what *ranks*, and under what *heads*, each peculiar thing must be bestowed, according to their *severall kinds*, and so redeeme them from all former confused mixture.

Zanch. lib 1. de operibus. p. 55.

Of things *Naturall*, some are }
Formall,
Materiall.

The *formall Nature* is most *simple* and *pure*, and consisteth of the propriety of its owne forme, without any body at all: of which sort are *spirits*, which (according to *Scribonius*) are *Essentia formata rationales & immortales*, *Essences perfectly formed, reasonable and immortal*: I say, *perfectly formed*, to distinguish them from the *soules* of men, whose forming is not *perfect* in it selfe, but is for the *informing* and *perfecting* of the *body* and the whole *Man*.

Formall nature.

P

Amongst

Amongst such formes are numbred } Angels,
 } Cherubims.

Etymologie
of the word
Angell

Ministers
Gods messen-
gers

Angels (in the opinion of most men) are in corporeall essences of a spirituall Nature, void of all materiall substance. *Angelus* in Latine, is the same that *Nuntius* is, that is to say a Messenger; and the same is a name of Office, and not of Nature, as *S. Augustine* noteth upon *Psalme 104.* saying, *Quæris nomen hujus naturæ? Spiritus est. Quæris officium? Angelus est.* Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger. The like may we finde (saith he) in man: *Nomen naturæ Homo, officij Miles: nomen naturæ Vir, officij Prætor:* To be a man, is a name of nature; to be a Souldier or Prætor, is a name of office. *Angels* are Messengers, by whom God hath manifested his will and power to his Elect in Christ Iesus: In which respect also the Ministers of God are called in Scriptures Gods *Angels*, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is *Evangelium*, the good Angelicall Message of life eternall with the *Angels* in Heaven.

All *Angels* are of like spirituall substance, of like intelligent facultie, of like will and choice; In fine all of them created a like good, and in nature perfect. Neverthelesse, as all men by nature and naturall dignity are alike, but by accident some of them are of more esteeme and worthinesse than others: So it is also with *Angels*, inasmuch as some of them (if we give credit to Philosophers) are appointed to attend the motion of the Heavens, others to expresse the rage of Devils, as appeareth *Iob 8.* Others have charge of preservation of Kingdomes, and to keepe under the rage of Tyrants, as is manifest *Daniel 20.* Some have charge of some particular Church, others of *Apostles* and *Pastours*, and others of private persons, *Psal. 91.* And all of them are by Scripture said to be *Ministring Spirits.*

Of this diversitie of functions, and severall administrations, it is thought (because some of these offices are of higher imployment than others are) that some of them are simply called *Angels*, some *Archangels*, some *Vertues*, some *Dominations*, as *Saint Hierome* expressly sheweth.

Assumpted
Bodies.

And albeit these heavenly Spirits be in their owne nature void of all corporeall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the service that God had injoynd them. Such bodies had the three *Angels* that appeared to *Abraham*, *Gene. 18.* Such bodies also had the two *Angels* that came unto *Lot*, *Genes. 19.* And as God gave them bodies for that time, so did he give them also the faculties answerable to such bodies: viz. to walke, talke, eate, drinke, and such like. These bodies and bodily faculties were given them, to the end they might more familiarly converse and discourse with the godly, to whom they were sent, and the better performe the charge injoynd them, insomuch as they did unfainedly eate and drinke, as *Zanchius* noteth; whereby they did the better conceale their proper nature, untill such time as they should make knownen unto men what they were indeed. Hereupon it seemeth the *Ancients* of forepassed ages have used the bearing of *Angels* in Coate-Armours,

Armours, according to those *bodily shapes* and habits wherein they appeared unto men, as in example.



The *Field is Iupiter*, an *Angell volant in bend*, pointing to the *Heavens* with his *right hand*, and with his *left* to the *Earth*, habited in a *Roabe close girt*, *Sol*: having an *escrolle* issuing from his mouth, containing these *four Letters*: G. I. E. D. The *Letters* doe signify the words uttered by the *multitude* of heavenly *Souldiers* that did accompany the *Angell* which brought unto the *shepherds* the most joytull tidings of the *birth* of our blessed *Saviour Iesus Christ*, praising God, and saying, *Gloria in excelsis Deo, & in terra pax*:

Angell volant.

Glory to God on high, and on earth peace. This *Coate* may well beseme any *Ambassador* or *bringer of happy newes*, especially such as first plant *Religion* in any *country*; in which respect this our *Nation* hath beene more glorious both in preserving and propagating the puritie of *Religion*, than any other of the *World*.



The *Field is Mars*, an *Angell standing direct*, with his hands conjoyned, and elevated upon his *breast*; habited in a long *Roabe close girt*, *Luna*: his *wings displaied*, as prepared to *flie*, *Sol*. Amongst the *Coat-Armours* of such as were assembled at the *Councell* of *Constance*, *Anno Domini 1413*. I finde this *Coate*, borne by the name of *Brangor de Ceruisia*. Furthermore, amongst the persons there assembled, I finde that the *King of Arabia* bare for his *Coate* an *Arch-angell*, couped at the *breast*, the *wings displaied*, and in-

Angell standing.

signed in the *forehead* with a *rosse*. And that *Gideon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the *base* of the *Escoccheon*, with his *hands co joyned*, and elevated on his *breast*, the *wings displaied* for readinesse of *fight*.



He beareth *Luna*, upon a *cheveron Saturne*, three *Angels kneeling*, habited in long *Robes close girt*, with their hands conjoyned, and elevated as aforesaid, and their *wings displaied*. *Sol*. This *Coate* is said to be borne by *Maellock Krom of Wales*. And indeed this forme of *kneeling* well fitteth the *Angels*, to shew their continuall adoring of their *Almighty King*; in whose chamber of *Presence* they daily wait: but that we should *kneele* to them, that themselves condemne in the *Apocalyps*: and *Saint Paul* expressly for-

Angels kneeling.

biddeth *Angell-worship*. And indeede a madnesse it is, when *Christ* commands us to pray; *O Our Father*, that any should teach us to pray, *O my An-*

Bearing of
Cherubims.

gell. After *Angels Cherubims* (whose use in Armory is lesse frequent) are to be handled. Of these I finde two examples of severall bearing; the one out of *Hieron. Bara*, expressing the sole bearing of a *Cherub*; another out of *Leigh*, of a *Cherub* borne upon an *Ordinary*: to which I have thought fit to adde a Coate of name, for a more manifest prooffe of their use in *Armes*, as also to shew that they are borne as well with *Ordinaries* betweene them, as upon *Ordinaries*.

Cherub
Sol.



He beareth *Jupiter*, a *Cherub* having three paire of wings, whereof the uppermost and nethermost are counterly crossed, and the middlemost displaied, *Luna*. As to the formes of those *Cherubims* that covered the *Arke*; it is of some holden, that they had the similitude of certaine birds, such as never any man hath seene; but that *Moses* saw in his most blessed *Vision* such shapes upon the *Throne* of God. But *Ioseph Lib. Antiq. Judaic. 8.* saith, *Ha cherubica effigies quanam specie fuerint nemo vel conijcere potest vel eloqui*: Of what

shape these *Cherubims* were, no mortall man can conjecture or utter.

Cherubim
upon an Or-
dinarie.



He beareth *Luna* on a chiefe, *Jupiter*, a cherub displaied, *Sol*. The *Cherubims* were pourtraicted with wings before the place where the *Israelites* praied, to shew how speedily they went about the *Lords* businesse. *Cherubim* (according to *Zanchius, Lib. 2. de Nominibus Angellorum*) is not the name of any order of *Angels*, or *celestiall Hierarchie* (as others would have it) but such as may well agree with all *Angels*; neither doth that name alwayes signifie their nature, or ordinanry office, but for a certaine reason, even so

long as they doe appeare to be such, as by those names they are signified to be. And it is to be observed, that *Cherub* betokeneth the singular number, and *Cherubim* the plurall number.



The *Field* is, *Sable*, a *Cheuron* betweene three *Cherubims*, *Or*. This Coate pertained to the right worthish Gentleman, *Sir Thomas Chaloner Knight*, sometimes Governour to the most high and mighty Prince *Henry*, Prince of *Wales*, Duke of *Cornwall* and *Rothsay*, and Earle of *Chester*. In our division we distinguished these from *Angels*, because by most they are taken for a distinct order above ordinarie *Angels*, taking that name from the fulnesse or abundance of *divine and mysticall science*. Thus have you *Examples* of *Cherubims*

borne, not onely sole, but also upon and with *Ordinaries*.

SECT. III. CHAP. II.



FROM things *naturall* that are *meerely formall*, we come to such as are *Naturall* and *Materiall*. Those are said to be *Essences Materiall*, that doe consist of a *Body* subjected to *motion* and *alteration*; *Natura materiata est essentia in corpore motui obnoxio subsistens*, A *Materiall nature* is an *Essence* subsisting in a *body* subject to *motion*. Of naturall and inateriall things. Materiall defined.

These are { *Simple,*
Mixt.

Simple, are certaine *Orbicular* or *round bodies*, or *bodily Essences*, originally consisting of an *unmixed matter*.

Of these some are { *Constant.*
Inconstant.

Those are said to be *Constant natures* which in respect of their *perfection* are of most lasting continuance; such are the *Celestiall Globes* and the *Starres*. Constant natures.

The heavenly *Sphaeres* or *Globes*, are { *Unmovable.*
Movable. Sphaeres.

The *Unmovable* is holden to be that *uttermost sphere* that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Cælum Em-pyreum*, the *ferie Heaven*: whereof we shall be better able to judge and speake, when God shall bring us thither, and yet our *Starre-gazers* will take upon them to talke so confidently and particularly of those incomprehensible bodies, as if they had bene there and surveied every corner thereof. This *celestiall Globe* (according to *Scribonius*) is the *Mansion place* and *Pallace* of all the *heavenly Natures*; wherein the *Angels* and other the *Blessed of God*, doe with endlesse joy behold the presence of *Almighty God* face to face. To this place (according to the same *Author*) were *Enoch*, *Elias* and *Paul* rapt up before their deaths. Immovable.

But now for more orderly progression herein forasmuch as wee have occasion here offered to speake of a *Sphaere*, we will first shew what a *Sphaere* is, and so proceede to the rest.

A *Sphaere* is a figure or body exactly round of all parts, and voide of all angles and corners. The *Sphericall* or round forme is of all other the most perfect, as also the most beautifull capable and fit for motion, in as much as it is voide of all corners, which might give impediment to moving, therefore is this forme most agreeable to the *Heavens* and *Celestiall bodies*, Sphaere what. Sphericall forme perfectest.

which are evermore in continuall and restless motion. It was requisite then, that the perfectest body, (such as the heavens are) should receive the perfectest forme, which is the orbicular or round figure. *Figura Spherica* (saith Aristotle, *Lib. de Cælo & mundo*) est omnium figurarum nobilior.

The motion of the Heavens is the most sincere and unlaboured of all motions, *Movetur enim sine labore, & fatigatione, Arist. de Cælo 2.* As also it is said in *Ecclesiast. 16. 26.* The Lord hath set his Workes in good Order from the beginning, and part of them he sundred from the other, when he first made them. He hath garnished his works for ever, and their beginning so long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their Offices, Verse 27. Againe, none of them hindreth another, neither was any of them disobedient to his words, Verse 28. He buildeth his Spheares in the Heaven, and hath laid the foundations of the Globe of Elements in the earth: he calleth the waters of the Sea, and powreth them out upon the open earth; the LORD is his name, *psalms 9. 6.*

The matter whereof the Heavens are composed, hath in it this naturall propertie, not to be mooved violently, neither yet naturally to rest. As the same Author testifieth in these words, *Natura materia Cæli est innata non movere violenter, & non quiescere naturaliter, Lib. de cælo:* without intermission is the motion of the Heavens. Therefore are high and noble Spirits resembled to the celestiall bodies according to *Lipsius, Alti atherique animi, ut ipse ather, semper gaudent motu:* Men of ethereall or heavenly spirits cannot be idle, but are evermore in action, and exercise of things commendable and vertuous, being thereto moved, and quickened by an honest and free disposition and affection of the will and desire of the minde: *Omnia enim honesta opera* (saith *Seneca voluntas inchoat, occasio perficit.* But vertue hardly receiveth her due merit at all seasons. Nevertheless, *Sape honorata est virtus, etiam ubi eam fefellit exitus.*

The circular motion receiveth beginning in it selfe, and hath the smoothest passage: for in all other formes you shall finde *Angels*, either more or lesse, which doe give impediments to motion, whereby they give occasion of some stay or rest (as I have said before.) Therefore it behooved, that the sincerest body should be fitted with the simplest forme and motion. In this kinde of motions of the Heavens, is signified the very eternity of God, wherein there is neither beginning nor ending to be found; and therefore it is rightly said by the *Apostle, The Invisible things of God, are conceived and understood by his creatures:* as also his everlasting power and divine essence, whereof his visible workes are the expresse Characters.

Mercurius Trismegistus in his description of God, resembleth him to a Spheare, saying, *Deus est Sphæra, qui ratione sapientiaque comprehenditur, cuius centrum est ubique, circumferentia vero nusquam, &c.* God is a spheare that is apprehended by reason, whose center is every where, and his circumference no where. For God hath neither beginning nor ending, he wants beginning, because he was not made by any; but was himselfe the Creator of all things: and hee is void of ending; by reason that he had no beginning: *Nam quicquid finitur, in sua principia resolvitur,* Whatsoever hath an end, the same is resolved into that it was at the first.

Astouching the Substance of the Heavens, *Scribonius* saith, that it is *Corpus constans ex aqua, in firmissimam essentiam instar pellis extensa concamerata*. Substance of the Heavens. It is a body, (saith he) consisting of *Water*, in the most solide substance thereof spread out *vaultwayes* like a skinne.

Though it may seeme to thee (Courteous Reader) that I doe undertake a needlesse labour in manifesting that the glorious Heavens and Earth, were formed and framed by the most powerfull God, a thing so frequent in the sacred Scriptures, and also so cleere, as that no man can doubt thereof: yet give me leave for my owne particular, who doe labour to apprehend every occasion to publish the glory of the Eternall and Omnipotent God (which is the maine and principall end of our Creation) especially since the order of my *Method* requireth the same; and that *bonum aliquod saepius repetitum delectat*; Give me leave, I say, in this my latter impression, to reprove my selfe for my too much neglected duty in my former: that so, though verie late, yet at the last, I may preferre the glory of God before the Order of *Method*.

The *Moveable Spheare* of the *Heavens* is the *Firmament*. Moveable Firmament. The *Firmament* is that *continuall mooving-Heaven*, which with his swift *Revolution* swaieth all the *Inferior Orbes*, and is called in *Latine Firmamentum* (according to *Scribonius*) à *firmitate*, that is, of the *stability* thereof; meaning (as I conceive) either the *durable subsisting* of it, or else the *unmoveableness* of the *two Poles*, *Articke* and *Antarctike*: otherwise, one selfesame thing cannot be said to be *moveable* and *constant*, but in a diverse respect; even as an *Iron wheele* in a *Clocke*, though still in motion, yet both in respect of the metalline solidity, and of the sure fastning to the *Axell*, it may be said to be *Firme* and *Unmoveable*. If any man bare a *representation* of the *Heavens*, in his *Coate-Armour*, whether the same have the likenesse of a *Solide* or *Armill Spheare*, they must be reduced to this head: of this kinde did the famous *Archimede* choose for his *Device*, who before his death, commanded that a *Spheare* should be ingraven on his *Sepulchre*. And such a bearing is honourable for any great professor of *Astronomy*, not such *witlesse wizards* and *fortuntellers* as usually deceive the world with their idle predictions, but those noble spirits, whose *Eagle-eyes* search out the true natures, revolutions and properties of those *Supernall Essences*.

The regardfull consideration of the *Heavens* and the *Ornaments* thereof, together with their *certaine and orderly motions*, should mightily move and provoke us to raise up our thoughts, from the love and contemplation of base and earthly objects (whereon we usually dote) to the *admiration* of his unspeakeable *power* and *love* of his incomprehensible *goodnesse*, who made such a wonderfull *Architecure*; first, to serve for our use in this life, and afterward, to be our blessed *Palace* and *Mansion* in a better life. For though all creatures demonstrate the wisdome of their wonderfull *workemaster*, yet the *Heavens*, especially declare his glory, and the *firmament* his *handy worke*: which made the godly King *David*, to rise out of his bed in the *night*, to behold the Heavens, and thereby to call to minde the perversitie of *Man*, which never keepes the course that God prescribeth, whereas those bodies though void of sense, yet from their first *creation* never faltered in their endlesse journeyes.

Now

Now sithence I have demonstrated, and laid open unto you what a *Spheare* is, the forme, perfection, dignity, propertie, motion, substance, and the like; I will now shew unto you, an Example of a *Shield*, illustrated with manifold varietie of *Celestiall* bodies, &c. Which will be very necessary and commodious to be inserted in this place.



The *Field* is, Or, a *Spheare*, Azure, beautified and replenished with manifold variety of *Celestiall* bodies, environing the *Terrestriall* Globe, All proper.

These were the Ornaments wherewith the *Shield* of that famous and valiant *Grecian* Captaine *Achilles* was illustrated and garnished: Which he caused to be engraven therein, to the end that the minde of the beholders of them might be raised thereby to a considerate contemplation and meditation of the admirable power and wisdom of the Omnipotent Creator of them:

which Duty whosoever performeth, hee accomplisheth the summe and effect of all true Nobilitie.

This *Shield* did *Vulcan* garnish with varietie of starres of manifold kinds, and added thereto the skilfull feates and practises aswell of Peace as of Warres, and all their rights and Offices; omitting (in a manner) nothing pertaining to the well governing of the assemblies and societies of men.

By this invention did he labour to manifest unto us, that there is no *shield* more powerfull to resist the vehement and violent assaults of adverse fortune; than for a man to be furnished throughout with the compleat Armor of cardinall vertues, so shall he be fitted and prepared to sustaine whatsoever brunt, or forcible encounter shall assaile him.

If wee shall compare this *Shield* of *Achilles*, thus garnished and furnished with manifold varieties of things, both *Celestiall* and *Terrestriall*, with those Coate-Armours that consist of *Lions*, *Griffons*, *Eagles*, and such other Animals, or ravenous creatures; we shall find that to be more availeable to chase away and foile all passionate perturbations of the minde, occasioned by the concurrence of some sudden and unexpected danger, than any, or all of these together can be: by how much that compriseth a mixture of calamities and comforts together. For as the *Globe* of the earth doth represent unto us the dreadfull and dismall dangers that attend our mortall state, by reason of the manifold mutability of things *sublunar*, to the daunting (oftentimes) of the most valiant: so contrariwise, the *Celestiall* formes doe represent unto us an Antidote or preservative against all dangerous events and Accidents, when we call to mind that those *Celestiall* powers, or rather Gods power in them, is able to divert or mitigate in a moment all harmefull events and dangers whatsoever, be they never so deadly. For these *Celestiall* bodies are Gods mighty and strong Armie, wherewith he oftentimes discomfitteth and subdueth his enemies, and such as seeke the spoile and destruction of his chosen people. As we may see *Judz. 5. 20. They fought from heaven, even the Stars in their courses fought against Sisera. The Sunne staid his course at the prayer of Iosuah, 10. 12. And the Sun abode, and the Moone stood still, untill the people avenged themselves upon their enemies, ver. 13; And there was no day like that before*

Judz. 5.

Iosuah 10.

fore

fore it, nor after it, that the Lord harkned to the voice of man, for the Lord fought for Israel. And againe, Ecclesiast. 46.4. Stood not the Sunne still by his meanes, Ecclesiast. 1.52 and one Day was as long as two, vers. 14.

By these visible formes we should be incited and provoked (upon their view) to invocate the most powerful God, for his aide and deliverance, when we find our selves any way distressed or beset with perils by the Example of *Iosuah*: He called unto the most high governour, when the Enemies pressed upon him on every side, and the mighty Lord heard him, and fought for him with Hailestones, and with mighty power. So should we receive like comfort in all distresses, as *Iosuah* did. Thus should their view put us evermore in mind, to raise our thoughts to Godward, and take every occasion to glorifie him, by invoking him for his aide; and say with the Kingly Prophet *David*, *I lift my Eyes to the Hills from whence commeth my helpe, &c.* So should we evermore in all distresses find the comfort of his everready and never failing promise and providence: *For in all things, O Lord, thou hast magnified and glorified thy people, And hast not despised to assist them in every time and place, Wisdome 29.21.*

Wisdome, 29.
21.

These kinds of Coat-Armours are so much more noble and excellent, than these that we receive by descent from our Progenitors (as remunerations of their vertuous demerits) by how much they have in them store of Art, witty Invention, and of efficacy to admonish and put us in minde to persist in the performance of our Duties.

This manner of adorning of *Shields* doth *Aldrovandus* commend above all other garnishings, saying *Nihil aequè atq; Philosophia, ab omnibus adversis tuetur, nihil eius explicatu aptius est ad scutum exornandum & honestius.* There is nothing that doth so safely protect a man against the damage of adverse Fortune, as Philosophy doth, neither is there any thing more fit and seemely to beautifie a *Shield* withall than the explanation thereof.

Emblemes, *Hieroglyphicks*, & Ensignes of noble Families, inasmuch as they doe instruct our eyes unto vertue, they cannot be defaced or blemished without great wickednes: The reason thereof doth *Farnesius* give in these words, *Cum virtutum imaginibus tantum debemus, quantum minus preceptis: Si illæ tamen muta dici possunt, qui in silentio omni Doctrinâ sunt verbosiora.* Of all the things that are, saith *Cicero*, there is nothing in the world that is better, nothing more excellent, nothing more beautifull and glorious to behold, and not only that there is, but that nothing can be thought or imagined to be of more surpassing beauty than the world; whereunto *Lipsius* annexeth this addition, examine the universality thereof, consider the great and small parts thereof, and you shall finde them composed and compacted in such orderly sort, as that they cannot possibly be bettered for use, or more glorious to behold. The consideration whereof mooved King *David* to breake forth in admiration.

The *Sphericall* figure is of all other formes the fairest, the most capable, and the simplest, and comprehendeth all other formes: In a *Spherical Line* the end is all one with the beginning, therefore it doth aptly agree with the noblest and perfectest Body, such as the Heavens are.

There is nothing that more apparently expresseth the *Sphericall* or round Forme of the Heavens than doth the sun by his Circular motion; *The Sun*, Ecclesiast. 46. saith *Solomon*, Ecclesi. 1.5. *riseth and goeth downe, and draweth to his place where he riseth.*

Ecclesiast. 46.

To the most simple body, the simplest motion is due, as also the simplest forme and shape.

Those things are said to be moved without labour, which are moved without any intermission or rest, or any appetite or desire of rest: such is the motion of the Heavens, because they are Circular or round: in the *Circular* motion there is no rest at all.

That the world is *Orbicular* or round it is manifest by the infallible testimony of the Prophet *David*, *Psa. 89. The Heavens are thine, the earth also is thine, thou hast laid the foundation of the round world, and all they that dwell therein, Psa. 24. 1.* The *Orbicular* forme that we observe to be in *Celestiall* bodies is to them naturall, but *Accidental* to the Elements. According to that saying, *Figura Spharica in Cælestibus essentialiter, in Elementis verò accidentaliter. Arist. I. de Cælo.*

A *Star* (which is next to be considered after the *Heavens*) is a permanent and constant *Essence*, & the more *condensat* or *compact* part of the *Sphere*, wherein it is *fixed*, for the *illuminating* of *inferior* bodies: for albeit it be an usual *distinction*, that of *Stars* some are *fixed*, & some are *Planetary* or *wandering*, yet they are indeed all *fixed* alike, and settled in one *certaine* part of the *Sphere*, but in respect of our *eye*, and in reference of their motions one of another, they have a *divers aspect*, and so have gotten a *divers name*. It is holden that the *fixed Stars* are discerned by their *sparkling* or *twinkling*, by reason that our sight being bound as it were by the forciblenesse of their resplendent raies, our eyes doe become wavering and trembling in beholding them; and for this cause ought all *Starres* to be made with their *raies* or *points* *waved*, as in example.

Starres of fixe points.



He beareth, *Sable*, a *Starre*, *Argent*, by the name of *Ingleby*. If this *Starre* were borne *Or*, which is his proper colour, it would adde much more grace unto it, especially in regard of the *Azury Field*, the proper colour of the *Heavens*, wherein *Starres* have their naturall mansion. For a *Starre*, saith *Farnesius*, is a *Mysticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertaine; for like as *Stars* are called in *Latine*, *Stella*, a *stans*, because they be evermore *fixed* in the *Firmament*: so there is nothing

more *constant* or of more *perpetuity* than *God*, whose sacred *Will* is the *Regular* direction of *all things* whatsoever; and therefore may it be saide not unfitly that they signify *God* and *Religion*, or otherwise some eminent quality shining above the ruder sort of men, as a *Starre* in the obscurity of the *night*.

Now the chiefest, but not the sole end of the Creation of *Starres*, was not alone to give light, and with their influence to be assisting to the *Sunne*, and *Moone*, in their procreation, production, and fructification of the *Seeds*, *Sets*, *Plants* and *Herbes* committed to the *Earth*; but also to the designation and foreshewing of times and seasons, like as the *Sun* and *Moone* were, as shall be shewed in place convenient hereafter. As for Example, The rising of the *Starre Arcturus*, placed neare to the *Beare*, called *Vrsa Major*, or the greater *Beare*, denoteth unto us the presence of the *Spring*.

This

This *Starre* sheweth it selfe after the expiration of *January* and *February*, as a manifest note of the beginning of the *Spring*, when the *Sunne* entreth the signe of *Aries*.

The rising of the *Pleiades*, or seven *starres* doe demonstrate unto us that the *Harvest* season is at hand; and so forth of others. We may reade hereof *Iob* 38. where he speaketh of the influence of these and of other *Starres*.

The most part of all the *Starres* are as it were publishers and proclaimers to admonish us what we ought to doe in each season concerning the things serving for the use of this present life.

Starres are Gods Instruments whereby he worketh the effects of his providence in these inferiour bodies; *Instrumenta autem utitur Artifex pro suo Arbitrio*, An Artificer useth his Toole at his pleasure and to serve his wil. In vaine therefore are the predictions of them that take upon them to foretell of things contingent, and that shall come to passe in future time; and will confidently affirme what good or evill fortune shall befall a man: A thing that is onely knowne to the secret will of God, and resteth in his divine providence to dispose thereof at his good pleasure. As appeareth, *Prov.* 20. 24.

As to the number of points whereof a *Starre* consisteth, we must observe, they must never be fewer than six; but when the same is formed of more, then must you in *blazoning* of them expresse their certaine number: for sometimes you shall finde a *Starre* formed of *sixteene points*, as in this next example shall appeare.



He beareth, Argent, a *Star* of *sixteene points*, Gules, Starre of sixteene points. by the name of *Delahay*. The field of a *Coate-Armour* (as some men doe hold) being *Argent* or *white* doth signifie *Literature*, and the *Charge* surmounting the same being *Gules* or *Red*, which is an *Imperiall* Colour, and is sometimes *per Synecdochen*, taken (as the thing signified) for the signe it selfe that is thereby represented: And *white*, being a token of *Iustice* (is in such a Case) surmounted of *Red*, which is proper to fortitude, betokeneth as they doe conceite it *Learning*,

which giveth place to *Armes*; and not *Armes* to *Learning*. This did the *Poets* secretly expresse, when they preferred *Pallas* to be the Governesse of *Learning*, and *Mars* being a man, to the manning of martiall affaires; whom they would have to receive the denomination of *Mars*, *A magnitudine Artis*.

The excellency of the *Stars* is highly commended, *Eccles.* 43. 9. where speaking of the glorious beauty of their *order* and *constellations*, it is said, that it is a *Campe* pitched on high, shining in the firmament of *Heaven*. The beauty of the *Heavens* are the glorious *Starres*, and the Ornament that shineth in the high places of the *Lord*. By the commandement of the *Holy one* they continue in their *order*, and faile not in their *watch*. And the particular *Starres* (saith *David*) God calleth by their names; as likewise doth patient *Iob* remember the titles of severall *constellations*.

Starres are sometime found *pierced*, and other whiles *charged*: for the difference of which two formes of *bearing*, you have had a rule formerly delivered,

Piercing what

Starres ever-
more pierced
round.

red. Moreover, it is a rule infallible, that the *piercing* of *Starres* must be evermore round; for the *piercing square*, and *Losengewaites* are repugnant to the nature of *Starres*. Here I will give you a *generall observation*, touching *Bearing of Ordinaries and common charges together*.

Rule.

That in the mixt bearing of Ordinaries and common Charges together, all common Charges may be and are born

In, upon,
or with

{ Chiefe,
Pale,
Bend,
Fesse,
Cheueron,
Barre,
Gyronne,
Crosse,
Saltire,
Orle,

or one common Charge, in, upon, or with another.

The use of the
generall rule.

This *Generall rule* I have thought good to set downe in this place, here being my first entrance into the handling of *common charges*, and where their *mixt bearing* with *Ordinaries* is first mentioned, to the end that the same may serve as the sterne of a *ship* to direct your understanding, touching such interposed bearing of any of the *Common charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of unprofitable examples, tending to one and the same end. This forme of *bearing* shall you find dispersedly, yet not confusedly, exemplified in this worke, that will give approbation to the *generality* of this *note*, which doth not warrant this forme of bearing alone in these, but also generally in all other *Coate-Armours* of like kinde. Of these severall formes of bearing, I have chosen some particular examples, as in these next *Escocheons*, and others shall follow in the ir proper places.

Starre of eight
points.



Starres why
called Gods
Army.

Hee beareth, Sable, a *Starre of eight points*, betweene two *Flanches*, Ermyne, on a *Canton*, Argent, a *sinister hand*, Couped at the wrist, Gules. This is the *Coate-Armour* of Sir *John Hobart*, of *Blicklinge* in the County of *Norfolke*, Knight and Baronet. Starres are numbred amongst the *Hoste of Heaven*, for that it pleaseth *G O D* sometimes to execute his vengeance upon the wicked, with no lesse dreadfull destruction by them than by *Numerous and militant Armies*, as appeareth by the place of *Scripture*, by mee formerly cited, *Judges, 5*. As touching the *Colour* of *Starres*, I hold it sufficient to name them onely when they be borne properly, and in their naturall *Colour*, which is, *Or*; but if they be of any other *Colour*, then the same must be named: as for the *Canton* thus charged, it being an augmentation or remuneration given by our Late *Dread Sovereigne King James*, to such as his Majesty advanced to the dignity of *Baronet* (it being an *Order and degree* by him erected,) One of which number was Sir *Henry Hobart*, Knight and Baronet, and late *Lord Chiefe Iustice* of the *Court of Common Pleas*; Father to this Sir *John Hobart*. I shall have better

better occasion to speake thereof in the 6. Section, and 2. Chapter. When I come to treat of such Armoriall Signes, as by the Soveraignes favour are sometimes assigned for Augmentations.



He beareth, Ermyne, on a *Chiefe Indented*, Gules, three *Starres* by the name of *Escourte*, When you finde any *ordinary charged upon* (the *Field* having no other *charge*, as in this example) you must reckon their *charging* to be a dignity unto them, forasmuch as they are deemed to be thereby greatly honoured. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is *charged*, so shall you finde the *Bend*, *Cheuron*, *Fesse*, *Saltire*, *Barre*, and all other the before mentioned *Ordinaries*, charged upon, as before we observed, and hereafter shall appeare.

Indented Chiefe.

Ordinaries when, and why called Honourable.



He beareth, Gules, three *Starres*, a *Canton*, Ermyne, by the name of *Leverton*. Here I doe name *three Stars*, as if the *Canton* were away, as well to the end that the manner of their position may be perfectly understood by such *blazon*, as also to shew that the *Canton* doth not rebate the *Starre* in the *Dexter point*, but onely doth *surmount* the same.

A Canton.

Why blazoned three Starres. Starre not rebated.



He beareth, Gules, an *Escoccheon*, Argent, betweene eight *Starres* in *Orle*. This Coate is borne by Sir *Iohn Chamberlen* of *Priestbury* in the *County of Glouc. Knight*. These *Stars* are said to be borne in *Orle* or *Orle-waies*; but they cannot be properly said to be an *Orle of Stars*, because they have no *connexion* to fasten them together, but are borne severally and apart one from another.

Escoccheon within an orle

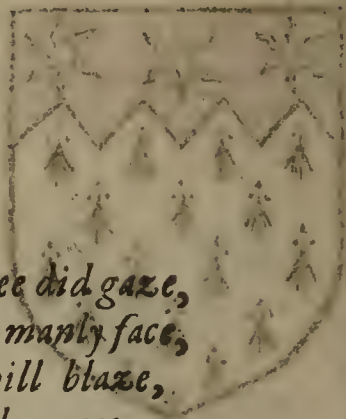


The *Field* is *Diamond*, a *Fesse wavy* betweene the two *Pole Stars*, *Arcticke* and *Antarctick*, *Pearle*. Such was the worth of this most generous and renowned Knight, Sir *Francis Drake*, sometime of *Plimmouth*, as that his merits doe require that his *Coate-Armour* should be expressed in that selected manner of *Blazoning*, that is fitting to noble personages, in respect of his noble courage and high attempts atchieved, whereby he merited to be reckoned the honour of our *Nation* and of *Navall* profession, inasmuch as hee cutting thorow

Pole Arcticke, and Antarcticke.

thorow the *Magellanike Straits*; Anno Domini 1577. within the compasse of three yeares he encompassed the whole world; whereof his *Ship* laid up in a *Docke* neere *Detford*, will long time remaine as a most worthy monument. Of these his travels a *Poet* hath thus sung :

*Drake, pererrati novit quem terminus orbis,
Quemq; semel Mundi vidit uterq; Polus.
Si taceant homines, facient te sydera notum,
Sol nescit comitis non memor esse sui.*
The worlds survaied bounds, brave Drake, on thee did gaze,
Both North and Southerne Poles, have seene thy manly face,
If thankelesse men conceale, thy praise the Stars will blaze,
The Sunne his fellow-travellers worth will duely grace.



A Fesse be-
tweene Starres



Ordinaries
called most
worthy
partitions.

He beareth, Argent, a *Fesse* betweene three *Starres*, Gules, by the name of *Everard*. The three *Starres* expressed in this *Escoccheon*, may put us in minde of that threefold path of Religious passage unto the Heavenly *Canaan*, viz. Moderation and sobriety, towards our selves, Piety towards God, and Justice towards men.

The *Starres* may signifie unto us, a hopefull successe and happy event, in the turbulent time of Tempestuous flaws and turmoiles of this present life.

Like as in the *Winter* season the *Starres* shine more cleere and resplendent than in the *Summer* time; even so is the glory and vertue of a generous and magnanimious spirit more evidently discerned in a shattered and broken estate, than in prosperity.

Whensoever there is a separation of common charges borne in *Coate-Armours*, by reason of the *Interposition* of some of the before mentioned *Ordinaries*, then are they not termed *Ordinaries*, but *most worthy Partitions*; and they are such (saith *Leigh*) as though the common charge annexed doe occupy more than one point of the *Escoccheon*, yet every of them is in as great effect as though it were one onely thing, by the reason of *soveraignty* of the same *Partition* interposed.

Thus I have given you a taste of the *Particular* and *Variable* manner of bearing of *Ordinaries*, commixt with *common charges*, according to the *Generall rule* formerly given. As for example, that *common charges* are borne with *Ordinaries*, you may see in the *first* and *third* of these six *Escoccheons*: that they be borne upon *Ordinaries*, it is manifest by the *second Escoccheon*: that they are parted by *Ordinaries* interposed betweene them, it appeareth by these *last Escoccheons*: that they are borne in forme of *Ordinaries*, or *Ordinary wayes* it is cleere by the *fourth Escoccheon*. Note, that albeit I have here set downe but one example of each of these particular formes of bearing, yet must you hold that in every of these severall sorts there are divers other particular kindes of composition of *Coat-Armours*, as sh ll. appeare hereafter at large unto the diligent observer. Furthermore, whereas I have given onely two examples

examples of *Common charges* borne with *Ordinaries*, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *common charges* borne *Ordinary waies*, or in forme of *Ordinaries*; you must understand by the first sort, all *common charges* whatsoever, borne with a *Pale*, *Bend*, *Fesse*, *Chevron*, or any other of the *Ordinaries* before named in any sort by the second: all sorts of *Ordinaries charged upon*, with any kinde of *common charge*: by the third, an *interposition* of whatsoever sort of *Ordinary* betweene *common charges*: lastly by the fourth, you must understand all sorts of *common charges* borne in forme, or after the manner of a *Crosse*, *Saltire*, *Pale*, *Bend*, *Fesse*, or of any other of the said *Ordinaries*. These have I here handled briefly, because I must of necessity deale more copiously in each particular of them in places better fitting thereunto.

Note.

SECT. III. CHAP. III.



Hus farre of such *Starres* which we called *fixed*: Now of those *Planets* whose shapes are of most use in *Heraldry*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for, as for the other *five planets*, because their aspect is lesse to the view, therefore they cannot easily admit a different

The aspect of the Planets is lesse to the view.

forme from the *fixed Starres*. The *Sun* is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sun*, and therefore as the *Sun* goeth farther off, or neerer to her, so her light doth increase or diminish. And betweene both these and the *Stars* there is a great conformity, in respect of their sparkling and resplendent beames, which are in appearance more evident, and in operation more effectually, or at least more palpably discerned in these, by reason of their neerenesse unto us, than of those that are from us so farre remote. But herein they are unlike, that the beautifull and blazing brightnesse of these is oftentimes subject to the *passion* of darkning or *eclipsing*. Of whose glistering, eclipsing and variety of formes, we have bearing, these and other like examples following.

The borrowed light of the Moone Conformity of planets with Planets.



He beareth, *Azure*, a *Sunne* in his *glory*, by the name of *S. Cleere*. To expresse the colour of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the *chiefest glory* and highest commendation that may be given to the *Sun* doth consist in this, that he is beautified with the brightnesse of his *proper beames*: which cannot bee better expressed than by the colour *Gold*, or *Gold-yellow*, But if it bee borne of any other than this, which is his *natural colour*, then must the same be expressly mentioned, as in due place shall appeare.

The Sun in his glory.

The *Sun* is called in *Latine* *Sol*, according to some *Authours*, *vel quia solus ex omnibus sideribus est tantus*, *vel quia quum est exortus, obscuratis alijs solus apparet*: for that only he is so great, or for that when he is risen, he so darkneth altherest with his *splendor*, as that he alone appeareth in *Heaven*, as a *Monarch* in his *Kingdome*.

The forcible
power of the
Sunne.

dome. Of the glory and excellency of the Sun, it is said, *Eccle. 42. 16.* The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord. And againe, *Eccle. 43. 2.* The Sunne also, a marvellous instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof ver. 3. The Sun burneth the Mountaines three times more than he that keepeth a furnace with continuall heat. It casteth out the firy vapours, and with the shining beames blindeth the eyes. Great is the Lord that made it, and by his commandement hee causeth it to runne hastily. And if we consider how many foggy mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heate thereof, we shall find that King David did very aptly compare it to a Giant (for strength) refreshed with wine, (for the heate) to run his course, for his swift motion.



this next example.



He beareth, Gules, a chiese, Argent, on the lower part thereof a cloud, the Sunnes resplendent Raies thereout issuing, Proper, by the name of *Lesone* of *Whitfield* in *Northampton-shire*. The former example wherein the Sunne is borne, doth represent a visible forme of a corporeall shape of a body, from which these Raies or beames here demonstrated may be apparantly seene to issue; And these are as it were strained through a Cloud. Sometime one Ray or beame of this glorious Planet is borne in Coat-Armour, without any other charge, as in

Occasion of
the Sunnes E-
clipse.



He beareth, Or, a sunne eclipsed, Sable. If this colour were not accidentall in respect of the eclipse of the Sun, the same should not have beene named. The Sunnes eclipse is occasioned by the Interposition of the Moone, which though it be farre lesse in quantity, yet comming betwixt us and the Body of the Sunne, it doth divert the Beames thereof, and debarreth us of the sight of them, even as the interposition of our hand, or any other small body, before our eyes, doth debarre us from the sight of some greater Mountaine. For to thinke that the Sun doth lose his light by the Eclipse, as doth a candle being extinct, proceedeth

out

out of meere rusticke ignorance: as the like errour is in those, who thinke the *Sunne* loseth his light, or goeth to bed every night, whereas it doth onely remove it selfe from our *Horizon*, to inlighten other *Countries* situated in other parts of the world. As was well expressed by *Secundus* the *Philosopher*, who being demanded by *Adrian* the *Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner: *sol est Cæli oculus, calor circuitus, splendor sine occasu, diei ornatus, horarum distributor*: It is the eye of heaven, the Circuit of heat, a shining without decay, the dayes Ornament, the houres distributor. The most miraculous *eclipse* of the *Sunne* that ever was, happened then when that *Sun* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *earth* was so benighted at noone-day, that *Dionysius Areopagita* a *Heathen Athenian* cried out, *Either the world was at an end, or the Maker of it was suffering some great agonie*. The *Starres* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a divers sort: such are the *Moone*, and *Comets*, which we call *Blazing Starres*. Neither are we ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Stars*, but *Meteors*: yet the *Vulgar opinion*, and the received name and shape used in *Heraldrie*, may warrant me for thus ranking them amongst the *Stars*. But as touching the *Moone*, her light is meereley *reflective*, as the brightnesse of a *Looking-glasse* against the *Sun*; and in respect that her substance is very unequal, as in some parts of *thicker* substance, and in some parts thinner, therefore she is *unequally* inlightned by the *Sun-beames*, which maketh the weak eye, and weaker judgement, to fancie a face of a man in the *Moone*: whence we have gotten the fashion of representing the *Moone* with a face. But why the *Sunne* should have the like, I wote not, unlesse it be that he should not be outfaced by the *Moone* being his inferiour. The most wise and provident *God*, before the creation of his other workes, did first create the *Light*, to teach man to lay the first foundation of all his actions in the light of true knowledge; thereby to direct his wayes aright, and that his doings be not reproved as workes of darkenesse: especially sith *God* would not suffer the *Night* it selfe to be so wrapt in darkenesse, but that the *Moone* and *Stars* should somewhat illuminate it. And according to the divers apparitions of the *Moone*, hath she her divers denominations in *Heraldrie*; as her *Increment*, in her *increase*; her *Complement* when she is at *Full*; her *Decrement*, in her *Waning*; and her *detriment*, in her *Change* and *Eclipse*. And according to these varieties, is she also diversly borne in *Coate-Armour*, as the examples following will shew.



He beareth Gules, an *Increffant*, Or, by the name of *Descus*. This is the state of the *Moone* from her entrance into her first *Quarter*, which is most usually the *seventh* day after the *change*, unto her *full*. In which time she is more and more illuminated, untill she hath filled her *Circle*. This word *Increffant* signifieth the *Moones Increment*, or *increasing estate*. and it may fitly represent the *rising fortunes* of some hopefull *spark*, illightned and honoured by the gracious aspect and beames of his *Soveraigne*, who is the bright *Sunne*, and

Entry of the
Moone into
her first quar-
ter.

fountaine of all the *light* of glorious Nobility, and may conferre the *rayes* of his grace on whom it best pleaseth him.



Hee beareth Ermyne, *three Incessants*, Gules. This Coate pertaineth to the family of the *Symmes* of *Daventree* in the County of *Northampton*.

Complement
of the Moone
what.



Proper colour
of the Moone.

Use of the
Moone.

The Moone
mistresse of
mutabilitie.

He beareth, Azure, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her *full light*) proper. Here you neede not to name the colour of the *Moone*, for the reason before delivered in the first example of the *Sunne*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the *weakenesse* of the *light*, and also for *distinction* betwixt the *blazoning* of it and the *Sunne*: and therefore when we *blazon* by *Planets*, wee name *Gold sol*, and *Silver Luna*. Concerning the use of the *Moone*, it is said, *Eccles. 43. 6. The Moone also hath hee made to appeare according to her season; that it should be a declaration of the Time, and a signe for the World, Verse 7. The Feasts are appointed by the Moone, the light thereof diminisheth unto the end, Verse 8. The Moone is called after the name thereof, and groweth wonderfully in her changing. The Moone is the Mistresse by which all moist, mutable and unconstant things are ruled; as Mulier, Mare, Flumina, Fontes: a Woman, and the Sea, Rivers, and Fountaines: the ebbing and flowing of the Sea following the motions of the Moone.*

The Moone
in her decre-
ment.



He beareth Azure, a *Moone decreffant*, Proper, by the name of *Delaluna*. This the state of the *Waning Moone*, when shee declineth from her *Full*, and draweth to her *last Quarter*, which is accomplished most commonly the *seventh day* after she hath attained the *Full*, and receiverth a *diminution* of her light, to the wasting of the one halfe thereof; and from the said *seventh day* after her *full*, she diminisheth continually more and more, untill shee become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* unto the instant of her *Change*; and differeth from her *prime state* after the *Change*, onely in this, that the first (represented by the first of these *Examples*) is turned to the right hand of the *Esccheon*, and this other to the left. And hitherto I have proposed examples of her *naturall aspects*, you shall now see her *accidentall forme*, as in example.

He



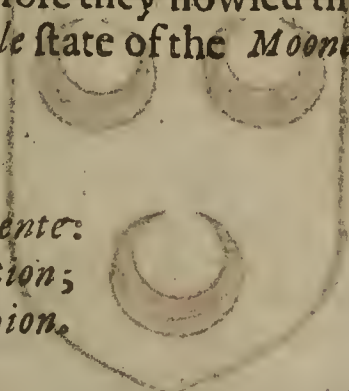
He beareth, Argent, a *Moone* in her *detriment* or *Eclipse*, Sable: the *Moone* is *Eclipsed* onely at such time as she is at her *full state*: and *diametrically* opposite unto the *Sunne*; when by *interposition* of the *Earth* betweene them, shee seemeth to our sight for the time to be deprived of her *light*, through the shadow of the grosse body of the *Earth*. This is a *passive forme* of the *Moone*; and such her *Passions* are called in Latine, *Laberes Luna*, the *throwes* or *pangs* of the *Moone*. In former time the old *Germans* thought the *Moone* was

The Moone in her detriment.

Passive formes of the Moone.

in a *Trance*, and used to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable state* of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,
Esse potest usquam, semper hodierna sequente:
Dame Cynthia imitates the Dames of our Nation;
Every day she attires her selfe in a new fashion.*



Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* sent for a *Tailor* to make her a *Gowne*, but hee could never fit her, for it was ever either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing it is to fit the humours of one that is fickle and unstable.

Witty morall.

Sometimes you shall finde all these severall kindes of *Lights* before expressed, borne together in one *Escoccheon*, as in example.



He beareth, Azure, the *Sunne*, the *Full Moone*, and the *seven Starres*, Or, the two first in Chiefe, and the last of *orbicular forme* in base. It is said that this *Coat-Armour* pertained to *Iohannes de fontibus*, sixth *Bishop* of *Ely*; who had that (after a fort) in his *Escoccheon* which *Ioseph* had in his *dream*, *Gen. 37.9.* where the *Sunne*, *Moone*, and *eleven Starres* did doe him reverence; signifying, his *Father*, *Mother*, and *eleven Brethren*. For as in *Scripture*, so in *Heathenish* devotions also, the *Sunne* and *Moone* were accounted the

Sunne Moone and seven Starres.

Male and *Female*, and sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is ever lighter on that side which lookes towards the *Sunne*, so should the *wife* study to be fairest in her *husbands* eye. And many *wives* in their *husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sunne* is farthest from them. Howsoever this marriage betwixt *Sunne* and *Moone* was made up, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Marias* dayes and of her *Marriage*, relateth, how when the *Sunne* went first a *woing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a petition to *Iupiter*,

Ho' in beds Chron. in Q. Marie.

to hinder the *Nuptials*; alleaging, that there then being but one *Sunne*, yet he scorched and burned all, but if he should marry, and get other *Sunnes*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staid the match for that time, or at least, was so propitious, that no issue came of the conjunction of those *fiery flames*. The severall states of the *Moone increasing and decreasing* before handled, are now very rare in *bea-rings* and in manner antiquated: inasmuch as in these dayes, not onely their *shapes*, but their very *names* also are extinct, and in stead of them wee have another new coined forme, having neither the *name, shape*, nor yet so much as the *shadow* of the former remaining, as may be seene in the next *Escoccheon*.

Cressants
Comets.



He beareth, *Argent, three Cressants, Gules*, by the name of *Butuillaine of Northamptonshire*. At this day wee take no notice of any other forme, either of the *increasing or decreasing Moone*, but onely of this depraved shape, which *corrupt custome* hath rashly hatched, as a forme much differing from those before exemplified, if not meerely repugnant to *Nature*. The *patricians* of *Rome* used to weare the badge of the *Moone* on their shoes: as these *Cressants* are, sometimes the sole Charge of the *Field*, as in this last *Escoccheon*; so they are also borne upon the honourable *Ordinaries* as in this next example.



Hee beareth, *Ermyne, on a Chiefe Sable, three Cressants, Or*, by the name of *Preston of Suffolke* as appeareth in diverse *Ancient Bookes* remaining in the *Office of Armes*. Concerning the *chiefe and fures* demonstrated in this *Coate-Armour*, I have elsewhere at large spoken of them in their proper places.

The other sort of *Starres*, that doe shine after a diverse sort, are those that wee call *comets* or *Blazing-Starres*, whose *Forme* is commonly as in this next *Escoccheon* is represented.

Comets.



He beareth, *Azure, a Blazing-Starre, or Comet streaming in Bend, proper*. The *Comet* is not of an *orbicular shape*, as other the *celestiall natures* are; but doth protract his *light* in length like to a *beard*, or rather dilate it in the mid'ft like a *hairy bush*, and growing thence *Taperwise*, after the manner of a *Foxe-taile* and it doth contract his substance or matter from a *slimy exhalation*, and hath not his being from the *creation*, neither is it numbred amongst the things *naturall* mentioned in the *History of Genesis*, but is *Aliquid*

quid præter naturam; and yet placed with the heavenly bodies, because they seeme to us to be of that kinde. They are supposed to prognosticate dreadfull and horrible events of things to come: whereupon *Lucan* saith,

*Ignota obscuræ viderunt sidera noctes,
Ardentemq; polum flammis, cæloq; volantes
Obliquas per inane faces, crinemq; timendi
Sideris, & terris minitantem Regna Cometam.*

*In sable nights new starres of uncouth sight,
And fearefull flames all o're the Heavens appeare,
With fiery Drakes, and Blazing-bearded-light,
Which fright the world, and Kingdomes threat with feare.*

SECT. III. CHAP. IV.

SO much of the first Member of the distribution before delivered, viz. of Constant essences, which are onely those Celestiall creatures, which being void of this corrupt mixture that is found in all creatures sublunar; have a priviledge by divine appointment from the mutabilitie, whereto all things under the Moone are subject. Now come we to that other member thereof, namely, such as are Inconstant natures; so far forth as there is use of them in Armes. Inconstant Natures are bodily Essences of small continuance by reason of their ignoble or base substance, such are the foure Elements, viz. Fire, Aire, Water and Earth.

Inconstant natures.

Inconstant natures what.

*Fire, Winters treasure: Water, Sommers pleasure.
But the Earth and Aire, none can ever spare.*

Elements are simple essences of small stability, and the wombe of all mixt things (as *Scribonius* noteth) and according to some Authors called *Elementa ab alendo*, of nourishing; but *Saint Hierom* calleth *Elementa, quasi Elevamenta*, for their proportionable mixture in the composition of the bodies sublunar, whereby they are made fit for motion: of these Elements these examples next following have a representation.

Elements what



He beareth, Argent, seven Firebrands *Flammant*, and *Scintillant*, Proper. Some Writers doe affirme that none of the *Mechanicall* trades were foud out by men before they had fire, which being at the last obtained, and the use thereof known, from thenceforth were produced all manner of *Arts* behoovefull for mans use, and through assistance of fire, they did daily put in practise some new invention and experimentall prooffe, wherby they attained their perfection of skill. Yet if wee weigh the manifold mischiefes that sometimes come by fire, wee might doubt, whether the good or the hurt thereby insuing be greater. For both *Fire* and *water* are good servants, but unruly masters.

Profitable use of fire.

Fire in the Scriptures is often taken for a special token of Gods favour; and that he is pleased with the Sacrifices that are done unto him; as when he answereth (as it were by Fire) like as we reade *Iudges 6. 21.* Then the Argell of the Lord put out the end of his staffe that hee held in his hand, and touched the flesh and unleavened bread, and there arose up Fire out of the stones, and consumed the flesh and unleavened bread, &c. And as when *Eliab* contended with the Prophets of *Baal* touching the manifestation of the true God; Then the Fire of the Lord fell, and consumed the burnt Offerings, and the wood, and the stones, and the dust, and licked up the water that was in the trench, *1 Kings 18. 38.* And againe, when *Salomon* had made an end of praying, Fire came downe from heaven and consumed the burnt offerings, and the Sacrifices, and the glory of the Lord filled the House, *2 Cbro. 7. 1.*

Whereupon
this Coate
was given.



Hee beareth, Argent, a *Cheueron*, Sable, betweene three flames of Fire, Proper. This Coate standeth in the Church of *Barkley* in the County of *Glocester*, in a window on the South side of the same.

The *Cheueron* being (as we before have said) a memoriall and token of building, it may seeme the *Heralds* were not well advised to put *Flames* of fire so neere it: but it is no enforced conjecture, to suppose that this Coate-Armour was first given to him who had restored some publike edifice, which Fire had consumed. This

next ensuing hath also a resemblance with it.

Fire what it
signifieth.



He beareth, Argent, a *Cheueron voided*, Azure, betweene three flames of Fire, Proper, by the name of *Welles*. Many Coate-Armours seeme to allude to the bearers name, but surely this is not so, this hot Element having little affinity with that watery mansion. Fire betokeneth zeale, and every sacrifice was offered with Fire, to shew with what zeale we should burne, that cometo offer prayer or praise and thanks to the Lord: the Holy

Hypocriticall
zeale.

Ghost also descended upon the Apostles in Fire, to shew the fervencie of them upon whom it rested. But as here this painted fire yeelds little heat, so doth an *Hypocrites* coloured zeale; and many now adayes might beare such painted Fire upon an *Escocheon* of Pretence for their Device.

Force of
Counsell.



He beareth, Argent, two *Billets Raguled*, and *Truncked* placed saltireways, the *Sinister* surmounted of the *Dexter*, Azure, inflamed on their tops, Proper. This is a *Dutch Coate*, and is borne by the name of *Shurstab*. Not unfitly is the force of counsell shadowed under the Fire of *Prometheus*, because that as Fire, so counsell doth give light to the darkest obscurity of things.



He beareth, *Diamond*, a *bend*, *Topaz*, betweene *six* A Bend betweene six Fountaines. *Fountaines*, proper, borne by the *L. Sturton*. These *six Fountaines* are borne in signification of *six Springs*, whereof the *River of Sture* in *Wilshire*, hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spaciosa Maria*, *Vada Speciosa*, *Fluvij lati*, *Fontes Graii*: *The spacious Seas*. *The beauteous Shallowes*, *Rivers spreading*, *Fountaines pleasing*. *The Sea is the Riches of a Kingdome*, and a *faire River is the Riches of a Citie*:

and therefore their *Waves* are held good *bearing* for one that hath done service upon either.

Fresh and sweet Waters are reckoned amongst Gods peculiar blessings promised to the observers of his Lawes, and those of chiefest ranke; *For the Lord thy God bringeth thee into a good land, a land in the which are Rivers of Waters, Fountaines and depths that spring out of the Valleyes and mountaines, Levit, 26. 7.*



Hee beareth, *Or*, a *Rocke*, *Sable*, by the name of A Rocke what. *Securades*. A *Rocke* signifieth *safetie*, *refuge*, or *protection*, as *Psal. 31. Thou art my rocke and my fortresse, &c.* For he that resteth under the defence of the Almighty, is like a *Castle of strength* situated upon an inaccessible *Rocke*, whereto none can approach to doe hurt. I have set this as a patterne of the earth, as being one principall parcell thereof, and withall to represent the stability

of the earth, which *God* hath so fixed that *it cannot be removed*.



The Field is, *Or*, a *Mountaine*, *Azure*, inflamed, A mountaine enflamed. Proper. This *Coate* pertaineth to the *Family* of *Mackloide*, Lord of the *Isles* of *Skey* and *Lewes* in *Scotland*. Here you see are two *elements* borne together, the *earthy* and *fierie*. *Atna* is like this, or else this like *Atna*, it being a *Hill* in *Sicity*, which uncessantly casteth forth *flames of fire*, whereto the *envious man* may be fitly compared, who still disgorgeth his furious malice against others, but it inwardly eateth out

Brimstone like his owne bowels. One writeth of this *Hill Atna* that on the one part it keepeth *snow* all the yeare long, and on the other it ever burneth, like those who can breathe hot and cold out of one mouth.

Fifteene
Ilands.Witches of
Norway.

The *Field* is, *Argent*, *fifteene Ilands*, diversly coloured. This *Coat-Armor* pertaineth to the King of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthy bearing*. I have produced the bearing of a *Mountaine* (a heave *bearing*, but much in use among the *German*s:) *Hillockes* and *Turfes* might I adde, which may sooner be conceived by the understanding, than delineated by my *Pencill*. Touching the *Element* of the *Aire*, I have represented no *shape*, for to doe that were as wise an attempt, as to weigh the *winde* in a *ballance*: yet some have expressed the boisterous motions thereof by a *mans face*, with swollen and puffed *Cheekes*, whence issueth as much *winde* as out of the *Witches bottles* of *Norway*, who will sell any *winde* that a *Merchant* will aske for: if they sold *wines* out of *bottles*, I should sooner beleve them, and I thinke the *Buiers* should be lesse cozened.

SECT. III. CHAP. V.

Natures of
mixt kind.

AVING shewed by particular examples the bearing of *simple essences*, or (at the least) of such things as have a mutuall participation of *qualities* with them; I will now proceede to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures* of *Mixt kindes*.

Such are { *Brute, or without life.*
Living.

Meteors un-
perfect.*Corpora subli-
mia.*

By *Brute natures* I understand all *Essences* whatsoever of *mixt kinde* that are meere void of life. Such are *Meteors*, which are *unperfect kindes* of mixture, which by their strange apparitions doe move their *beholders* to an admiration, and these are called *Corpora sublimia*, because they are ingendred aloft in the *Aerie Region*. The matter whereof these *Meteors* are ingendred, is a certaine attracted *fume* drawne up on high by the operation of the *Sunne* and *Starres*.

This fume or smoake is { *Vapour.*
Exhalation.

Vapour what.

Vapour is a *moist kinde* of *fume* extracted chiefly out of the *water*, and therefore is easily dissolved againe thereinto, and hence are *watery Meteors*. *Exhalation* is a *drier kinde* of *fume*, attracted up from the *earth*, and apt to be *inflamed*, and they are *ferie Meteors*. There are also other *Meteors* formed of a mixture of both these *fumes*.

Ferie Meteors are *formes* consisting of hot *Exhalations* attracted into the *Airy*

Airy Region, having a hot quality, which at length breaketh into a *Fire*.

Fire meteors
what.

And of these are { *Simple*.
Mixt.

Simple fire Meteors are of divers sorts and different formes, whereof there is little use in *Coate-Armour*, except of the *falling Starre*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed above in the *Aire*, and stricken backe with a *Cloud*, whereby it is forced to runne downwards in such sort, that to the ignorant a *Starre* seemeth to fall. There is oftentimes found upon the earth a certaine gelly fallen from above, and dispersed into *divers points*, which of many is taken to be the substance of the *falling Star* or *Mullet*. Note that such *Mullets* borne in *Coate-Armour*, are now most usuall of *five points*, but anciently you shall finde them borne of *sixe points*, as in the next *Eschocheon*.

Meteors of
divers sorts.

Divers bea-
ring of Mullet-
lets.

And so I have seene them in divers very Old *Rolles*, in the Custody of that worthy Knight Sir *Richard Saint George*, now *Clarenceaux* King of *Armes*, whose industrious travell in the carefull Collection of such *Antiquities*, and his free communicating of the same to the studious in that way, merits much.



He beareth, *Ermine*, a *Mullet of sixe points, pierced*, *Gules*, by the name *Hassenhull*. These kindes of *Meteors* have an apparence of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they be of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets* of *five points*, behold these examples.

Mullets of
6. points.



He beareth, *Azure*, *sixe Mullets, three, two, and one*, *Or*, by the name of *Welsh*. In *Blazoning* of *Mullets* of this forme, you shall not neede to make mention of their *points*, because it is the usuall forme of *Bearing*, but if they doe consist of more than *five points*, then must you specially observe their *number*, as in the former *Eschocheon*.

Of five Points.



He beareth, *Ruby*, on a *Chiefe*, *Pearle*, *two Mullets*, *Diamond*. I give this selected forme of *Blazoning* to this present *Coat-Armour*, because it appertained to that Honoured and right worthy Knight, Sir *Nicolas Bacon*, *Lord Keeper of the great seale of England*, in the Reigne of our late *Queene Elizabeth* of blessed memory, to whom he was a *Privy Counsellor*, and for his wisdome, Learning, and Integritie by her advanced to that high place of *Lord Keeper*. His eldest Sonne Sir *Nicolas Bacon*, was the first *Baronet*

S

that

that out late Sovereigne King *James* of ever blessed memory, made by letters patents under the Great Seale of this Kingdome: And Sir *Francis Bacon*, one of his younger Sons, was *Lord Keeper*, and afterward *Lord Chancellor* of *England*, in the reigne of the said King, who created him in the yeare of Grace, 1617. *Baron of Verulam*, and in the yeare following *viscount of Saint Albans*. The Printers haste and the Cutters leasure, would not permit me to insert in this *Escocheon* the second brothers difference.

Noble signifi-
cation of Mullet.

Though the *falling Starre* it selfe is but the *Embleme* of the inconstancy of *high fortunes*, and unsure footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the Heaven of their high hopes; yet the *Mullet* in *Heraldry* hath a more noble signification, it being supposed to represent some divine quality, bestowed from above, whereby men doe shine in *vertue*, *Learning* and workes of *piety*, like bright *Starres* on the earth, and these are *Stella dimissa à cælo*, *Starres let downe from Heaven by God*; not *Stella dejecta*, *throwne downe*, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from God and their Religion; nor yet *cadentes stelle*, *falling starres*, such as the stroke of *Iustice* and their owne demerits casts downe from the height of their honours.

Rule prescribed by Leigh.



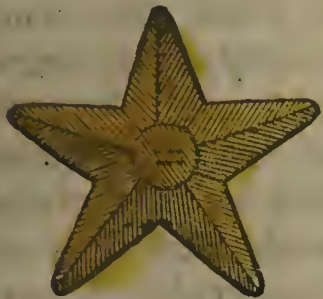
He beareth, *Gules*, on a *Crosse*, *Argent*, five *Mullets*, pierced; *Sable*, by the name of *Randall* of *Ailesford* in the County of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerrard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets*; that if the same doe consist of *even points*, they must be called *Rowels*, meaning (as I conceive) *Rowels of Spurres*.

Divers opinion concerning Mullets.

But he might more aptly have applyed the same in particular unto *mullets pierced*, in respect of their neerer resemblance of such *Rowels* than those that are not *pierced*. Some are of opinion, that all *mullets*, whether they consist of five or six points, *pierced*, or *unpierced* are *Rowels of Spurres*, with this difference that those which are *unpierced*, are *Rowels* not fully finished or made up by their maker, and their reason is, because that in old *French* or *Norman Language*, this word *mollette* signifieth a *Rowell* of a *Spurre*; as appeareth in an *Ancient French Manuscript* remaining in the *Office of Armes*, where the Authour there treating of the compleat *Armour* of a *Combatant a Cape a pee*, according to his degree, he there speaking of the *Harnesse* or *Armour* of the *Legge*, useth these words concerning *Spurs*;
Et ungz esperous d'ores qui seront atachiez a une cordellette autour de la jambe affin que la mollette ne tourne deffoubz le pie. The *French* is old, and according to the *Orthography* of those times, which I, as precisely as I can, have shewed you. Others thinke that the *Heralds* have borrowed this word used by them in *blazon* from a kinde of fish so called, not that which is most usually knowne by the name of *mullet*, but another not much unlike in shape to that thing which is used in *Armory*; and as I am informed is often found upon

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upon the Sands at the ebbing of the Sea; and is in Kent now by the vulgar people, *propter similitudinem* called a Taylors bottome or a Fivefinger, and in Ancient time it was for the like cause knowne by the name of a *mullet*; the forme whereof I have procured, according to the best description, that I could gaine from such as have seene and well know this kinde of fish presented unto your view here in the Margent.



And I finde in a very Ancient rolle now in the custody of the before mentioned worthy Knight Sir Richard, St. George, Clarenceaux, in the Blazon of Gilbert Hausarts Coate-Armour, those which wee now in Heraldrie blaze by the name of *Mullets* there to be termed *Esteiles*, I thinke it is meant *Estoeles*; yet are not their points, which are five, there waved; but in

this varietie of opinions I leave every man to follow what in his judgement he shall approve to be best and most probable.



He beareth, Argent, *two barres*, Sable, each charged with *three Mullets* of *sixe points*, Or, by the name of *Hopton*. As are borne upon *Ordinaries*, so shall you find them commixt with other *common Charges*, as also oftentimes sorted with *Ordinaries* interposed betweene them, one example whereof I will now presently shew you, which for the raritie of the forme of the *Ordinarie* is worth your observation.



Hee beareth, Sable, a *Cheueron Rompee*, betweene three *Mullets*, Or, by the name of *Sault*. This *Cheueron* in Blazon is called *Rompe* or rather *Rompu*, from the French verbe *Rompre*, derived from the Latine *Rumpo*, *Rumpere*, to breake. Thus have you examples of the divers bearing of these *simple meteors*: to wit, the bearing of them *sole*, *unpierced*, *pierced*, some of five points, and others of sixe.

So much of *simple fierie meteors*, so farre forth as there is use of them in Coate-Armour: Now of such *meteors* as are of *mixt kinde*, according to the distribution before delivered in the next precedent. These are *firie meteors* bred of an *exhalation* somewhat more *grosse* and *impure* than those before specified, by reason of a more thicke and slimy *vapour* whereof they be ingendered.

Meteors mixt.
Firy Meteors
whar.

Meteors of this kinde are {
Thunder.
Lightning.

Thunder what. *Thunder* is an inflamed *Exhalation*, which by his powerfull force breaketh thorow the *Clouds* violently, with great noise and terrour. The forcible power thereof is rather apprehended by the *ear*, than subjected to the *sight*: neverthelesse, the ancient times have devised a certaine imaginarie forme whereby they would expresse the forcible power thereof, as also of the *lightning*.

Thunder is supposed to be ingendered two manner of wayes, *viz.* When either a *hot* or drie *vapour* is inclosed in a *cold* and moist *Cloud*, and being unable to containe it selte therein, by reason of the contrariety, it laboureth by all meanes to finde a vent, and so striving by all meanes to get passage, it maketh way with great vehemency and horror of sound: such as a *Glowing Gadd* of Iron, or any other fiery matter maketh, when water is infused thereupon in abundance, or that it is therein drenched, it maketh a furious and murmuring sound. Such is that weake and feeble sort of thunder; that seemeth to be ingendered in some region of the *Aire* farre remote from us, yeelding onely (for a small time) a kind of turbulent noise or murmuring.

Or else it is ingendered in a more violent manner, to wit, when this inclosed drie and combustible matter, being inflamed in the *Clouds* of contrary qualities, doth breake out with vehemency then doth it yeeld a terrible and forcible sound, not unlike a great peece of Ordnance when it is overcharged. And this sound thus ingendered is called *Thunder*.

This sort of sound is used oftentimes Metaphorically, as when God threatneth his Iudgements against sinne, hee is said to *thunder* them out. In this sense doth *Petrarch* use the same, saying, *Deus ideo tonat in Caelis, ut tu in terras bene vivas, quodque amore debueras, saltem metu facias*. For unlesse God loved man, he would never threaten him, but rather punish him; forasmuch as man doth evermore minister many and those grievous occasions of execution of Gods Iudgements.

Lightning what.

Lightning is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*; which though it is in time after the *Thunder*, yet is first presented to our senses, by reason that our *sight* is farre more subtile and apprehensive than is our *hearing*. And in regard that *Thunder* and *Lightning* doe both proceede from one selfe-cause, they have in such their imaginarie fiction conjoynd them both under one forme, after this manner.

Thunderbolt.



The *Field* is, *Azure*, *Iupiters Thunderbolt* in *Pale*, Or, *Inflamed* at both ends, *Proper*, shafted *Saltire-wise*, and winged *Fesse-waies*, *Argent*. *Chassaness* describing the *Ensignes* of sundry *Nations*, noteth this for the *Ensigne* of the *Scythians*: and in the glory of *Generositie* it is said, that *Tomyris Queene of Scythia* did beare the same in this manner. The bearing of *Lightning* betokeneth the effecting of some weighty business with much celerity and forceableness; because in all ages this hath beene reputed the most *quicke*, *forcible* and *terrible* dart, wherewith the *Almighty* striketh where himselfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon inferres an irreligious conclusion, saying,

*Si quoties peccent homines, sua fulmina mittat
Iupiter, exiguo tempore inermis erit :*

*If God should Thunder-strike still when he sinne doth see,
His shafts would soone be spent, and arme unarm'd would be.*

His inference had beene truer thus :

*If God should Thunder-strike still when he sinne doth see,
All men would soone be spent, yet God still arm'd should be.*

Hitherto of *Firie meteors*, now of such as be *watery*. *Watery meteors* are certaine cold and moist vapours, co-iously attracted by the powerfull operation of the heavenly bodies into the *Aire*, and there transmuted into their severall formes. Of these there are divers sorts, whereof *clouds* are most usually borne in *Coat-Armour*. A *Cloud* is a *Grosse vapour*, attracted into the middle Region of the *Aire*, and there thickned, by reason of the coldnesse of the place having in it store of matter apt to ingender water. A *Cloud* (according to *Zan.*) is a moist thicke vapour, attracted from the waters by the heate of the Sunne, unto the middle Region of the *Aire*, and there thickned by the coldnesse thereof, and so continueth untill it be againe dissolved by the Sunnes heate, and so converted into raine, and doth distill downe in drops. *Zanch. de meteoris aqueis*, 483. The *Clouds* are said to be Gods chariots, as wee may see *Psal. 104.* *Hee laieth the beames of his Chambers in the waters, and maketh the Clouds his Chariot, and walketh upon the wings of the windes.* The *Clouds* are Gods instruments wherein he containeth and retaineth at his pleasure, the showers of Raine as in *Bottles*: as we may see *Iob 38. 37.* *Who can number the cloudes by Wisedome? Or who can cause to cease the bottles of Heaven?*

*Meteors waxes
ris.*

A cloud what?

The *Clouds* are resembled to a *sponge* replenished with *Water*, and God with the hand of his providence wringeth the *sponge* moderately, not pressing out all the moisture thereof at once, but leasurely, and by little and little after a gentle and soking manner: No pencill can make a true representation of *Clouds*, because every instant and moment of time, doth adde unto them some kinde of alteration, whereby it differeth from that it was late before: neverthelesse, former times have coined, (of these also) a *conceited forme*, as in these next *Escocheons* may be seene.

*Coined forme
of Clouds.*



This *Coat-armour*, is *Barre-Nebul*, of eight peeces, *Topaz* and *Diamond*; and pertaineth to the *Honourable Family* of *Charles* late *Earle of Devon*, and *Lord Montjoy*, *Lieutenant governour of Ireland*, *Great Master of the Artillerie of England*, *Captaine of Portsmouth*, *Knight of the most noble Order of the Garter*, and of his *Majesties most honourable privie Councell*. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some *Excellencie* in their *Bearer*.

In the *Clouds* hath the *Raine-Bow* his temporarie residence, and therefore next let us cast our eyes on it.

Raine-Bow
what.



Difficult re-
presenting of
the Raine-
bow.

The Raine-
bow a token of
Gods Cove-
nant.

A president for
Nobles.

Farnesius.

A Raine-Bow is a divers coloured Arch or Bow, formed in a hollow, thinne, and unequall Cloud, by the reflexion of the Beames of the opposite Sunne. The cause of the rare use of the Raine-Bow in Coate-Armour, perhaps may be for that the colours thereof cannot be aptly counterfeited, as witnesseth Aristotle, Meteor. Lib. 3. saying, *Soli colores Iridis non possunt fieri à Pictoribus*: whereby it seemeth of all other the hardest thing to imitate. The naturall colours of the Raine-Bow (according to Scribonius) are Redde, Greene, Blew, and

Yellow. The Field hereof is, Argent, Issuant out of two Petit Clouds in Fesse Azure, a Rainebow, in the Nombrell point a Starre, proper. The Rainebow is a token of Gods Covenant made with Noah, and in him with all people; as appeareth, Genesis 9. 13. *I have set my Bow in the Clouds, and it shall be for a signe of the Covenant betweene me and the Earth, &c.* As touching the Beautie of the Rainebow, it is said, Eccles. 43. 11. *Look upon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof; it compasseth the Heaven about with a circle, and the hand most High hath bended it, Ibid 12.* And indeede worthily is he to be so praised, who when he could have made a Bow to destroy us, rather chose to make this Bow to assure us hee would not destroy us. A noble president, to teach Nobles to use their strength and their weapons rather to preserve and helpe, then to overthrow or hurt those who are under their power. Farnesius saith, that the Rainebow appearing in the South, betokeneth Raine; in the West, it foresheweth Thunder; and in the East, prognosticates faire Weather.

SECT. III. CHAP. VI.

Things living
what.



Soule taken in
the largest
signification.

Therto have wee prosecuted our intendment, touching things of mixt nature, which are brute of livelesse: now proceede wee to the consideration of things of Mixt Nature having life. Mixt Natures that are living are corporeall Essences, endued with a vegetable Soule; for here we use this word Soule, as also the word Life; in his largest signification. A vegetable Soule is a facultie or power that giveth life unto bodies.

Whereby they doe live } After a sort,
or
Perfectly.

Such as doe live after a sort, or lesse perfectly, are all sorts of Metals; which because they are supposed to grow and increase in the earth, we will (for our present use) ascribe life unto them. Metals are bodies imperfectly living, and are decocted in the veines of the Earth.

Of these some are naturally } Liquefiable.
Not Liquefiable, or, lesse Liquefiable.

The

The *Liquefiable* are *Gold, Silver, Copper, Tinne, Lead,* and other of like kind.

Liquefiable.

The *not* or *hardly Liquefiable* are } *Precious.*
 } *Brittle.*

Not Liquefiable.

Those that are altogether *Hard* are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oylie kinde* of *Earth* firmly *compact* together.

Stones.

Of *stones*, some are } *Precious.*
 } *Base.*

Stones precious are of that sort that we call in *Latine Gemma*; which are of estimation either for that they are rarely to be gotten, or for some *vertue* fancied to be in them, or for that they are such as wherewith mans *Eye* is wonderfully delighted by reason of their *purenesse* and beautiful *transparent substance*. Of which kinde are the *Diamond, Topaz, Escarbuncle, Emerald, Ruby,* and such like. Of which sorts, twelve of chiefest note were appointed by God himselfe to be used in the principall ornament of the *High Priest*, when he appeared before the *Lord*, presenting therein the Names of the *Twelve Tribes of Israel*, to shew how precious in his sight is the *People* and *Nation* which serveth him, as himselfe prescribeth. But of all these severall kindes, the *Escarbuncle* is of most use in *Armes*, and is borne as in these next *Escobcheons* appeareth.

Precious Stones.

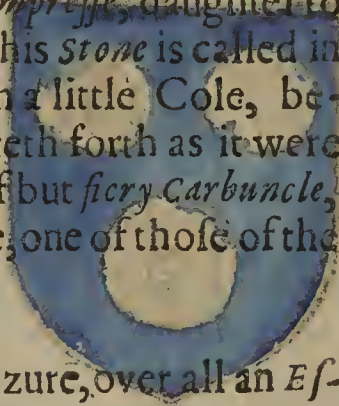
Escarbuncle of most use in Armes.



The *Field* is *Ruby*, a *Chiefe Pearle*, over all an *Escarbuncle*, of *eight staves*, or *raies*, *pomette & florette* *Topaz*. This *Coat-Armor* pertained anciently to the *Earles* of *Aniou*, from whom came *Geffery Plantagenet* Earle of *Aniou*, that marryed *Maud* the *Empresse*, daughter to *Henry the first*, *King* of *England*. This *Stone* is called in *Latine Carbunculus*, which signifieth a little *Cole*, because it sparkleth like *fire*, and casteth forth as it were *fiery rayes*. There is another kinde of but *fiery Carbuncle*, which *Ch.rurgions* can best handle, one of those of the *Lapidaries*, is more to be desired than ten of the other.

Escarbuncle of eight staves.

Geffery Plantagenet.



He beareth, *Argent*, two *Barres*, *Azure*, over all an *Escarbuncle*, of *eight raies*, *Gules*, *pomette & florete*, *Or*. This *Coat* is cut in *stone* upon the *Church-porch doore* of *Magnotsfield* in the *County* of *Glocester*, and is borne by the name of *Blount*. As there is in all kinds of *Mine-rals*, a *vegetable life*, even so and much more (saith *Zanchius*) is it judged that *Stones* have this *life*, yea, and that they have a *passive capacity* of *sickness*, of *Age*, and also of *Death*. Whether this be so or not, sure it is a pretty device, to advance their estimation with those who already too much dote on them; inso-much, as it was said of the *Romane Empresses*, that some of them did weare *whole Kingdomes* at their *Eares*, so now many a one hang whole *Mannours* on their *sleeves*.

Blount.

Passive capacity of Minerals.

So

Stones base. So much of *Precious stones*: now of those which are *Base*; such wee esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Flint-stone.



Digionius Earle of Flanders.

Censure of a Physiognomer

Franciscane Friers.

Steeles.

Three Milstones.



Whereto resembled.

Needfull use thereof.

Minerals used in the largest sense.

He beareth, Vert, three *Flint stones*, Argent, by the name of *Flint*. This Coate is quartered by the Right Honourable the Earle of Cumberland. The *Flint stone* is an antient Embleme or token used by great persons. *Iohannes Digionius Earle of Flanders* gave for his Device, *Ignitabulum Silicem feriens*, a Steele and a *Flint stone*, which well agreed with his disposition. This Earle was taken Prisoner by *Bajazeth the Turke*, and when he should have beene put to the sword, a *Physiognomer*, much esteemed by the *Turke*, perswaded

him to let him goe free, saying, he foresaw in him, that when he came home, he would set a great part of *Christendome* in a *cumbustion*; as indeed he did, by reason of the murther of *Lewis*, brother to the *French King Charles the sixth*; which his murder, the *Franciscane Friers* did as impiously defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudith*, *Sisera* be *Iael*; and the *Egyptians* by *Moses*. As the like examples are still produced by the traitorous *Parricides* of *Kings* and *Princes*, set on worke by the *Grand-Father* of such *holy Treasons*. The said Earles son, *Philippus Bonus*, was *Founder* of the order of the *Golden Fleece*, which hangeth at a *coller* made with the formes of the said *Steeles* and *Flintstones*; which order the *Kings of Spaine* still upholdeth.

Hee beareth, Azure, three *Milstones*, Argent, by the name of *Milveton*. The *Milstone* representeth unto us the *mutuall converse* of humane *Societie*; because *Milstones* are never occupied single, but by *couples*; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Hereupon our *mutuall amities* and assistances are termed in *Latine*, *Necessitudines Amicitia*, because every man standeth in need of some fast and assured friend, by

whose *counsell* and *advice* hee may be supported for the better compassing of whatsoever affaires of importance hee shall undertake. Of all the *rare Stones* before mentioned, in my judgement men have cause to esteeme the *Milstone* (though here wee have placed it amongst *base stones*) the most *precious Stone* of all others; yet I would be loth to wish any *Earle* to weare it at her *Eare*.

So much of *Metals* or *Minerals* (for I use the word in the largest sense) that are hard and not *Liquefiable*; there are other also which we reckoned to be *hardly Liquefiable*, in respect of their brittle nature; such are *Alome*, *Salt*, *Amber*, *Chalke*, &c. but there is no use of them in *Armes*. Because in this Chapter, I have spoken of *Precious stones*, divers of which are of use in *Heraldry*, fo

Blzoingna

Blazoning of the Coate-Armours of Nobility, (as my selfe have often occasion to doe in sundry parts of this Worke) before I proceede further I will set downe those severall *stones*, as they answer to their severall *metals* and *colours*; together with the *Planets* also, which I use onely in the *Atchivements* of Kings and great Princes.

Metall and Colours.	Precious Stones.	Planets.
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Selected <i>Formes</i> of <i>Blazon</i> before mentioned	1 Or.	1 Topaz.	1 Sol.
	2 Argent.	2 Pearle.	2 Luna.
	3 Gules.	3 Ruby.	3 Mars.
	4 Azure.	4 Sapphire.	4 Iupiter.
	5 Sable.	5 Diamond.	5 Saturne.
	6 Vert.	6 Emerald.	6 Venus.
	7 Purpure.	7 Amethyst.	7 Mercury.
	8 Tennè.	8 Iacynthe.	8 Dragons head.
	9 Sanguine.	9 Sardonyx.	9 Dragons taile.

SECT. III. CHAP. VII.



O much touching examples of such *Natures*, as doe live after a sort: in the next place succeed those things, which doe live perfectly or properly; such *Natures* are those as have in them expresse and manifest tokens of a living soule.

Of this kinde, some are } Vegetable.
 } Sensitive.

Forasmuch as I am now to treat of *vegetable Animals*, and of their particular kindes; I must excuse my selfe in two things before I enter into the Exemplifying of them: The one, that there is no cause that any man should expect at my hands an expresse demonstration of each particular species of them: And that I should runne through and display their manifold and almost innumerable kinds, for that would be a tedious travell and (besides) an infinite and unnecessary charge and cost, and withall farrè wide from the project of my prefixed purpose. The other thing (and the same more pertinent to that I doe intend) is, That in handling of vegetables and *Sensitives*, I purpose onely to distribute their severall rankes of *Distribution*, according to their *Order* to them prescribed by *Nature*, which to expresse is my chiefeft drift, and the principall scope that I doe aime at.

Of the perfect sort of *Creatures* there are many kinds, whereof some are of more perfection and more worthy than others, according to their more excellent kinde of life, or worthinesse of soule.

Of these the lesse perfect sort of *bodies* were first created; and then such as were of more perfection. *Plants* are more worthy than *Metals*, and *A-*

T nimals

nimals of more reckoning than *Plants*: therefore were these first created, and those afterwards.

Of *Animals* wherewith God did adorne the *Aire*, the *Waters* and the *Earth*, there are divers kinds, whereof some were *more worthy* than others; in the Creation of these did God observe the same order.

Betweene the Creation of *Plants* and *Animals*, it pleased God in his unsearchable wisdom, to interpose the Creation of the *Starres* wherewith he beautified the Heavens, he did it to this end; to give us to understand, that albeit the *Sunne* with his light and motion together with the *Starres* doe concur in the generation of *Plants* and *Animals*, neverthelesse their generation is not to be attributed simply to the *influence* and power of these *Celestiall bodies*; but onely to the *Omnipotency* of God, inasmuch as by his powerfull Word he commanded the Earth to produce all sorts of *Plants* and their fruits, before the *Starres* were created.

From the most fertile and pleasant *Garden of Eden*, unto the most barren and desolate *Wildernesse*, may we see and behold the great and wonderfull Workes of God, and take occasion to extoll his Omnipotency, Wisdom and Mercy. As we may observe, *Esay* 41. 9. *I will set in the wildernesse the Cedar, the Shittah tree, and the Myrre tree, and the Pine tree; and I will set in the Wildernesse the Firre tree, the Elme, and the Box together. Therefore let them see and know, and let them consider and understand together, that the hand of the Lord hath done this, and that the Holy one of Israel hath created it, Verse 20.* Hence we may gather that there is no object so meane that presenteth it selfe to our view, but will minister some just occasion to glorifie God.

Men are accustomed to attribute the propagation of these, either to the *influence of nature*, or to the travell and industry of man; but these were produced before any other of like kinde could be found upon the face of the Earth, whereof it might be imagined they might receive being; for as yet there had never fallen any *raine* to fructifie the Earth, whereby it might produce greene herbs, nor as yet was *Man* created, that might *manure* and till the ground for that purpose: therefore neither were they produced naturally, or of their owne accord, nor yet by the Art, Skill, or industry of Man, but by the immediate Word and commandement of God.

The reason that moved *Moses* to give an instance of *Plants* and *herbes*, how that they were produced by the vertue and power of Gods Word onely, and not naturally, or by the skill and industry of man; neither yet of *Animals*, nor of any other of the infinite number of things Created, (*Genesis* 1. 11.) was this, because the generation of *Plants* and *Herbes* might be much more doubted of, than the originall of other things.

Of the first springing of *Trees* in the Creation *Moses* saith, *Et germinare fecerat Iehova Elobim e terra omnem arborem concupiscibilem, id est, visum, & bonam ad escam*; which words doe comprehend all the *desireable* qualities of *fruite trees*: for in them we expect that their fruits should be either delightful to the Eye, or that they should be fit for food and wholesome, and that they be also fragrant and sweet smelling: For the *fruits* of *Trees*, the better they be, the more *odoriferous* they are.

That the *Trees* wherewith *Paradise* was planted, had all these qualities,

it is manifest by the words of *Moses* in that he saith, *Concupiscibilem ad visum, & bonam ad escam*: whereby we gather that the sight is delighted with things beautifull and glorious, the smell with sweet and pleasant savours, and the palate with things of sweet and pleasant taste. And none of these are in themselves evill; for such was the constitution of *Adam* before he transgressed, that he might have delighted himselfe in them all without offence; and to that end did God create them, that he should use them with thanksgiving.

Moses describeth unto us two principall qualities of the Garden of *Paradise*, whereby he laieth before us the pleasantnesse of the situation thereof, and also the beauty and fertility of the soile: The first of these qualities was that it was replenished with all sorts of *Trees*, not onely most pleasant and delightfull to the *Eye*, but also most pleasant to the taste; for that they produced the best and sweetest fruits. The other qualitie was, that the whole circumference of the Garden of *Paradise* was surrounded and environed with a *River*, being distributed into foure heads, which did highly beautifie the same, and made it most pleasant to the view.

In this description *Moses* maketh mention of two *Trees* of speciall qualities, that were planted in the middest of *Paradise*: The one named the *Tree of life*, the other the *Tree of Knowledge* of good and evill.

The first of these had a vivificant power in it selfe, the fruit whereof was ordained to this end; That being eaten it would enable a *Man* never to feele sicknesse, feeblenesse, old Age, or Death: but should evermore continue in the same state of strength and agilitie of body: This was the efficacy and power that was given to this *Tree*, whereof it was never yet deprived. Therefore was this quality after a sort naturall thereunto.

For this cause was there a *Cherub* set at the entrance of *Paradise*, to keepe out such as would enter the same, and eate of the fruit of the *Tree of life*; that he should not alwayes live that kinde of life.

How behovefull the knowledge of the vertues and operations of *Trees*, *Plants*, *Herbes* and other *vegetables* are, for the extolling and manifesting the Omnipotency, Wisedome, Mercy, loving favour and fatherly providence of our most gracious God towards sinfull *Man* is, in that hee hath created for the behoofe and use of man, as well touching his necessary food and raiment, as for recreation and delight; we may evidently perceive by *Salomons* industrious investigation of the vertues and operations of all sorts of *vegetables*, for (besides other his admirable qualities wherewith he was richly endued) he had surpassing knowledge in the vertues, operations and qualities of *herbes* and other *vegetables*, insomuch as he was able to reason, discourse and dispute, not onely of *Beasts*, *Fowles*, *creeping things* and *fishes*, but of *Trees* also and *Plants*, from the *cedar in Lebanon*, to the *Hyssope that springeth out of the Wall*, that is, from the highest and tallest tree to the smallest shrub and lowest herbe. Thus we see the knowledge and skill in naturall *Philosophy* to be holden in great estimation in all Ages, insomuch as it hath bene reckoned a study well befitting the dignity of a *King*, yea of *Salomon* who was the wisest *King* that ever was, and a Type of our *Saviour Christ*. But to returne to the vegetable.

Such are said to be *vegetable* as have in them a lively power of growing, budding,

budding, leafing, blossoming, and fructifying, as Trees, Plants, Herbs, Grasse, &c. and of these some grow on Trunks or solide bodies, some upon flexible Stalkes: some againe grow upon a single Stemme, as commonly all Trees doe, some upon manifold Stemmes, as Shrubs, Roses, &c.

Trees what.

Examples of
fruits better
knowne to us.

Trees are certaine Plants, springing from a roote with a single Truncke or Stemme (for the most part) shooting up in height, and delineated with limmes, sprigges or branches. Of these Trees some are more proper to hot Countries, as the Frankincense tree to Arabia; the Balsamum, Myrrhe, Mace, and Nutmeg trees, as also the Pepper trees, and such like, which chiefly grow in India, the Plane tree in Egypt and Arabia; the Pomegranate in Africa, &c. which I purposely passe over, and will onely give examples of other sorts to us better knowne, whether they be Trees fruitfull or barren. In giving examples whereof I purpose not to observe any precise order, but to mingle them *pel mel* one with another, because I hold such curious sorting them, better fitting a professor of Physicke or some Herbalist, than a Armorerist; to whom it sufficeth to shew superficially, that these, and their severall parts, are borne in Coate-Armour, as well simply of themselves, as also with things of different nature, as in the examples following may appeare.

An Oake.



Genes. 1. 24.

He beareth, Or, on a Mount in Base, an Oake acorned, Proper, by the name of Wood. Almighty God, what time by his powerfull word hee did enable the Earth to fructifie, and produce Herbs and Trees with their variable fruits, said, *Let the earth bud forth according to his kind, the bud of Herbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hath seede in it selfe upon the earth; and it was so:* whereby (saith Zanchius) we are admonished that they should be preserved and nourished in the earth unto the time of seed for our necessary use, for that they profit little untill they be come unto their full ripenesse. The Oake is of the strongest sort of Trees, and therefore may best challenge the first place.

Pine apple-
Tree.



He beareth, Argent, on a Mount in a Base, a Pine Apple tree, fruited, Proper, by the name of Pine. There is a difference betweene the production of seed of Trees and of Herbes, as well for the propagation as for the preservation of their severall kindes, for the Herbes doe produce their seed in their stalkes without fruit; and the Trees doe produce theirs in their fruit.

It is holden of some that the Pine Tree is a representation of Death, forasmuch as the same being once felled, or cut downe by the ground, the roote thereof is said never to sprout or spring any more.

He



He beareth, Or, on a *Mount in Base*, a *Pearre tree*, Pearre tree.
 fruited, Proper, by the name of *Pyrton*, As God for
 the necessary sustenance of *Man*, ordained manifold
 varieties of nourishment, so likewise many sorts were
 created not onely for mans necessity, but also for his
 delight, both to *Eye* and *taste*; as too well appeared
 by the first *woman*, whose rash affection in this
 kind, all her *posterity* hath since rued. But withall
 God teacheth us by these dumbe instructors, that
 man should not be fruitlesse, lest he become thereby
 fuell onely fit for burning.

Those proposed examples are of *whole bearing of Trees*: Now of their
 parts, viz. their *Leaves*, *Fruits*, *Slips*, &c. promiscuously, as in example.



He beareth, Gules, the *Stemme* or *Truncke* of a *Tree* Truncke.
Eradicated, or *Mooted* up by the rootes, as also *Cou-*
ped in Pale, sprouting out *two branches*, Argent, by
 the name of *Borough*, alias *Stockden*, of *Borough* in
Leicester shire. Branches must needs wither which
 have neither shelter from above nor nourishment
 from beneath: being therein like that *Romane Embas-*
sage, where the one *Embassador* had a *giddy head*, and
 the other *gouty feete*, whereof one said, that it had
 neither *head* nor *foot*.



He beareth, Azure, a *Cheveron*, Ermyne, betweene Three Oaken
three Oaken slips, acorned, Proper, by the name of Slips.
Amades of *Plymouth*. By the words formerly no-
 ted to be extracted out of *Gen. 1. 24. Let the earth bud*
forth, &c. we doe gather (saith *Zanchius*) a diverse
 manner of conserving of the severall kindes of *Herbes*
 and *Trees* by propagation (through the production
 of their *Seeds* whereby their parricular sorts are pre-
 served) the one that doe bring forth their seed in
 their stalkes without fruit, and *Trees* doe produce

their seed in their fruit.



He beareth, Argent, three *sterved branches*, slip- Sterved bran-
 ped, Sable, by the name of *Blackestocke*. This *Ex-* ches.
ample is of different nature from all the former, those
 bearing the signes of their *vegetation* and life, but this
 being mortified and unvested of the verdour which
 sometimes it had; which is the condition of all mor-
 tall men, whose most flourishing estate must have a
 change, their beauty turned to baldnesse and withered
 wrinkles, and they leave all their riches, or their rich-
 es leave them: this is the end of the *Tree*, and fruits

of our worldly estate; but the fruits of holinesse will never perish, and the righ-
 teous man shall be as the tree planted by the Waters of life. Other *Escoccons* of
 the same kind ensue.

Limbe of a
tree.

He beareth, Gules, a Bend of the *limbe* of a Tree, Raguled and Trunked, Argent, by the name of *Pen-ruddocke*. That which I spake of before touching the *Bend Crenelle*, fitted by *Art* for the scaling of a Wall, the same seemeth to be here naturally found. At the first approach of *King William the Conqueror*, the *greene boughs* of trees, borne by Souldiers, served for an excellent *Stratagem* of defence; and as helpfull an instrument of offence to the enemy may this trunked tree be, when other helps are wanting to the besiegers.

Stocke.



He beareth, Argent, three *Stoccks* or *Stumpes* of Trees; Couped and Eradicated, Sable, by the name of *Retowre*. If the *toppe* or *boughes* be cut off, yet the *Root* standing there is hope of a new growth: but when the *Root* is pluckt up, there remaineth no hope of reviving. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken us to the bearing of good fruits, lest otherwise we meane to beare that dreadfull stroke, and the issue of that terrible commination.



He beareth, Azure, three *Laurell leaves* slipped, Or, This is the paternall Coat-Armour of *Sir Richard Leveson* of *Lilleshall* in the County of *Salope* who was made Knight of the Bath at the Coronation of our Sovereigne Lord *King Charles*. That the *Laurell* was in ancient times, thought to be a remedy against poyson, lightning, &c. and in warre used as a token of peace and quietnesse, you may at your leasure reade in *master Bossewell* his booke of *Coates* and *Crestes*.

Figge leaves.



The *Field* is, Topaz, five *Figge-leaves* in saltire, Emerald. This Coat appertaineth to the Count *Feria* of *Spaine*. The *Figge Leaves* are the ancientest wearing that is, being the first clothing of our first transgressing Parents. And *Ireneus* saith, that they used not the *Leaves* of any other Tree, to shew the torture and anguish of *Repentance*, signified by the roughnesse and sharpenesse wherewith this sort of leafe is beset. Our *Saviour Christ* liked not to see *Figge Leaves* without *Fruit*, and therefore cursed the Tree: and accursed will their condition be, the growth of whose *Faith* and *Religion* is in shew, and not in substance of fruitfull workes.

The



duce better fruits of their industry.

The *Field* is, Ermyne, two *barres*, Sable, each charged with five *Elmen Leaves*, Or, by the name of *Elmes* of *Lilford* in the County of *Northampton*. It is supposed that there is great *love*, and a *naturall Sympathy* betwixt the *Elme Tree* and the *Vine*, because the *Vine* never prospereth better than when it groweth by the *Elme*, whereas the *Elme* it selfe is of all *Trees* the most barren. So should those who have few good parts in themselves, yet at least cherish and support such, as *Nature* and *Art* have enabled to produce better fruits of their industry.

Elmen leaves.



Trees borne *Ordinarie waies*, as in example.

He beareth, Or, three *Woodbine Leaves* pendant, Azure. This *Coate-Armour* pertaineth to the *Family* of *Gamboa* in *Spaine*. Sometimes you shall have these *Leaves* borne *bend-waies*, as in this next *Escoccheon*. The *Woodbine* is a loving and amorous plant, which embraceth all that it growes neere unto; but without hurting of that which it loveth: and is therein contrary to the *Ivie*, (which is a *Type* of *lust*, rather than of *love*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leaves* of sundry sorts of

Woodbine leaves.



He beareth, Argent, three *Woodbine leaves* *Bend-waies*, Proper, 2. and 1. by the name of *Theme*. These *Leaves* are all one with those in the last precedent *Escoccheon* in shape, but different from them in the manner of their position, in that those are borne with their points downwards, and these naturally or upwards. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall hereafter be made plaine. Moreover you shall finde them sometimes borne with *Ordinaries* betweene them, as in this next *Escoccheon*.



and *friend* or *foe* were all alike to it. Yet this property it hath, that the harder you presse it the lesse it will sting.

He beareth, Or, a *Cheueron*, Gules, betweene three *Nettle Leaves*, Proper, by the name of *Malherbe Devon*. The *Nettle* is of so *tetchie* and *froward* a nature, that no man may meddle with it, as many *testy-natured* men are. One writes, that a little *Girl* being stung by a *Nett'e* in her fathers *Garden*, complained to him that there was such a curst *Herbe* in his *Garden*, as that it was worse than a *Dog*, for it would bite them of their owne house. Her *Father* answered her, that it was the nature of it to be *unpartiall*,

Nettle leaves.

He

Holly leaves.



He beareth, Argent, three *Holly Leaves* pendant, Proper, by the name of *Inwine*. Note that when *leaves* are borne after this manner, *viz.* pendant, you must tell in what fashion they are borne: but if their points onely be upwards, then it sufficeth to say *Leaves*, because it is their most naturall and proper way when they are in full vigor.

Now I will shew you an example, where three leaves are borne *Bar-ways*.

Borne barre-ways.



He beareth, Argent, three *Holly-leaves*, *Barways*, two and one, their stalkes towards the *Dexter* part of the *Escutcheon*, Proper, by the name of *Arnest*, *Devon*. These seeme to have beene, (as still they are) much used in *Adorning* the *Temples* and *Sacred places*; especially at the most solemne time of our *Saviours Nativity*, and thence to have taken that *Holy name*. There is a kinde of *Holly* that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his,

who saith, that *charity* (the daughter of true holinesse) is gentle and hurteth not, but rather *suffereth all things*: farre unlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who converse with them.

Pomegranats.



The *Field* is, Argent, a *Pomegranat*, in *Pale*, *slipped*, Proper. These *Armes* doe pertaine to the *Citie* and *Country* of *Granata*, within the dominions of the *King* of *Spaine*, situated by the *Mediterranean Sea*. This fruit is holdento be of profitable use in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the juyce thereof is reckoned to have a very soveraigne vertue.

Peares.



Hee beareth, Azure, three *Peares*, Or, by the name of *Stukeley*, *Devon*. This fruit, as other, was ordained for the comfort of man: but as the *Devill* made use of the *Apple* to the destruction of man, so did the *Devills Imps* use the *Peare* to a wicked end, when the *Monkes* of *Swinsted* inviting *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Cuppe* of *Ale*.

Concerning

Concerning the fruits of *Trees*, God in the beginning gave unto *Man* a free scope to use them without restraint, onely the fruit of the *Tree of Knowledge* ^{Prohibition of the Tree.} of good and evil excepted, whereof he was prohibited the eating upon paine to dye the *Death* whensoever hee should taste thereof. In this prohibition God would, that he should not so much respect the *fruite* of the *Tree*, as the *Soveraigne authority* of him that forbade the eating thereof, yea, this chiefly and principally first, and secondly, the *fruite* because of the inderdiction.

The end for which God did prohibite *Adam* the eating of the *fruite* of the *Tree of Knowledge of good and evil*, was, that notwithstanding God had given him a *Soveraigne jurisdiction* on earth, yet was he not so absolute a governour and commander, but that he had a *Lord Paramount* to whose hefts hee was simply and with all reverence to obey, and that he should know that God his *Creator* was above him, whose *will* should be unto him the *Rule* of all Iustice, and whereunto he should conforme all his actions, counsels, and cogitations; that hee should evermore have an awfull eye unto him, and alwayes hope in him, glorifie, feare, reverence, and love him. The end I say was this; That *Adam* should know both God, and *himselfe*: God as his true creator, *himselfe* to be his creature; God, to be his *Lord*; *himselfe*, his servant; God a most bountifull and magnificent giver of all good blessings; *himselfe*, Gods foster-childe, and such a one as must acknowledge that whatsoever he possesseth, proceedeth from Gods free bounty and mercy; and therefore should render unto him continuall praise and thanks for the same, from the ground and bottome of his heart.

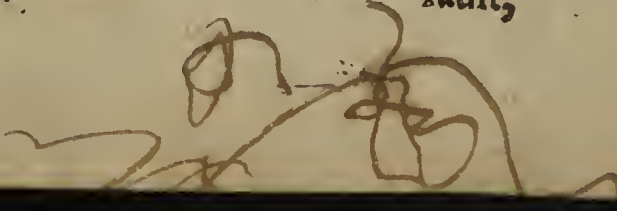


He beareth Gules, a *Cheneron*, Ermyne, betweene ^{A Cheneron} three *Pine Apples*, erected, Or, by the name of *Pine*. ^{betweene three Pine Apples.} The *Pine tree* was in much request in antient times, for adorning of *walks* about *Mansion houses*; according to that of the Poet:

Fraxinus in sylvis pulcherrima, Pinus in hortis,
Populus in fluvijs, Abies in montibus albis:
 The *Ash* in Woods makes fairest shew;
 The *Pine* in Orchards high;
 By Rivers best is *Poplars* hew,
 The *Firre* on Mountaines high.



He beareth, Or, three *Mulberies*, their *Stalkes trunc* ^{Three Mulberies.} *ked, Proper*. The *Mulbery tree* is an *Hieroglyphicke* of *Wisedome*, whose propertie is to speake and to doe all things in opportune season: And it is reputed (as I may say) the *wisest* of all *Trees*, in regard it never sprowteth, nor buddeth, untill such time as all extremitie of cold *Winter* season be clearly past and gone. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Judges* attire who attempted *Susanna*, in the other that hue of their face which ^{Susanna.} should have beene in them, if they had beene so gracious to blush at their fault,



fault, as they were hasty to commit it. A greater sinne in them than in others, because they were to punish others for the like offences: but it is no rare thing to see the great Offenders hang the little.



He beareth, Or, on a Bend, Sable, three Clusters of Grapes, Argent. This Coate appertaineth to Sir Edmond de Maroley Knight of the County of Yorke. He lived in the time of Edward the First. How profitable the moderate use of the juyce of the Grape may be to man is as manifest, as the inconvenience that doth attend the too much bibing of the same is odious.

Apple called Pomum.



Slow ripening how procured.

He beareth, Azure, a Barre, Argent, three Apples erected in Base, Or, by the name of Harlewin, Devon. An Apple is called in Latine Pomum, which is a generall word for all sorts of eatable fruits, insomuch as Plin. lib. 15. cap. 22. comprehendeth Nuts also under this name, albeit the same is most commonly taken for this sort of fruit. If we desire to have Apples to continue longer upon the trees than their accustomed season of ripening, we may effect the same by wreathing of the boughes and platting them together

Force of Art.

one in another; as Farnesius noteth, saying, Prater natura tempus, ex arbore pendebunt Poma, si ramusculos contorqueri jusserimus: whereof he yeeldeth this reason, that by meanes of such wreathing and platting, the humour is more slowly concocted or digested, so that they cannot ripen with that maturitie, as those which are not hindred of their naturall passage and action. Hereby we may learne, that Art worketh forcibly in things meereley vegetable; how much more effectuall and powerfull is education (which is reckoned a second nature) in forming and reforming the conditions and inclinations of men?

SECT. III. CHAP. VIII.

Plants growing on a manifold stalke.



hitherto of Plants growing upon a simple body or Stemme with their common parts. Now of such as grow upon a manifold stalke or tender sprigges, as Flowers, Herbes, and such like, as in example.

He



He beareth, Ermyne, a *Rose*, Gules *Barbed* and *Seeded*, Proper, by the name of *Beverley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefest estimation, as appeareth in *Scholijs Fpist. St. Hieron. de vit. Hilar.* where it is said, *Rosis apud Priscos prima gloria fuit inter flores.* The *Portraiture* or resemblance of a *Rose*, may signifie unto us some kinde of good environed or be set on all sides with evils; as that is with prickels, which may give us notice how our pleasures and delights, are beset with bitternesse and

Sole bearing of a Rose.

sharpenesse. Here I do blazon this *Rose* Gules, because the word *Proper* fitteth not this flower: for if I should blazon it a *Rose Proper*, it could not be understood of what colour the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for the more certainty I have blazoned it Gules.



He beareth, Argent, on a *Canton*, Gules, a *Rose*, Or, *Barbed*, Proper, by the name of *Bradston* of *Winterborne* in the *County of Gloucester*. This beautifull and fragrant flower doth lively represent unto us the momentary and fickle state of mans life, the frailty and inconstancy whereof is such, as that we are no sooner borne into the world, but presently wee beginne to leave it; and as the delectable beauty and redolent smell of this pleasant flower doth suddenly fade and perish; even so mans life, his beauty, his strength

A Rose upon Canton.

Whereunto is resembled.

and worldly estate, are so weake, so mutable, and so momentary, as that oftentimes in the same day wherein he flowrisseth in his chiefest jollity, his beauty consumeth, his body decaïeth, and his vitall breath departeth, and thus he leaveth his life as if he had never beene. Of this sudden fading of the *Rose* a certaine *Poet* writeth in this manner;

*Mirabar celerem fugitiva atate rapinam,
Et dum nascuntur consenuisse Rosas.
Quàm longa una dies, atas tam longa Rosarum;
Quas pubescentes juncta senecta premit.
As fades the blushing Rose, so speedes
our flowry youth away:
It growes, it blowes, it speedes, it sheds
her beauty in one day.*

Of such *Plants* that grow upon a manifold body or stalke, there are some other sorts that doe beare fruits, as in part may by this next example appear.

Fruit bearing plants of manifold stalkes.

Heurt berries.



He beareth, Argent, a *Cheweron*, Gules betweene three *Heurts*, Proper, by the name of *Baskerville*, in the County of *Hereford*. These (saith *hLeigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he liketh these *rundles* unto *vibices* or *hurts* in a mans body proceeding of a *stripe*; whereas they are indeede a kinde of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing upon a *manifold stalke*, about a foote high, and are found most commonly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurtle-berries*. They have their time when *strawberries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

SECT. III. CHAP. IX.

Of such as grow on a single stalke.



Producing Graine.

Hus much of *Vegetables*, growing either on a *single* or *manifold stemme* or *Body*. Now of such as grow upon a *bending stalke*, such are *Herbes* of all sorts. And of these some are *Nutritive*, others lesse *Nutritive*: the first sort are in ordinary use of diet, such are both those which produce *Graine*, and those serve for seasoning of the *Pot*, *Salades*, and the like. Such as doe produce *Graine* are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, *Barley*, *Spelt*, *Oates*, &c. Of these such are most usuall in *Coate-Armour* as are accustomed to be bound up in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.

Wheat stalkes.



He beareth, Azure, *Issuant* out of a *Mount*, in *Base*, three *Wheate stalkes*, *Bladed* and *Eared*, all Proper. This is a *Venetian Coat-armour*, and pertaineth to the *Family* of *Garzoni*. And here we see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the *chefe* of *precious stones*, so may wee justly give precedence to this *Plant* above all other in the *world*; no one kind of food being so necessary for preservation of mans life as this, which therefore the *Scripture* calls the *staffe of bread*, because it upholds the very being of mankind. For which cause, as the *Heathens* accounted *Ceres*, and others, as *gods* for inventing meanes to increase *Corne*; so are those to be held *Enemies* to mankind, whosoever through covetousnesse overthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corne* is, may by this be conceived, that no *Country* is said to have a *Famine*, so long as it hath *Corne*, though all other things be scarce: but if all other things abound, and *Corne* be wanting, that one want bringeth both the name and the heavy punishment of a *Famine*.

Among

Among the manifold blessings promised by God to the observers of his Lawes, plenty of *Corne* is reckoned one of the chiefest, *Levit. 26. 3.* If yee walke in my Statutes, and keepe my Commandements, and doe them; then will I give you raine in due season, and the Land shall yeeld her increase, and the Trees of the field shall yeeld their fruit, and your threshing shall reach unto the Vintage, and the Vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land safely. And againe, *Leuter. 8. 7.* For the Lord thy God bringeth thee into a good Land, a Land of brookes of Water, of Fountaines and depths that spring out of Valleys and Hills; A Land of Wheate and Barley, and Vines and Figge-trees, and Pomgranates; A Land of Oyle Olive and Honey; A Land whe ein thou shalt eat bread without scarcenesse, thou shalt not lacke any thing in it: A Land whose stones are Iron, and out of whose hills thou maist digge brasse.



He beareth, Azure, three Eares of Ginny Wheate, Couped and bladed, Or, by the name of Grandgorge. Wheat stalkes.

This is a kinde of Graine not much inferiour to our Wheat for use, but for multiplication, beauty and largenesse, much beyond it: and of this, most undoubtedly true is the saying of our Saviour, that one Graine bringeth forth fifty, yea an hundreth fold: and such should be the increases of Gods graces in us, which are not put into us there to die utterly, but to increase to our owne good, and the givers glory. Saint Paul

makes an excellent argument here to satisfie a very naturall man, touching the Resurrection of the dead, which is no more unpossible than for dead corne to sprout out of the earth, much more flourish, yea and more abundant than it was cast in.



He beareth, Gules, on a Bend, Argent, three Rye stalkes, Sable, by the name of Rye, or Reye. Three Rye stalkes.

Were it that these stalkes had beene borne in their proper kinde, it would have beautified the Coate greatly, and made the same much more commendable for bearing; by how much sweet and kindly ripened Corne is more valuable and to be desired, than that which is blasted and mildewd: that being a speciall blessing of God, and this the expresse and manifest tokens of Gods heave wreath inflicted upon us for our sins. As appeareth

in the Prophet *Amos. 4. 9.* I have smitten you with blasting and Mildew, &c. Amos 4. Hag 2.

And likewise in *Haggai* the second, the same words are used.



The Field is, Ermyne, two Flaunches, Azure, each charged with three Eares of Wheate, couped, Or, by the name of Greyby of Northamptonshire. It maketh not a little to the commendation of this graine, that it is taken in the Scripture for the faithfull: where it is said, Which hath his Fanne in his hand, and will make cleane his floore, and gather his Wheate into his Garner, &c.

These sorts of Graine are most usually borne in Coate-

A Garbe of
Wheate.

Coate-Armour bound up in sheafes, and banded of the same *Metall* or *Co-
lor*; yet shall you finde their band sometimes of a diverse *Metall* or *Colour*
for them.



The *Field* is Azure a *Garbe*, Or. This *Coate-Armour* pertaineth to the ancient Family of *Gravenor* of *Che-
shire*, whose name was anciently written *Grosvenour*,
or *Grosvenor*, as it is at this day. They beare this *Garbe*
from their Ancestors who were of consanguinity to
the ancient *Earles* of *Chester*, as it is proved in the *Re-
cord* of that famous suite betwixt Sir *Richard Scroope*
plaintiffe, and Sir *Robert Grosvenour* defendant for their
Armes, in Anno 12. *Regis Richardi Secundi*. For with
William the Conquerour came *Hugh Lupus* his Nephew,

and with the said *Hugh Lupus* came one *Gilbert le Grosvenour* Nephew to the
said *Hugh*, who was Ancestor to the said Sir *Robert Grosvenour*: from whom
is Lineally descended Sir *Richard Grosvenor* of *Eaton* in the *County Palatine* of
Chester, *Knight* and *Baronet*, Heire Male of that Family. Alike unto this is
borne by *Holmeshead* saving that the band of that *Garbe* is Vert. There is a kind
of wretched *Cormorants*, whose *Garbs* are so fast bound that the poore cur-
seth their mercilesse hearts: and such an one was *Hatto Abbot* of *Fulda*, who
suffered *Rats* rather to eat up his *Corne*, then he would helpe the wants of the
poore; but his punishment was answerable thereunto; for the *Rats* devoured
him, though he guarded himselfe in a *Castle* purposely built in the midst of
the *River Rehene*, which is there this day to be seene.

Munst. Col-
mograph.

Cheuron be-
twene Garbs.



He beareth, Gules, three *Garbes*, Or, by the name of
Preston. This *Coate-Armour* is quartered by the
worthy Family of *Hennage* of *Lincolnshire*, for *John*
Hennage of *Hainton* in the *County* of *Lincolne* married
Elizabeth the Daughter and heire of *John Preston*.
Here you may observe that I mention not the bands of
Garbes because they differ not in *Metall* or *Colour* from
the *Garbes*. Sometimes you shall finde these *Garbes*
borne with an *Ordinarie* interposed, betweene them as
in this next example.



The *Field* is, Pearle, a *Cheuron* betweene three
Garbes, Ruby. This *Coate-Armour* pertaineth to
the right honourable *Edmund Earle* of *Mulgrave*,
Baron Sheffield of *Butterwicke*, and *Knight* of the most
Noble order of the *Garter*. An *Escoccheon* like unto
this (but of different *Colour* and *Metall*, viz. the
Field, *Saphire*, a *Cheuron* betweene three *Garbes*;
Topaz) was borne by Sir *Christopher Hatton* late
Lord Chancellor of *Englard*, Councellour to that *Peere-
lesse Queene Elizabeth* of immortal memorie: a *Coat*

will befitting his *Magnificencie* and bounteous *Hospitality*, wherein he hath
scree had any *Rivall* ever since.

He



The *Field* is, Or, on a *Fesse*, Azure, three *Garbes* of the first, by the name of *Vernon*. This is an ancient *Family* of *Cheshire*, and descended of the worthy *Stemme* of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder *House* that did beare, Or, onely a *Fesse*, Azure. And the reason of the bearing of their *Garbes* was, for that they would make knowne that they were descended from the said *Barons* of *Shipbrooke*, who acciently held of the *Earles* of *Chester*.

Garbe upon a Fesse.



He beareth, Azure, a *Fesse* betweene three *Garbes*, Or, by the name of *Le-white* of *Bromham* in *Wiltshire*. The *Garbe*, signifieth in *Heraldrie* plentie, or abundance, and that the first *Bearer* did deserve well for his *Hospitality*.



He beareth, Azure, a *Fesse Dauncette*, betweene six *Garbes*, Or, by the name of *Rayncowrt*. *Leigh* calleth it a *Sheafe of Wheate*; but though it were of *Rie*, *Barley*, or *Comine*, or wh atsoever it were (saith he) it is sufficient to call it a *Garbe* (which is a *French* or rather *Tentonicke* word, signifying a *Sheafe*) telling the *Colour* or *Meta'l* whereof it is. As to their sole and diverse bearing upon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

Fesse dauncette betweene Garbs.



He beareth, Argent, three *Beane Coddles Barrewayes*, two and one, Proper, by the name of *Hardbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made all the *Magistrates* of their *Common-Weales*, which were chosen by casting in of *Beanes* in stead of giving of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* above all other *Vegetables*; meaning per-

Beane Coddles.

chance, that they should shunne the bearing of any *Office*: though others give other reasons of that his doctrine: Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weake braines; and that therefore in the time of their

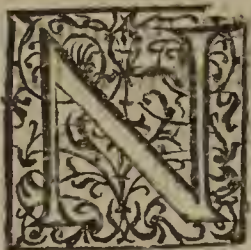
their *flowring*, there are more *foolish* than at other times; meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritive Herbes* borne in *Coat Armour*, whether they produce *Graine* in *Eare*, *Codde* or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonic*, *Spinage*, *Coleworts*, *Lettice*, *Purslaine*, *Leekes*, *Scallions*, &c. All which I leave to observation, because I labour by all meanes to passe thorow this vast *Sea* of the infinite *varieties* of *Nature*, with what convenient brevity I may, because *Quod brevius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

SECT. III. CHAP. X.

Herbes lesse nutritive.



Estimation of the Flower de-lis.

Ext after *Herbes Nutritive*, let us take a taste of *Herbes lesse Nutritive*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell have beene of long time, and yet are used for decking and trimming of the body, or adorning of houses, or other pleasureable use for eye or *scent*: as also in respect of their beautifull shape and colour, were most commonly bestowed in making of *Crownes* and *Garlands*; of which uses they received their name of *Coronarie*. Amongst which, wee may reckon the *Rose* before expressed, to be one of the chiefest, as also *Violets* of all sorts, *Glove-Gilflowers*, *Sweet Marjoram*, *Rosemarie*, *White Daffadill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower-de-Lis* is of most esteeme, having beene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: even as *Purple* was in ancient times a wearing onely for *Princes*, which now hath lost that *prerogative* through custom. Out of these severall kindes I have selected some few *Examples*, as in the *Escoccheons* following appeareth.

Cheveron betweene.



He beareth, Or, a *Cheveron* betweene three *Flowers*, *de Lis*, *Sable*. This *Coat-armour* pertaineth to the very worshipfull *Sir Thomas Fanshaw Knight*, of the *Bath*, his Majesties *Remembrancer* of his Highnes *Court of Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the colour of the *Rainbow*. Some of the *French* confound this with the *Lily*; as he did, who doubting the validitie of the *Salike-Law* to debarre the *Females* from the *Crowne* of *France*, would make it sure out of a stronger *Law*; because (forsooth) *Lilia non laborant, neq; nent*; the *Lillies* neither labour, nor spinne: which reason excludes as well a *Laborius Hercules*, as a *Spinning Omphale*.

He



He beareth Argent, on a *Cheveron*, Gules, between three *flowers de lis*, Sables, an *Escoccheon* of the first, charged with a *sinister hand couped* at the wrist as the second. This is the Coat-armour of that Noble Knight and *Baronet*, Sir *Basill Dixwell* of *Kent*. Whose reall expressions of true love and affection to his native *country* deserves commemoration. Here I name of the first, and as the second, to avoid iteration of the same words according to the rule formerly given.



He beareth, Sable, on a *Cheveron Engrailed*, be- ^{Cheveron charged upon.} tweene sixe *crosses Patee-Fishee*, Or, three *flowers de lis*, Azure, each charged on the toppe with a *Plate*, by the name of *Smith* of *Nybley* in the county of *Glocester*. The *Plate* is the representation of *Silver Bullion* fitted for the *stampe*, and therefore neede not have other *Blazon* than its owne name. *Armorists* hold that this bearing of *Sable*, and *Or*, answers to *Diamond* joyned with *Gold*, whereof each giveth honour to the other; and it may well beseme a *Bearer*, whose so-

ber and well composed conditions are accompanied with the lustre of *shining vertues*.



He beareth, Sable, a *Bend*, Argent, betweene sixe *Flowers de lis*, Or, by the name of *Redmere*. This ^{Bend interposed.} Coate-Armour have I added in regard of the variety of bearing hereof from those before handled, inasmuch as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make knowne in what manner, these or other *Charges* of like *Bearing* must be placed, the same being borne entire: But if they were strowed, or (as I may better terme it) *Seminated* all over the *Field*; then

were it not a *bend* betweene, but upon, or over them; forasmuch as in such *bearing* onely the halves of many of them, or some greater or lesser portion of them would appeare aswell under the *Bend*, as in the limits or edges of the *Escoccheon*.



He beareth, Argent, on a *Crosse*, Sable, five *flowers de lis*, of the first: This Coate-Armour in the time of King *Henry the fourth*, appertained unto *Robert le-Neve* of *Tivetishall* in the County of *Norfolke* (as appeareth by Seales of old deeds and ancient Rolles of *Armes*) from whom are descended those of that *surname* now remaining at *Astaclun*, *Witchingham*, and other places in the said County. If this *Crosse* were *seminated* all over with *Flowers de lis*, shewing upon the sides or edges thereof but the halves of some of them, then it should

should be blazoned *Semie de flowers de lis*: And the like is to be observed when they be so borne up on any other *Ordinary*, or *Charge*.



He beareth, Argent, on a *Saltire*, Sable, *five flowers de Lis*, Or: This Coate Armour pertaineth to Sir *Thomas Hawkins* of *Nash* in *Kent*, *Knight*. I have inserted this *Escoccheon* not onely to shew you that this *flower* is borne upon this kinde of *Ordinary*, but also to give demonstration that the *Saltire* charged containeth the third part of the *field* according to the rule formerly given.

Colledge of
Winchester.



The *Field* is Sable, *three Lillies slipped*, their *stalkes*, *seeds*, *blades* and *leaves*, Argent. These *Armes* pertaine to the *Colledge* of *Winchester*, founded by the renowned *Architect*, *William Wickham*, *Bishop* of *Winton*, who contrived those many and most curious *Castles* and other buildings of *King Edward* the *third*: and besides this goodly *Colledge* of *Winton*, built another magnificent *Colledge* (called the *New Colledge*) in the *Vniversitie* of *Oxford*: two such absolute *Foundations* as never any *King* of this *Land* did the like. This

Wickham having finished the *Castle* of *Windsor*, caused to be inscribed on the wall of the *Round Tower*, *This made Wickham*; which caused such as were envious of his high favour, to suggest unto the *King*, that he arrogated all the honour of that great *Worke* to himselfe: but he pleasantly satisfied the *King*, saying, that he wrote not, *Wickham made this*; but, *This made Wickham*; because by his service in these *Workes* he had gained his *Soveraignes* princely favour.

Trefoiles
Slipped.



The husband-
mans calencar.

He beareth, Argent, a *Fesse Nebule*, betweene *three trefoiles slipped*, Gules. This Coate pertaineth to *George Thorpe* of *Wanswell* in the County of *Glocester*, *Esquire*, one of the honourable *band* of his *Majesties Gentlemen Pensioners*. The *Trefoile* is accounted the *Husbandmans Almanacke*, because when it shutteth in the leaves, it foretelleth raine; and therefore the *Fesse Nebule*, representing the *rairie clouds*, is not unaptly joined with it. This *Leafe* being *grassie*, some may marvell I should reckon it amongst the

coronaries: but they must know, that in ancient *Romane* times, amongst other sorts of *crownes* the *Graminea corona*, or *Grassie crowne*, was of very high honour to the *Wearer*.



He beareth, Argent, a cheveron, Sable, betweene three Columbine^s slipped, Proper, by the name of Hall^l of Coventrie. The Columbine is pleasing to the eye, as well in respect of the seemely (and not vulgar) shape, as in regard of the Azurie colour thereof; and is holden to be very medicinable for the dissolving of impostumations or swellings in the throat.



He beareth, Gules, a Cheveron betweene ten Cinque-foiles, foure, two, one, two, and one, Argent. This Coat-Armour pertaineth to the worshipfull Family of Barkley of Wymundham, which descended out of the right noble progenie of the Lord Barkley. This Coat is of an usuall kind of Blazon, and therefore I held it the fitter to be here inserted, as a patterne for all such Coate-Armours, whose Charges are marshalled in this order. The Cinquefoile is an Herbe wholesome for many good uses, and is of ancient bearing in Escocheons.

The number of the leaves answer to the five senses in a man; and he that can conquer his affections, and master his senses, (which sensuall and vicious men are wholly addicted unto) he may worthily and with honour beare the Cinquefoile, as the signe of his fivesold victorie over a stronger Enemy than that three-headed monster Cerberus.



He beareth, Argent, three Gilloflowers slipped, Proper, by the name of Iorney. These kindes of flowers, for beauty, variety of colour, and pleasant redolencie, may be compared with the choicest attires of the garden: yet because such daintinesse and affected adornings better besit Ladies and Gentlewomen; than Knights and men of valour, whose worth must be tried in the Field, not under a Rose-bed, or in a Garden-plot, therefore the ancient Generous made choise rather of such Herbs as grew in the Fields, as the Cinquefoile,

Treefoile, &c.



He beareth, Argent, a Cheveron, Gules, betweene three blew Bottles, slipped, proper, by the name of Chorley of Chorley, an Ancient family in the County Palatine of Lancaster. These few examples may suffice, to shew that all others of like kinde (which I for brevity sake voluntarily passe over) are to be reduced unto this head of Coronary Herbes; from which we will now proceede to the Physicall, whose chiefe and more frequent use consisteth in asswaging or curing of maladies and diseases: And of these, some are Aromaticall, which for the most part, in respect of their familiar

Of Plants,
Trees, &c.

familiar and pleasing nature, doe serve for the corroborating and comforting of the inward parts of mans body, and for that purpose are oft used in meates; of which sort, are *Saffron, Ginger*, and such like: other are meere *Medicinall*, and such as a man (were it not for necessity) would wish rather to weare in his *Escoccheon*, than in his *belly*. Examples of which kindes I will willingly passe over, onely as it were pointing out with the finger, unto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, Fruits* and *Herbes* before mentioned, some are *forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marsh* and *Fenny grounds*, some by the *Rivers*, some by the *Sea-coast*. Concerning their *causes, natures* and *effects*, *Philosophers, Physitians* and *Herbalists* doe seriously dispute; and doubtlesse they are the admirable worke of the most Omnipotent God, who hath sent as many kinds of *Medicines*, as of *Maladies*, that as by the one wee may see our owne wretchednesse, so by the other, we might magnifie his goodnesse towards man, on whom he hath bestowed, *Fruit for Meate, and leaves for medicine*.

SECT. III. CHAP. XI.

Things Sen-
sitive.



Having hitherto handled that part of our distribution which comprehendeth things *Vegetable*; proceed wee now to the other, concerning things *sensitive*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *senses*, as likewise the *sensitive soule*, are things in themselves not visible, and therefore estranged from the *Heralds* uses: but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitive Creatures*, I hold it requisit to beginne with their *parts* (for of them the whole is raised) and these are either the parts *contained*, or *containing*, or *sustaining*.

But sithence we are now to speake of things *Sensitive*, (and amongst them) first of *Terrestriall Animals* and their parts; it shall not be impertinent to produce some few causes amongst many, why these *Terrestriall Animals* and *Man* were created in one day, *viz.* the *sixth day*.

First, because God had appointed the Earth to be the joint habitation of *Man* and *Beast* together. *Secondly*, in respect of the neere resemblance both of bodily parts and naturall properties that these *Terrestrials* have of *Man*, in respect either of *Fowles* or of *Fishes*. Lastly, for that very many of them were to serve for mans ease and necessary use: as *Oxen* to till the ground, *Horses* for his ease in travell, *Dogs* to be watchfull keepers of his House, and others for other his necessary and domesticall uses.

There is no *Animall* but hath at the least these parts, *viz.* *Head*, wherewithall to receive food, and wherein their senses have their residence; a *Belly*, to receive and concoct his meate; *intrals*, whereby to eject the superfluities or excrements of aliment; *members* also, serving for the use, and exercise

cise of the *Senses*, and others ordained for motion from place to place; for without these members he cannot receive food or nutriment, neither feele, nor move: Therefore there is neither labouring beast, or beast of savage kinde, domesticall *reptiles*, or other, that can be without these bodily parts.

By the name of *Soule*, and *life*, wherewith all sorts of *Animals* are endued from God: *Moses* teacheth us, that there is no living Creature to be found that hath not either true and *naturall blood*, or at the least some kinde of hot humour that is to it in stead of *blood*, *Anima enim cuiusq; Animalis in Sanguine est*, as *Moses* teacheth, *Leviticus* 17. and in sundry other places. And in the common received opinion of all men, *In humido & calido consistit vita*.

Naturall blood
or Supplemen-
tall Humour.

That which is spoken of divers kindes of *Insecta*, that there is no *blood* to be found in them, it is to be understood to be meant of true perfect and *naturall blood*, but of necessitie they must have in stead thereof some kinde of humour in them, that hath the qualitie of *blood*, *viz.* that is both hot and moist as afore said, else can they not live.

Concerning *Animals* in generall, it is not to be doubted but that all sorts of them, as well those of *savage* and ravenous kinde, as those of *domesticall* and labouring kinde, as also venomous *Serpents*, of themselves and of their owne nature, were themselves good, and might be good to others and profitable for mans use; forasmuch as it is said, *Et vidit Etohim quod bonum*: But in that they are now become noisome, and painefull to man, that is *per Accidens*; for this is occasioned by the *sinne* and transgression of *Man*, whereby all things became accursed for his sake.

The utilitie or benefit that commeth to Man by these *Terrestriall Animals* is twofold; the one, pertaining to the *body*, the other, to the *soule*. The corporall benefit that commeth to man by them, who knoweth not? For daily experience sheweth us how beneficiall the use of Horses, Oxen, Kyne, Calves, Sheepe, and other sorts of Beast and cattle of all sorts, are for the service of Man: whereof some serve us for foode, some for rayment, some for carriage, some for tillage, and other for divers other uses. Of this use of them *Moses* saith, *That God hath subjected all things to man, Omnia subiecisti sub pedibus ejus, &c.* And made him Ruler over the Fishes of the Sea, the Foules of the Ayre, and the Beasts of the Land: whereby he giveth us to understand, that all sorts of *Animals* were created for the divers uses of man, and each one of them ordained to a severall end. But their spirituall use is farre more noble and excellent, by how much the soule surpasseth the body in dignitie and worthinesse.

And their use consisteth not alone in this, that by the consideration of them we are led to the knowledge of God, and of his wisdom, power and goodnesse (for this use hath all things else that are created) as appeareth *Romans* 1. and elsewhere: But also that in these *Animals* God hath proposed to us such notable examples of imitation, in respect of vices to be eschewed; that the sacred Scriptures excepted, there is no morall precepts can better instruct us than these *Animals* doe, which are daily in our view, and of which we have daily use: amongst these we may produce some examples of Fishes and Foules, but many more may we gather from *Terrestriall Animals*. And to the end we should shunne the ignorance of things, such especi-

Psal. 32.

ally as are *celestiall*, *David*, the kingly Prophet, proposeth to us for examples, the

the Horse and Mule saying, *Non eritis sicut Equus & Mulus in quibus non est intellectus.*

Like as naturall *Philosophy* consisteth in other things, so doth it chiefly in the knowledge of *Animals*, viz. in the understanding of their wisdom, natures and properties, which knowledge hath beene approved by God himselfe from the beginning, and not onely approved but also ordained, and givento *Adam*; for *Moses* saith, God brought these *Animals* unto *Adam* to the end that he should advisedly view and consider them. To the end that *Adam* should give them names answerable to their shapes, natures, proportion, and qualities. And that the imposition of these names should not be casually or at adventure (for God abhorreth all disorder and confusion) but deliberately and according to reason: So as every thing might be aptly distinguished from other, by their particular names, and according to their severall natures and dispositions: And that for our benefit; That we hearing their names, and understanding their significations may be led to the understanding of their naturall properties, for which *Etymologie*, or true interpretation and derivation of words is very behoovefull and of great use.

Humors.

The *Parts contained* are *Humours* and *Spirits*, whereof onely the first is used in *Coate-armours*, wherein are represented sometimes *Drops of bloud*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are supposed no longer to be contained, but shed forth. The *Bearing* of this *Humour, Bloud*, is understood to be evermore borne *Drop-meale* (as I may so terme it) or by *Drops*. Which manner of *bearing* is in *Blazon* termed *Gutte*, of the Latine word *Gutta*, which signifieth a *Drop* of any thing that is either by *Nature liquid*, or *liquefied* by *Art*. These *Drops* doe receive a *different* manner of *Blazon*, according unto their *different colour*, or *diversitie* of the substance whereof they doe consist; as by examples shall appeare.

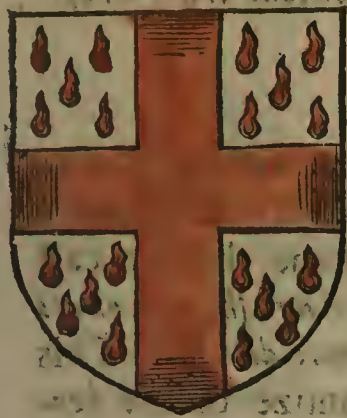
Bloud.

Drops of
bloud.



He beareth, *Argent, Gutte de Sang.* by the name of *Lemming*. These *Drops* are seldome borne of themselves alone, but rather upon or with some other kind of *Charge*, either *ordinary* or *extraordinary*, or els *dividedly*, by meanes of the interposition of some of the lines of *Partition* hereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie *Drops of Bloud*; wherein the life consisteth. And if the bloud of those who boast of their *Generous bloud* should once drop forth of their veines, no difference would appeare betwixt it and the meanest mans *bloud*; unlesse perhaps it be in this, that usually it is more *corrupt* and *viti-ated*, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones not to prize their bloud at too high a rate. but rather to excell others in *vertues*, since they cannot surpasse in that *humor*, which is alike in all: and if they looke in the first *originals* of both sorts, they shall find that *Adam* was the first *Ancestor* of the *Poore*, as well as of the *Mighty*, and so the one of them as anciently descended as the other.

He



He beareth, Argent, *Gutte de Sang*, a *Crosse*, Gules, *Gutte de Sang*, by the name of *Fitz.* of *Fitzford* in the County of *Devon*. This is the most principall and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is joined with his life: *Therefore I said unto the children of Israel, Ye shall eat the blood of no flesh, for the life of all flesh is the blood thereof, whosoever eateth shall be cut off.*



He beareth, Argent, *Gutte de Larmes*, or *de Larmettes*, a *Cheveron voided*, Sable, by the name of *St. Maure*. This is that other humor before mentioned: and this bearing is called *Gutte de Larmes*, *Quia ex Lacrymarum guttis constant*, because they represent *Drops of Teares falling*; these *Gutte*, are alwayes understood to be of colour *blew*.

In blazoning of *Coat-Armours* charged with *drops*, *Gutte de Larmes*, you must evermore consider the *substance* whereof they are, and to give them a *denomination* accordingly; so shall you not neede to name their colour at all, forasmuch as by their *substance* their *colours* are easily conceived, whereof I will give you some few examples in these *Escocheons* next following; which albeit they may seeme to be unduly bestowed with these, yet in respect of their uniforme manner of *bearing*, to wit, by drops (as the former) I have chosen rather to fort them together with these; than to bestow them confusedly under severall heads.



He beareth, Sable, a *Turnip*, Proper, a *chiefe*, Or, *A Turnip*, *Gutte de Larmes*. This is a wholesome roote and yeeldeth great reliefe to the poore, and prospereth best in an hot sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously even in that soile where the scorching heate of *Envy* most aboundeth. This differeth much in nature from that wherof it is said: *And that there should not be among you any roote that bringeth forth Gall and wormewood.*



He beareth, Sable, *Gutte de Eau*, a *Canton*, Ermyne, *Gutte de Eau*, by the name of *Darnet*. This word *Eau* is a *French* word, and signifieth the same that *Aqua* doth in *Latine*: which is as much to say, *He beareth drops of water*: if he should *blazon* it in *English*, the proper colour thereof is *Argent*. This had beene a worthy *Escocheon* for a *Souldier* of that *Christian Legion* called *Fulminatrix*, at whose prayers in a great drouth, *God* powred downe raine in the fight of the *Heathen*, as *Eusebius* testifieth; and yet they were no *Fresh-water*

ter Souldiers, but were as ready to have embrued their *Escocheons* with drops of blond, as to have thus sprinkled them with drops of Raine.

Gutte de Poix.



He beareth, Argent, *Gutte de Poix*, a *Chiefe Nebule*, Gules, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the same that we call *Pitch* in *English*. Yet among our *English Blazoners* these colours and drops are termed *Gutte de Sable*. This Coate serveth aptly to give warrantize of the bearing of *chiefes*, consisting of some of the *bunched lines* before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other former sorts of *lines*, before expressed in the first *Section*, which I leave to the strict of observation of the curious searchers of those things.

Gutte de Or.



He beareth, Argent, a *Crosse ingrailed*, Sable, charged with *Gutte de Or*, by the name of *Milkefield*. These drops may be understood to be drops, either *fusible* or *molten*, as *Gold*, either molten in fire, or otherwise liquefied, whereby it may be distilled dropmeale.

Note.

Note, that if such kind of *Drops* be *Or*, then shall they be taken as representations of *fusible* or *liquid gold*: if they be *Vert*, then shall they be taken to be *drops of oyle Olive*, as hereafter shall appeare, when I shall speake of *Coat-Armours*, whose *fields* have no *Tincture predominating*. But to returne to the *humour of bloud* (from which we have upon occasion hitherto digressed) it is infallible that there is no *Animal* or *living creature* but hath in it, either *bloud* or some other kind of *hot humor* in quality like thereunto, as I have said before.

Bloud what.

These *humors* before mentioned, in respect of their moist and fluent nature, doe stand in neede of some other thing to containe them: and such *containing parts*, are either the *outmost includer* which is the *skinne* (of which we have already spoken in the first *Section*, where wee treated of *furres*) or the whole body it selfe, with the severall members and parts thereof; all which because they need their supporters, those we will first speake of, and so descend unto the whole bearings and parts.

Humors divided.

Covering.

But I will first shew you an example of the bearing of dead mens sculs, and then proceed to the supporting parts.

He



He beareth, Argent, on a *Chevron*, Gules, three dead ^{Support-}
mens skulls of the first, by the name of *Bolter*: this kind ^{Bones.}
of bearing may serve to put both the proper owner of
this *Coate-Armour*, and also the serious spectators of the
same in mind of the mortality of their bodies and last
end.

Parts of support whereof we have use in *Armes*, are those solide substan-
ces which sustaine the body, viz. the *Bones*, whereby the body is not onely
underpropped, but also carried from place to place, by helpe of their *liga-*
tures and *Sinewes*. Of the use of these in *Coate-armour*, you shall have exam-
ples in these *Escocheons* next following.



He beareth Sable, *shinnebone* in *Pale*, surmounted ^{A thin bone}
of another in *Crosse*, Argent, by the name of *Baines*. ^{surmounted of}
I doe give this forme of *blazon* hereunto, because the ^{another.}
first lieth neerer to the *Field* than the other doth, for
they cannot be properly said to be a *Crosse* of bones,
because they be not incorporated one with another,
but are dividedly severed by interposing the *pur-*
flings.



He beareth, Sable, two *Shinne bones* *Saltireways*, ^{Two thinne}
the *Sinister* surmounted of the *dexter*, by the name of ^{bones Saltire}
Newton of *Derbyshire*. To this *Coate-armour* I give ^{vways.}
the *blazon* in the former, for the reason before delive-
red. Concerning bones, *Iesus Syrach* recording the
same and vertues of *Iosua*, *Caleb*, and *Samuel*, saith;
Let their bones flourish out of their place, and their
names by succession remaine in them that are most famous
of their children, Eccles. 46. 12. And though they
seeme like the withered bones in *Ezechiels* vision,

yet shall they revive againe by vertue and power of him who died on the
Crosse, and of whom it was said, *Not a bone of him shall be broken.* Thus in
brieffe you see the use of these parts of support.

SECT. III. CHAP. XII.



Nfollowing the tract which our *Method* first chalked out
unto us, we are at length come to such *Blazons* as doe present
to the eyes those *sensitive* things which we called the *Contai-*
ning, because they are the mansion, in which not onely the
bloud and *spirits*, but also the *bones* (which we named the parts

Y

(sustaining)

Definition of
Animals.

sustaining) are inclosed. These are *Animals* or living creatures, with their parts and members. An *Animall* is any substance consisting both of a *Body* fitted for diverse functions, and of a *Soule* giving *Life, Sense, and Motion*.

Animals (saith *Zarchini*) especially such as do produce a living creature, have a more neere resemblance of Man, both as touching the parts of their Bodies, as also concerning the faculties of their minde, and subtiltie and quicknesse of wit: for their bodies also doe consist (like as ours doe) of flesh, sinews, Arteries, bones, gristles and skinne, &c. In like sort they have head, necke, breasts, backe, a chinne or backebone, thighes, legges and feete: As also hearts, lights, liver, spleene, guts, and other inward parts as we have; furthermore they doe participate with us in our Actions, as to eat, drinke, sleepe, watch and move: Albeit in many other things they are much unlike us.

In the handling of *Animals*, it might be a scruple, whether the *bearing* of such creatures *whole* should have precedence in their *bearing* before their *parts*, and also in what ranke and order the severall kindes of creatures are to be *marshalled* by us, that thereby the dignity of their *bearing* may be best conceived; because the dignitie of those things that are borne in *Coate-Armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*; in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to give *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignity of these *Animals*, hereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct Natures* compared one to another, or in a *comparative* reference of *Animals* of the same kinde each to other.

Dignity of
Animals how
understood.

This *dignitie* cannot be better understood, than by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerfull *Disposer* of all things, did observe, not onely in the creation of the *celestiall*, but also of the *elementarie* parts of the *World*, with their severall *Ornaments*, wherein be observed a continuall progression from things of *lesse perfection*, to things *more perfect*. For was there not a *Chaos*, without forme and void, before it came to that admirable beautie whereof it is said, *Loe, it was very good*? In the *Celestiall*, the *Sun* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, were made before *sensitive* and living creatures: and amongst these, the *Fishes* (which have neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Foules*: and both of them before *terrestriall creatures*; and all of all sorts before *Man*, made after *Gods Image*, for whose service all other things were made, as he was made for *Gods Service*. Moreover, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparably of more perfection.

Order of God
in Nature.

Divers ends of
Art and Na-
ture.

But this rude draught of *God* and *Natures* admirable *Method*, you may conceive the *naturall dignity* of those *creatures*, as often as they shall occurre in *Armorie*. But as *Art* hath not alwayes the same *end* which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwayes alike in attaining their *ends*: for *Natures* proccesse is *à simplicibus ad composita*, from the *single parts* to the *whole*, whereas *Art* descendeth

cendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first every whole *bearing* of any *Animall* shall preceede, and then such *parts* and *members* thereof as usually are borne; for so every one that first hath scene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (having never scene the *whole*) knoweth not whereof it is a *part*. And in *Coate-Armour* the *whole bearing* of *Animals* is most worthy, yet is not the *bearing* of *parts* to be misliked, but if we consider both the one and the other respectively, then doth the *whole bearing* farre surmount the *parts* in honour and dignitie.

Whole-bearing
needfull to be
first knowne.

Whole bearing
better than the
parts of Ani-
mals.

Neither must we here precisely esteeme the *worth* of every *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may have a twofold relation; the one, betwixt *Animals* of divers kinds, as a *Lyon* and a *Spaniell*, a *Woolfe* and a *Lambe*; the other, betwixt things of one kind, as *whepes* of one *litter*, whereof yet one may be nobler than the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the living things before mentioned, as well *vegetable* as *sensitive*, have their *peculiar vertues* worthy *imitation*, as also their particular *vices* to be eschewed, and that it is a chiefe glory to *Gentlemen of Coate-Armour*, to have their *vertues* displayed under the types and formes of such things as they beare, it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that hee hath the like in himselfe: for it is rather a dishonour than a praise for a man to beare a *Lyon* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *ships* which beare the names of *Dreadnought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeavour that for his *selfe vertues* he may be esteemed, and not insist onely upon the fame and merits of his *Progenitours*, the praise whereof is due to them, and not to him.

Twofold dig-
nity.

*Nam genus, & Proavos, & qua non fecimus ipsi,
Vix ea nostra voco, — Ovid. Met. Lib. 13. Verse 140.
Great Birth, and bloud, and Ancestors high worth;
Call them not thine, but what thy selfe bringst forth.*

And now we will proceede to some particular precepts, concerning things *Sensitive* borne in *Coate-Armour*. Wherein first observe, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense, that is according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example; the *Foxe* is full of *wit*, and withall given wholly to *Filching* for his prey: If then this be the *Charge* of an *Escoccheon*; we must conceive the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering*, and *Stealing*, and so of all other. All *Beastes* of *Savage* and fierce nature, must be figured and set forth in their *Most noble and Fierce action*; as a *Lyon Erected* bolt upright, his *Mouth* wide open, his *clawes* extended (as if he were prepared to rent and teare;) for with his *Teeth* and *Clawes* he doth exercise his fierceneffe: In this forme hee is said to possesse his *Vigor* and *Courage*: and being thus formed he is said

Rule 1.

to possesse his *Vigor* and *Courage*; and being thus formed, he is said to be *Rampant*. Action doth the *Prophet David* approve to be proper to a *Lion*, *Psal. 22*. Where describing the crueltie of the wicked towards him, he saith, *They raged upon me with their mouths as it were a Ramping and Roaring Lion*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetentim*, step by step; which forme of action (saith *Chassaneus*) fitteth their naturall disposition, and is termed *Passant*: All sorts of placable or *Gentle-nature*, must be set forth according to the most noble and kindly action of every of them, as a *Horse running* or *vaulting*, a *Greyhound coursing*, a *Deere tripping*, a *Lambe going*, with a smooth and easie pace, &c.

True placing
of Animals.

And concerning the true placing of *Animals* of whatsoever kinds in *Armory* according to order, *Art* and the *propriety* of their nature; The use of the thing whereupon they are to be placed or depicted, must be first considered of, and so must they be placed accordingly; whether they be borne *bolt upright*, *passant*, or *tripping*, or howsoever.

In Banners.

As if they be to be placed in *Banners* they must be so placed as that it be agreeable to the naturall qualitie of the thing that is borne, *Ars enim imitatur naturam in quantum potest*: therefore sithence it is proper for a *Banner* to be carried upon a *staffe*, according to the use thereof the *staffe* doth proceede, and the *Banner* commeth after: Therefore ought the face to looke towards the *staffe*, that is, directly forwards. So is it likewise in every other thing whose parts are distinguished *per Ante, & Post*; in such the forepart of the thing borne shall be placed towards the *staffe*: otherwise it would seeme *retrograde* or going backwards, which were monstrous to behold.

Head onely
borne how to
be placed.

If a man doe beare onely the *head* of some *Animall*, (then most commonly) the *forepart* thereof cannot aptly regard the *staffe*, but is borne *sideways* chiefly being full faced, whether it be the head of *Ramme*, *Bull*, &c.

As touching the orderly placing of the *feete* of *Animals*, this is a generall Rule, That the right foot must be placed formost, *Quia dextra pars est principium motus*. And withall it is the most noble part in regard it is the *stronger* and more *Active*, and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturae*: that is the best disposition of every creature, which is most agreeable to nature.

Naturall and
Accidental
bearing.

But here you must observe, that in a *Banner*, that which is made for the one side, will seeme to be the *left foot* on the contrary side, but that chanceth by accident. And therefore the side next to him that beareth the *Banner* must be chiefly respected, that the same be formed right in regard of him; like as it is in writing, that side next to the *writer* is according to order, whereas if we turne the paper, all falleth out after a preposterous fashion. Therefore we must chiefly respect the side next the *Bearer*, let the rest fall out as it shall.

Armes are sometimes depicted or embroidered upon the *Garments* of *Men*, and chiefly upon the uppermost vesture of *Military* persons: Especially *Emperours*, *Kings* and their *Generals*, and other *Commanders* in *Military* services, used to cast over their *Armours* a kinde of short habit, as a *Jacket*, *Mandylian*, or such like, whereupon their *Armes* were richly beautified and curiously wrought. To the end, that in time of service, their *Souldiers* who

who could not be directed by the eare, (by reason of the farre distance that was oftentimes upon occasion betweene them and their commander) they might by their eye be instructed according to the necessitie of the present service, and might by ocular observation of their commander (being so eminently clad) know and discern their fit times and opportunities of *marching, making a stand, assailing, retiring,* and other their like duties, whereupon this kinde of short garment was called a *Coate-armour*, because it was worne aloft upon their *Armour*. And it was called *Paludamentum, quia ex eo gestans tale vestimentum palam fiebat omnibus*. Such was the *Coat-armour* of *Alexander* that he left in *Elymais* in the country of *Persia*, whereof mention is made where it is said, *Now when King Antiochus travelled through the high Countreys, he heard that Elymais in the countrey of Persia was a Citie greatly renowned for riches, silver and gold. And that there was in it a very rich Temple, wherein were coverings of Gold, Coat-armours and harnesse, which Alexander, King of Macedonia the son of Philip that raigned first in Grecia, had left there.*

1 Macca. 16. 1.

Coat-armour of Alexander.

For prooffe that *Emperours* used to weare *Coate-armours*, it shall be to good purpose to produce the verball testimony of *Baysius*; speaking in these words, *Fertur eo die Crassum non purpureo, ut Romanorum Imperatorum mos erat, paludamento ad Milites processisse, sed pallio nigro.*

And further the same Author saith, *Paludamentum vero fuisse Imperatorum, planum sit ex Tranquillo in Cesara, qui Alexandria circa oppugnationem pontis, eruptione hostium subita compulsus in scapham, pluribus eodem precipitantibus cum desilisset in mare, nando per ducentos passus evasit ad proximam navem elata leva, ne Libelli, quos tenebat, madefierent, paludamentum mordicis trahens ne spolio potiretur hostis.*

Coate-Armour of Emperours.

Of all creatures apt to generation and corruption *Animals* are most worthy. All *Beasts* have a naturall, and greedy desire for the supply of their wants, insomuch as for the attaining thereof, they doe *rore, bellow, bray,* and cry out exceedingly.

All *Beasts* of *Savage* and harmefull kinde, are naturally armed with something wherewith they may hurt a *Man*, for which they are reckoned dangerous and to be shunned. As the *Boare*, with *Tuskes*; the *Lyon* with *Tallons*, the *Stagge* with *Hornes*, the *Serpent* with *Poyson*, &c.

Notwithstanding that the *Bearing* of things properly (whether *vegetable* or *sensitive*) is specially commended, yet must not such peculiar commendation be extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne properly: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they be as *ancient* as the former; and their *Bearers* of *equall estate and dignitie*; which is not the least respect that must be holden in the esteeme of *Coate-Armour*, *Quia Arma nobilitatem sumunt à personagestantis: Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to prevent some other *quality*, which may be no lesse honourable than the *proper*. Besides, it is one thing to beare a *living creature* in *colour* or in *action* diverse from *Nature*; and another, to beare him *repugnant* or *contrarie* to *Nature*; for the former may be borne commendably, but this latter sort of *Bearing* is holden *disgracefull*, or rather is condemned for *false Armes*, and therefore not wor-

Note:

A chiefe respect.

Note:

thy of *Bearing*. In the *Blazoning*, of things borne in their naturall *Colour*, whether the same be celestially, except the *Sunne*, *Moone* and *Starres*, or sublunar, it sufficeth to say, He beareth this *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*. &c. Proper, without naming of any *Colour*, for by *proper*, is evermore understood his *naturall colours*, and for the *Sun* and *Stars* when they be of the *colour* of the *Metall*, *Or*, which is their naturall *colour* it sufficeth to say a *Sun*, or *Star*, without adding the word *proper*, or *Or*. And so it is of the *Moone*, when she is *Argent*, which in *Heraldrie* is holden her proper colour.

Rule 2.
Generall observation.

As touching the *Dignitie* of things borne in *Coate-Armour*, I have already shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an observation that seldome faileth, that sith every particular *Empire*, *Kingdome* and *Nation* have their distinct *Ensignes* of their *Soveraigne jurisdiction*, looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swayeth the *Soveraigntie* doth beare for his *Royall Ensigne* in each particular *Nation*, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lyon* chiefly esteemed with us in *England*, because he is borne by his *Majestie*, for the *Royall Ensigne* of his *Highnesse Imperiall Soveraignty* over us: So is the *Bearing* of the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flowers de lis* amongst the *Frenchmen*. *Four-footed Beasts*, whether they be borne *Proper*, or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* than either *Fishes* or *Fowls* are; in regard they doe containe in them more worthy and commendable *Significations* of *Nobilitie*. Amongst things *Sensitive*, the *Males* are of more worthy *bearing* than the *Femals*. Some men perhaps will taxe me of inconsideration, in not treading the usuall steps of *Armorists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lyon* (in respect of his *regall soveraignty*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the project of my prescript method hath tied mee to another forme, and doth enforce mee to preferre other *Beasts* in place, before those which otherwise are preferred in dignity. And albeit I cannot say there was any priority of time in the *Creation* of *Beasts*, because *God spake the word and it was done; he commanded and they were created*; nevertheless in regard of *discipline*, there is a *priority* to be observed; whereing those things that doe promise us a more easie accessse to the distinct knowledge and understanding of the succeeding *documents*, ought to have the precedence.

Priority to be observed.

The Authors prefixed order.

The order that I prefixe to my selfe in treating of these *Beasts*, shall concurre with the Table of this present *Section*, as first to set downe *Animals* of all sorts living upon the *Earth*: Secondly, such as live above the *Earth*, as *Fowles*: Thirdly, *Watery Creatures*: and lastly, *Man*. And because of the first sort, some are *Gressible*, having feete, and some *creeping* or *gliding* as *Serpents*: we will beginne with the *Gressible*; and first with such *beasts* as have their feet solid or *Undivided*, or (as I may terme them) *Inarticulate*; that is to say, without toes; then will I proceede to such as have their feet cleft in two, and lastly to *beasts* that have their feete divided into many.

SECT. III. CHAP. XIII.



Aving delivered divers *Rules* and *Observations* concerning *living* things and their *parts in genere*, I will now annexe such examples as may demonstrate these severall sorts of *bearing*, forasmuch as *demonstrations* give life and light to ambiguous and doubtfull precepts, as *Aristotle Ethic. 7.* noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles: Demonstrations are ever best, after doubtfull passages.* Of these briefly, as in the next *Escocheon*. The invention of *Armes* wherein *Beasts* or their parts are borne are borrowed (saith Sir *John Ferne*) from the *Hunnes, Hungarians, Scythians* and *Saxons*, cruell and most fierce *Nations*, who therefore delighted in the *Bearing* of *Beasts* of like nature in their *Armes*, as *Lions, Beares, Wolves, Hyenes*, and such like; which fashion likewise came into these our Countries when those barbarous people over-ranne with conquest the *West* part of *Europe*. Now to the end that the *Rules*, and *Observations* formerly set downe, may receive both life and warrant by *presidents*, I will now exemplifie them in their order. And first of *whole-footed Beasts* with their *Members*.

Vle of demonstrations.

Bearing of beasts, of whom borrowed.



He beareth, *Gules*, an *Elephant passant*, *Argent*, *Tusked*, *Or*, by the name of *Elphinston*. Concerning these *Armes* that are formed of *Beasts*, it is to be observed, that generally those are reputed *More noble* which doe consist of *whole Beasts*, than are those that are formed of their parts: yet sometimes the *parts* may be given for some such speciall services as may be no lesse honourable than the *whole bearing*. The *Elephant* is a *Beast* of great *Strength*, but greater *Wit*, and greatest *Ambition*; insomuch that some have

written of them, that if you praise them, they will kill themselves with labor; and if you commend another above them, they will breake their hearts with emulation. The beast is so proud of his strength, that he never bowes himselfe to any (neither indeed can he) and when he is once downe (as it usually is with *proud Great ones*) he cannot rise up againe. It was the manner of such as used the force of *Elephants* (in set Battels) to pvoke them to fight by laying before them things of *Scarlet* or *Crimson* colour to make them more furious: as we may see, *1 Mac. 6. 34.* And to provoke the *Elephants* for to fight, they shewed them the bloud of *Grapes*, and *Mulberies*. Furthermore they were placed in the strength and heart of the battell, as in the same Chap. appeareth, where it is said, *And they set the beasts according to thir ranges, so that by every Elephant there stood a thousand men armed with coats of maile, and Hel-mets of brasse upon their heads; and unto every Beast were ordained five hundred*

Pride of the Elephant.

Elephants how provoked to fight.

1 Mac. 6. 34.

Horsemen

The incomparable strength of the Elephant.

Horsemen of the best, Verse 35. Which were ready at all times wheresoever the beast was: and whithersoever the beast went, they went also and departed not from him, verse 36. The hughnesse and incomparable strength of this beast, may be conceived by this, that he bare thirty two fighting men in strong Towers of wood fastened upon his backe. As we may see expressly set downe in the same Chapter in these words: And upon them were strong Towers of wood that covered every beast, which were fastened thereon with instruments: and upon every one were thirty two men that fought in them, and the Indian that ruled him Verse 37.

Three Elephants heads.



A Proboscide of an Elephant.



He beareth, Sable, on a Fesse betweene three Elephants heads, Erased, Argent, as many Mullets of the first, by the name of Pratte. When any part is thus borne with ligges, like peeces of the flesh or skin, depending, it is termed erasing, of the Latine word *erado*, to scrape or rent off, or of the French, *Arrasher*, the same signification. This being the first place of such bearing, I thought good here to observe that this Erasing and Couping are the two common accidents of parts borne. Couping is when a part is cut off smooth, as in this next example.

The Field is, Purpure, the Proboscide, Trunke, or Snout of an Elephant, in Pale, Couped, Flexed and Reflexed, after the forme of a Romane S, Or. *Bara*, Pag. 147. setteth downe this for the Coate of Cyneus King of Scythia, where also he noteth that Idomenes King of Theffaly, the sonne of Deucalion did beare, Gules, a Proboscide of an Elephant after this manner, Argent. The Elephant hath great strength in this part, and useth it for his Hand, and all other uses of agilitie, wherein Nature hath recompenced the unaptnesse of his legges, which other beasts doe use to such services. The Romane Histories, doe relate of an Elephant of a hugh greatnesse carried in a shew about Rome, which (as it passed by) a little boy pried in his Proboscis, therewith being enraged he cast up the child a great height, but received him againe on his Snout, and laid him downe gently without any hurt, as if the beast had considered, that for a childish fault, a childish fright were revenge enough.

A Fesse betweene three Horses.



He beareth, Sable, a Fesse, betweene three Horses passant Argent, by the name of Stampe. A horse erected bould upright, may be termed enraged, but his noblest action, is expressed in a Saliant forme. This of all beasts for mans uses, is a most noble and behovefull either in Peace or Warre. And fith his service and courage in the Field is so eminent, it may be marvelled why the Lyon should be esteemed a more honourable bearing. But the reason is because the Horses service and strength is principally by helpe of his Rider, whereas



He beareth, Argent, on a bend, Sable, three Calves, Or, by the name of *Veale*. If these *Calves* live to weare *Hornes* which differ either in *Metall* or in *Colour* from the rest of the body, then must there be speciall mention of such difference in *blazoning*, as you shall see in the next example. *Pliny* saith, that *Nature* seemed to sport her selfe in making such varietie of *hornes* of *beasts*, as so many severall kindes of *weapons*, wherewith they come armed into the *Field*; for in some she hath made *knagged* and *branched*, as in the *Red* and *Fal-*

A Bend with three Calves.

low Deere; In other *plaine* and *uniforme* without *Tines* as in *Spitters*, a kind of *Stags* which thereupon are called in *Latine*, *Subulones*, and that their *hornes* are like to the *blade* of a *Shoemakers Awle*; but of all other, the *hornes* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be resisted.



He beareth, Ermyne, a Bull passant, Gules, Armed and unguled, Or, by the name of *Bevill*. The Bull is the ringleader amongst ruther *beasts*, and through hope of his increase of breed, he is priviledged to range in all pastures with free ingresse and egressse. The Bull being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signify their gratefulnesse for the laborious travell of the *Oxe*, did stampe the similitude of an *Oxe* upon a certaine coine which they called *Didrachma*, which peece

A Bull passant.

contained two *Drachmaes*, which maketh of our money little more than *Elevenpence halfpenny*. Whereupon this *Proverbe* was grounded, *Per linguam bos inambulat*: The *Oxe* walketh up and downe with the tongue. Repröving thereby the dishonesty of those *Advocates* (that having received *bribes* of the *adverse part*) doe from thenceforth seeke to pervert and poison the cause of their *Client*, either by betraying of his cause to his *Adversarie*, or else by not *pleading*, or by *covenous* pleading, utterly to defeate his *Clients* right. *Ab his & similibus serva nos Domine*.

The bearing of a Bull or the *head* thereof, is a note of valour or *magnanimity*, where contrariwise the bearing of an *Oxe*, or the *head* thereof, denoteth *faintnesse* of courage, as *Vpton* noteth, that their first *bearers* were either *gelt* persons, or such as had some notable defect in the generative parts, as that thereby they became altogether unfit for procreation.



He beareth, Argent, a Bulls head erased Sable, by the name of *Carfelacke*. The *Bulles head* may signify a man enraged with desire of revenge, whom nothing can satisfie but the utter spoile and ruine of his *adversarie*. The strength of the *Head* and the *Necke* of a *Bull* is very great, and his forehead seemeth to be made for fright, insomuch as hee is of some thought to be named *Taurus à torvitate*, in respect of his sterne and gastly looke: his *hornes* are strong and sharpe, wherewith he tosseth great and weighty *beasts* into

the

the aire, and receiveth them againe, doubling their elevation with renewed rage and strength, untill they be utterly confounded.

Cheueron betweene three Bulles heads couped.



The Field is, Luna, a Cheueron, Mars, between three Bulls heads, Couped, Saturne, Armed, Sol. This Coat-Armour pertaineth to the Right Noble Family of Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford, who was created Earle of Wiltshire, and of Ormond, by the renowned King of famous memorie Henry the Eighth, who married the vertuous and beautiful Lady Anne, daughter of the same Earle, and Mother to the most Glorious Queene Elizabeth; the memorie of whose long, most prosperous and flourishing Governement, be blessed and eternized to all future Posterities.

Bulles heads runcked.



He beareth, Gules, a Cheueron between three Bulls Heads trunked or cabossed, Argent. Armed, Or, by the name of Baynam. Bara a good French Armorist useth neither of these words at all; but blazoneth it a Bulles head onely: because any head thus borne, is understood to be so cut off, as no part of the necke be appendant to the same.



He beareth, Gules, a Goate, passant, Argent, by the name of Baker. The Goate is not so hardy as politicke, therefore that Martiall man which useth more policy than valour inatchieving a victory may very aptly beare for his Coate-Armour this beast. And now I will shew unto you one example of the bearing of the head of this beast erased.



He beareth, Ermyne, a Goates head Erased, Gules, Attired, Or, by the name of Gotley: by this Blazon you may observe how you ought to terme the hornes of a Goate in Armory, when you find they differ in metall or Colour from the beast, or that particular part of the beast which is borne. The Philosophers write that the bloud of a Goate will mollifie the Diamond.

Sithence we are now come to treat of *beasts* of the *Forrests*, I hold it fit to speake somewhat in my first entrie of their *Numbers*, *Names*, *qualities*, *Royalities*, *Arminges*, *footings*, *Degrees of age*, &c. according as they are termed of skillfull *Forresters* and *Woodmen*. And first of their kindes.

Of *Beasts* of the *Forrest*, some are *Beasts* of } *Venery*.
 } *Chase*.

Of *Beasts* of *Venery* there are five kinds, viz. the } *Hart*. } *As Old*
 } *Hynde*. } *Woodmen*
 } *Hare*. } *haue anci-*
 } *Boare*. } *ently ter-*
 } *Wolfe*. } *med them.*

These have beene accounted properly *Wild Beasts* of the *Forrest*, or *beasts* of *Venery*. These *beasts* are also called *Sylvestres* (*Scil.*) *beasts* of the *Wood* or *Forrest*, because they doe haunt the *Woods* more than the *Plaines*.

Proper *Names*, *Seasons*, *Degrees* and *Ages* of *beasts* of the *Forrest* and of *Chase*.

Wherefore you shall understand that the	{ First	} yeares, you shall call them	{ <i>Hind</i> or <i>Calfe</i> .
	{ Second		{ <i>Brockett</i> .
	{ Third		{ <i>Spayade</i> .
	{ Fourth		{ <i>Staggarde</i> .
	{ Fift		{ <i>Stagge</i> .
	{ Sixt		{ <i>Hart</i> .

But here by the way wee must observe that some ancient *Writers* doe report, that in times past *Forresters* were wont to call him a *Stagge* at the fourth yeare, and not a *Staggard*, as wee doe now; and at the fift yeare they called him a *great Stag*: And so they were wont to distinguish his severall ages by these words, *Stagge* and *great Stagge*.

The knowledge of the *Ordure* or *excrements* of every *beast* of *Venery* and *chase* is necessary to be observed, because their *ordures* are a principall note whereby good *Forresters* and *Woodmen* doe know and observe the place of their haunt and feeding, and also their estate. And therefore it is a thing highly to be observed, for that a *Forrester* or *Woodman* in making his reports shall be constrained to rehearse the same.

The Ordure of a	{ <i>Hart</i> 1	} is termed	1 { <i>Fumets</i> or <i>smashing</i>
	{ <i>Hare</i> 2		2 { of all <i>Deere</i> .
	{ <i>Boare</i> 3		3 { <i>Crottelles</i> or <i>Crotizing</i> .
	{ <i>Fox</i> and 4		4 { <i>Lesses</i> .
	{ all <i>Vermine</i>		4 { <i>Fiantes</i> .

Terme of footing or treading of all *beasts* of *Venery* and *Chase*.

That of a	{ <i>Hart</i>	} is termed	{ <i>Slot</i> .
	{ <i>Bocke</i> and all		{ <i>Vieve</i> .
	{ <i>Fallow Deere</i>		{ <i>Traet</i> or
	{ <i>Boare</i> .		{ <i>Treading</i> .

That of an *Hare* is termed according to her severall courses, for when she keepeth

In plaine fields, and chaseth about to deceive the Hounds: Beateth the plaine high-way where you may yet perceive her footing.

it is said she

Doubleth.
Pricketh.

Termes of the Tayle.

That of a

1	Hart	is termed his	1	Tayle.
2	Buck, Roe, or any other Deere		2	Single.
3	Boare.		3	Wreath.
4	Fox		4	Bush, or holy water sprinkle.
5	Wolfe		5	Sterne.
6	Hare and Coney.		6	Scutte.

The fat of all sorts of Deere is called *sweete*. Also it may be very well said *This Deere was a high Deeres Grace*.

The fat of a

} is termed	Roe	} Bevy Greace.	
	Boare and		} Greace.
	Hare.		

You shall say that a

} is termed	Hart	} Harboureth.			
	Bucke		} Lodgeth.		
	Roe			} Beddeth.	
	Hare				} Seateth or Formeth.
	Conie				
Foxe	} Kenneleth.				

You shall say a

} is broken.	Deere	} Cased.	
	Hare		} Vncased.
	Foxe		

You shall say

} the	Disfodge	} Bucke.			
	Starte		} Hare.		
	Vnkennell			} Foxe.	
	Rowse				} Hart.
	Bowl				

You shall say

} goeth his to the	1 Hart or Bucke	} Rute.				
	2 Roe		} Tourne.			
	3 Boare			} Brymme.		
	4 Hart or Conie				} Bucke.	
	5 Foxe					} Clicketting.
	6 Wolfe					

	a	Rownde Rolle next the	{	Burre.
		Head		
Skilfull Wood-men de-	b	Mayne horne	{	Beame.
scribing the head of a	c	Lowest Antlier	{	The Browanteliers.
Hart, doe call the	d	Next above thereunto	{	Bezanteliers.
	e	Next above that	{	Royall.
	f	Vpper part of all	{	Surroyall Toppe.

And in a Bucks head they say,	{	Burre.	c
	{	Beame.	b
	{	Braunche.	d
	{	Advancers.	e
	{	Palme.	a
	{	Spellers.	

And though every Gentleman is not an *Armorist*, or a skilfull *Woodman*, yet it is well befeeming men of a generous race to have a superficial skill in either of these professions, forasmuch as they both (especially the former) doe well befeeme the dignity of a *Gentleman*, the one tending to the *delight* and recreation of the *mind*, and the other to the *health*, *solace*, and *exercise* of the *body*. That so in their mutuall converse, they may be able to deliver their mindes in fit termes in either kinde, and not in speeches either vulgar or obsolete. For which cause I here set downe the termes appropriated (by skilfullest *forresters* and *Woodmen*) to *beasts of Chase*, accordiug to their severall names, seasons, degrees, and ages, like as I have formerly done of *beasts of Venerie* as in example.

Of *Beasts of Chase* the *Bucke* is the first

And is termed the	{	First	} yeare, a	{	Fawne
	{	Second		{	Pricket.
	{	Third		{	Sorell.
	{	Fourth		{	Sore.
	{	Fift		{	Bucke, of the first head.
	{	Sixt		{	Bucke or great bucke.

Next to the *bucke* is the *Doe* being accompted the second *beast of Chase*

And is termed the	{	First	} yeare a	{	Fawne.
	{	Second		{	Prickets sister.
	{	Third		{	Doe.

The third *beast of Chase* is a *Foxe* which albeit he be said to be *Politicke* and of much subtilie, yet is the varietie of termes of a *Foxe* very scarce.

For in the	{	First yeare	} he is called a	{	Cubbe.	} Afterwards an Old Foxe or the like.
	{	Second		{	Foxe.	

The *Marterne*, or *Martron* (as some old *forresters* or *Woodmen* doe terme them) being the fourth *beast of Chase* hath these termes.

He is called the } First }
 } Second } yeare, a }
 } } } Marterne Cubbe.
 } } } Marterne.

The first and last *beast* of *Chase* is the *Roe*, whose proper termes pertaining to chase are these:

He is said } First }
 to be the } Second } yeare, a }
 } Third } }
 } Fourth } }
 } Fifth } }
 } } } Kydde.
 } } } Gyrle.
 } } } Heine use.
 } } } Roe Bucke of the first head.
 } } } Farre Roe Bucke.

Fallow Deere
 more fearefull
 than hurtfull.

These *beasts* of *Chase* doe make their abode all the day time in the *Fields* and upon the hills and high mountaines where they may see round about them a farre off, for preventing their danger: for these are more timorous of their owne safety, than dangerous and harmefull to men. And in the night time when men be at rest, and all things quiet, then doe they make their repaire to the *corne fields* and *medowes* for foode and reliefe, for which respect they are called *Campesties* because they doe hate the *field* and *champion* grounds, more than the *Woods*, and thicke *coverts* or *thickets*, as we doe most usually observe them.

Stagge on a
 Mount.



He beareth, Argent, on a *Mount Proper*, a *Stagge lodged*, Gules, by the name of *Harthill*. The *Stagge* is a goodly beast, full of state in his *gate* and *view*, and (amongst *Beasts of Chase*) reputed the chiefe for principall game and exercise: it is observed of him, that finding himselfe *fat*, he ever *lodgeth* and *sculketh* in secret places, to avoid *chasing*, as knowing himselfe worth following, and worth *killing* (as was said of the great *Stagge* at *Killingworth*) but most unfit for flying.

A Stagge
 standing.



He beareth, Sable, a *Stagge* standing at Gaze, Argent, attired and unaguled, Or, by the name of *Iones* of *Monmouthshire*. The *Stagge* which erst you saw lodged, you now see standing, as listning to the approach of any danger. And nature having denied this beast other securities, yet hath indued him with two excellent favours above others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and so the sooner to prevent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other exceeding *speed* of foote, to flie from the danger when it approacheth.

He



He beareth, Argent, a *Stagge Tripping*, Proper, at- A Stagge trip-
ping.
tired and *Viguled*, Or, by the name of *Holme*. The
Hart borne in *Armes* (saith *Vpton*) betokeneth some-
times one skilfull in *Musicke*, or such an one as taketh
a felicity and delight in harmony: Also, a man that is,
wise and *politike*, and well *foreseeth* his times and op-
portunities: A man unwilling to assaile the *Enemie*
rashly, but rather desirous to stand on his owne *guard*
honestly, than to annoy another *wrongfully*.



He beareth, Vert, a *Stagge springing* forwards, Or, A stagge
springing.
by the name of *Gilfland*. *Pliny* saith, that *hornes* are
so mollified with waxe whilest they are yet growing
upon the heads of the beasts, that they may be made
capable of sundry impressions, and are made divisible
into many parts: but *Nature* needed not this device,
neither can *Art* forme a fashion of more stately decen-
cie, than she hath done on the *Stagge*. All *hornes* in a
manner be *hollow*, save that towards the pointed *tippe*
they be solid and massie. Onely *Deere*, both *red* and

fallow, have them solid thorowout.



He beareth, Azure, a *Stagge in his full course*, Or, A Stagge in
his full course,
pursued by a
brace of dogs.
pursued hotly by a *Brace of Dogges*, Argent, all *Bend-
ways* and at *randome*, by the name of *Tardely*. Though
hornes be assigned to the *Stagge*, *Bucke*, and other like
Beasts, for *weapons*, both *offensive* and *defensive*, yet
doe they seldome use them to those ends; being
therein like many *Gallants* well attired and *Armed*, but
it is more for *shew* than for *use*, when it comes to
prooffe. So *David* speakes of some, who *carrying*
bowes turned their *backes*; as having *Armes*, but wan-

ting *hearts*. And it may be, the *Hart* hath his name (as *Mons à movendo*,)
for being *heartlesse*: but sure it is, that all the *Armour* in the *Tower* is not
enough to *arme* a *Dastards* heart.



He beareth, Vert, a *Fesse*, betweene the *Buckles*, Three Bucks in
full course.
in full course, Or, by the name of *Robertson*. This kind
of *Deere* is called *Cervus Palmatus*, for the resemblance
that his *hornes* have with the *hand* and *fingers*. This
Beast reposeth his safetie chiefly in flight, wherein
hee is very swift in case of pursuit: his colour most
commonly *Sandie*, with a *Blacke* *strake* along his *backe*;
their *Sides* and *Belly* spotted with *White*, which *spots*
they lose through age: their *Femals* are more variable
in colour; as being sometimes all *white*.

Three Ro-
bucks in full
course.



English Pro-
verbe.

Hee beareth, Vert, a Cheueron Argent, betweene three Robucks in full course, Or, by the name of Robertson. Although this Beast as a coward fieth with his weapons, yet two times there are when hee dares turne head on his foe: the one is when it is for his life, as when he is chased out of breath, and his strength spent, that he cannot by flight escape; *Desperatio facit audacem*: he is more than a coward that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie never to put them to the utmost exigent and extremity, with whom we desire to prevaile according to the old English Proverbe, *Compell a coward to fight, and he will kill the Divell*: which was the cause that the Romans landing in this Kingdome, burnt their owne Navy, thereby to enforce the Army to be resolute, by despairing of any escape or returne by Sea againe. The other time of the Stagges courage is for his Love, at which time he will fight to the death with his Rival or hinderer of his hot desire.

Three Bucks
tripping.



Sociablenes of
fallow Deere.

He beareth, Azure, three Buckes tripping, Or, by the name of Greene. The Bucke is a worthy beast; and hath a degree and measure of all the properties of the Stag, but commeth far short of his statelinesse and boldnesse, (for there are degrees of courage even amongst Cowards.) And Nature hath made his horne rather broad, for a defensive buckler, than sharpe as the Stagges for the thrust. Their best qualitic is, that they are sociable, and love to keepe together in Heards; which is the property of all harmeless and peaceable creatures, which are of comfort and courage onely in company; whereas all beasts and birds of prey are given to wander solitarie, neglecting societies: and that made the Philosopher say, that a solitarie and unsociable man, was either a Saint, or a Divell.

Stagges at
gaze.

Female Deere
borne.

Arist. Top. 1.



here next following.

He beareth, Argent, a Fesse Azure, betweene three Stagges standing at gaze or gardant, Gules, by the name of Robertson. Sometimes the femals both of Red and Fallow Deere, to wit, Hindes and Does, as well as Staggs, and Buckes, are borne in Coate-armour: but such bearing is holden lesse commendable than that of Males, because *Masculinum dignius est Feminino*, as Aristotle witnesseth, *Topic. 1. The Male is ever nobler than the Female*. To prove that Femals are borne also, I have (out of many examples) selected one of rare bearing,

He



He beareth, Sable, two Hinds counter-tripping in Fesse Argent, by the name of Cottingham. Pliny in his *Naturall History, Lib. 9.* writeth, that among all sorts of Beasts, the Males are more stomachfull, and of greater courage than the Females, excepting in Panthers and Beares: and that those parts that Nature hath bestowed upon Beasts, to serve them (as it were) in stead of weapons, as Teeth, Hornes, Stings, and other such like, she hath given them especially unto the Males, as to those that are both better and stronger;

Hindes counter-tripping.

Plin lib. 9.

and hath left the Females altogether disarmed: whereof Martiall writeth in this manner.

*Dente timetur Aper; defendunt cornua Cervum:
Imbelles Dama, quid nisi praeda sumus?*

Martiall.

The Boares Tuskes him protect; the Hart trusts to his Horne:
We harmelesse armelesse Hindes for prey are left forlorne.



He beareth, Argent, three Stagges Heads Couped, Sable, by the name of Rigmaiden. Some Authors are of opinion, that the attires of Gentlewomens Heads, were first found out and devised, by occasion of the fight of the Horns of this Beast, because they are seemly, to behold, and doe become the beast right-well, and that Nature bestowed Hornes on them, more for Ornament than for Assault, appears by this; that they repose their safety, rather in their Speedie foot-man-shipp, than in the strength of their Heads. The Tines

Stagges heads couped.

Attires of Gentlewomen.

of the Stagges Head doe increase Yearly, untill he hath accomplished the full number of Seven Yeares, and then decreaseth againe.



The field is Gules three Stags heads trunked, Or, Armed or Attired, Argent. This Coate is borne by the name of Faldo in the county of Bedford, where there are diverse Gentlemen of that name yet remaining, and some of them yet owners of the said Manner (as I take it) For two respects I have inserted this Coate; The one in regard that the Attires are of a different Metall from the heads, which is not usuall: The other to shew that Sir John Ferne in his booke entituled the Blazon of Gentry, pag. 246. setteth down for the Armo-

Three Stagges heads trunked.

riall Ensignes of this family, a Coate of device, which he supposeth to have been invented by some of the Ancestors thereof. Which (as he saith) was very ancient, yet no Coate of Armes, as indeed it is not, but a meere fantasticke device: which being so, he had done much better to have expressed the true Pater-

all Coate of that Family, as it is here expressed, rather than the adulterate or counterfeit Coate, which neither relisheth of true *Armory*, nor yet of any sharpness of ingenious *device* or invention.

Three Bucks
heads couped.



He beareth, Gules, three Bucks heads, Couped, Or, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Jurisdiction* and *Authority* to administer *Justice* and to execute *Laws*: For the greatest esteeme of the head in Coate-Armour, is in respect of the more noble use thereof; for by it is the whole body governed and directed, and is called in Latine *Caput*: *Quia capiat omnes sensus*, and he that is a head should be sure to have all his *Senses* about him, as the head hath.

Three Stags
heads erased.



He beareth, Argent, on a Fesse Sable, three Stags heads Erased, Or, by the name of *Bradford*. Sir *John Ferne* in *Lacies Nobility* saith, that the head of any beast borne Erased, as this is, is one of the best manner of bearings. The heads of such horned beasts were wont to be held Sacred to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is her selfe a horned Creature, and *Apollo* for being a good *Bowman*, deserved the *hornes* for his reward.

Bucks head
trunked.



He beareth, Argent, a Bucks head, trunked or Cabossed, Gules, by the name of *Trye*. Of all the parts or members of *Beasts*, *Birds*, or other living things, the bearing of the head (next to the whole bearing) is reckoned most honourable, for that it signifieth that the owner of such Coate-Armour feared not to stand to the face of his enemy.



He beareth, Sable, a Bucks head Cabossed, betweene two flanches, Or, by the name of *Parker* of *North Moulton* in the County of *Devon*. This Coat Armour seemeth to have some congruity with the name of the bearer, it being a name borrowed from the Office, which it is probable the first *Ancestor* of this family held, viz. a *Parke keeper*, which in old English was called *Parker*, who by office hath the charge of the *beast* whose head is borne in this *Escoccheon*.

He



He beareth, Argent *three raine Deeres heads, Truncated or Cabossed, Sable, by the name of Bowet.* If you should have occasion to make mention of the *horns* of any sort of *Deere*, by reason that they be of a different *Metall* or *Colour* from their bodies, you must terme them *Attired*. If upon like occasion you shall speake of their *Clawes*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.

Three Raine-Deeres heads.



He beareth, Sable, a *Cheueron* betweene *three Attires* of a *Stagge*, fixed to the *scalpe*, Argent, by the name of *Cockes*. The *Stagge* doth *mew* his *head* every *yeare*, unlesse he be *castrated* or *gelt* whilest his *head* is in his *prime*: for in such case he never *meweth* his *head*, neither doth his *beame* *Burre*, or *Tynes* augment, or diminish any more, but continue still in the same state wherein they were at the time of his *castration*.

Forresters and *Hunters* doe call this *yearely mewing* of their heads, the *beauty* of their *wildnesse*, and not the *mewing* of their *Hornes* as the *Latinists* doe terme it.

These having *mewed* their *heads* doe betake themselves to the *thicke brakes* and *coverts* to hide them, as well knowing they are *disarmed* of their *naturall* weapons. And therefore doe never willingly shew themselves abroad in the *day* times untill the *spring* that they begin to *bud*, and *burgeon*, toward their *renovation* of force.

Hornes doe betoken *strength* and *fortitude*, inasmuch as God hath bestowed them upon *beasts* to be unto them *Instruments*, or *Weapons* as well *offensive* as *defensive*. As we may probably gather by that which is spoken by the *Prophet David*, *Psal. 75. 12.* *All the hornes of the ungodly will I breake, but the hornes of the righteous shall be exalted.*

Psal. 75. 12.



This *Field*, is *Sol*, *three Attires* of a *Stag*, borne *Paly*, *Barry*, *Saturne*. This *Coate-armour* pertaineth to the renowned *Family* of the most *High Puissant* and *Noble Prince*, *Fredericke*, late *Duke* of *Wirtemberge*, and of *Tec. Count* of *Mountbeliard*, *Lord* of *Heydenheit*, &c. and *Knight* of the most *noble Order* of the *Garter*. The *Stagges* having cast their *Hornes* doe *skulke* in *secret* and *desolate* places, because they find themselves *disarmed* and *destitute* of their former *strength*, which maketh them more *carefull* of their *safety*, as *Alianus* noteth.

Three attires of a Stagge.

An Vnicorne
Seiant.

He beareth, Argent, an *Vnicorne Seiant*, Sable, *Armed*, and *Vnguled*, Or, by the name of *Harling*. The *Vnicorne* hath his name of his *one Horne* on his *forehead*. There is another *Beast* of a high *strength* and *greatnesse*, which hath but *one Horne*, but that is growing on his *Snout*, whence he is called *Rinoceros*, and both are named *Monoceros*, or *one Horned*: it hath beene much questioned amongst *Naturalists*, which it is that is properly called the *Vnicorne*: and some have made doubt whether there be any such *Beast*, as

this, or no. But the great esteeme of his *Horne* (in many places to be scene) may take away that needelesse scruple.

An Vnicorne
tripping.

He beareth, Gules, an *Vnicorne tripping*, Argent, *Armed* and *unguled*, Or, by the name of *Musterton*. Touching the invincible nature of this *beast*, *Job* saith, *Wilt thou trust him, because his strength is great, and cast thy labour unto him? Wilt thou beleve him, that he will bring home thy sled, and gather it into thy barne?* And his *vertue* is no lesse *famoused* than his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Inso much as the generall conceit

is, that the wild *beasts* of the *Wildernesse*, use not to drinke of the *Pooles*, for feare of venemous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoever it be, this *Charge* may very well be a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilitie to doe good; for to have *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly be called *manlinesse*: and that these two should consort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Three Vni-
cornes current.

He beareth, Sable, *three Vnicornes in Pale*, Current, Argent, *Armed*, Or, by the name of *Farrington*. It seemeth by a question moved by *Earnestus* that the *Vnicorne* is never taken alive; and the reason being demanded, it is answered, that the *greatnesse* of his *minde* is such, that he chuseth rather to die than to be taken alive: wherein (saith he) the *Vnicorne* and the *valiant minded Soldier* are alike, which both contemne death, and rather than they will be compelled to undergoe any *base servitude* or *bondage* they will lose their lives.



He beareth, Gules, *three Vnicornes heads Couped*, Three Vni-
cornes heads
couped. Argent, by the name of *Shelly*. The *Vnicorne* is an un-
tameable beast by nature, as may be gathered by the
words of *Iob, chap. 39. Will the Vnicorne serue thee, or
will he tarry by thy crib? Canst thou binde the Vnicorne
with his band to labour in the furrow, or will he plow the
vallies after thee?*



He beareth, Sable, a *Camel passant*, Argent, by the
name of *Camel*. This Coate-Armour standeth in *Bury
Pomeroy Church* in the County of *Devon*. This *beast*
farre surpasseth the *horse* in swiftnesse, in travell, to
whom he is a hatefull enemy. After all these *clowen foo-
ted beasts*, I will adde one more, no way inferiour in *sto-
macke*, and absolute resolution to any of the former.



He beareth, Argent, a *Boare passant*, Gules, *Armed*,
Or, by the name of *Trewarthen*. The *Boare* though A Boare pas-
sant. we wanteth *hornes*, is no way defective in his *Armour*,
nay he is beyond those formerly exemplified, and
is counted the most absolute *Champion* amongst beasts
for that he hath both *weapons* to wound his foe, which
are his *strong and sharpe Tuskes*, and also his *Target*
to defend him selfe; for which he useth often to rubbe
his *shoulders* and *sides* against *Trees*, thereby to harden
them against the stroke of his *adversary*; and the
field of a *Boare* well mannaged, is a good *buckler* against that cruell *Enemy*

called *hunger*.



He beareth, Argent, *three boares heads, couped*, Sa-
ble, *Armed*, Or, by the name of *Cradocke*. The *Boare* Three B
heads couped.
is so cruell and stomakefull in his fight, that he *foameth*
all the while for rage, and against the time of any en-
counter he often *whetteth* his *tuskes* to make them the
more piercing. The *Boare* hath beene much honoured
by being the *crest* of an *Earle*, which seemeth to be gi-
ven to the House of *Vere*, because *Verres* is the name
of a *Boare* in Latine.

The bearing of the *Boare* in *Armes* betokeneth a man of a bold spirit,
skilfull, politike in Warlike feats, and one of that high resolution that hee
will rather die *valorously* in the *Field*, than he will secure himselfe by *igno-*

minious flight. He is called in Latine *Aper*, (according to *Farnesius*) *ab asperitate*, because he is so sharpe and fierce in conflict with his foe. And this is a speciall property in a *Souldier*, that he be fierce in the encountering his *Eemie*, and he beare the shooke or brunt of the conflict with a noble and magnanimous Courage; *Miles enim dura & aspera perfringit animi & virium robore.*



He beareth, Or, three *Boares heads*, erected and erased, Sable, Armed, Or, by the name of *Boothe*: here those which are young *Students* in *Armory* may learne to be carefull in observing the manner of the position of the charge of the *Field*, by comparing these two last Coat-Armours together, admitting that they neither of them differ in *Metall* nor *Colour*, and that the *Boares heads* in both *Escocheons* were couped or erased, yet the very manner of the position of them were sufficient difference to vary one *Coate-Armour* from the other.



He beareth, Azure, a *Cheveron* betweene sixe *Rammes*, accosted *Counter-tripping*, two, two, and two, by the name of *Harman* of *Rendlesham* in the County of *Suffolke*. The chiefest strength of the *Ramme* consisteth in his *head*.



He beareth, Sable, a *Cheveron* betweene three *Rams heads Couped*, Argent, by the name of *Ramsfey* of *Hitcham* in the County of *Buckingham*, of which family was *Adam Ramsfey*, Esquire for the body to King *Richard* the second. The *Ramme* is the *Captaine* of the whole *flocke*, I shall not neede to mention the great profit that is brought to this kingdome by the winter garment of this *Beast*.



He beareth, Gules, three *holy Lambes*, staffe, crosse, and banner, Argent, by the name of *Rowe* of *Lamerton* in the County of *Devon*. The *Holy Lambe* is a *Typicall* representation of our blessed *Saviour*: who is understood by *divers* to be that *Lambe* mentioned in the *Apocalyps* of *Saint Iohn*: and all the *Christian Churches* acknowledge him for that *Lambe* of *God* that taketh away the finnes of the world. This kind of *bearing* may well befit a brave resolute spirit who undertaketh a war for *Christs* cause.

SECT. III. CHAP. XV.



hitherto of such beasts as we call *Animalia bisulca*, Beasts having many Claws. which have their feete parted onely into two *clawes*: the next part of our *distribution*, containeth those which are called *Multifida*, which have many *clawes*; of which sort, are not onely *Lions*, *Beares*, *Wolves*, and others of fierce and ravenous kinde, that live by *Prey* and *spoyle*: but such also as are of *timorous nature*, whose chiefest safety consisteth rather in swiftnesse of foote, than in any other meanes, as *Foxes*, *Hares*,

Conies, and others of lesse harmefull kinde, whereof I will give particular examples: but first I will offer unto your heedfull observation, certaine *notes* aswell of *generall*, as of particular use, concerning beasts of this kinde; not forgetting (by the way) such rules and observations, as have beene already commended to your regard, that especially, touching mixt bearing of *Ordinaries*, and common *charges*, which must serve for a *regular direction* throughout our whole *Worke*. And in delivery of these *Observations* and *Examples* I hold it fit to begin with *Beasts of fierce nature*; and first, with the *Lion* reckoned the *King of beasts*: *Dignioribus enim digniora loca sunt danda*, Highest person highest place.

Some *French Armorists* are of opinion, that the *Lion* should never be made *Gardant*, or *full faced*, affirming that to be proper to the *Leopard*: Opinion of some French Armorists. wherein they offer great indignity to that *royall beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish all the *beasts* of the *field*; and wherein consisteth his chiefest majesty, and therefore may not be denied that prerogative, *Quia omnia Animalia debent depingi & designari in suo ferociori actu, ex illis enim actibus, magis vigorem suum ostendunt.* Rule generall. All *Beasts* should be set forth in their most *generous action*, for therein they shew their chiefest vigor. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton*, *Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubique depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animall planum non hispidum: Leo vero habet unum colorem continuum, cum pectore hispido, cum certis jubeis in canda.* Difference betweene the Lyon and Leopard. The *Leopard* is portraied with *blacke spots* and a *great head*, and no where *shaggy*: whereas the *Lion* is one colour, *shaggy brested*, with a certaine *tust of haire* in his *traine*. So that it is evident that the *Leopard* is notably distinguished both in shape and colour, and not by his full faced countenance as they dreame. Moreover, *Vpton* saith, that he had often observed *Leopards* borne by divers *noble men*, aswell *halfe-faced* as *gardant*.

It is observed that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy lockes* that doe cover his *necke* and *shoulders*, which are infallible tokens of his noble *courage*, especially if those his *locks* be *crisped* and *curled*, and *short* withall. Such *Lions* were those whereof *Saint Hierome* maketh mention, *In vita Pauli eremita*, saying, *Talia in anima voluente, ecce duo Le-*

Lyons shaggy
Locks.

ones ex interioris Eremi parte currentes, volantibus per colla jubis ferebantur: Two Lyons came running with their shaggy lockes wavering about their shoulders. Moreover the thicknesse of the Lyons Mane, is a testimony of his generous birth, and by the same he is distinguished from the degenerate and Bastard race of Leopards, begotten betwene the Adulterous Lyonesse and the Parde, which are naturally deprived of this noble marke; and not onely so, but they are also bereft of that bold and invincible courage, that the generous sort of Lyons have. For these respects, the degenerate brood of Lyons are called in Latine, *Imbelles Leones*, that is, Heartlesse or Cowardly Lyons; whereas the true Lyon is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degeneravit:* That is generous which degenerateth not from his kinde: by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because he degenerateth from the vertues of his Ancestors.

Cowardly Lyons which.

Rule 1.

Lyons, Beares, Wolves, and other Beasts of ravening kinde, when they are borne in Armes feeding, you must terme them in Blazon, Raping, and tell whereon. To all beasts of prey, Nature hath assigned teeth and tallons of crooked shape, and therewithall of great sharpnes, to the end they may strongly seaze upon and detain their Prey, and speedily rend and divide the same. And therefore in Blazoning of beasts of this kinde, you must not omit to mention their Teeth and Tallons, which are their onely Armour: for by them they are distinguished from those tame and harmelesse beasts, that have their Teeth knocked out, and their Nails pared so neere to the quicke, as that they can neither bite nor scratch with much harme. Those Teeth and Tallons are for the most part in Coat-armours made of a different colour from the bodies of the Beasts: and therefore in Blazoning of Beasts of this kinde, when you speake of their Teeth or Tallons, you shall say they are thus or thus Armed. So likewise if you please to speake of their Tongues, you shall say they are thus or thus Langued.

Rule 2.

Bearing of
Beasts in a di-
verse Colour
from that
which is natu-
rall whence ta-
ken.

To beare a Lyon or whatsoever Animall in a diverse colour from his kindly or naturall colour, as to beare a blew, greene, red, purple Lyon, Beare, &c. or whatsoever other colour different from that which is Naturall unto him; is not a bearing reproachfull, though disagreeing to his nature, if we consider of the occasion of their primary constitution: for that the custome of such bearing seemeth to have proceeded from eminent persons, who habiting themselves either for their sports of Hunting, or for military services, (as best fitted their fantasies) would withall sute their Armours and habiliments with Colours answerable to their habits, with the shapes and portraitures of forged and counterfeite Animals.

Or else perhaps by occasion of some civill tumults, as that betwene the Guelphi and the Gibelini in Italy, they perhaps of each faction bearing Lyons, Beares, and Wolves, or other Animals, to avoyde confusion, and to the end the one of them should not be entrapped by the other of the contrary faction, when they were intermixed one with another, and that their valourous actions might be more particularly discerned from the other, they distinguished themselves by different and unlike coloured garments, that so each Governour and Leader might know those that were of his owne faction.

The like may we observe to have beene of late yeares used amongst our selves,

Selves, when private factions have sprung amongst us; one sort was knowne from others of the contrary faction by a *Carnation Riband*, worne about, or in his hat: or by a *Crimson feather*, or other thing, the contrary faction wearing like thing, but in a different colour, or fashion.

The *Lyon* (saith *Vpton*) passing thorow stony places, doth contract his *Tal-* Propertie of
Beasts of Ra-
pine.
lons within his flesh, and so walketh on his feete, as if he had no *Tallons* at all, keeping them exceeding choisely, lest he should dull and blunt their *sharpe-*
nesse, and so become lesse able to attach and rend his prey. And this proper-
ty seemeth not to be peculiar to a *Lyon*, but common to all *beasts of Rapine*:
as *Pliny* ascribeth the same property to *Leopards*, *Panthers*, and such other,
as well as to the *Lyon*.

Not onely *Lions*, but also all other *beasts* of ravenous kinde, (according Defective pro-
duction of
beasts of rapine
Natures fore-
sight herein.
to *Bekenhawb*) doe bring forth their *young* in some part *defective*; as *Lions*
doe produce their *whelpes dead*, *Dogges* bring them forth *blinde*, *Beares* defor-
med and *shapelesse*, &c. For *Nature* would not that they should attaine *perfe-*
ction in the *wombe*, in regard of the safety of their *Damme*, lest in their pro-
duction they should spoyle and rent her *wombe* by their *teeth* and *tallons*.

Other more *particular Rules* there are concerning the divers kinds and
peculiar *actions* of *beasts of Rapine*, which shall follow in their more conve-
nient places. In the meane time, let us proceed to *Examples* that may give
life and approbation to those premised *Rules*: *Præcepta enim quantumvis bona*
& *concinna, mortua sunt, nisi ipse auditor variis exemplis ea percipiat*: Good and
fit *precepts* are but *dead*, unlesse *examples* give them *life*. Of which opinion was
Leo the Tenth, when he sayd,

*Plus valent exempla quam præcepta,
Et melius docemur vitâ quam verbo:*

*Examples are more forcible than Precepts,
And our lives teach more than our words.*



He beareth, *Iupiter*, a *Lyon dormant*, *Sol*. The *He-* Lyon dormant
Standard of
the Tribe of
Judah.
brew Rabbies (saith *Leigh*) writing upon the *second of*
Numbers, doe assigne to the *Tribe of Judah*, a *Lyon* af-
ter this manner; alluding belike unto that blessing
that *Jacob* (a little before his death) did pronounce
upon *Judah*, saying; *He shall lye downe and couch as a*
Lyon; who dares stirre him up? Wherein one noteth,
that *Jacob* seemeth to allude to that diminution, which
happened at such time as the more part of the *People*
of that *Tribe* did fall away unto *Ieroboam*: *Tunc enim* Judah seemeth
to sleepe.

(saith he) *Rex Iuda similis esse cæpit Leoni dormienti; neque enim erectis júbis*
timorem suum latè effudit, sed quodammodo accubuit in spelunca. Latuit tamen
quædam occulta virtus sub illo sopore, &c. The *King of Judah* was then like a
sleeping Lyon, which did not shew his rage with his erected *shag*; but did as
it were lurke in his *Denne*, yet so as he lost not his *Strength* in his *sleepe*, nei-
ther durst any the most adventurous to rowse him. This may be true of the

King of Iudah; but surely the *Lyon* of the *Tribe of Iudah*, doth neither *slumber nor sleepe*, though he seemeth to *sleepe*; neither doth their *vengeance sleepe* who dare provoke him. It is reported that the *Lyon* sleepeth with his eyes open; so should Governours doe, whose *Vigilancie* should shew it selfe, when others are most at rest and secure.



He beareth, Or, a *Lyon couchant*. The *Lyon* couching after this manner, must not be deemed to have beene *compelled* thereunto, but that he hath so settled himselfe of his owne accord; for it is contrary to his *Magnanimous nature* to couch by any *chastisement*, or to be corrected in himselfe; but if a *Whelpe* or some other *beast* be beaten or *chastised* in his sight, he thereupon *humbleth* himselfe after this manner: But as touching himselfe he must be overcome with *Gentlenesse*, and so is he easiest wonne. *Generosus enim animus facilius ducitur quam trahitur*. The generous mind you may easier leade than draw. So when the children of *Princes* offend, their *Pages* are whipt before them; and the *Persians*, if a *Noble man* offend, brought forth his *Garment* and beat it with wands.



He beareth, Gules, a *Lyon Seiant*, Argent. Though this forme and gesture hath affinity with the former, yet the difference is easie to be observed, by comparing the manner of their *reposing*: and in these kinds the varieties of gestures, you may observe, that by degrees and steps I proceede from the most quiet, to the most fierce gesture and action.

Lyon passant
gardant.



The *Field* is Mars, a *Lyon passant, Gardant*, Sol. This was the *Coate-Armour* of *William Duke of Aquitane*, and of *Gwyon*, one of the *Peeres of France*, whose *Daughter* and *Heire* named *Eleanor*, was married to *Henry the second King of England*: by reason of which *Match* the *Field* and *Charge* being of the same *Colour* and *Metall*, that the then royall *Ensignes* of this *Land* were, and this *Lyon* of the like *action* that those were of; this *Lyon* was united with those two *Lions* in one *Shield*: Sithence which time the *Kings of England*, have borne three *Lions Passant, Gardant*, as hereafter shall appeare, vid. pag. 193.

A like *Ly n* in a field Azure was borne by *Lewellya aur Dorchock* Lord of *Yale* in *Wales*, ancestor to *Gruffith* of *Bromfield ap Cadwgan*, from whom is descended *Edward Bromfield*, *Alderman* of *London*.



He beareth, Argent, three *Lioncels*, passant, Guardant, in Pale barrewayes, Langued and Armed, Gules.

Three Lyon-
cels passant
Guardant.

This Coat-Armour pertained to that worthy Gentleman *Sir Iohn Brograve*, Knight, sometimes *Attorney Generall* of the *Dutchy* of *Lancaster*. In the Blazoning of *Armes* consisting of more *Lions* in a *Field* than one, you must tearme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many young or petite *Lions*. The reason of this rule I take to be this, that inasmuch as the *Lyon* hath a *Prerogative Royall* over all

Reason.

Beasts, and cannot endure that any other should participate of the *Field* with him, *Quia Principes nolunt pares*, *Princes* will admit no fellowes, to the impeachment of their *Soveraignty*; therefore the bearing of divers *Lions* in one *Field* must be understood of *Lions whelpes*, which as yet have not so great feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated *Royall Soveraignty* over all *beasts* as *Lions* have. But *Leones adulti participationem non admittere solent*: When they are of yeeres, they will know their owne worth. Note that this *Rule* must be understood with a certaine limitation in some particular cases, *Quia non est regula adeo generalis, quin admittit exceptionem in suo particulari*: For this rule holdeth not in the *Soveraignes Ensignes*, where these *beasts* are sayd to be *Lions*, *propter dignitatem Regia majestatis*; next this rule hath no place in *Coate-Armours* wherein any of the honourable *Ordinances* are interposed betweene these *beasts*, for by such interpositions of these *Ordinaries* (saith *Leigh*) every one of them is reckoned to be of as great dignity, as if he were borne dividedly in so many severall *Escocheons*, and that in respect of the *Soveraignty* of the *Ordinary* so interposed; for which cause, they have the title of *most worthy* partitions. And so shall you reckon of all other *Coate-Armours* consisting of things so divided.

Limitation of
this rule.



He beareth, Argent, on a *Crosse*, Gules, five *Lioncels* saliant, Or, by the name of *Audyn* of *Dorchester* in the *County* of *Dorset*. The *Prophet Esay* describeth the valorous courage of these kinde of *beasts* though young, where he saith, that as a *Lyon* or a *Lions whelp* roareth upon his prey, against whom if a multitude of *Shepherds* be call'd, he will not be affrayd at their voyce, neither will he humble himselfe at their noyse; so shall the *Lord of Hosts* come downe to fight for *Mount Sion*, and for the *Hill* thereof, *Esay 31. 4*. But here the *Lions*

are not well cut.

He



He beareth, Sable, two lioncels counterpassant, Argent, the uppermost towards the sinister side of the Escoccheon, both collared, Gules, by the name of Glegg of Gayton in the County of Chester: some blazoners have given another blazon to this Coate-Armour thus; Hee beareth, Sable, two lioncels, the one passant, the other re-passant, Argent, both collared, Gules, but in mine opinion no man by this last blazon is able to *tricke*, or expresse the true portraiture and manner of the bearing of these lioncels; for it appeareth not by this Blazon towards which part or side of the Escoccheon their heads are placed, which is contrary to the Rule given *chap. 4. Sect. I. pag. 27.* The Lyon and the Lionesse doe never goe one and the same way, either when they seeke their prey or when they goe to fight; the skilfull and expert men render this reason for it, that these beasts stand so much upon their strength of body as that neither of them needeth the others helpe.

Now that Lyons and Lyoncels are borne in *Armes*, the first with interposition of some of the *Ordinaries*, the other charged upon *Ordinaries*, the following examples will make it manifest, and in *Blazoning* of such Coate-Armours care must be taken to observe and remember, what concerning this point of their difference I have even now delivered.



He beareth, Azure, a fesse Wavy betweene three Lyons passant, Or, Armed and langued, Gules. This is the Coate-Armour of John Hawes, or Hawys of London, who draweth his descent from William Hawys of Walsham of the Willowes in Suffolke, which William was seised of lands there, in the time of Edward the third. The Lyon passing his ground leisurely, and as it were *pedetentim*, step by step; which kinde of gate we usually doe call *passant*; expresseth his most generous and noble action of *M. jestie*, Clemencie and Circumspection.



He beareth, Gules, on a Fesse, Argent, three lioncels, Passant guardant, Purpure. These *Armes* appertained to Arnold Oldesworth Esquire, late Keeper of the Hanaper of the High Court of Chancery. Such is the noble courage and magnanimitie of the Lyon, as that in his greatest rage and fury he never doth tyrannize over those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

Parcere prostratis scit nobilis ira leonis:
Tu quoq; fac simile, quisquis regnabis in orbe.



He beareth, Gules, two *Barres Ermyne* in *Chiefe*, a *Lyon passant*, parted *per Pale*, Or and *Argent*, by the name of *Hill of Hales* in the County of *Norfolke*.

Lyon passant parted per Pale

This *Lyon* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Esccheon* but halfe his *face*, whereby he is distinguished from the *Gardant*, which sheweth the *whole face*. This *Lyon Passant* seemeth to goe with more *confidence* and *resolution*, but the *Gardant*, with more *vigilancie* and *circumspection*; which both being joyned, doe

make an absolute *Commander*.



He beareth, Or, a *Lyon saliant*, Gules, by the name of *Felbridge*. The *Proper forme* of a *Lyon saliant*, is when his *right forefoot* answereth to the *Dexter corner* of the *Esccheon*, and his *hindmost foote* the *sinister base point* thereof. And he is termed *saliant*, a *saliendo*; because when he doth prosecute his *Prey*, he pursueth the same *leaping*, which action he never useth when hee is *chased* in fight, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of

Lyon Saliant how discerned.

His gesture in prosecution.

the *Field*, but to *flie* is a *reproach*; and therefore of all *gestures*, I never find any *Lyon Current*.



The *field* is *Ruby*, a *Lyon Rampand*, *Pearle*. This was the *Paternal Coat-armour* of *Thomas Mowbray Duke of Norfolk* in the time of *King Richard the Second*; and now is quartered by that most *Honourable* and *flourishing Family* of the *Howards*. As touching the *bearing* of the *Lyon* after this manner, I hold that then he may be truly said to be *Rampand*, when he standeth so *directly upright* as that the *Crowne* of his *Head* doth answer to the *Plant* of his *foote*, whereupon he standeth in a *perpendicular line*, and not by placing of

Lyon Rampand how knowne.

His gesture in seazing.

the *left foot*, in the *Dexter corner* of the *Esccheon*, as *Leigh* would have it. As the former example sheweth the *gesture* of the *Lyon* pursuing his *Prey*, so this sheweth his *gesture* in *seazing* on it when he hath attained it.



He beareth, *Ermyne*, a *Lyon Rampand*, *Azure*, *Crowned*, Or, by the name of *Mydhope*. A *Family* of good note, which hath matched with divers other families of worthy reputation. As appeareth by the descent of that *industrious Gentleman* *Edmund Mydhope* (late *Clerke* of the *Pleas* in the *Court of Exchequer* within the *Realme of Ireland*) scene, perused and allowed by *Mr. Norroy King of Armes*, and ratified by the second part of a certaine *Lidgier* book, sometime belonging to the late dissolved *Abbey of Furneis*, containing a trans-

cripte of deeds, concerning lands given in *Frank Almaine* to the same Abbey, by divers Gentlemen of Worthy name and reputation: Amongst which there is extant to be seene a deed of certaine lands given to the said Abby by *Roger de Mydhope*, sonne and heire of *Henry de Mydhope*, whose Coate is faire limmed in the first letter of the same deede in manner as the same is here blazoned; which deede beareth date *Anno Dom. 1290.* As may be seene in the said booke.



He beareth, *Argent*, a *Lion Rampant*, the taile elevated and turned over the head, *Sable*. This is the Coat-armour of *John Buxton* of *Tibenham* in the county of *Norfolke* Esquire. Although this manner of *Bearing* in respect of the taile is rarely used, yet it is very ancient, as appeareth by an old Table of the said *Armes* taken out of the Monastery of *Bungey* in *Suffolke*, having beene before the dissolution of the Abbeyes there hanged up; for one Stiled *Le Seneschall Buxston*, which table now remaineth in the custody of the said *Mr. John Buxton*. Here *Blazoners* may please to observe, how requisite it is to take advised consideration in what manner the taile of this beast is borne in signes *Armoriall*; but I shall presently in this Chapter have further occasion in the *Coate-armour* of *Corke* to treat more largely of this point.

A *Lion Rampant* and a *File* of three points or *Lambeaux*.



He beareth, *Azure*, a *Lion Rampant*, *Argent*, a *File* of three *Lambeaux*, *Gules*, each charged with as many *Bezants*: This is the *Coate-armour* of the worthy Gentleman *Thomas Covell*, one of the Captaines of the *Citie of London*: here I tell not the colour of the *Bezants*, because every *Rundle* in *Armory* (of which fort these *Bezants* are) hath his proper colour and name in *Blazon*, as shall hereafter be more particularly declared when I come to speake of *Rundles* in generall.

A *Lion Rampant* parted per *Fesse*.



The Field is, *Or*, a *Lion Rampant*, parted per *fesse*, *Azure*, and *Gules*, armed and langued *Argent*. This is the *Coate-armour* of *Rafe Sadlier* of *Standon* in the county of *Hartford*, Esquire, Grandchild and heire male to *Sir Rafe Sadlier* the last *Knight Banneret* that lived in *England*, a *Grave Councillor* of State to *King Henry the Eight*, *King Edward the Sixt*, and *Queen Elizabeth*. This kind of bearing of a *Lion parted per Fesse* appeareth in a very old *Roll of Armes* in colours, now in the custody of the before mentioned *Sir Richard Saint George*,

George Knight, Clarenceaux King of Armes; wherein is depicted this Coat-armour, viz. Argent, a Lyon Rampand parted per fesse, Gules, and Sable, and superscribed in French in an ancient letter *Ioan de Lovetot*. Now I will shew unto you one other Lyon Rampand, which in regard of the pale upon which he is charged is worth your observation.



He beareth, Azure, upon a Pale Radiant raionee, Or, a Lyon Rampand, Gules; by the name of Colman of Brunt Ely in the County of Suffolke. Had not the shining raies of this glistering Pale extraordinarily invited me to gaze upon the raritie, of this bearing, I should without respect of the Lyon rampand, (of which kinde you have had already great variety) being this rare Pales onely charge, omitted to have here demonstrated this Coate-armour, but I doubt not if the skillfull Artist in this way observe it well, he cannot but commend the invention of its first deviser.

Vpon a Pale Radiant Ray-
once a Lyon Rampand.



He beareth, Argent, a Lyon Rampand between three Cressants, Sable, a Chiefe, Verrey. This is the Coate-armour of Thomas Wilkokes of Tottenham High-crosse in the County of Middlesex.



He beareth, Argent, three Lioncels Rampand, Gules, a Chiefe of the Second, by the name of Yelverton. The Lyon (saith Farnesius) is a lively Image of a good Soldier, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant Prince Richard the second, surnamed Caer-d' lion, whose renowned adventures, suited with all courage and politicke care, gave him the eternall name of the Lyon heart. And now I will with your patience shew you an Escoccheon wherein you shall

finde an Ordinary charg d with three Lioncels Rampand.



He beareth, Azure, on a Cheueron Engrailed, Argent, betweene three Trefoiles slipped Ermynow, as many Lioncels Rampand, Sables, armed and langued, Gules, by the Name of Barliffe Bar:ff or Beriffe; for I finde the name variously written which I note here to give a caveat to Gentlemen to be carefull to keepe the Ancient and true Orthography of their Surnames, lest in time the differing varietie thereof may call their descents and Armes into question; for it is utterly unlawfull by the law of Armes for one Gentleman to beare the Coate-

Three lioncels Rampand on a Cheueron engrailed.

Armour of another, they both being descended from severall families, although their surnames be neere agreeing or the same.

Lioncels Rampant Combatant.

The signification thereof.



but he that is Iuster.

He beareth, Or, two lioncels Rampant combatant, Gules, langued and Armed, Azure, by the name of Wycombe. Leigh saith, that these were two Lyons of sundry Regions, which of manhood must combate, onely for government, for the Lyon is as desirous of mastery, as a couragious Prince is ambitious of Honour: which if it be in a just title and claime is a vertue in a King, and no way to bee disliked: for it was a Royall Apothegme worthy that great King, *Nemo me major, nisi qui Justior; I acknowledge no king greater than my selfe,*

Lioncels Rampant Endorsed.



first out of the Field.

There are yet other formes of bearing the Lyon than are hitherto expressed, as in these next *Escocheons* may be seene.

He beareth, Azure, two Lioncels rampant, Endorsed, Or. This Coat (saith Leigh) was borne by Achilles the Grecian at the siege of Troy: and Leigh takes it to bee a combate intended betweene two valiant men, and they both keepe appointment and meete in the Field, but the Prince favouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the Field, for their stout stomackes will not suffer them to goe both one way, because it is counted an injury to hardinesse to goe

Lyon Tricorporated.

A like Lyon borne in device.



The Field is Mars, a tricorporated Lyon, issuing out of the three corners of the *Escocheon*, all meeting under one head in the *Fesse point*, Sol, langued and armed, Iupiter. A like Lyon did Edmund surnamed Crouch-backe (Earle of Lancaster and brother to King Edward the 1.) beare in *Device*. As appeareth by the *Seale* of the same Edmund; the circumference of which *Seale* containeth this inscription, SIGILLVM EDMVNDI FILII REGIS ANGLIÆ. Onely herein it differeth from this, that where the middlemost of the bodies in this is borne Rampant, and the other two descend from the corners of the *Escocheon*; contrariwise in the *Seale* the two lowermost are borne passant, and the third descended from above, and are all conjoynded in the Center of the sayd circumference. The like was borne in *Dev ce* by one of the Ancestors of the Right Noble and Honourable late Lord Carew, Earle of Totnesse. But the *Field* of this was Topaz, and the Lyon Diamond; moreover the middlemost body of this was Rampant, and the other two after a sort Passant.

He



He beareth, Or, a *Demy Lyon Rampand*, Gules, by the name of *Mallory*. There are certaine formes of *bearing* much like unto this at the first sight, but are diverse from it in *bearing*, and doe receive a different forme of *blazon*, whereof good heed must be taken, *Quia diversitas nominis denotat diversitatem rei. The diversitie of names doth manifest the diversitie of things*: inasmuch as names are significant demonstrations of things; and expresse notes of their differences.

A demy Lyon Rampand.



He beareth, Azure, on a *chiefe*, Or, a *Lyon Rampand issuant*, Gules, *Langued* and *Armed* of the first, by the name of *Markeham*. This *Lyon* is said to be *Issuant*, because he doth issue from out of the bottome of the *chiefe*, and so must other things be *blazoned* which thus arise from the bottome thereof.

A Lyon Issuant



He beareth, Azure, a *chiefe*, Gules, a *Lyon Rampand issant*, his *taile forked*, Or, by the name of *Hastang*.

Lyon Issant

A *Lyon Issant* borne in *Coat-Armour*, is where the *Coate* is first charged with a *chiefe* or other *Ordinary*, and after by some occasion some *animal* is added therunto, but is not subjected to the *primarie charge*, but is borne over both the *Field* and *Charge*, and is therefore called a *Lyon Issant*, *ajacendo*, because of such lying all over. Some *Blazon* this *coat*, Azure, a *chiefe* Gules, over all a *Lyon Rampand*, his *taile forked*, Or.



He beareth, Or, out of the midst of a *Fesse*, Sable, a *Lyon rampand naissant*, Gules, *armed* and *langued*, Azure. This *Coat* was born by *St. Hen. Emme*, K^t. of the most Honourable order of the *Garter*, and chosen companion thereof by *Ed. 3.* when he did erect and establish the same. This *Lyon* is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Fesse*, *Quasi nunc esset in nascendo*. This forme of *Blazon*, is peculiar to all living things, that shall be found issuing out of the midst of some *Ordinary* or *common charge*.

A Lion naissant



He beareth, Argent, a *Lions head erased*, Gules, by the name of *Govis*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and member thereof. I have formerly made mention, as also of the commendable bearing of *Members Erased*.

A Lions head erased.



He beareth, Topaz, on a *Chiefe*, Diamond, three *Lions* heads erased of the first. This is the *Coate-Armour* of Sir *Thomas Richardson*, Knight, late *Lord Chief Justice* of his Majesties Court of *Kings Bench*. I doe here give this *Coate-Armour* this kind of *blazon* by *precious stones*, in respect of that high *place of Justice* which its bearer executeth under his *Majestie*.



The Field is, Azure, a *Cheveron*, Argent, *betwene* three *Lions* heads erased, Ermyne, crowned, Or. This is the *Coate-Armour* of Sir *Paul Pindar* of the City of *London*, Knight; whose bounteous Piety manifest in many other charitable actions, is this, yeare 1632. more conspicuous in the richly adorning and exquisite beautifying the quire of *Saint Pauls Church*. Erasing is a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer, that hath severed the head from the shoulders of some notorious turbulent or seditious person.



He beareth, Sable, two *Lions* paws issuing out of a *Dexter* and *Sinister* base points, erected in forme of a *Cheveron*, Argent, Armed, Gules, by the name of *Frampton*. The fore feet of the *Lyon* have five toes upo each foot, and the hinder-feet, but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired prey. The *Lions* claws are crooked and exceeding hard, with these he carveth and rendeth his prey, and for this purpose hee keepeth them very choifely and tenderly, and is no lesse carefull to save them from blunting, than a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse. By the greatnesse and sharpenesse of the *Lions* claw, wee may easily conjecture how dangerous a thing it is for a man to encounter him, for wheresoever he seazeth if he breake not the bones, yet he renteth away the flesh. So also may wee give a neere ghesse, if not make a certaine demonstration of his proportion and bignesse, for so we reade that *Phydias* the famous carver of great Images in Gold and in Ivory upon the sight of a *Lions* Claw onely, did raise the whole proportion of his body, which gave occasion (as is supposed) of the Proverbe, *Leonem ex ungue estimare*; whereby is meant that of one probable conjecture, a man may give a neere ghesse of the whole businesse.



He beareth, Argent, two Lyons pawes, Erased, in Saltire, the Dexter surmounted of the Sinister, Gules. That Lyons, Panthers, and Leopards doe hide their claws within their skinne when they goe or runne, it may seeme a little miracle; for they doe never extend them but when they offer to seaze their prey, lest they should be blunted and so become lesse serviceable for the apprehension, retention, and division of their prey.

Two Lyons pawes erased and surmounting each other.



Hee beareth, Sable, three Lyons pawes, Couped and erected, Argent, Armed, Gules by the name of *Vsher*. Sometimes these pawes are found borne upon Ordinaries, as in this next *Escocheon*, where there is a Lyons pawe borne upon a Canton. And you must observe, that albeit I doe here use but one example for an instance, yet shall you by observation finde them borne as well upon other Ordinaries as on this.

Three Lyons pawes couped.



He beareth, Argent, on a Canton, Sable, a Lyons pawe erased in bend, Or, by the name of *Bowtheby*. This one Coate doth minister occasion of a twofold observation; the one, that this member is borne upon Ordinaries: the other that it is borne after the manner or fashion of Ordinaries, as *Cheveron-waves*, *Crosse-waves*, *Saltire-waves*, &c. As by the precedent examples may appearé.

A Lyons pawe on a Canton.



He beareth, Sable, three Lyons tails erected and erased, Argent, by the name of *Corke*. The Lyon hath great strength in his taile, the much motion whereof is a manifest token of anger: when he mindeth to assault his enemy he stirreth up himselfe by often beating of his backe and sides with his taile, and thereby stirreth up his courage, to the end hee doe nothing faintly or cowardly. The Lyon when hee is hunted, carefully provideth for his safety, labouring to frustrate the pursuite of the Hunters by sweeping out his footsteps with his taile as he goeth, that no appearance of his tracke may be discovered, whereby they may know which way to make after him.

Three Lyons tails erased.

The

The *Lyon* beareth his *Taile* after a diverse manner, insomuch as we may thereby (if not certainly know, yet give a neare guesse) what a moode he is in for the present, *viz.* whether he be furiously bent, or peaceable, or majestically affected. And these qualities are manifestly discerned by the *Inversion*, *Eversion*, or *Extention*, &c. of his *Taile*.

Here may rise a question, whether the bearing of the *Taile* of the *Lyon* in any of these severall manners be a sufficient difference to prevent all causes of challenge?

For my owne part (albeit I have not read or seene in *Gerard Leigh*, *Boswell*, *Ferne*, or any other *Armoriall Writers* the state of this question handled) I hold that they be differences sufficient to debarre all challenge: my reasons are these; first, *Sufficit quod inter Arma mea & tua talis sit differentia, quae detur diversitas*. And againe, *Nova forma dat novum esse rei*: I hold them not onely to be differences *secundum quid*; but *simpliciter*, that is to say, absolute and essentiall differences. Furthermore, *Data una dissimilitudine etiam paria judicabuntur diversa*. Moreover experience sheweth us, that the least addition or subtraction in *Armoriall signes* maketh them cease to be the same that they were; *Omnia Arma Arithmetice figuris sunt simillima, quibus si quid addas vel subtrahas non remanet eadem species*, as I have formerly shewed. Finally, for approbation of these my opinions I will add this infallible assertion; *Ea differunt quorum definitiones differunt*.

These are my reasons that induce me to be of this opinion, that the diverse manner of bearing of the *Taile* of the *Lyon* as aforesaid, are or may be (without exception) essentiall differences: which neverthelesse I referre to the Iudicious censure of the learned in this profession, who perhaps may convince me with more forceable grounds.

But because *demonstration* is the best of Arguments to convince the incredulous, it is apparant that *Buxtons Coate* before mentioned differs not from that of *Smeres*, but onely in the manner of the bearing of the *taile*, both of them being *Argent*, a *Lyon Rampant*, *Sable*, onely in *Buxtons Coate* the *taile* is elevated and turned over the head of the *Lyon*, as it more plainly appears before in this present Chapter.

Now as touching particularizing of the before-mentioned assertion, I say that the *Eversion* of the *taile* of the *Lyon* is an expresse token of his placabilite or tractableness, as contrariwise the *Inversion* of his *taile* is a note of his wrath and fury, especially if he doe beate the backe therewith, and doe roare withal: of this property of the *Lyon Catullus* maketh mention in these words.

*Age, caede terga cauda tua, verbera pateant
Fac, cuncta mugienti fremitu loca retonent.*

The gate of a *Lyon* when he is *passant* is an apparant note of his jurisdiction, and regall authoritie and Soveraigntie wherewith the *extention* of his *taile* doth firly quadrate and agree: inasmuch as when hee hunteth after his prey, he roareth vehemently, whereat the Beasts being astonished doe make a stand, whilst hee with his *taile* maketh a circle about them in the sand, which circle they dare not transgresse, which done out of them he maketh choise of his prey at his pleasure.



The Field is party per Pale, Gules and Azure, a Tiger Passant, Argent. This was the paternall Coate-Armour, of that grave Citizen *John Mabb Chamberlane* of London in the time of *Queene Elizabeth*, Grandfather of *Ralph Mab*, at whose charges this second Edition is presented to the publike view. The *Tiger* may well take place next to the *Lyon*, it being a beast of great cruelty and incomparable swiftnesse, whence some thinke the River *Tigris* had its name.



He beareth, Argent, a Tiger Passant, Regardant, gazing in a mirrour or Looking-glasse, all Proper. This Coate-Armour standeth in the Chancell of the Church of *Thame*, in *Oxfordshire*, in a Glasse window of the same Chancell, Impaled on the sinister side with the Coate-Armour properly pertaining to the Family of *de Bardis*. Neere to this Escutcheon is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesie*. Some report that those who rob the *Tiger* of her young, use a policy to detaine their damme from following them, by casting sundry looking-glasses in the way, whereat she useth long to gaze, whether it be to behold her owne beauty, or because when she seeth her shape in the glasse, she thinketh she seeth one of her young ones, and so they escape the swiftnesse of her pursuit. And thus are many deceived of the substance, whiles they are much busied about the shadowes.

A Tiger passant.

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He beareth, Sable, a Beare Passant, Argent. It is written of the *shee-Bear* that she bringeth forth her young ones unperfect and deformed, like a lump of raw flesh, and licks it till it come to shape and perfection. The *shee-Bear* is most cruelly enraged against any that shall hurt her young, or despoile her of them: as the Scripture saith in setting forth the fierce anger of the Lord, that he will meete his adversaries, as a *Bear* robbed of her whelps. Which teacheth us how carefull Nature would have us to be of the welfare of

A Beare passant.

our children, sith so cruell beasts are so tender hearted in this kind.



He beareth, Argent, a Beare Rampant, Sable, muzzled, Or, by the name of *Barnard*. The Countries that were reputed famous for the Cruelty of *Beares* were *Lucania*, and *Vmbria* in *Italy*, now called the *Dutchy* of *Spoletum*; and so in ancient times was our *Island* of *Brittaine*; for *Beares* were carried from hence to *Rome* for a shew, where they were holden in great admiration. The *Beare* by nature is a cruell beast, but this here demonstrated unto you, is (to prevent the mischief it might otherwise doe, as you may observe) as it were

bound to the good behaviour with a *muzzle*: I must confesse I have often scene a *Sable Beare Saliant*, in a *Field, Argent*, borne by the name of *Bernard*.



He beareth, *Argent*, a *Cheveron* betweene three beares heads erased, *Sable*, muzzled, *Or*, by the name of *Penarth* of *Cornwall*.

The *Beare* is reported to combat with the *Bull*; in which fight he useth no lesse policy than strength; as evidently may appeare out of *Aristotle de Animalibus*, lib. 8. chap. 230.

A Wolfe Sa-
liant.



He beareth, *Azure*, a *Wolfe Saliant*, *Argent*, langued and armed, *Gules*, by the name of *Downe*. Some such ensigne did *Macedon* the son of *Osyris* (surnamed *Iupiter* the just, whose father was *Cham* the sonne of *Noah*) beare in his *Shield* at such time, as hee together with divers of his brethren and kinsfolke, did warfare under the conduct of *Osyris*, as witnesseth *Diodorus Siculus*: *Osyridem duo filij, virtute dispare, Anubis & Macedon, prosequuti sunt, uterque Armis usus est insignibus, aliquo animali haud ab eorum natura dissimili: nam Anubis Canem, Macedon Lupum, in signe Armorum tulit. Anubis* (saith he) gave a *Dog* for his device on his *Armes*, and *Macedon* a *Wolfe*. This *Coat-Armour* may serve to exemplifie that which I have formerly delivered touching the *Antiquity* of *Armes*. The ancient *Romans* also in their *Military ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valturius*, and others.

Two wolves
passant.



He beareth, *Gules*, two *Wolves passant*, *Argent*, by the name of *Low*. Vpon leaveth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments* and places of great assembly, are accustomed to wrangle and shew themselves contentious; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolves* nature when they assemble together to fall a howling. Some write that those who suddenly looke on a *Wolfe*, doe lose their voyce; it were fit, such *wolvish* and *snarling* persons, would looke on themselves in a *glasse*, and so become more silent.

Thus

Thus ending with the *Wolfe*, I will perclose this tract of *beasts* of fierce nature, comprehending all others of this kind, as *Ounces*, *Lynxes*, *Hyenaes*, *Panthers*, &c. under these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed unto *Lyons* and *Wolves*, may be aptly applyed to all, or the greatest part of other *beasts* of like nature.

SECT. III. CHAP. XVI.



Having given *examples* of *Ravenous* and *Fierce kinde*, that by maine force doe prosecute and obtaine their *prey*: I will now proceede to the handling of *beasts* lesse *Fell* and harmefull; of which number some are *Wilde* and *Savage*, other are *Domesticall* and *Sociable*, as *Dogges* of all sorts, of which I will first intreate; because the *Dogge*, whether it be for *pleasure* and *Game* in *field*, or for *thrift* and *guard* at home, deserveth a very *high estimation*, and of all *Dogges*, those of *chase*, are most in use in *Armory*; whereof some prosecute their *prey* *speedily*, others, more *leasurably*; of the first sort is the *Greyhound*, as in *example*.



He beareth, *Argent*, a *Grayhound passant*, *Sable*, by the name of *Holford*. Such *Dogges* as doe pursue their *Game* with a more leasurly pace, are *Hounds* fitted for all sorts of *Game*: As *Hart-hounds*, *Bucke-hounds*, *Harriers*, *Otter-hounds*, *Bloud-hounds*, &c. which are of some authors called, *Odorisequi canes*, quia odoratu investigant, for following by the smell; and *Cicero* calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the *Greyhound* are called *canes venatici*, *Dogges* for the *chase*.

Grey-hound
Passant.

Note that it appeareth in an old manuscript treating of *blazon*, that a *Greyhound* cannot properly bee termed *Rampant*, for it is contrary to his kinde to appeare so herce as the *Author* there writeth in his sayd book now remaining in the custody of that worthy *Knight* *Sir William Seger*, *Garter*, *Principall King of Armes*, whose great study and travell in this *Heraldicall Art*, hath by his owne workes already published, beene sufficiently manifest.



He beareth, *Azure*, a *Talbotte passant*, *Argent*, by the name of *Borgoigne*. It is a generall observation, that there is scarce any *Vertue* incident to a man, but there are singular *Sparkes* and resemblances of the same in the sundry kindes of *Dogges*: For some are so courageous, as if they be in the encounter, you may cut off a *Legge* or any *limme* before they will let goe their *Holdfast*: in which kinde the *English Mastiffe* hath highest praise; insomuch that *Histories* report, that the *Romanes* tooke *Mastiffes* hence, to carry in their

Talbot Passant

Armies in stead of *Souldiers*: Some others have beene so *Trusty* and *loving* to their *Masters*, as being by error lost, they have refused meate, though it were to their death, till they saw their *Masters* againe. For their admirable *Property* in finding any thing that is lost, in fetching any thing they are injoynd, in pursuing any man by the sent of his *Foote* after he is *Fled*; it requireth a *Naturalists* large discourse, rather than the touch of a *Heralds* pen-cill.

Fesse Dauncette and three Talbots.



He beareth, Or, a *Fesse Dauncette*, betweene three *Talbots* passant, Sable, by the name of *Carrick*. These kinde of *dogges*, are called in Latine, *Canes sagaces*, for the tendernesse of their sent, and quicknesse of smelling, because thereby they doe readily discover and finde out the *Tracks*, *fourmes*, and *lodgings* of *beasts* of *chase*, and of *Savage kinde*: which done they doe profecute their undertaken *chase* with open mouth, and continuall cry; that oftentimes through hot pursuite they do so tire it, as that it is either taken up by the *Huntes-man*, or doe become a *prey* to themselves.



He beareth, Azure, a *Fesse*, betweene three *Talbots* Heads erased, Or, by the name of *Burton* of *Lindley*, in the *County* of *Leicester*. To this head must bee referred all other *Sorts* of *Dogges* of *Prosequution*: As *Beagles*, *Terriers*, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they profecute their prey under the *Ground*, as the others do above *ground*) also *Land*, and *Water-spaniels*, and such others. Now for the *Wild* or *Savage* sort of *beasts*, some doe achieve their *Prey* by *Subtill* means, as *Foxes*, *Eerrets*, *Weasels*, *Cattes*, &c. some by prudent *Providence*, as the *Hedge-hogge*, *Squirrell*, and such like. Others also there are, whose care is, not so much how to come by their prey, as that themselves become not a prey to others; as *Hares* *Conies*, &c. Of these briefly, I will give some few examples, to shew to what head they are to be reduced, as followeth.



He beareth, Argent, two *Reynards*, counter saliant in bend, the dexter surmounted of the Sinister, Saltire-like, Gules, by the name of *Kadrod-Hard* of *Wales*. These are somewhat unlike *Samsons* *Foxes*, that were tyed together at the *Tailes*; and yet these two agree in *Aliquo tertio*: They came into the *Field*, like two enemies, but they meant nothing lesse than to *Fight*, and therefore they passe by each other; like two crafty *Lawyers*, which came to the *barre*, as if they meant to fall out deadly about their *Clients* cause; but when they have done, and their *Clients* purses well *spunged*, they are better friends than ever they were, and laugh at those *Geese*, that will not beleeeve them to be *Foxes*, till they (too late) finde themselves *Fox-bitten*.

He



He beareth, Argent, a *Cheveron Azure*, betweene three *Squerrils Seiant*, Gules, by the name of *Lowell*. This *Beast* hath his name *Sciurus*, or *Squirell*, by reason of the largenesse of his *Taile*, which shadoweth all his body: And is therein like one, who carefully keeping the love and affection of his *Followers* and *Retainers*, is sure they will sticke to him, protect and shadow him in time of neede: To whom those *Villaines* (mentioned in the *Roman history*) were much unlike, who betrayed their *Proscribed Lords*, flying to them for

A Cheveron
betweene
three Lqurels
Seiant.

Shelter and *secret Coverture*: and such a one was the faithlesse *Cartismandua*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till he might gather his forces together against the *Romans*, she betrayed him unto his foes, to the ruine of this *Kingdome*: that *Infamous Queene* had not *Caudam Sciuri*, a *Squirels shadowing Tayle*; but *Caudam Draconis*, *Fiery* and *venemous*.



The field is *Parted per Fesse*, Gules and Azure, in the first *Sixe whole Ermines*, Ermyne, Couchant, three and three. This was the *Coate-armour* of a *Bishop* in the *Kingdome of Scotland* who lived *Anno Dom. 1474*. as I finde it in *Master Garters* (before mentioned) *Manuscript*. The *Surname* of this *Bishop* is not there set downe. I have inserted this *Coate-armour*, in regard of the raritie of the *bearing* of this *Beast whole* in an *Escoccheon*, which is seldome so used: but the *skinne* of this *beast* is of very frequent use in *Armes*, it being that *furre* in *Blazon* called *Ermyne*, of which I have formerly

treated in this booke *Section 1. Chapter 4*. I was as curious as I could in procuring this *Escoccheon* to be cut like unto that which is depicted in that *Manuscript*, because I was desirous to demonstrate unto you the fashion of *Escoccheons* of those times; I must confesse that I finde the *Blazon* there to differ from this of mine; for there he beginneth to *Blazon* the *Base* part of the field first, which manner of *Blazon* at this day is not approved of by *English Blazoners*.

To these must be added all other *fourfooted beasts* that are provident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now give example of the last sort of *beasts*, among them of *Savage kinde* before spoken of, which are those of *timerous* and *fearefull* nature. Such are these that follow and their like.

Three Conies.



He beareth, Argent, three *Conies*, Sable, by the name of *Stroode*. *Conies* are bred in most Countries, but in few are they so plentiful as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a military company of *Pioners* to destroy them. Of this little beast it seemeth that men first learned the Art of undermining and subverting of *Cities*, *Castles*, and *Towres*, by the industry of *Pioners*.

Three Conies in bordure Ingrailed.



He beareth, Gules, three *Conies* *Seriant*, within a *Bordure Ingrailed*, Argent, by the name of *Conisbie*. Though nature hath not given these timorous kindes of beasts, such craft or strength as to the former; yet are they not destitute of their succours in that they have their strong *Castles* and *habitations* in the earth, and their food ever growing so nigh them, that they neede not put themselves into danger except they list.

Three Hares heads coupéd Nebule.



He beareth Argent, on a *Fesse Nebule*, Sable, three *Hares* heads coupéd, Or, by the name of *Harewell*. The *Hare* is a simple creature and reposeth all her safety in swiftnesse, wherein she useth many shifts to helpe her selfe with all, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeavours of the *Huntsmen*. She naturally feareth the *Eagle*, *Hawke*, *Fox* and *Wolfe*, her naturall enemies. It is strange which some have written of *Hares*, that their nature is, for the selfe same to be sometimes *Male*, and sometimes *Femall*. Such an one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seven yeares, and then returned againe to his former shape. Afterward a great controversie rising betwixt *Jupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was chosen *Arbiter* in the matter, and gave the garland to *Iuno* and the *Female Sexe*, as being invincible in the incounters of *Venus*.

And hitherto we have handled such *Terrestriall Animals* onely, as are called *Vivipara*, because they doe bring forth *Living creatures*; whereas the other *Terrestrials* doe bring forth egges, and are therefore named *Ovipara*, of which sort we will speake in the next place.

SECT. III. CHAP. XVII.



His other sort of foure-footed *EGGE-bearing Animals* (as I may so terme them) notwithstanding that in many things they have no small resemblance with man, as well touching the faculties of the *Vegetable soule*, as also the parts of the *body*: yet are they farre more unlike us than those that bring forth a living Creature. And albeit that these *EGGE-breeding foure footed Animals* doe consist of the same bodily parts that the *Vivipara*, or *Animall-producing* doe, and of the foure humors that are answerable in quality to the foure Elements, and have all parts as well internall as externall senses, and many other things wherein they doe communicate with the *vivipara*; yet are there many other things wherein they differ not only from these, but also even amongst themselves one from another of them. For neither doe we finde in these that quicknesse of wit that we observe in others, neither like parts of strength of Body that the other have.

Like as *man* (especially in his soule) approacheth neere unto God in likeness; so, in like manner doe other *Animals* resemble *man*, wherein they doe participate with man in likeness after some sort, but in diverse degrees, forasmuch as some of them have more and some lesse likeness with us than others have.

There is not (saith *Beda*) amongst the Vniversall workes of nature, any one thing so little, or of so base esteeme, wherein a man cannot finde some divine thing worthy of admiration. No lesse (saith *Farnesius*) may we admire the force of a silly *Flea*, than the hugeness and strength of an *Elephant*.

Not without reason doth the *Husband-man* prognosticate the approach of some great shower of Raine by the croaking of *Frogges*, more frequent than usually, whereupon he saith, that they doe cry for Raine. For this observation is grounded upon a *Physicall* reason, *Omne enim simile gaudet suo simili, & sua natura utili ac convenienti*; Every like is delighted with his like, and with that which is commodious and agreeable to his nature; Sithence then that *Frogges* are exceedingly delighted with water, as with that which best agreeth with their nature, therefore when they doe apprehend a fore-sense of Raine, they doe rejoyce, and doe testifie their joy by singing after their manner.

Animals of base esteeme, and of no industry have (for the most part) not onely foure but manifold *Feete*: whereby we are admonished, that perverse and evill disposed persons have *multiplicities* of *affections*, in respect that by the motion of the *Feete* our bodies are perduced from place to place; so doe our *affections* transferte us from one delight to another, according to that saying, *Pes meus, affectus meus, eo feror, quocunque feror*.

Though some perhaps may esteeme these *EGGE-bearing Animals* unworthy the dignity of Coate-Armour: yet for my owne part, I hold their bearing

ring

ring to be no lesse Honourable than many of those that in common estimation are reputed farre more worthy; insomuch that they may well besecme the bearing of the greatest Potentate. For if it pleased the Sovereigne King of Kings to use them as his speciall instruments to chastise the stubbornnesse of such as rebelled against his Ordinance; and to arme those his minute and weak creatures, with such an incredible boldnesse, as that they feared not the force or forces of men, but that the very Frogs entered the houses and chambers of the Egyptians, upon the people, into their Ovens, and into their kneading-Troughes; yea even into King Pharaohs Chamber and upon his Bed: Moreover if God hath vouchsafed to give to the Grasshopper, the Canker-worme, the Catterpillar and the Palmer-worme, the honorable title of his huge great Army, why should we prize them at so low a rate as that we should disdain to beare them in Coate Armour? Since God saith by the Prophet Joel, I will render you the yeeres which the Grasshopper hath eaten, the Canker-worme, and the Catterpillar, and the Palmer-worme; my great Host which I sent among you.

It is therefore to be observed, that they also have their actions not to be omitted in Blazon, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in shape but also in the manner of their living, in their gait and actions, therefore must they receive a diverse manner of Blazon. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and here we must distinguish betweene those things, *qua reptant*, which Creepe, as Frogs, Ants, &c. and those *qua serpunt*, which glide, as Snakes, which latter kinde we shall speake of afterward.

But here we mention those *Reptiles* which are *Gressible*, such as by meanes of their feete, are able to goe step by step from one place to another, so termed *a gradiendo*, which is proceeding by degrees; & hitherto also are referred such as by skipping, mounting or leaping, raise their bodies above ground, and so alter their station, place or seate. Of which kindes, some have foure feete, some have more. Such as have foure feet only, are these that follow with their like.

I have omitted in this my second Edition that *Escocheon Sol*, charged with three Toades erected, Saturne, which according to some Authors was the Coat-Armour of the Ancient Kings of France, because since my first Edition I find great variety of opinions concerning this matter, of which I have given a touch in the first Chap. of the first Sect. pag. 5. And in lieu thereof I do present you with the Ancient Coat-Armour of the same charge borne by a family in this Kingdome.



He beareth, Argent, three Toades erected, Sable; by the name of *Botereux* of Cornwall, which Family long since there flourished as you may read in learned *Camden*. Toades and Frogs doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action *Spencer* in his *Shepheards Calender* calleth the *Lording of Frogs*. The bearing of Toades (after the opinion of some *Armorists*) doth signifie a hasty Cholericke man, that is easily stirred up to anger, where-

unto

unto hee is naturally prone of himselfe, having an *imbred poison* from his birth.



He beareth, Argent, Three *Moules*, Sable, their *Snout*, and *feet*, by the name of *Nangothan* or *Mangotham*, a Family, as I take it of *Scotland*. I could not well here terme these *Moules Proper*, because there be many *white Moules*, which colour whether in them it is occasioned by age or not, I will not here dispute. The *Moule* in Latine is called *Talpa*, from the Greeke word, *Τυφλός*; *Τυφλή*; *i. Cæcus*, *Cæcitas*.



He beareth, Azure, three *Hedgehogs*, Or, by the name of *Abrahall*. The *Hedghog* signifieth a man expert in gathering of substance, and one that providently layeth hold upon profered opportunity, and so making *Hay* (as we say proverbially) *whilest the Sunne doth shine*, preventeth future want.



He beareth, Vert, a *Tortois passant*, Argent, by the name of *Gawdy*. The shells of the *Arcadian Tortoises*, are very great, therefore out of them they doe make *Harps*, whereof *Mercury* is said to be the *Inventor*, who finding a *Tortois* left upon the *Rocks* after the falling of the *River Nilus*, the flesh being consumed, and the sinnewes that remained dried up, hee strake them with his hand, and they made a kinde of Musi-call sound, whereupon he framed it into a *Harpe*, which caused others to imitate his practise, and to

continue the same unto this day.



He beareth, Azure, A *Tortois erected*, Or, by the name of *Cooper*: this *Escoccheon*, I have caused to be inserted in this Edition to manifest the various bearing of this *Gresible Reptile in Armorie*.

Bara in his booke intituled, *Les Blazones dez Armeries*, giveth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very unfitly applyed to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must be reduced, *Crocodyles*, *Salamanders*, *Camelions*, *Ewtes*, *Lizards*, and whatsoever other *egge-bearing Reptile* having onely foure teete, as to their naturall and proper place. There resteth yet one other sort of this kinde of *Reptiles*, which are diversly shaped from all the former, and are called in Latine *Insecta animalia*, because that being *divided* in their body betweene their *head* and *belly*, their parts doe seeme so divided as if they hanged onely together by small strings; having no *flesh*, *blood*, *sinewes*, &c. And there are also *insecta* which flye, but here we speake onely of *Terrestrials*, leaving the other to their due place; and because such *bearing* is rare, I am inforced (rather than to passe them over with silence) to use *Coats of Device*, for expressing their sundry formes, as in example.

Insects that live upon the earth.

A Spider in her cobweb.



He beareth, Or, a *Cobweb*, in the *Center* thereof a *Spider*, proper. The *Spider* is borne free of the *Weavers Company*; she studieth not the *Weavers Art*, neither hath she the *stuffe* whereof she makes her thread from any where else, than out of her owne *wombe* from whence she draweth it; whereof through the agility and nimblenesse of her feete, she weaveth *ginnes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the threeds that she draweth out of her body, she repaireth all *rents* and *wrackes* of the same. Not unaptly is mans life resembled to a *Spiders webbe*, which is wrought with much care and diligence, and is suddenly marred with the least *occurrent* that may befall it: For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *Spiders webbes*, for that they are framed with much *Artificiall cunning*, and yet are fit for no use, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the *execution* of *laws* to *Cobwebs*, saying,

*Laws like Spiders webbes are wrought,
Great Flies escape and small are caught.*

What understood by the Spider.

Vpton saith, that he hath seene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* we may understand a *painefull* and *industrious person*, occupied in some honest and necessary *businesse*, a man carefull of his private estate, and of good foresight in repairing of small decayes, and preventing of wrackes. The *Spider* her selfe is *poysonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poyson*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Alianus*) out of the *poysonfull contagion* and *infectious venome* of sinne and transgression, the *Soveraigne powers* doe take occasion

occasion to extract and establish wholesome and profitable *lawes*, against such Pro. 30. 28. *notorious crimes*. Of the spider, *Solomon* writeth in this manner; *The Spider taketh hold with her hands, and is in Kings Palaces.*

A very remarkable note doth *Farnesius* propose unto us, taking from this poore despised creature the *Spider*, touching the *procreation* of *Children*. It is a matter of great consequence of what Parents a man is descended. If we desire (saith he) to have a good race of *Horses*, a litter of speciall good *houndes* for game, choice *Plants* and *stockes* to plant our *Orchards* and *Gardens* with *delectable fruits*, doe we not use our uttermost endeavour to effect them. How much greater should our care and providence be in the *procreation* of our *children*? The first instruction that the *children* receive is in the *veines* and *bowels* of their *Parents*, whereof wee may take an Example from *Spiders*, which are no sooner hatched and excluded out of their *Eggs*, but forthwith they practise to make *webbs*; as if they had brought with them (even out of their *Mothers* wombe) together with their life, the Artificiall skill of *webbing*. Holy and reverent is that pietie that we owe to our *Parents*, *Parens enim est genitor, parens patria, parens deniq; est ipse Deus*. For he that begot us is our parent, our countrey is our parent, and lastly God himselfe is our parent.

Example touching procreation.

It hath beene often questioned, why the *Father* loveth the *Sonne* more dearly, tenderly and affectionate'y, than the *Sonne* doth the *Father*. The reason is this, *Quia patris amor in filium a natura est, filij in parentem ab officio*. The affectionate love of the *Father* proceedeth of *Nature*, that of the *sonne* of duty: Therefore the sacred *law* hath decreed, *Amabis patrem & matrem tuam, Thou shalt love thy Father and thy Mother*, but not contrariwise: for where the *law* of *Nature* speaketh, there is no neede it should be assisted by *Commandement*. Notwithstanding (even *naturally*) the love of the *sonne* to the *Father* is great.

Wee may learne (saith *Zanchius*) by these *minute Animals*, how many and how great instructions wee may receive from the universall number of creatures, that God hath given us for instructors and teachers of *Morall Discipline*, so that we will open our eyes to behold them, and listen to Gods disciplining us in them.

Admirable doubtlesse is the *Omnipotency* of God in these his creatures; for as *Saint Hirome* saith, *Epist. ad Heliod. Creatorem non in Caelo tantum miramur, &c. We doe not admire Gods power in heaven only and in the earth, the Sun, Elephants, Camels, Oxen, Boares, Lyons, &c. but also in his smallest creatures; the Ant, Flea, Flye, and small Worme and others of like kinde, whose bodies or shapes are better knowne unto us than their names.*

So much werethe *Israelites* affotted in *Idolatry*, as that they esteemed beasts for Gods, as appeareth *Wisedome. 12. 24 For they went astray farre in the wayes of errour, and esteemed the Beasts which their enemies despised for gods, being abused after the manner of children, that have no understanding.*

So long is any *Animall* or living creature said to have life, as he hath breath and the exercise thereof. And this rule holdeth not onely in *four-footed Animals*, but also in those that we call *Insecta*, and in *gliding Animals* also: As both *Galen* and *Pliny* doe teach: though *Aristotle* denieth these latter to have breath, but therein hee speaketh *comparatively*, viz. in respect of other

Breathing a token of life.

Animals that doe attract and deliver their breath more strongly and more sensibly, they seeme to have no breath at all.

One example more I will propose which shall be of the *Emmet*, as in this next *Escoccheon*.

Eleven Emmets.

Pro. 30. 25.
Pro 6. 6.
Ibid. 7.



He beareth, Argent, eleven Emmets, 3. 2. 3. 2. 1. Sable. Of this filly creature also doth *Solomon* make mention, saying, *The Pismires* a people not strong, yet prepare they their meat in Summer. To this simple and feeble creature is the slothfull man sent to learne wisdom, where it is said, *Goe to the Pismire O Sluggard, behold her wayes and be wise. For shee having no guide, governour nor ruler, prepareth her meat in the summer, and gathereth her foode in harvest, &c.* Very often doe the sacred Scriptures propose unto us examples of

brute creatures, aswell to upbraide us with our vices, as to stirre us up unto vertue. For as there are in man sparks of the understanding and practise of heavenly spirits, even so the brute *Animals*, have certaine shadowes or foot-steps of the vertuous qualities, that are or ought to be in men. Moreover, *Iob 12. 7. Aske now the beasts and the fowles of the heavens, and they shall tell thee; or speak to the earth, and it will shew thee, or the fish of the sea, and they shall declare unto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the *Emmet* or *Pismire* may be signified a man of great labour, wisdom and providence in all his affaires, and of a pregnant and ready memorie.

Iob 12.

Signification
of the Emmet
or Pismire.

The examples hitherto produced, are taken onely from *Reptiles* gressible, and though of that kind which hath more than foure feete, I have alleadged onely the two last Examples of *Insecta*, yet there are some other of many feete, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselves round like a *Ball*, and such like, which must be referred to the same head. And besides all these, there are yet other-some which be both *Gressible* and *volant*, such are those, that having their livelihood onely upon the earth, by the helpe of a kind of wings they oftentimes change their place for the acquiring of their *sustenance*, as in example.

A Grasshopper
passant.



He beareth, Gules, a Grasshopper in Fesse passant, Or. Grasshoppers (saith *Pliny*) doe flye with wings made like *Pellicles* or fine skins. The *Males* of the Grasshoppers doe sing in the Summer season, but the *Femals* are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the *Fable*) to tant their slothfulnesse and poverty, saying, *Estate qua cantaveris, in Hyeme salta.* You that sung all Summer may goe shake your heeles in the Winter. Among the *Athenians* the Grasshoppers were holden for a speciall

Speciall note of *Nobility*; and therefore they used to weare *golden Grashoppers* in their *haire* (as *Pierius* noteth) to signifie thereby, that they were descended of noble race and homebred. For such is the naturall propertie of the *Grashopper*, that in what *soile* he is bred, in the same he will *live* and die, for they change not their *place*, nor hunt after new habitations. Hereupon *Antisthenes* tooke occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Tortoises* and *Cockles*, borne and living in the same *shels*. *Salomon* reckoneth the *Grashopper* for one of the *four* small things in the *earth* that are full of *Wisedome*, laying, *The Grashopper hath no King yet goe they forth all by bands*.

The nature of
the Grashop-
per.

There are other of this kinde, whose *wings* are lesse manifest than the *Grashoppers*, because they are closed in a kinde of *case* that can hardly be discerned, but when they are preparing to flye for which respect they are called *vagipenna*; (saith *Calipine*) *Quia alas vaginis quibusdam inclusas habent*, for carrying their wings sheathed; as the *Hartfly*, *Beetle*, *Lady-cow*, &c. which, together with *Locusts*, and such other as are both *Gressible* and *volant*, and *many-legged*, are to be reduced to this *head*, as to their proper and naturall place. I will close up all these with one example of the *Scorpion*, which *Alianus*, and others report, to be winged in *Agypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, than by copulation; (and if by this latter) whether they come of *Egges*, or come forth *living*.

Vagipenna
why so called.



He beareth, *Argent*, a *Cheueron*, *Gules*, betweene thee *Scorpions* reversed; *Sable*, by the name of *Cole*. *Pierius* in his *Hieroglyphicks* saith, that if a man stricken with a *Scorpion* sit upon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall be tormented for him. In my opinion he that will beleve this, is the creature that must be ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient observation; and it is a rule of *Equity*,

Cheueron be-
twene three
Scorpions.

Cure of the
Scorpions
sting.

that where the wrong is offered, there the amends should be made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne upon *Ordinaries* (according to a generall rule premised) as may be, seene in a *Window* of *S. Giles* in the *Fields*, in *Middlesex*, where is borne in an *Escoccheon*, *Gules*, three *Pallets*, *Verrey*, on a *Chiefe*, *Or*, a *Scorpion* erected, *Sable*. And thus much of *Gressibles* of all sorts.

SECT. III. CHAP. XVI.

Gliding Animals.



Now touching such *Creatures* as we termed *Gliding*: those may properly be said to be such, which having no *Feete* at all, doe yet move and as it were *slide* from place to place, some more *slowly*, but othersome with a certaine *Volubility* and *flexible Agitation* of the *Body* doe make their *speedy way* upon the *Earth*, with many pliant *Bowings*; and of these also, some have for coverture, their *Skinne* onely, some both *Skinne* and *Shell* also: of the *Former sort* are those now following, with their like.

An Adder Nowed.



Property of the Serpent.

The *Field* is, *Gules*, an *Adder Nowed*, Or, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man* and *Serpents* of all kinds; in which *Literall sense*, that was verified which *God* promised; that there should be *Enmitie* betwixt the *Womans Seede* and the *Serpents*; though a *Spirituall Enmity* betwixt *Christ* and the *Devill* (that old *Serpent*) was principally foretold. The *Serpent* is very *Prudent* and *Subtill*, either to *Hurt* other, or to *save* himselfe; but his especiall care is to defend his *Head*, knowing that part to be the *Principall*, and withall the *weakest*. This here enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame*, *Medusa*, every *Haire* of whose *Head*, was said to be a *Snake*: and indeede *Albertus* saith, that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become very *Venemous Serpents*; which some have supposed to befall that *Sexe*, for the ancient familiarity it had at first with that *accursed Serpent*.

To the *four-footed Egge-breeding Animals* doe the *Serpents* come very nigh, as also other *Reptiles*. For all *Serpents* have bloud, flesh, sinewes, and other like parts as *four-footed Animals* have, although not in that perfection that they have them. They are indowed also with head, nostrils, eyes, tongue, teeth, and with lights and spleene, and other inward parts and bowels of the body, but much discrepant from the members and bowels of all others.

Notwithstanding that *Serpents* are farre unequal to *four-footed Animals* both in shape and strength; yet will they not give place to many of them for sharpnesse of wit. It is a creature full of subtilty, as *Moses* testifieth, *Gen. 3. And the Serpent was more subtile than any beast of the field*; for besides his exterior senses, he is crafty and subtile in preserving his life, in making choise of his lurking dennes, in acquiring his foode, in hatching up his brood, in expelling from him and putting off his old *slough*. So that for good cause did our *Saviour* exhort us (in goodnesse) to imitate the wisdom of the *Serpent*.

These

These few examples may serve instead of many, which might be brought of *Serpents* of sundry other names, and natures, which all are hither to be referred. Now let us see one example of such *Gliding* or *Sliding Animals* as are more *slow-paced*, and have both *Skin* and *Shell* to cover them; of which number is the *Snaile*, reckoned of all other that are borne in *Coate-Armour*, the slowest: and no marvell, sith it carrieth on her back no lesse a burden than her whole house; for which cause she is called *Tardigrada Domiporta*, the *slow-going House-bearer*.

Animals as have both skinnē and shell.



He beareth Sable, a Fesse betweene three *House-snailes*, Argent, by the name of *Shelley*. These are called *House-snailes*, either because they so carrieth their houses upon their back, whereby they be aptly distinguished from the *Garden snaile*, that hath no house or shell, or because usually they breed about *old houses*. The *Bearing* of the *Snaile* doth signifie that much deliberation must be used in matters of *great difficulty* and *importance*: for albeit the *Snaile* goeth most *slowly*, yet in time, by her *constancie* in her course, she ascendeth

Three house Snailes

the top of the *highest Tower*, as the worthy and learned Gentleman *Master Carcw* of *Antony*, hath wittily *moralized* in his *Poem* intituled, *the Herrings taile*. It is also fabled, that when the *Snaile* and the *Hare* were to goe a journey for a *wager*, the *Hare* confident of his *footmanship*, resolved to take a nap by the way; the *Snaile* knowing he had nothing to trust to, but his *indefatigable* perseverance came to his wayes end before the *Hare* could awake. But a worse thing in the *Snailes* going is this, that wheresoever he goeth, he leaveth such *markes* and *lines*, that a man may as easily tracke him, as a *young theefe* that is not yet perfect in his trade. And thus by little and little have wee also with the *Snaile* ended one part of our *journey* concerning *Animals Terrestriall*, or which live upon the *Earth*: and because wee have yet much way to travell, we will now take *wings*, and will mount up with such *Creatures* as live above the *Earth*.

SECT. III. CHAP. XIX.



Second generall member of our division of *living Creatures* concerning such as live above the *Earth* in the *Aire*, as are the *Fowles* and *Birds* of all sorts: and as we distinguished the former by their *Feet*, so the same Method we will follow in these. Their *Feete* therefore are in some *whole* or *conjoyned*; in others *divided*: the *whole-footed* doe in a sort resemble the *Palme* of a mans hand, and are therefore in *Latine* called *Palmipedes*; such as the *Swan*, *Goose*, *Ducke*, and for the most part all *River Fowles*, as partly shall appeare hereafter by *Examples*. But here I hold it necessaric, entring into this *Discourse*, to set downe some *generall Rules* or *Notes* concerning the *Bearing* of *Birds* or *Fowles*, that the *Reader* may know whether to resort

Animals living above the earth.

Whole footed what?

resort

Fowles more
worthy than
Fishes.

Rule generall.

Different qua-
lities of
Fowles.

Numbring of
Fowles in
Armes.

The Cocke
and Fowles
of prey ter-
med Armed.

The Female
of Fowles of
prey hardiest.

resort for a resolution of such doubts as may arise touching their bearing: *Fowles* or *Birds* are of more worthy *Bearing* in *Coat-Armour*, than *Fishes*, because they doe more participate of *Aire* and *Fire* (the two noblest and highest *Elements*) than of *Water* or *Earth*. All *Fowles*, of whatsoever kinde, must be borne in *Coate armour*, as is best fitting the proprietic of their naturall actions, of going, sitting, standing, flying, &c. Otherwise such *Armore* shall be said to be false, because *Ars imitatur naturam in quantum potest: Art as much as possible it can, doth imitate Nature*. All *Birds* are mustered under the name of *Fowles* as under their *Genus* or *Generall*, and so may seeme (after a sort) to be one. Neverthelesse, in their *Species*, or severall kinds they differ much touching their particular qualities: for some of them are simple, some others subtil, some solitarie, some sociable, some melodious, some articulate, some docible, some doltish and indocible, some of long continuance, and some onely of a few moneths lasting. Leighsaith, that *Birds* in an *Escoccheon* shall be numbred unto *Tenne*, and if they exceede that number, then they shall be said to be sans number, and shall be so *Blazoned*: but Chassaneus saith, that they shall be numbred unto *sixteene*; and of such *Bearing* and *Blazoning* hee giveth instances of *Monsieur Montmorancie*, and of the *Lord Lovale*.

Concerning the *Beakes* or *Bills* and *Feet* of *Birds*, most *Armorists* finding them to be of a different colour from the rest of the body, doe terme them all generally, *membred*. But under reformation of the skill, I hold, that as there is a difference in the *Nobilitie* of *Birds*, so ought they to have distinct termes of *blazon*: so that all those that either are *whole-footed*, or have their feet divided, and yet have no *Tallons* should be termed, *membred*. But the *Cock* and also all *Birds* of prey should be termed in *Blazon* *Armed*, forasmuch as nature hath assigned the *Cocke* (being a bird much addicted to battle) *spurres*, and to the *birds* of prey sharpe and hooked *Beakes* and *Tallons*, not onely for encounter and defence, but also to seize upon, gripe and rend their prey, and are to them as teeth and claws unto *Lions*, *Tigers*, and other fierce beasts. *Similium enim similis est ratio: Where the things are like, the reason is like*. It is generally observed, that amongst *Fowles* of Prey, the *Female* is the noblest and most hardie: which *Nature* did so provide, because (besides her owne sustenance) the care of feeding her young doth especially lie on the *Female*, and therefore if shee should be timorous or cowardly, she would not be able to provide foode for her selfe and them. Such *Fowles* (saith *Vpton*) as either in respect of their uniformitie doe never change colour naturally, or by nature are diversly coloured, shall be onely named in *Blazon*, and no mention at all made of their Colours, but shall be termed *Proper*; unlesse they either in part or in whole be borne of some other Colour than is *Naturall* to them. In the *Blazoning* of *Fowles* much exercised in flight, if their *Wings* be not displayed, they shall be said to be borne close; as he beareth an *Eagle*, *Falcon*, *Swallow*, &c. *Close*. As in other forementioned *Creatures*, so in *Fowles* also besides the *Whole bearing*, the *Parts* or *Members* are also usually borne in *Coat-armour*, as the *Heads*, *Wings*, *Feathers*, and *Legges*: and both *Couping* and *Erasing* are as incident unto the parts of *Fowles*, as of those *Terrestrials*, as by *Examples* following shall appeare; wherein I will first beginne with *River*

Fowles

Fowles, (which for the most part are *Wholefooted*;) using neither *Curiousnesse* in their forme of *Placing*, or *Copiousnesse* in their *Number*; but onely that by the assistance of some few chiefe *Examples*, that which hath beene delivered by *Precepts* and *Rules*, may be the more easily understood.



He beareth, Gules, a *Swan*, Argent, *membred* of the same, by the name of *Leigham*. All *River Fowles* have their *Tailes* shorter than other *Birds*; wherein *Nature* hath providently ordained, that the length of their *Taile*, should not be any impediment to them in their *Swimming*, *Diving*, or *Running*. The *Swan* is a *Bird* of great *Beauty*, and *Strength* also: and this is reported in honour of him; that he useth not his *Strength* to *Prey* or *tyrannize* over any other fowle, but onely to be revenged on such as first offer him wrong; in which case (saith *Aristotle*) he often subdueth the *Eagle*.

A Swan membred of the same.



He beareth, Sable, a *Swan* with her wings *expanded*, Argent, *membred*, Or, within a *bordure* engrailed of the same, by the name of *Moore*. The *Swan* never encounters with any other of his owne kinde, but in these two cases: First, if any other be a *Rivall* in his love, or offer to court his mate; in which quarrell he will be revenged to the death: also, if another incroach upon his possession and place of haunt, he is never at quiet till he hath expelled him; and these two points are causes of most quarrels amongst the *noblest spirits*.

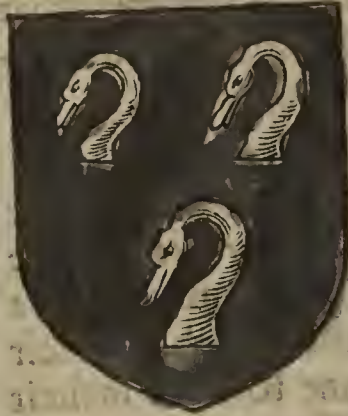
A Swan with her wings Expanded.



He beareth, Azure, three *Swans Neckes erased*, Proper, by the name of *Lacy*. It seemeth, these *Swannes* dyed a violent death, by the renting off their *Neckes*: but for their naturall death, divers write, that it is so acceptable unto them, that foreseeing the same, they sing for joy, which they never doe in their young dayes. In which respect, as also for his *whitenesse* (the colour of *sincerity*) he was by the *Ancients* called *Apolloes Bird*, because those that are learned, know best how to contemne this *life*, and to *dye* with resolution and comfort; and also for that good arts should have sincerity and purity joyned with it, but not such as is in shew onely and outward; for therein indeed the *Swans purity* is too *Puritanicall*, in that his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Three Swans neckes erased.

Lacy.
O, a Lyon Rampant
Arm'd & Langued.

Swans Necks
Couped.

He beareth, Sable, three *Swans Necks*, *couped*, proper, by the name of *Squire*. Here you shall not need to mention either the metall of these *Neckes* being *Argent*, or yet their *membring*, being *Gules*, because they be both *naturall* to the *Swanne*. But if either of them differed from their *naturall colour*, then should you make speciall mention thereof. Moreover in these and other *Fowles*, that are not much exercised in *flight*, you shall not neede to speake of their *closeesse*: onely if their *wings* be open, then shall you take notice thereof.

A Cheveron
betweene 3.
wilde Duckes.

He beareth, *Gules*, a *Cheveron*, *Argent*, betweene three *wilde Duckes*, *volant*, Proper, by the name of *Wolrich*. The *wilde Ducke* hath many threwe enemies, as *Men*, *Dogges*, and *Hawkes*; and therefore *natura* hath assisted her with many shifts; when any man layes *white* for them they flye to the water, when the *Eagle* pursueth them there, they dive under water, when the *Spaniel* molests them there also, they mount into the *Ayre*: by which varieties they often beguile the hopes of their *pursuers*.



He beareth, *Argent*, a *Storke*, *Sable*, *membred*, *Gules*. This Coate pertaineth to the family of *Starkey* in *Cheshire*. In this fowle we may observe the true and lively image of a *sonne*; for whatsoever duty a sonne oweth to his Parents, they all are found and observed in the *Storke*. The duties of a sonne to the Father are foure: The first is of *Love*, the second of *honour*, the third of *obedience*, the last is of *ayde* and *succour*. Forasmuch as he receiveth life by his Father, (than which nothing is more desireable) he is compelled by the *lawes* of *nature* to *love* his Father. And whereas it is the part and duty of a Father to *Bring up* and *instruct* his sonne in *vertue*, and that *vertue* hath no other reward than *honour*, unlesse the sonne doe give *honour* to the Father, he doth violate or rather lose the name of a sonne, because also he receiveth *nourishment* from his Father, wherein consisteth the *sustentation* of life; there is nothing comprised under this name of *sustentation* that the sonne seemeth not to owe to his Father: finally forasmuch as the Father is *Gods vicegerent*, the sonne next unto God is bound to obey his Parents. These are the things that *nature*, or rather *God in Nature* teacheth us by the *Storke*. *Natura enim nihil agit, nisi aternis consiliis*, *Nature* doth nothing but by *Gods specivll direction*.



He beareth, Azure, three *Storkes* rising, Proper, by the name of *Gibson*. The *Storke* is a bird most carefull of her *young*, and therefore *Nature* requiteth that her care, for their *young* doe take the like care for them in their *old age*. Whence it is, that the *Storke* is the *Embleme* of a gratefull *man*. In which respect *Ælian* writeth of a *Storke*, which bred on the house of one who had a very beautifull *wife*, which in her *husbands* absence used to commit *adultry* with one of her *base servants*; which the *Storke* observing, in gratitude to him

Three *Storkes*.The gratefull-
ness of the
Storke.

who freely gave him *house-roome*, flying in the *villaines* face, strucke out both his *eyes*.



The *Field* is Azure, a *Cheveron* betweene three *Sternes*; close, Argent, *membred*, Gules. This is the *Paternal* Coate-Armour of the *Ancient Family* of Duke of *Brampton* in the *County* of *Suffolke*, of which *Edward Duke* Esquire, now resident at *Benhall* in the sayd *County* is the lineall descended heire. The *Colour* Azure representeth the *Saphire stone*, whose *vertue* as *Philosophers* write, operateth much in according *disagreements*. This *Colour* in *Armory* by it selfe signifieth the *Bearer* thereof to be of a good disposition and to merit *perpetuall* re-

nowne. And being compound with *Argent*, it denoteth the *Bearer*s *vigilancy* in his *Soveraignes* service.

Vnder these sorts, will I briefly comprehend all *River-Fowles* whatsoever, *viz.* all such as are whole-footed under the *former*; and all *Cranes*, *Hernes*, *Cormorants*, &c. under this *latter*, for that albeit they be of the kind of *River-Fowles*, yet have they their *feete* divided.

Reference.

SECT. III. CHAP. XX.



After those *River fowles* whole-footed and divided; by order it now falleth to hand, that I should proceede to such *fowles* as doe frequent, partly the *Ayre*, and partly the *Land*; of which, some are *fowles* of *Prey*, other some are *Predable* or fit to be made a *Prey*.

Fowles frequenting partly ayre, partly earth.

Such as are *Fowles* of *Prey*, have their *Beakes* and *Tallons* evermore *hooked* and *sharpe*: *hooked* for sure *seasing* and *detaining*, and *sharpe* for speedy *rending* and *dividing* thereof. Such are *Eagles* of all sorts, *Vultures*, *Falcons*, *Gerfalcons*, *Sakers*, *Lanertes*, *Tercels*, *Sparhawkes*, *Marlins*, &c. as also *Kites*, *Buzzards*, *Owles*, &c. Of *Fowles* saith *Pliny* those that have *hooked* *clowes* and *tallons*, are not fruitfull *breeders*, for the most part, wherein *Nature* hath well provided for all kindes of *Fowles*, that the mightier should not be so *copious* as the weaker and such as doe flye from the tyranny of others. Some of these *fowles* of *Prey*, are (in their kinde) *enoblished* by *nature*, in as high a degree of *Nobility*, as the *chiefest* of the *Terrestriall Animals*, before handled.

Fowles of Prey.

Such are those that doe much frequent the *Ayre*, as *Eagles* and *Hawkes* of all sorts, which are much exercised in *flying*, and albeit they doe build their *nests*, and have their feeding upon the *earth*, yet is their *agitation* above in the *Ayre*. Therefore in regard of the *worthinesse* of the *Element* wherein they are chiefly occupied, I will begin with *birds of Prey*, and after our former order, first with their whole bearing, and so descend to the parts (promiscuously of sundry *birds*, according to the dignity of their place, or more noble use, as in example.

An Eagle displayed.



Signification of the Eagle displayed.

The *Field* is *Saphire*, an *Eagle* displayed, *Pearle*, *Armed*, *Ruby*, on a *Canton* of the second, a *sinister* band couped at the *wrest*, as the third. These *Armes* appertained to the *Right worthy Sir Robert Cotton* of *Connington Knight* and *Baronet* now deceased, a learned *Antiquary*, and a singular favourer and preserver of all good learning and *Antique Monuments*.

The *Eagle* having her *wings* thus displayed, doth manifest her industrious exercise, in that she is not idle, but continually practiseth that course of life whereunto nature hath ordained her: and doth signifie a man of *action*, evermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and judicious in matters of ambiguity. For amongst other noble *qualities* in the *Eagle*, her *sharpenesse* and *strength* of fight is much commended; and it is a greater honour to one of *noble off spring* to bee wise and of sharpe and deepe understanding, than to be rich or powerfull, or great by birth.



He beareth, *Ermyne*, an *Eagle* displayed, *Gules*, *Armed*, *Or*, by the name of *Beddingfield*. This is an Ancient Family and of good note in the *Counties* of *Suffolke* and *Norfolke*. The *Eagle* is sayd to be *Alti volans avis*, an *high-soaring* bird, that sometime flyeth so high a pitch, as that she transcendeth the view of man: shee hath a tender care of her young, when they be fligge or flush (as we say) and ready for flight, then she stirreth up her nest and fluttereth over them; yea she taketh them on her wings, and so soareth with them through the *Ayre*, and carryeth them aloft, and so freeth them from all danger. In that she carryeth her yong ones rather upon her *wings* than in her *Tallons*, she sheweth her tender care and love that she beareth unto them. Shee is abundantly full of feathers, by meanes whereof she glideth through the *Ayre* verily lightly, and maketh way through the same with great expedition and swiftnesse. Our persecutors (saith *Ierem.*) are swifter than the *Eagles* of heaven. And againe, 2 *Samuel* 1. 23. *Saul* and *Ionathan* were swifter than *Eagles*. The *Crowne* of her head is enlarged with baldnesse as her yeares are increased. As we may see *Michah* 1. 16. *Make thee bald* and *shave thee* for thy delicate children: *Enlarge thy baldnesse* as the *Eagle*, for they are gone into Captivity

Captivity from thee. Wherein the Prophet alludeth to the customes of the Gentiles, who in the time of their mourning used to shave their heeds, and cut their flesh, and to scorch the same with stigmaticall markes, which customes God did expressly forbid the *Israelites* to use, as appeareth *Deuteronomie* 14. 1.



The *Field* is *Iupiter*, an *Eagle* displayed *Checkey*, *Sol*, and *Mars*. This *Coate-Armour* (according to *Bara*) pertaineth to the Kingdome of *Moravia*. Albeit that this kind of bearing may seeme strange to us in *England*, yet is it very common in *Germany*, (saith *Sir Iohn Fern*, in his *glory of Generosity*) to beare beasts or any quicke thing of *Colours checkie*, as well as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to *nature*, yet (saith he) if it were either as *Ancient*, or borne by so great an *estate*

(in regard of the *Armory*) it holdeth comparison with the *Coate of Casar*, which is *Or*, an *Eagle* displayed, with two *Neckes*, *Sable*, as farre dissenting from *Nature*, since it is monstrous for *one body* to have *two heads*. Yet in this and other like, there are speciall mysteries of as Honourable intendments as there is in those that are borne according to *Nature*.



He beareth, *Sable*, an *Eagle* displayed betweene two *Cotizes*, *Argent*, a *Canton sinister*, *Or*, by the name of *Jordan* of *Catwicke* in the *County of Surry*. Now I will shew you an example where three of these kinde of *Birds* are borne together upon one *Ordinary*, but when you finde two or moe of them so borne or in one *Esccheon* without interposition of some *Ordinary* betweene them, you must not then terme them *Eagles* but *Eaglets* as *Leigh* hath observed, pag. 104. And I take it this

Rule of his is grounded upon the same reason, that I

have formerly given concerning *Lyons* and *Lyoncelles* in the 15 chap. of this third *Section* pag. 195. for the *Eagle* is the *Soveraigne* of *Birds*, as the *Lion* is of *Beasts*.



He beareth, *Argent* on a *Bend*, *Gules*, three *Eaglets* displayed, *Or*, an *Annulet* (for a difference of a fifth brother) of the second. This *Coate-Armour* pertaineth to the family of *Abington* of *Dowdeswell* in the *County of Gloucester*, of which was descended that generous gentleman *Mr. Abington* now deceased, sometime *Gentleman Vsher* to *Prince Henry*, and afterward one of the *Gentlemen Pensioners*; both to *King James* and also to our now *Soveraigne*. These *Eaglets* because they bee still in exercise, doe lively represent their

Sires to be no bastards, or *degenerate brood*. It is storied, that the old *Eagles* make a prooffe of their young, by exposing them against the *Sun-beames*, and such as cannot steddyly behold that *brightnesse*, are cast forth, as un-

The Eagle given in device.

worthy to be acknowledged their *off-spring*. In which respect *William Rufus*, King of this Land, gave for his *Device* an eagle looking against the *Sunne*, with this word, *Perfero*, I can indure it: to signifie, he was no whit degenerate from his puissant father the *Conquerour*.



The field is, *Gules*, a *Cheveron*, *Verrey*, betweene three eagles displayed, *Or*: this is the *Coate-Armour* of *Sir William Wilmer* of *Sywell* in the *County* of *North-hampton* Knight. The true *magnanimity* and fortitude of the minde is signified by the eagle, which never seeketh to combate with any *small birds*, or those which for their weakenesse be farre unequall to her selfe.

Three Eagles headed erased.



He beareth, *Argent*, three *Eagles heads erased*, *Sable*, *Armed*, *Or*, by the name of *Tellen*. The *Eagle* though he mounteth *high*, yet is his eye still roving on the *ground*; so those who are highest elevated in honour should yet still entertaine the humblest thoughts: But with this difference from the *Eagle*, in that she looketh downward to seeke out some *prey*; which is most unworthy of any noble spirit, whom it ill befitteth to pry and prole into poore mens states to make a prey of them, as those great ones of whom *David* saith, that *They humbled themselves that the congregation of the poore may fall into the hands of their captaines*. The *Beake* of an *Eagle* in her old age waxeth so hooked that it hindreth her feeding, and so impareth her strength, then (according to some *Authors*) she flyeth to the *rocke*, and whetteth the same so long untill she makes it proportionable to the nethermost, whereby she becommeth no lesse capable of food than before: And so reneweth her strength as *Psal. 103*. *Which satisfieth thy mouth with good things, making thee young and lusty as an Eagle*.

Two wings inverted and conjoyned.



The *Field* is *Ruby*, two wings, *Inverted* and *conjoyned*, *Topaz*. The wings are *Hieroglyphickes* of *celerity*, and sometime of *protection* and *coverture*; as the *Psalmist* often speakes of *hiding under the shadow* of the wings of *Gods favour*: because the *Hennes* doe shelter their young from the *rapine* of the *mightier*, with spreading their wings over them. And therefore some have thought that the displaying of the *Romane Eagles wings*, did signifie the *protection* of the obedient, and the *extending* of her griping *Tallons*, to betoken the *rending and ruine* of all that were *resistant*. Like as the *Eagle* in her life makes

makes prey of all other fowle, so her feathers being mingled with the feathers of other fowles, are sayd to consume them all to dult: and therefore one compares them to riches gotten by oppression or fraud, which will eat out in time all the rest though well gotten.



He beareth, Gules, five Marlions wings in Saltire; Five Marlions wings. Argent. This Coate pertaineth to Sir Arthur Porter of Newarke, in the County of Gloucester, Knight. As wings of fowles are borne whole, so are their feathers also, amongst which the Ostriches may justly beare praise for beauty, for distinction from all others, and for frequent use and note in Armory; as I could shew by divers examples of their bearing, both by themselves, and with and upon Ordinaries: but these following may suffice.



He beareth, Or, on a Bend; Sable, three Ostrich-feathers, Argent, passing through as many Three Ostrich feathers on a bend. Seroles of the first, by the name of Roger Clarendon, that was base sonne to the puissant Blacke Prince. The proper conu- zance of the Princes of Wales, being the same three feathers borne all together with one Escrole, having this Motto, ICH DIEN; whereby in Princely modesty they dutifully professe, that which Saint Paul avowes, That the Sonne as long as he is under tuition, is himselfe a subject. But the Ostrich feathers in plume were some-

times also the Device of King Stephen, who gave them with this word, VINULLA INVERTITVR ORDO, No force alters their fashion, alluding to the fold and fall of the feather, which howsoever the winde may shake it, it cannot disorder it; as likewise is the condition of Kings and King- domes well established.



He beareth Argent, sixe Ostriches feathers, 3. 2. and Sixe Ostrich feathers. 1. Sable, by the name of Iervis. This man was a prin- cipall Founder of Exbridge in the County of Devon. Of the Ostrich some have doubted whether he should be reckoned a beast or a fowle, in respect of some parti- cipation of both kindes: yet doth P. Belon du Mans make no scruple at all to sort him among Birds: there- fore I have held it fit to place his feathers here amongst the parts of Birds.

He

An Eagles leg
erased.

a la Quise



He beareth, Sable, an *Eagles legge* in *Pale*, erased *a la quise*, Argent, the *Tallons*, Gules, by the name of *Canhanfer*. This is termed, *a la quise*: and *Quise* in *French* signifieth a *thigh*. It is most undoubted that the *devourer* shall be *dvoured* in his due time, even as the *rending* and *preying legge*, is here it selfe rent off from the body: A worthy *document* for all *great men*, whose *bearing* is of the *ravening* and *preying kinde*, to stand in feare how they *seaze* on any *prey* against justice, because if they escape the like measure with *man*, yet it is a just thing with *God*, to shew no *mercy* to them which are *mercilesse*.

Two Eagles
legs erased.



He beareth, Or, two *Eagles legges*, *barre wayes*, erased *a la quise*, Sable, *Armed*, Gules. Though the *Eagles* strength be much in her *legges* and *beake*, yet sometimes she is for to use her wit to *rend* her *prey*; as especially she doth in breaking open all *sheli-fish*, which she useth (as *fortune* doth many *great men*) to carry them up very high, that they might fall with greater force, and so be broken up for her food. Whereof there is recorded one memorable, but pitifull experiment on the *Poet Aschylus*, who sitting in deepe meditation, an *Eagle* thinking his *bald head* had beene a *stone*, let fall a *Tortois* upon it, and so made a *Tragicall* end of that noble *Tragedian*.

Cheveron be-
twene three
Eagles legs
erased.



The *Field* is Argent, a *Cheveron* betweene three *Eagles Legges Erased*, *a la quise*, Sable, their *Tallons Armed*, Gules. To these *legges* of *Eagles*, I hold it not unfit to adjoyne (for company) three *Ravens legges*, borne after another sort. The *Raven* was the *Ensigne* of the *Danes* when they invaded this *Kingdome*; whose *Whole bearing*, you shall finde hereafter.

Ravens legs
erased.



He beareth, Argent, three *Ravens legges* erased, Sable, meeting in the *Fesse-point*, their *Guly Tallons* extended into the *three acute corners* of the *Escoccheon*, by the name of *Owen of Wales*, the sonne of *Madocke*. The *Raven* hath his name for his *Rapine*; whence other like *Birds* are termed *Ravenous*; but his stomacke is most shewed on *Dead carcasses*, whereas amongst *Generous spirits*, it is accounted base to be valiant amongst them that cannot resist; or to hurt the name and reputation of the dead.

As

As the *Terrestriall Animals* have their peculiar Actions and gestures, so doubtlesse have *Birds* and *Fowles* their gesture according to their kinde: for sometime we finde them borne *pearching*, which action is more usuall with *birds* or *fowles* of *Prey* that are throughly mired and brought to the fist. As in this example.



He beareth, Gules, a bend Wavy Argent, in the Sinister chiefe point a Falcon standing on a Perch, Or. This Coate pertaineth to the family of Hawkeridge of Hawkworthy in the Countie Devon.

Now sithence we are come to treat of *fowles* of *Prey*: Whereof (next to the *Eagle* which is reckoned the *Soveraigne Queene* of all *Fowles*, like as the *Lyon* is reputed the *King* of all *Beasts*) the *Goshawke*, the *Falcon*, the *Ger-falcon*, and all other long winged *Hawkes*; as also all *sparhawkes*, *Marlyons*, *Hobbeyes* and other like small *Fowle* of *Prey* are the chiefe, it shall not be altogether impertinent (though therein I doe somewhat digresse from my principall purpose if I give some little touch of the propriety of termes commonly used of *Fawlconers* in mannaging their *Hawkes*, and things to them appurtenant, according to the slenderesse of my skill: alwayes subscribing herein to the censure and reformation of professed *Falconers*. The cause of this my digression, is the desire I have to give some superficiall taste unto *Gentlemen* of the *Termes* of *Fawlconry*; like as I have done, Chap. 14. of the *Termes* of skillfull *Woodmen*, or *Huntsmen*. That so in their mutuall conversing together they may be able to speake properly (though but superficially) and deliver their mindes in apt termes, when in their meetings they happen to fall into discourse of the noble recreations and delights, either of our generous *Armoriall* profession, or of *Hunting* and *Hawking*: That so the standers by may say of them (when they shall observe their skilfull discourses) as old Father *Simon* said to *Sofia* his late Bondman, touching the delights of his sonne *Pamphilus*, *Ter. And.*

*Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant, aut equos
Alerè, aut canes ad venandum, aut ad Philosophos:
Horum ille nihil egregiè præter cætera
Studebat, & tamen omnia hæc mediocriter.*

It is a usuall thing with the most part of yong Men to delight themselves either in pampering of *Horses*, or to cherish *Dogs* for hunting, or to addict themselves to the study of *Philosophy*; hee fixed not his delight in any one of these more than an other, yet was hee meeterly well seene in them all.

The *Termes* of *Fawlconry* that I purpose to touch in this placè, are briefly these that follow.

First, a *Hawke* is said to *Bate*, when she striveth to fly from the fist.

Gg

She

She is said to *Rebate*, when by the motion of the bearers hand she recovereth the fist.

You must say, feed your *Hawke*; and not give her meate.

A *Hawke* is said (after she hath fed) she *smiteth*, or *sweepeth* her *Beake*, and not wipeth her *Beake*, or *Bill*.

By the *Beake* of an *Hawke*, is understood the upper part which is *hooked*. The nether part of the *Beake*, is called the *Hawkes Clap*.

The *holes* in the *Hawkes Beake* are called her *Nares*.

The *yallow* betweene the *Beake* and the *Eyes*, is called the *Sere*.

Hawkes of long small blacke feathers like haire about the *Sere*, are properly called *Crinites*.

You must say, your *Hawke jouketh*, and not sleepeth.

Also your *Hawke pruneth*, and not picketh her selfe.

But your *Hawke* cannot be said properly to *prune* her selfe, but when shee beginneth at her *Legs*, and fetcheth moisture at her *Tayle*, wherewith she embalmeth her *feet*, and striketh the feathers of her *Wings* through her *Beake*.

Her fetching of the *Oyle* is called the *Note*.

Your *Hawke* is said to *Rowse*, and not shake her selfe.

Sometime your *Hawke countenances*, when she picketh her selfe.

Then shall you not say, she *pruneth her selfe*, but that she *reformeth* her feathers.

Your *Hawke collyeth*, and not beaketh, your *Hawke straineth*, not *clitcheth* or *snatcheth*.

She *manteleth*, and not stretcheth when she extendeth one of her wings along after her legges, and so the other.

After she hath thus *manteled* her selfe, she *Crosseth* her wings, together over her backe, which action you shall terme, the *warbling* of her wings, and say, she *Warbleth* her wings.

You shall say your *Hawke Mutesheth* or *Muteth*, and not sklifeth.

You shall say *cast* your *Hawke* to the *Pearch*, and not *set* your *Hawke* upon the *Pearch*.

Furthermore you shall say, she is a *faire, long, short, thicke Hawke*, and not a great *Hawke*.

Also you shall say, this *Hawke* hath a *large*, or a *short Beake*, but call it not a *Bill*.

Also that your *Hawke* is *full gorged*, and not cropped.

And that she hath a *fine head*, or a *small head well seasoned*.

You shall say, your *Hawke putteth over*, and *Endueth*, but both of them in a diverse kinde.

She *putteth over*, when she removeth her meate from her *Gorge*, into her *Bowels*, by *traversing* with her body, but chiefly with her *Necke*; As a *Crane* or some other *Bird* doth.

She never *Endueth* so long as her *Bowels* be full at her feeding: but as soone as she hath fed, and resteth, she *Endueth* by little, and little.

If her *Gorge* be voide, and her *Bowels* any thing *Stiffe*; then shall you say she is *embowelled*, and hath not fully *Endued*.

So long as you finde any thing in her bowels, it is dangerous to give her meate.



He beareth, Sable, a Goshawke, Argent, pearching upon a Stocke fixed in the Base Point of the Escutcheon of the second, Armed, Iessed, and Belled; Or, by the name of Weele, and is quartered by Copleston of Egford. This Coat standeth in Staverton Church in the County of Devon: and it may represent some Bearer who was ready and serviceable for high affaires, though he lived at rest, and not imployed.

A Goshawke upon a Stocke.



He beareth, Or, on a Canton, Azure, a Falcon Volant, with Iesses and Belles of the first, by the name of Thurstone. This Fowle hath her Tallons or Pounces inwardly crooked like a hooke, and is called in Latine, Falco (saith Calepine) non quod falcatis unguibus, sed quod rostro & altis tota falcata sit ad rapinam; because it hath both tallons, beake, and all made hooked for to prey. Vpton calleth her Alietus, saying, Alietus (ut dicit Glossa super Deuterom. 14.) idem est quod Falco. This Bird (according to the same Author) is very bold and hardy, and

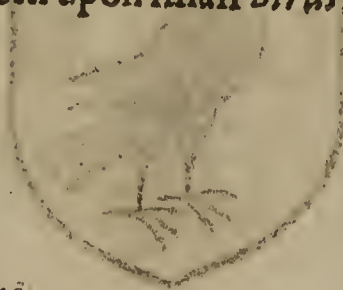
A Falcon on a Canton.

of great stomacke, for she encountreth and grapleth with Fowles much greater than her selfe, invading and assailing them with their brest and feete. Others (saith he) affirme that Alietus is a little Fowle that preyeth upon small Birds; of whom it is said,

Alietus the same that we call Falcon.

*Obtinet exiguas Alietus corpore vires;
Sunt & aves minima prada cibusq; sans:*

*The Aliet is a Bird of little power;
And little Birds are all he eats and doth devoure.*



The propertie of the Falcon.

This Bird (according to Vpton) doth shew that he that first tooke upon him the Bearing thereof, was such an one as did eagerly pursue, vexe and molest poore and filly creatures.



The Field is, Sable, a Cheveron betweene three Owles, Argent. This is the Coat-armour of Sir Iohn Prescot, Knight. The Owle in Armory signifieth prudence, vigilancy and watchfulnesse, by night; it is Minerva's Bird and was borne by the ancient Athenians for their Armoriall ensigne, as I have before shewed.

Four duties
of a Father.



A like borne
by Fox Bishop
of Winchester.

He beareth, Gules, a Pellican in her nest, with wings displayed, feeding of her young ones, Or, vulned proper, by the name of *Carne of Wenney* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noteth) used the Pellican for a Hieroglyphike to expresse the foure duties of a Father towards his children: whereof the first is generation; the second, is his office of education; the third, of training up, or instruction of learning; the fourth and last, this duty of informing the eyes of his children with the example of his vertuous and honest life: for in the institution of civill behaviour, the eyes are more easily informed for the apprehension of instruction, than the ears. This Bird was also borne Topaz, in a Field Saphire, by that Sapient and great Peere of his time, *Richard Fox Bishop of Winchester*, Lord privy Seale, and Counsellor to two Great Kings, *Henry VII.* and *Henry VIII.* which noble Prelates memory shall be eternally blessed for being the cause of the most happy Marrying of the *Lady Margaret* (daughter of *Henry the Seventh*) to *James the Fourth King of Scotland*; by whose glorious issue, *Great Brittain* now enjoyeth the height of *Glory* and *Happinesse*. The said Bishop was the Magnificent Founder of *Corpus Christi Colledge* in *Oxford*, which also beareth the same Coate-armour.



He beareth, Or, a Raven, Proper, by the name of *Corbet*. This is good and ancient *Armorie*, as wec shewed before in the *Escocheon* of the *Ravens three Legges*: It hath beene an ancient received opinion, and the same also grounded upon the warrant of the sacred Scriptures (if I mistake not) that such is the propertie of the *Raven*, that from the time his young ones are hatched or disclosed, untill he seeth what colour they will be of, he never taketh care of them nor ministrereth any foode unto them; therefore it is thought that they are in the meane space nourished with the heavenly dew. And so much also doth the *Kingly Prophet David* affirmie, Which giveth fodder unto the cattle, and feedeth the young Ravens that call upon him, *Psal. 147. 9.* The *Raven* is of colour blacke, and is called in Latine *Corvus*, or *Corax* and (according to *Alexander*) hath but one kind of cry or sound which is *Cras*, *Cras*. When he perceiveth his young ones to be penne-fethered and blacke like himselfe, then doth he labour by all meanes to foster and cherish them from thence forward.

This Bird (after his manner) is clamorous, fraudulent, filching things away by stealth, and hiding them secretly; furthermore *Alexander* saith, That Ravens doe sometimes skirmish amongst themselves with much eagernesse, and doe assaile each other with their *Armors*, viz. with jobbing with their bills, scratching with their *Tallons*, and beating with their wings: in which conflict if the *Henne* do chance to have the better of the *Cocke*, she ever after holdeth him in subjection. But howsoever they doe coape together in their encounter, certaine it is that the victor ever after carrieth a hand over the conquered.

Hitherto

Hitherto of *Fowles of Prey*, leaving other particulars to each mans observation: Now of those which are *Predable*, whereof some are *Savage*, some *Domesticall*: the *Savage* I call those that are not subject to mans government, but doe naturally shun their society, and usually are commorant in *Woods, Forrests, Heaths, &c.* and are subject to prey and tyrannicall oppression, as these which ensue.



He beareth, Azure, *three Bustards rising*, Or, by the name of *Nevill*. These cannot be properly said to be *volant*, albeit they may seeme to be flying, but are more aptly said, according to the opinion of some *blazoners* to be *volentes volare*, as much to say, as preparing themselves to make their flight. It is an observation of *Pliny* that all *Fowles* having *long shankes* doe (in their flight) stretch forth their *legges* at length to their *Tayles*; but such as are *short legged* doe *trusse* their feet to the *middest* of their bodies.



He beareth, Or, *three Swallowes close*, Proper, by the name of *Watton*. This *bird* is the most welcome *Harbinger*, shewing the approach of the pleasing *Spring*: being therein like feined and temporizing friends, who in the *Spring* of *Honours*, and *Summer* of abundance, will gladly converse with those, whom in the *Winter* of *Adversity* they will forsake, and scarce acknowledge they ever saw them before. Such an one was that proud *Cardinall*, who upon his new dignity, not vouchsafing to looke on his familiar friends, one of them came to him (while all others did congratulate his felicity) to deplore his misery; who wondering thereat, and asking the cause of such his sorrow, Because (quoth he) since that *Red Hat* came on your *Head*, you have quite lost your *Eye-sight*, and cannot discern your friends as you were wont.

Swallowes
Proper.



He beareth, Argen^r, a *Barre* betweene three *Swallowes volant*, Proper, a *Chiefe*, Gules, by the name of *Swallow*. The *Swallow* (saith *Vpton*) hath a small bill and comely shape of a seemely blacke, white on the belly, and red about the throat, having little flesh, but well stored with *feathers*, and large *wings*, and therefore is swift of flight. Mans industry will hardly suffice to performe that which this little *bird* doth fashion out in clay, in making her *Nest*. The bearing of the *swallow* fitteth well a man that is industrious, prompt, and ready in the dispatch of his businesse.

A Barre be-
twene three
Swallowes.

Bend cotized
betweene fixe
Martlets.



Martlet hath
little use of her
feet.

Martlet why
given to the
fourth bro-
ther.

He beareth, Azure, a bend, Argent, Cotized, Or, betweene six *Martlets* of the same This Coate-Armour pertaineth to the ancient Family of *de Labere*, whereof *Richard de Labere* of *Sowtham* in the County of *Glocester Esquire*, is lineally descended. The *Martlet* or *Martinet* (saith *Bekenhamb*) hath legges exceeding short, that they can by no meanes goe: and thereupon it seemeth the *Grecians* doe call them *Apodes*, *quasi sine pedibus*, not because they doe want feet, but because they have not such use of their feet as other *birds* have. And if perchance they fall upon the ground, they cannot raise themselves upon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* upon *Rockes* and other high places, from whence they may easily take their flight, by meanes of the support of the *aire*. Hereupon it came that this *bird* is painted in *Armes* without feet: and for this cause it is also given for a difference of younger brethren, to put them in minde to trust to their *wings* of *vertue* and *merit*, to raise themselves, and not to their legges, having little land to put their foot on.

SECT. III. CHAP. XXI.

Fowles dome-
sticall.



From *Fredable Fowles* that are *savage*, we come to *Fowles Dome-*
sticall and *home-bred*, that are delighted with *Mans* societie: Such
are these that follow, with their like.

The Cocke
Knight a-
mongst birds.
His Armour.



The Cocke
most properly
said to be Ar-
med.

He beareth, Gules, three *Cocks*, Argent, *Armed*, *Crested*, and *lopped*, Or, by the name of *Cocke*, As some account the *Eagle* the *Queene*, and the *Swallow* or *Wagtaile* the *Lady*, so may I terme this the *Knight* amongst *birds*, being both of noble courage, and also prepared evermore to the *battle*, having his *combe* for an *Helmet*, his sharpe and hooked *bill* for a *Fawcheon* or *Court-lax* to slash and wound his *enemie*: and as a compleat *Souldier* armed a *Cape apee*, he hath his legs armed with *Spurres*, giving example to the valiant *Souldier* to expell danger by *fight*, and not by *flight*. The *Cocke* croweth when he is *Victor*, and giveth a testimonie of his *Conquest*. If he be vanquished, he shunneth the light and societie of men. Of all *birds*, this may best be said in *blazon* to be *armed*, that is thus furnished and prepared to the *counter*.



He beareth, Argent, three Capons, Sable; Armed, Crested, & low-Lopped; Or, by the name of Capenhurst: I doe terme these Capons Armed, because *Natura sunt bellicosi, tametsi castratione facti sunt omnino imbelles*, Capon why said to be Armed. by nature they were *Valorous*, though by reason of their *Kerving*, their courage is not onely abated, but utterly taken away. This Bird because he waxeth the fatter for being kerved, is brought for one of the Arguments to prove the single life the happiest, and that *Calibes* are *Caelites*: the single life, the Saint-like life.

But *Lipsius* must bring better witness than Capons to approve the truth hereof, before it will be received for truth.



He beareth, Argent, three Peacocks in their pride, Proper, by the name of Pawne. The Peacocke is so proud that when he erecteth his *Fanne* of *Plumes*, hee admireth himselfe: and some write that he swalloweth up his *Excrements*, because he envieth man the use thereof: Indeede those which are most proud, are generally of such *sluttish* and *dirty* qualities. He displaith his plumes against the raies of the *sunne*, that they may glister the more gloriously; and he loseth this beautifull *Traine* yearly with the fall of the *leafe*; at

which time he becommeth bashfull, and seeketh corners where he may be secret from the sight of men, untill the spring of the yeare, when his *Traine* beginneth to be renewed. And such is the qualitie of many *Dames*, who being *painted* and *richly attired*, cannot keepe within doores, but being *undressed* and in their owne *hew*, they are loth any man should see them.



He beareth, Argent, a *Cheueron*, Sable, betweene three *Turkycokes* in their pride, Proper, by the name of *Yeo* of *Devonshire*. A cheueron betweene 3. Turkycokes.

Like as there are *Insect* *Animals* that live upon the *earth*, as hath beene before shewed, in shutting up the Tract of *Terrestriall* *Animals*, so are there in like sort *Insects* that live above the *earth*, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe live above the *Earth* in the *Aire*.



He beareth, Azure, three Bees volant, *En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Dome- sticke* *insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose common-wealth both in *peace* and *warre*, with the severall *duties* both of the *soveraigne Bee*, and of the *subjects*, is beyond beliete, and will aske as large a volume, as the *Common-wealth*, either *Plataes* or *Licurgus*, to set it forth as it deserveth. Three Bees volant.

These

These small and slender bodies are indowed with a perfect *foule* (if I may so say) as by the effects appeareth, for they doe not onely live and engender, but also have the use of the senses, as *sight, hearing, smelling, tasting, and feeling*, no lesse than other *Volatiles* or flying *Animals*, and in some of them we may observe a singular *sharpnesse of wit*, and (to speake with *Salomon*) *fulnesse of wisdom*; as in these *Bees* and such others. Great is the Lord therefore that made them, and right marvellous also is he in all his workes, who hath given this fulnesse of *wisdom* to these contemptible creatures.

The *Bee* is reputed to be of a doubtfull kind, in regard that it is uncertaine whether he may be fitly numbred amongst the *Savage* or *Domesticall* kind of *Animals*; therefore they are reckoned his, that hath obtained the possession of them according to our vulgar speech; *Catch that Catch may*: they are said to be *fera natura*, therefore the *Bees* that doe *swarme* on your trees, untill you have gathered them into an *Hive*, they are no more reckoned yours, than the birds that doe build their nests in your tree: but being once *Hived* they cease to be publike, and shall be adjudged the possessours, though he be not interested in the ground. And till then it is lawfull for any man to take the *Hony-combes*, if they have any at all. Also a *swarme* escaped out of your *Hives* is no longer reckoned yours, than you have them in sight, and it is lawfull for you so long to prosecute them: but if they fly out of your sight, *fiunt occupantis*.

The *Egyptians* reckoned the *Bee*, a figure of *Regal power*, because in him (besides the nature of bruit *Animals*) he is constituted a *King* that administheth his function (as it were) by *deepe counsell*, forasmuch as he is voide of *sting*, and governeth his *Hive* as his common-wealth altogether by *lenity*.

If a *Bee* sting a dead carcase she loseth not her *sting*; but if shee sting a living man she loseth her *sting*: So death stinging us, who were as dead flesh; did not lose his *sting*: But stinging Christ, hath lost his *sting*. Therefore we may say, *O death where is thy sting?* &c. 1 Cor. 15. death hath onely the name of death, but not the sting of death, as the *Brazen Serpent* in the *Wildernesse* had the *forme* and *shape* of a *serpent*, but not the *life* nor *sting* of a *Serpent*, Numb. 21. 9.

1 Cor. 15.

Numb. 21. 9.

Bee-Hive.



He beareth, *Argent*, a *Bee-Hive*, beset with *Bees* diversly *volant*, *Sable*, by the name of *Roe* of *Makelesfield* in *Cheshire*. The *Bee* (saith the *Wiseman*) is the *least* of *Birds*, but shee is of much *vertue*; and shee provideth both *Honey* for *Pleasure*, and *Waxe* for *thrift*. And not onely doe they carefully preserve their owne *petty-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verse.

The *Calfe*, the *Goose*, the *Bee*;
The world is ruled by these three.

Meaning that *Waxe*, *Pennes*, and *Parchment* sway all mens states, *Bees* have three properties of the best kind of *Subjects*, they sticke close to their *King*; they are very industrious for their *lively-hood*, expelling all idle *drones* they

they will not sting any but such as first provoke them, and then they are most fierce.



He beareth, Sable, a *Harvest-fly* in *Pale*, volant, en arriere, Argent, by the name of *Bolowre*. As touching *Insects* that live above the earth in the aire, *Pliny* giveth this generall note; that all such as are armed with a sting, in their *body* or *taile*, have *four* wings a peece: and none againe have above two, that carry their *wea-pon* in their mouth. To the former (saith he) *nature* hath given it for their *reaenge*, to the other onely to feede themselves withall and to content nature. All *Insects* (saith the same *Author*) having *hard eyes*, have

A Harvest flye.

Note generall.

their *forefeet* longer than the rest, to the end that with them they may otherwhiles scoure their eyes.



He beareth, Sable, three *Gad-bees* volant, en arriere, Argent, by the name of *Burningham*. This *Flye* maketh a great humming noyse when he flyeth, and of some is called the *Gad-bee*, and of other the *Dunflye*, *Brimesey*, or *Horse-flye*, which in the *summer* time doe grievously vex *Cattle*, having, as *Alianus* saith, a *sting* both great and stiffe. These are of the nature of *Common Barraters*, *Pettifoggers*, and *Promooters*, which are ever disturbing the quiet state of their civill and honest neighbours.

Three Gad-Bees volant.

SECT. III. CHAP. XX.



Aving finished our intended survey of *Animals*, both *Terrestriall* and *Aeriall*, and of their use in *Armory*; I will now (according to order) proceed to the handling of *watery Animals*, being such as have their principall abode and releefe in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleate nature than *Earthly* or *Aeriall Animals*, so must they in reason be of lesse esteeme in *Coate-Armour*; *Data paritate gestantium*, unlesse the quality of the *bearer* adde an honour

Watry Animals.

thereto: because those others doe approach much neerer to the nature of *man*, than the watery sort doth; *Et illud est medius, quod optimo est propinquius; That is the better, which comes neereſt to the best.* And the *Picture* which is the adumbration of the thing *pictured*, cannot invert or alter the order or worth of the things whereof it beareth the similitude, *Quia fictio non plus operatur quam veritas*; representations may not alter the *truth* of the *principall*.

Hh

But

Enobled by
the bearers
dignity.

Rule generall.

But here I speake of *Armes* composed of *Fishes*, as they are considered in their selfe nature; which notwithstanding as they be borne of many persons descended of noble and royall Families, are so much enoblished in their estimation, as that they are to bee preferred before many that are formed of *beasts* or *fowles*. This therefore must be here also recommended for a *generall rule*, that the worthinesse of the *bearer* is not the least respect we should use in considering the dignity of things borne in Coate-Armour.

Plal. 154. 25.

Like as *Birds* have their *plumes*, *wings*, and *traines*, by meanes whereof they doe cut their way, and make smooth passage thorow the *Ayre*; in like sort, *Fishes* are furnished with *Finnes*, wherewith they guide themselves in their *Swimming*, and cut the *current* of the *streames* and *waves*, for their more easie passage, wherein their course is directed by their *taile*, as *Ships* are conducted by their *Helme* or *Ruther*. And for their kindes of motion, *Fishes* are in *Scripture* termed *Reptilia*: *In ipso magno Mari & spatiofo, illic reptilia sunt, &c.* In the great and wide sea there are things creeping innumerable both small and great: which are therefore sayd to be *Reptilia*, as *Chassaneus* noteth, *Quia omnia quae natant reptandi habent vel speciem, vel naturam*: because things when they swimme seeme to creepe along in the water.

Fishes albeit they have not breath (as wee may say in a comparative sort) so strong and sensible as *four-footed Animals* have, because they want *lungs* or *lights*; as *Aristotle* hath taught, yet it behooveth they should have both *Attraction* and *Respiration* of breath in some fashion which we call in *Latine*, *Inspiratio*, which is a *drawing in* of breath, and *Respiratio* which is a *venting out* of the breath attracted, as both *Plato* and *Galen* doe teach; who doe affirme that *Fishes* doe receive and deliver their breath by their *gills*; For no longer is any *Animall* sayd to have life, than he hath attraction and remission of breath.

Whereas *Moses* maketh mention *Gen. 2. 19, 20.* That God caused all the *Beasts of the field* and the *fowles of Heaven* to come unto *Adam*, that he might see how he would name them: there is no mention of the coming of *Fishes* unto him, neither that he gave names to them. The reason is, for that such is the nature of *Fishes*, as that they cannot live long out of their proper element which is the *Water*. Besides *fishes* doe serve men for no other use, but for food and some sorts of them for *medicine*; whereof it commeth that we have not so many names of *Fishes* mentioned in the *Scriptures*, as of other *Animals*. For these reasons *Fishes* were not produced before *Adam*, that he might give them names answerable to their natures: Neverthelesse God gave him *Dominion* over them aswell as over the rest, when he sayd *Dominamini piscibus maris, &c.*

Hereof it commeth that man hath lesse familiarity and acquaintance with *Fishes* than with many other *Animals*, as *Horses*, *Dogges*, *small birds* of many kinds, which we dayly use, either to serve our necessities or for our delights.

Manner for
their bearing.

Rule 1.

Fishes are borne after a diverse manner, *viz. directly, upright, imbowed, extended, endorsed, Respecting each other, Surmounting one another, Fretted, and Trianguled, &c.* All *Fishes* (saith *Leigh*) that are borne feeding shall be termed in *blazon*, *devouring*, because they doe swallow all whole without *mastication* or *chewing*: and you must tell whercon they feede. All *Fishes* raised

fed directly upright, and having *Finnes*, shall be termed in *blazon*, *Hauriant*, *ab hauriendo*, signifying to draw or sucke, because *Fishes* doe oftentimes put their heads in such sort above the waters, to refresh themselves with the coole and temperate *Ayre*, but especially when the waters doe so rage and boyle in the depth of the *Seas* against some tempestuous storme, that they cannot endure the unwonted heate thereof. All *Fishes* being borne *Transverse*, the *Escocheon* must in *blazon* be termed *Naiant*, of the word *Nato*, to swimme; for in such manner doe they beare themselves in the waters when they swimme.

Rule 2.

Rule 3.

Concerning both the variety and the innumerable multitude of *Fishes*, *Pliny* is of a pretty fantastical conceit, affirming that the *seedes* and universall *Elements* of the *World*, are so sundry wayes commixed one with another, partly by the blowing of the winds, and partly by the rowling and agitation of the *Sea*, that it may be truly sayd, according to the vulgar opinion, That whatsoever is ingendred or bred in any part of the world besides, the same is to be found in the *Sea*, besides many things more in it, which no where else are to be seene. A *Fish* (if you will believe *Farnesius*) is called *piscis a pascendo*, *Quia ad rem nullam nisi ad pastum natus est*, he is bred onely to eate and to be eaten. Of *Fishes* some have hard and crusty coverings, others have a softer outside: and those latter are also of two sorts, some having onely *skinne* and other *scales*. *Scaled Fishes* by their *finnes* are both adorned, and greatly assisted also in their swimming: but *Congers*, *Eels*, *Lampreies*, and such like, may seeme (in respect of the smalnesse of their *finnes*) to have received them of nature, rather for ornament, than for use in swimming, especially because these lye most in the bottome of the waters, and therefore lesse neede their *finnes*.

Derivation.

Fishes Scaled what.

Of these severall kindes I will briefly give some few examples, wherein I rather purpose to lay open their diverse formes of *Bearing* in *Coate-Armour*, than meddle with their unlimitable particular kindes: as in example.



He beareth, *Argent*, three *Eeles Naiant* in *Pale*, *Sable*, by the name of *Ellis*. Of this sort are all *Lampreies*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerely resemble in their motions, such *Reptiles* as having no fecte doe with a kinde of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whose covering consisteth meerely of *skinne*, and have not the defensible furniture of *Scales*, such as next ensue, as in example.

Gavv.

Three Eeles naiant. in Pale G.

Soles.



Hee beareth, Argent, a Cheveron, Gules, betweene three Soles fishes Hauyant, Proper, within a bordure engrailed, Sable. This Coate perteineth to the Family of Soles of Brabant in the County of Cambridge. These Armes are agreeable to the Bearers name, which happen very often in Armory, for divers men taking their names from Beasts, Birds, Fowles, or Fishes, doe beare Coate-Armours semblant thereunto. This fish is known unto the Latinists by three names, Solea, a similitudine Solea, i. a shoes sole: sandalium, which commeth

from the Greeke, *συνδάλιον*, or *συνδάλον*, a kinde of shoe open with latches on the insteppe: *Lingulaca*, quod formam lingua referat: The French call this fish, *Vne sole*: the delicatenesse of it in taste hath gained it the name of the Partridge of the sea.

Dolphin naiant.



He beareth, Azure, a Dolphin Naiant, Imbowed, Argent, by the name of Fitz-James. The Dolphin is a fish of so great strength and swiftnesse, that when the fishes, which he followeth for his prey, flye to the Rockes or Shore for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the Rock, and sometimes runnes himselfe on shore. Such many times is the successe of overhedy and outragious men, who seeking furiously the hurt of others, feele the smart themselves, in their owne overthrow.

Dolphin hauyant.



The field is Iupiter, a Dolphin hauyant, Sol. This Coate is evermore borne quarterly with the three Flowers de Lis, Sol; in a field, Iupiter, by the Kings Eldest Sonne, who beareth the title of the Dolphin of France; and is thereby known to be Heire apparant to the Crown of that kingdome. The Naturalists write, that the She-Dolphin hath dugges abounding with milke wherewith she giveth her young ones sucke; and that she is, as in that respect li-e to women, so also in her affection of love; insomuch that Dolphins have fallen so exceedingly

ly in love with faire youths, as that they became most familiar with them, and afterward wanting their company, have dyed for griefe. They are reported also to be great lovers of Musicke.

Dolphins Naiant. in Pale bayez



Their order observed in swimming.

He beareth, Azure, three Dolphins Naiant, extended in Pale, Or. This is a Venetian Coate-armour, and is borne by the name of Dolphin. These Dolphins here are in their naturall forme of swimming, wherein they use to marshall their great troopes in admiring order: for in the vanguard swimme all their young ones, in the middle all the Females, in the rereward all the Males; like good Husbands, looking both to the orderly demeanour of their wives and children, and also having them still in their eye, to defend them from danger.

danger. (To this Head must be referred all other Fishes of hard scale, as the Sturgeon, &c. Other feated Fishes there are, but of a more soft and tender sort, such as these are which ensue.) (These words may be used after next description)



The Field is, Gules, a Chevron, Ermyne, betweene three Dolphins naiant, imbowed, Argent; This is the Paternall Coate-armour of Samuel Bleverhasset, of Lowdham in the County of Suffolke, Esquire. The Dolphin is layd to be a fish of such exceeding great swiftnesse, as that oftentimes he outstrippeth a Ship under sayle, in her greatest ruffe and merriest winde, in swiftnesse of course. In this fish is proposed unto us an example of charity, and kinde affection towards our children, as Plin. in his description of the nature of this fish sheweth, Lib.

9. Cap. 8. And Alianus lib. 5. cap. 18. As also of his singular love towards man, whereof Alianus produceth strange examples.



He beareth, Sable, three Salmons Hauriant, Argent, by the name of Salmon. If Acipius (whose tongue was a touch-stone to try the excellency of all dishes) were to give his sentence in the Senate-house of Gluttons, it is thought he would preferre the Salmon before all other fishes, though the old Romans made chiefe reckoning of Acipenser, a fish of an unnaturall making and quality, for his scales turne all towards the head, and he ever swimme h against the streame. These three Salmon here were very faire bearing in a great Charger

Three Salmons Hauriant.

The fish Acipenser.

Argent. Fishes are borne hauriant, both respecting each other, and also endorsed, as in these next Examples.



He beareth, Azure, two Barbels hauriant, respecting each other, Argent. A like Coate to this (but different in colours) is borne by the Family of Colston of Essex. This fish even in his name bewrayeth his shape, which gave occasion thereof, by reason of the small and tender filmes that grow about his mouth, resembling after a sort the forme of a Beard, whereupon he receiveth the name of a Barbell.

Two Barbels respecting each other.



He beareth, Gules, two Pikes, hauriant endorsed, Or. This Coate is quartered by the high and mighty Prince the now Duke of Wittenberg, for his fourth Coate, and are the Armes of the dominion of Phiert, within the Territories of the sayd Duke. Sometimes you shall finde fishes borne fret-wages, that is to say, fretted or interlaced one over another, as in this next example.

Two pikes hauriant Endorsed.

Trouts fretted
in Triangle.

He beareth, Azure, three Trouts Fretted in Triangle, *Teste ala Queue*, Argent, by the name of *Trowtebecke*. We use these words *Teste ala Queue*, in *Blazon*, to signifie the manner of their *Fretting*. The *Heire* of this *Family* was in the time of *Henry VIII.* married to *John Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now living, are lineally descended, and doe *Quarter* this *Coate*.

Three Chal-
bots.

He beareth, Or, three Chalbots *hauriant*, Gules. This did belong to that worthy *Earle Philip Chalbot*, *Earle of Newblanch*, and great *Admirall* of *France*, whom King *Henry* the Eighth vouchsafed to make *Knight*, and companion of the most noble Order of the *Garter*. A *Chalbot* fish seemeth to have the shape of a *Gournard*, for so doth *Bara* describe him.

SECT. III. CHAP. XXIII.

Scales of Fi-
shes not Con-
tinue.

HE *Hardnesse* of *Scaly fish* (whereof we have before spoken) is not *Continue*, but *Plated* fitting for *Motion*; but there is another sort of *hard covering*, which is *continue*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheveron be-
twene three
Crevices.

He beareth, Argent, a *Cheveron*, Sable, betweene three *Crevices* upright, Gules. I tearme these upright, because they wanting finnes cannot without breach of the *Rule* formerly given bee properly sayd to bee *Hauriant*.

A Lobster
upon a Bend.

He beareth, Gules, on a *Bend*, Or, a *Lobster*, Sable. *Gongulo Argote de Molina*, In his booke entituled *Noblezade Andaluiza*, noteth this for the *Coate-armour* of *Grilla*. It is noted by certaine *Naturalists*, that the *Lobster* is subtill in acquiring his food, for hee watcheth the *Escallop*, *Oyster*, and other like fishes that are fenced by nature with a stronger and more defensible *Coate* than himselfe, to become a prey unto him, by observing when they doe open their shell either to receive

receive food or ayre, and in the meane time with his clawes he taketh a stone, and casteth it betweene the shels of the Oyster, so as she can neither save her selfe, nor annoy her foe; using his wit for a supply of his strengths defect, according to the old proverbe, *Where the Lyons skinne is too scant, it must be peeced out with a Fox case.*



He beareth, Argent, a Lobsters Claw in Bend Sinister, Lobsters
pawes.
Saltire-like, surmounted of another *dexter-wayes*,
Gules, by the name of *Tregarthicke*. Those other fishes
which are sayd to be shelled, and are naturally inclosed
in strong and thicke walls, doe dilate and open their
shels at certaine seasons, either to receive the benefit
of the ayre, or of food: and againe contract them (at
their pleasure) and so defend themselves from all
harne and violence. Of these, the *Shels* are of most
frequent use in *Armes*, and are diversely borne, as

well with *Ordinaries* betweene them, as charged upon *Ordinaries*, as by *Example* in the next *Escocheons* in part shall appeare.



He beareth *Barry wavy of sixe*, Or, and Gules, three
Prawnes naiant in the first and of the second, by the
name of *Sea*, alias, *At sea of Herne in Kent*.



He beareth, Argent, a *Cheveron engrailed*, Sable, be-
tweene three *Sea crabs*, Gules, by the name of *Bridger*.
It is an observation amongst *Fishermen*, that when the
Moone is in her *Decrement* or *Wane* (as we commonly
call it) these sort of *Fishes* have little or no substance
at all in them, which mooveth them to forbear to fish
for them in that season, in regard that the *Moone* is the
naturall and secondary cause, that the *Crabbes* of the
Sea are either full and plumme, or else *sheare* and (after
a sort) *empty*.

The clawes of the forefeete of this sort of fish are called *forcipata brachia*
Cancrorum, of *forceps*, which signifieth a *paire of Tonges* or *Pincers*, or such like,
alluding to their quality, which is to pinch and hold fast whatsoever they
doe seaze upon.

Escallop shell
Gules.



The nutritive
quality of the
Escallop.

He beareth Argent, an *Escallop Shell*, Gules, by the name of *Prelate*. This *Coate* standeth in the *Abbey Church* of *Chirencester* within the *County* of *Glocester*, and seemeth to have beene of long continuance there. The *Escallop* (according to *Dioscorides*) is ingendred of the *Dew* and *Ayre*, and hath no blood at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into blood. The eating of this *fish* raw, is sayd to cure a surfet.



Hee beareth, Pearle, a *Lyon Rampant*, Ruby, on a *Chiefe*, Diamond, three *Escallop Shells* of the first. This is the *Paternall Coate* of the Right Noble and Worthy Family of the *Russels*, *Earle* of *Bedford*. Such is the beautifull shape that nature hath bestowed upon this shell, as that the *Coller* of the *Order* of *S. Michael* in *France*, in the first institution thereof, was richly garnished with certaine peeces of gold artificially wrought as neere as the *Artificer* could by imitation expresse the *stampe* of *Nature*.

Which institution doubtlesse was grounded upon great reason, to shew the steadfast amitie and constant fidelity, that ought to bee betweene brethren and companions of one societie and brotherhood: for take one of these *fishes* and divide the *shells*, and endeavour to sort them with (I will not say hundreds) but millions of other *shells* of *fishes* of the same kinde, and you shall never match them throughout: therefore doe they resemble the indissoluble friendship that ought to be in fraternities and societies, because there can be according to *Cicero*, *Offic. 1. Nulla firma Amicitia nisi inter aequales*. The consideration whereof (if I bee not deceived) moved the first Founders of this *Order* to sort them in the *coller* of this *order* by couples, for that all others doe disagree with them, *Secundum magis vel minus*, and none doe concurre together with them in all points, but onely those that nature hath conformed, and made agreeable to each other in all points.

Six Escallops.



He beareth, Sable, sixe *Escallop Shells*, Or, three, two, and one, by the name of *Escott* of *Cornewall*. Here I thinke it fit to note out of the *number* and *position* of the *Charge* of this *Coate-Armour* two things: the one concerning the *number* which you see is sixe, which some *Armorists* hold to be the best of *Even* and *Articulate numbers*, that can be borne in one *Escoccheon*; their reason is, because none other *even number* under *tenne*, can decrease in every ranke one to the *base point* of the *Escoccheon*, and produce an *odde one* in the same *point*. Next

touching this manner of the *Position* of this *number*; which suiteth most aptly with the figure of a *Triangular Escoccheon*, as in the *Elements* of *Armories*, pag. 181. is observed.

The



The Field is, Argent, on a Fesse, Azure, three Escallop shells of the first, a Bordure engrailed, as the second, in chiefe, a Cressant, Gules, for a difference of a second brother. This is the Coate-Armour of that worthy Gentleman John Fenne, one of the Captaines of the Citie of London: I read in a French Manuscript remaining in the

MS.M. 18. fol. 116.

Office of Armes, to this effect, that in Bearing of the Escallop in Armes signifieth the first bearer of such Armes to have beene a Commander, who by his vertues and valour had so gained the hearts and loves of his Souldiers and Companions in Armes, that they desired much to follow him even into dangers mouth, and that he in reciprocation of their loves had ventured to sacrifice himselfe for their safeguards.



He beareth, Argent, ten Escallops, 4. 3. 2. 1. Sable, on a Canton, Gules, a Mullet pierced, Or, by the name of Kingscot, in the County of Gloucester. I doe here Blazon the charge to be ten Escallops, although there be but eight to be discerned; for such was the Coat before the addition of the superjacent Canton, which as it is intended, doth over shadow those other two that are not seene.

Ten Escallops.

Rule.



He beareth, Argent, a Heron volant, in Fesse, Azure, membred, Or, betweene three Escallops, Sable, by the name of Herondon. Here also you see one gesture of a Fowle volant, in the carriage of his legs, which was not before exemplified. Pliny saith, that all Fowles that stalke with long shanks, as they flie they do stretch out their legges in length to their tails; but such as are short legged, doe draw them up to the middest of their bellies.

A Heron volant.



He beareth, Sable, a Fesse engrailed betweene three Welkes, Or, by the name of Shelley. Who so shall advisedly view the infinite varietie of Natures workmanship, manifest even in the very shells of Fishes; shall doubtlesse finde just cause to glorifie God, and admire his Omnipotencie & Wisdome, shewed in these things of meanest reckoning. To this head must be reduced all other Shell fishes, of what kind soever, that are inclosed with hard Shells.

A Fesse betweene three Welkes.

SECT. III. CHAP. XXIV.

A Transition
from things
unreasonable.



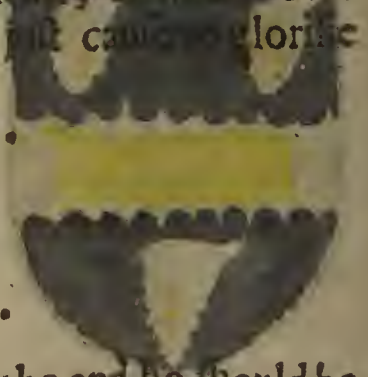
Man the No-
blest of Gods
creatures.

WE have long insisted in the *bearings* of *Animals* or *Living Creatures Unreasonable*, distinguishing them according to their *Kindes*, sorting them into severall *Ranke*s, placed them under *Sundrie Heads*, exemplifying their manifold *Vse* and *Formes* of *Bearing* in *Coate-Armour*, to the end that they might give better life and warrant to such *Rules* and *Observations*, as concerning them are formerly given. The last place I have here reserved, to the most *Noble creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake he created all other things, subjecting them to his *Soveraigntie*, that they should serve *Man*, and *Man* should seive *God*. Thou hast given him (saith *David*) *Soveraigntie* over all the *Workes* of thy hands, and hast put all things in subjection under his feete; all *sheepe* and *Oxen*; and all *Beasts* of the *Field*, the *Fowles* of the *Aire* and *Fishes* of the *Sea*, &c. For *God* made *Man* in his owne *Image*, not onely in giving him an *Vnderstanding soule*, and an *Holy will*, but also a *Soveraigne jurisdiction* over these inferiour *creatures*; even as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath given them *Soveraigntie* over *Men*: Neither is the *Beautie* of the *Body* it selfe lightly to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a *Heathen*) to acknowledge the *Infinite Wisedome* of an *Eternall Creator*: And that *Godly King* to breake out into termes of *Admiration*, saying, *Thine eyes did see my substance yet being unperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. Inasmuch as we are now come to treat of *man* the most excellent of all *Gods* creatures, and for whose sake all things else were created. Let us take a considerate view of the order of the *Creation*, and we shall finde many forcible motives to stirre us up to the glorifying of our gracious *God*, that hath so graciously and abundantly provided for our sustentation and maintenance before we were yet created: that so we may be provoked with more *circumspection* and *regard* to meditate upon *Gods* admirable *omnipotencie*, *mercy*, and gracious *providence*, and be induced more regardfully to ponder and consider the inexplicable *glory* of the *Heavens*, and their most beautifull *Ornaments*, the fruitfulnessse and riches of the *Earth*, the infinite varietie of *shapes*, *colours*, *qualities*, and *operations* of *Animals* and *vegetables*; of all which there is not the least, or whatsoever we hold most contemptible, but will minister unto us the cause of *glorie* to *Gods* omnipotencie, *mercie* and *wisedome*.

Man as touching his body hath a three-fold estate, viz.

Esse	}	in	{	Creatione,
Non esse,				Morte,
Semper esse				Resurrectione.

God hath created *man* and placed him in this world, to the end he should be a diligent searcher, viewer, and beholder of all his workes, and withall that he should not be onely a *Spectator*, but also a serious and zealous *Enarrator* of his



his infinite *wisdom*, *power*, and *mercy*, in that he hath most powerfully created them, most wisely disposed them, and most providently conserveth them, in their severall rankes and subordinate places and offices.

But when we speake of man we must not understand him to be that outward forme or *lineaments* of *body*, that is subjected to our visible sense; but the *minde* of each man is the man indeed, not that part of him that may be demonstrated by pointing of the finger.

The *minde* of man penetrateth and passeth through all things in a moment; more swiftly than the *starres*, more speedy than imagination, yea with more celerity than time it selfe.

So great is the estate and dignity of mans condition and nature, as that there is no good can suffice him, but the chiefest and onely good of all.

The *Soule* of man is of a *Divine* nature, and therefore *immortall* and *eternall*, he ascendeth up by degrees evermore, and never ceaseth untill hee attaine divine and celestiaall things: Which nature and property is not found in any creature but in man onely.

Dignity of mans soule.

God indeede hath created man of an upright stature, with his countenance raised up towards heaven, whereas he hath given all other *Animals* a *groveling* countenance, fixed upon the Earth: whereby he would notifie, that mans soule is a *Celestiaall* thing, and that his *ultimum bonum* is in heaven; that heaven is his Country, that there is his everlasting habitation, if he love his God, and become pliant and obedient unto his divine will.

Man of an upright stature why so created.

Plato calleth man the *miracle* of *God*; for, saith he, man is endued with the force of nature of the World. For what is the world, but an *universality* of things compacted together in the forme of a *Sphere*? And what is man, but a *compendium* or *Epitome* of the *universality* of things? Therefore was he not misnamed by *Aristotle*, when he called him a *little world*: For he understandeth with the *Angels*, he hath sense with living *creatures*, he communicateth of food, growth and generation with *plants*, and finally he hath being with all the *Elements*, and retaineth with the world the forme of a *Sphere*. For as *Iulius Solinus* saith, looke how much breadth a man hath when he extendeth his hands to the full, so much is his length from the crowne to the heele: So as if you draw a circle about him, you shall comprehend him within the forme of a compassed *Sphere*.

Man an Epitome of the whole world.

Moses speaking of the particular workes of *God* in his creation before he had created man, saith, *Ea visa fuisse Deo bona*; but after he had created man and all things pertaining to his sustentation and preservation, as also all things behoovefull for the propagation of all mankind prepared, then did he take a generall view and survey of the whole *Fabricke* of the world, *Et Deo visum fuisse valde bonum*: They were exceeding, that is, so perfect good in the highest degree, as nothing could be wished to be added thereto for the bettering thereof.

As touching the food allotted to man, at the first it is most certaine that the same was *herbes* and *fruits*, as appeareth *Gen. 1. 29. Ecce dedi vobis omnem herbam, &c.* And *God* sayd, Behold I have given unto you every herbe bearing seede, which is upon all the earth: and every tree, wherein is the fruit of a tree bearing seed, that shall be to you for meate. That is to say, (saith *Zanchius*) *multam amplissimam, suavissimam & utilissimam*; In great plenty, abundant, most

delicate and most wholsome; herewith shall ye be satisfied, and contented without seeking after other foode.

These three things (saith Zanchius) are most certaine; first, that before the *flood*, both herbes and fruits of trees were so wholsome and good, as that man needed no other foode; in regard whereof there was no neede that the eating of flesh should be permitted unto him. Secondly, it is also undoubtedly true, that after the *flood* the earth was so corrupted by the inundation thereof, and consequently mans body became so weakened, that he stood in neede of more solide and strong nourishing meates; as the flesh of Oxen, Kine, Sheepe, &c. In regard whereof God gave him permission to use them for foode. Thirdly, this also is without all controversie, that God did not prohibite unto man any sorts of meates, because all things are cleane to the cleane: as also for that every creature of God is good, because they are sanctified by his Word.

Of the mixture and composition of the foure Elements before mentioned; and of the humors of them, and of them engendred, two principall parts of matters of our bodies have their being, viz. Our bones with their nerves or sinewes, wherewith they be conjoynd and knit; and our flesh with the veines, whereby the blood is conveied throughout all parts of the body, together with her Arteries, whereby the vitall and Animall spirits are carried into every part and member thereof.

These two parts did Adam well expresse, when speaking of Eve he said, *Hac est os ex ossibus meis, & caro de carne mea.* First, he maketh mention of bone, as the more solid and substantiall part, and as it were the fundamentall part of the whole body, and after of the flesh; as of the matter wherewith the bones are covered.

To these two parts there is annexed a skinne, wherewith the whole frame of the body (being united and knit together) is covered, and wherein it is comprehended and contained: and this skinne is not scaly, such as is proper to Fishes; neither feathered after the manner of Fowles; neither hairy and rugged, as many sorts of Beasts are; neither thicke-skinned as many bruit Animals have; but a soft tender skinne, and of a delicate touch, and such as may well be seeme such a mind, as the mind of man is: for where there is store of wit there needeth not a hard skinne, but a soft, tender skinne fitteth best a generous and ingenious mind. For so was it the pleasure of the most wise God, to adde unto the Noblest mind, the Noblest flesh, and the tenderest and most daintie skinne, that so the externall shape might be an evident testimony of the inward mind. That this creature Man is also borne in Coate-Armour both Lim-meale (as I may terme it) and also entire; with all his Parts conjoined, I will shew by examples; and we will first here set downe the whole Bearings, and afterward proceede to the Parts.

Man and his parts borne in Coate-armour.

The



The *Field* is, *Iupiter*, our *Blessed Lady* with her *Son* in her right hand, and a *Scepter* in her left, all *Topaz*. Our Lady with her Sonne.

This *Coate* pertaineth to the *Bishopprick*, of *Salisbury*.

Sith it hath pleased some (doubtlesse out of a devout affection) to assume the bearing of the *blessed Virgin* with her most *blessed Babe*; I hold it great reason to set this *Escoccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that *glorious Virgin*, or her *Babe*; but yet I hold it undoubted *Idolatry* to offer to these, or any other *Pictures* those services of *worship* and *prayer*, which God hath made his owne *peculiar prerogative*, not to be communicated to that *holy Virgin* her selfe; much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath beene acknowledged, that some *lewd Painters* have portraied that *unspotted Lady* to the likenesse of their owne *Curtizans*, and so have proposed her in *Churches* to be adored. This worship of the *Virgin Mary*, hath almost worne out the *worship of her soone*, especially where their ridiculous *fained miracles* daily broached, doe finde any credit.

The *Field* is, *Topaz*, a *King* enthronized on his *Seat Royall*, *Saphire*, *Crowned*, *Sceptered*, and *invested* of the first, the *cape* of his *Robe*, *Ermine*. These are the *Armes* of the *Citie* *Sivil* in *Spain*. As wee formerly prescribed of *unreasonable creatures*, that they should be set forth in their noblest *Action*; so much more is it fit, that *man* (the most excellent of *Gods creatures*) should be set forth in his greatest *dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular person should be habited as is fitting for his *estate*, *calling*, and *mployment*: viz. *Princeps in solio*, *Majestatis*, *Pontifex in Pontificalibus*, *Miles in armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Majestie*, a *Bishop* in his *Pontificall* vestures, and a *souldier* in his *Military* habit, either on foot or *Horsebacke*: So shall they receive such reverence as is answerable, both to their persons and *functions*.



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A King enthronized.

Man in his noblest action.

Many degrees of callings.

son should be habited as is fitting for his *estate*, *calling*, and *mployment*: viz. *Princeps in solio*, *Majestatis*, *Pontifex in Pontificalibus*, *Miles in armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Majestie*, a *Bishop* in his *Pontificall* vestures, and a *souldier* in his *Military* habit, either on foot or *Horsebacke*: So shall they receive such reverence as is answerable, both to their persons and *functions*.



The *Field* is, *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Crozier* in his left arme, staied upon the *chaire*, and extending his right hand towards the *dexter point* of the *Escoccheon*, *Pearle*. This *Coat-Armour* was quartered by *Eberhardus* sometimes *bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Hally*. The dignity *Episcopall* is next unto the *Regall*, insomuch that *Constantine* the great, (the first *Christian Emperour*) received a *Bishop* with no lesse reverence and honour, than if every one of them had beene his owne *Father*: and great reason, sithence they directly succeed the *Apostles* of *Christ* in the government of the *Church*; especially if together with this *Apostolicall* dignity, they joyne the truth of *Apostolicall Doctryne*, which the *Romish Bishops* have abolished.

A Bishop in his Pontificals.

The dignity Episcopall next the Regall.

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A Saracens
head erased.

He beareth, Gules, a *Saracens Head* erased at the Necke, Argent, environed about the Temples with a Wreath of the second, and Sable; by the name of *Mer-gith of Wales*. After examples of the whole bearing of *Man*, it is fit the Head should first be handled before the other Parts; for that amongst all the parts of *Li-ving creatures* the Head obtaineth the chiefest prehe-minence, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onely because it is *Capeable* of the knowledge attained by the *senses*; but for that also it comprehendeth and containeth them all. As this *Member* is chiefest in dignitie, so hath Nature appropriated thereto, the highest and principall place, it being lifted up on high, as in a *Watch Towre*, that it might oversee all ap-proaching danger before it come neere, for which cause also Nature hath given man more *Flexibilitie* to turne about his necke and looke on all sides, than other creatures have.

In the workemanship of this principall member of mans body may we behold with admiration the unspeakeable power, providence and mercy of God, if we shall attentively consider the order and composition of the head, with the externall and internall parts thereof.

First of all the skull called in Latine, *Cran.um*, is the uppermost bone of the *Head*, fashioned in the forme of a *Globe*, and distinguished with their orders of small holes and seames. An example of bearing in *Coate-Armour* of three of these skuls on a *Cheveron* I have formerly given yon, pag. 161. where I treated of *bones*. The skull is outwardly covered with skinne and thinne flesh, lest the same should be overburthened with too much weight; This flesh with that skinne is therefore made full of pores, or small invisible holes, for the more commodious evaporation of the grosse humors of the *braine*, and certaine excrements thereof; whereof *haire*s are engendred and may have their passage: The skull is inwardly hollow, to the end that the *braine*, which is the seat of all the *senses*, might be the more commodiously conferred therein.

The skull hath God distributed into three parts, *viz.* into *Sinciput*, which is the *forepart* thereof, and conjoyneth to the forehead; into *Occiput*, which is the *hindmost* part thereof; and into *verticem*, which is the *Crowne*, or middle part of the same, seated betweene the fore and hinder part afore-named.

Vnder these three partitions are placed three severall faculties: In the *forepart* is the *Phantasie*, or *Sensus Communis*, *scil.* the *Judgement* of the *senses*, or universall notion of things; In the *middle* the *Imagination*; And *memory* in the *hinder part* of the head.

Within the *concauitie* of the skull the braine hath his being, distinguished with three little ventricles or *Cels*, one in the *forepart*, another in the mid'st, and the last in the *hinderpart*: In which three *ventricles*, the formes and *Ide-
as* of things, apprehended by the exterior senses, are severally and distinctly imprinted; therefore to the end the same might be more effectually perfor-
med

med, God made not the *braine fluent*, like *water*, for then would it not apprehend or retaine those conceited formes, nor yet of *solide substance*, like *bones*, for then could it not easily admit the impressions of such *imaginary formes*, but he made the *braine* of an *indifferent temper*, viz. *moderately soft*, and *moderately hard*, to wit of a soft and *temperate nature*.

Furthermore, God hath made in the *braines* of man certaine *concauities* or hollowesses, and those hath hee replenished with *vitall spirits*, without which the *interior senses* could not consist: and these *spirits* doth the soule use to understand by, and to the performance of other actions which shee produceth in the head.

Moreover in the *braine* hath he placed the fountaine of the *sinewes*, which from thence are dispersedly conueied throughout the body, as well those *nerves* and *sinewes* as are *sensitive*, as also those that are *motive*, viz. those that give motion to the body. But who can expresse or conceive in mind the *manifold instruments* of the *soule* that God hath placed in the *head* of man?

In the *head* we may observe (well-nigh) all the uses of the *soule*: Behold the admirable composition of *mans head*, which of all other parts of the body is the noblest; and how all and singular the parts thereof are accommodated and applied by our most gracious *Maker*, *Conseruer*, and *Redeemer*, to serue for the uses of all the *faculties* of the *soule*.

If the framing of this *one member* (I meane the *head* of a man) be so admirable in it selfe, how much more is the composition of the whole frame of the body, being conioyned and united together with *sinewes* and *arteries*, in a proportionable manner, and furnished throughout with all the externall and internall parts, and their particular appurtenances to be admitted?

The members of *Animals* are (of *Philosophers*) usually distinguished into *Externall* and *Internall*, and so to be handled severally each one apart by it selfe: but I labouring to be brieue herein, will handle those outward and inward parts onely, whose shapes and formes I finde to be borne in *Coat-Armour*, leaving the more copious and exact handling of them to the consideration of *Physitians*, *Chyrurgions* and *Anatomists* professed, to whose consideration they doe more properly appertaine.

The *head* in *Latine* is called *Caput*, because it is the *chiefe* and principall beginning of the wole *Fabricke* of the *body* and withall the noblest of all other the members thereof.

In the *head* doe the two principall *faculties* of the *soule* rest, viz. the *Intelligent* and *Sentinent*, and doe there execute their functions; albeit that the *vegetable facultie* also hath his operation there, but the other two do reigne and chiefly predominate therein: Therefore it is the *seate* and residence of all the *senses*, aswell *Internall* as *Externall*, placed in the *head*, and that for good cause; for sithence that the facultie *Intelligent*, understandeth not in any other fort than by *inspection* of *Imagination* and *Imaginary shapes*, which are engendered of *Externall formes*, and are by the outward senses conueied to the *phantasie* or *Image* conueied in the minde. Most wisely therefore hath God there placed the *seate* and wisdom of all the *senses*, where the minde hath her being, that so she neede not goe farre to seeke those *imaginarie formes* whereof she is to consider, to understand and dispose of according to *Order*.

These

Therefore inasmuch as the *senses* are become serviceable to the minde, there the seate or residence of the *senses* is most fitly placed where the mind doth exercise her offices and operations.

From the same *head* doe proceede all the *nerves* and *sinewes* wherewith each bone and members, as also the *universall body* is conjoynd and fastened together, and consolidated, and also receiveth increate and being. In the *head* is placed the principall part of manly forme the *visage*, whereby he differeth from all other *Animals*; and doth farre surpasse them in favour and comliness; whereof the *Poet* rightly wrote in these words,

Finxit ineffigiem moderatūm cuncta deorum.

Pronaque cūm spectent animalia cætera terram,

Os homini sublime dedit, calumque tueri

Iussit & erectos ad sidera tollere vultus. Ovid. Met. I.

—fixt The forme of all th' all-ruling Dicties.

And whereas others see with downe cast eyes,

He with a loftie looke did man endue:

And bade him Heavens transcendent glories view.

Forasmuch as God would that the *faculties* both *intelligent* & *sentient* should predominate in the *head*; therefore did he forme and accommodate therein instruments well fitting for either use: Of these instruments there are onely two sorts, whereof the first containeth the instruments of the *inferior senses*, and the other of the *outward*.

The *Instruments* serving for the use of the *externall senses* (whereof there is use in *Armory*) are not many, therefore will I handle them as I shall finde use of them in *Coate-Armour*, the rest I will onely name, and so passe them over as impertinent to my purpose. These instruments of the *Externall senses* are in number *five*, that is to say, the *eyes*, *nostrils*, *ears*, *mouth*, with the *roofe* and *palate* thereof, and the *tongue*. Of these I finde onely the *eyes* borne in *Coate-Armour*, therefore of them onely will I treat something in their due place, as those that are best knowne to use.



He beareth, Argent, a *Cheveron* Sable betweene three *Blackemores heads couped*, Proper, by the name of *Ives*. I finde that some have given this *Coat-Armour* another *Blazon* thus, He beareth, Argent, a *Cheveron* betweene three *Iwes heads couped*, Sable; but then I take it the *Bearers* name should have its *Orthographie* thus; *Iwes*.



The Field is, Or, on a *Fesse*, Sable, betweene three *Blackemores heads erased*, Proper, as many *Cressants*, Argent. This is the *Coate-Armour* of *Humphrey Blakamore* of the Countie of *Middlesex*: now I will shew you a rare, yet an ancient *Bearing* of *childrens heads couped*, enwrapped about the neckes with *Snakes*.

He



He beareth, Sable, a *Cheveron* betweene three childrens heads, couped at the shoulders, Argent, their *Peruques*, Or, enwrapped about the neckes with as many *Snakes*, Proper, by the name of *Vaughan*. It hath beene reported (how truely I cannot say) that some one of the Ancestors of this family, was borne with a *Snake* about his necke; a matter not impossible, but yet very unprobable: *Ideoquare*.

A *Cheveron* betweene three heads couped.



He beareth, Argent, a *Cheveron*, Gules, betweene three *Peruques*, Sable. This *Coat* standeth in one of the windowes of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commatius*, because of his long hayre) having attained the government of the *Sterne* in the Kingdome of *France*, at his first coming to the *crowne*, did institute a *Law*, that the *Frenchmen* should in common weare their *hayre long*, in token of liberty. And so contrariwise shaving off the *hayre* was a signe of servile bondage: For the *Romans* (saith

A *Cheveron* betweene three *Peruques*.

Francis de Rosiers) did institute by a publicke *Edict*, that the *haire*s of *bondmen* should be shaven in token of *bondage*. But as *hayres* change according to time, so it is the part of a *wise man* (saith *Farnesius*) to conforme himselfe to the mutability of times and seasons.



He beareth, *Barrey Nebule* of sixe peeces, Azure and Argent, on a *chiefe* of the second, three eyes, Gules, by the name of *de la Hay* of *Ireland*. The eyes hath God formed with admirable skill in such sort, as that by them the *visible spirits* are transferred to the *soule*. For by them, as it were by *Windowes*, the *soule* doth apprehend the formes and kindes of things coloured by way of attraction; therefore to the end the same might be the more commodiously performed; first of all, hee made them *slippery* and *round*, that they might more ea-

sily move and stirre every way, and so apprehend the colours of all sorts of things, which are either above, below, on the right hand or upon the left, as it were in a moment: he would that the eyes should consist of three distinct *humors*, to wit, of a *watery* or whitish humor, of a *glassie*, and a *christaline* humor, and those severed each from other with most *thinne fylmes* or *skinner*s, to the end that they should be capeable of the *Species* or kindes of colours: In the middest of these there is a little *ball*, (as it were) which we call the *Ball*, or *Apple of the eye*, as it were a certaine *hole* through which the *sight* hath his passage; by which as through a little *window* or *Casement* the *visible spirits* of the *soule* are sent forth to their objects, and also the *Species* or kindes of colours are received inward and conveyed to that we call *Sensus communis* or the *Phantasie*, (which is seated in the *fore-part* of the *braine*,) by meanes of *Sinewes* that doe bring *sight* to the eyes.

God hath annexed those two *nerves* or *sinewes*, as the *Waggon*, of the shapes and resemblances received into the *eyes*, to be conveyed to the *Phantastie*: which *sinewes* albeit there are two of them annexed to each *eye*, nevertheless when they are protracted to the *braine*, they doe joyne together and end in one point, for this end and purpose, that the shapes that were twofold in the two *eyes*, they should yet end in one, forasmuch as the conceived shapes are simply of one colour, and that so the *Iudge* of the *Sensus communis*, or the *Phantastie* should not be deceived.

Furthermore he hath covered the *eyes* with *liddes* as it were with *faulding-doores*, both for a defence against harmefull objects, and more specially for *sleepe*, that these being shut man might take his *rest* and *sleepe*.

These are the meanes and *instruments* of *sight*, that is to say, of the *eyes*, whereof who can attaine the knowledge of the exact workmanship of them?

The rest of the before mentioned *externall instruments*, viz. the *Nose*, *Eares*, *Mouth*, with the *Roofe* and *Palat* thereof, and the *Tongue*, I doe passe them over, as not being of any or (at the least) frequent use in *Armory*, but as they are parts of the *head*, and therewith united and conjoynd. After the *head* and parts thereof, the *heart* doth challenge the chiefest place, as in example.

A Heart proper and a Chiefe.



He beareth, Argent, a Heart, Proper, a Chiefe, Sable, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingring sicknesse; much more must the *heart* waste in those which are possessed with the fretting canker of envie, against the prosperity of others. According to that saying; *Invidus ipse sibi est longè tristissimus hostis*; The envious man is a most deadly foe to himselfe.

Three Hearts, on a Chiefe.



He beareth, Gules, on a chiefe, Argent, three Hearts, Proper, by the name of *Heart*. The *heart* (saith one) is naturally shaped long, and not round; to signifie, that our thoughts and consultations ought to be long deliberate, and not hasty and inconsiderate. This is the Fountaine, Seate, and Treasurie of *life*, where-through the whole body receiveth the *vitall spirits*; which are (as it were) certaine quickning flames, which by the ministry of the Arteries and Veines, are disperfed throughout all parts of the body, giving thereto life and vigor, and enabling the same to the performance of every action.



He beareth, Argent, a *Fesse*, Gules, betweene three *Hearts vulned*, and distilling drops of blood on the *sinister* side, Proper, by the name of *Tote*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a *wound*. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, insomuch as it may well be sayd (according to *Aristotle*) *Natura constituit rem nobiliores in nobiliori loco, ut cor in medio; To the best part the best place*. This is that which of all other parts *God* requireth us to reserve for him-

A Fesse betweene three hearts vulned.

selfe and to his service, where he saith, *My sonne, give me thy heart*; and good reason, sith he was pleased to give us his *sonnes heart*, to bee pierced to the death for our demerits. And this place may decideth their doubt, who make question whether be the more *principall part*, of a *Man*, the *Braine* or the *Heart*, sith *God* preferreth the heart, as more esteeming the *heartly affection* of true *charity*, than a speculative contemplation voyd of *Christian* practise.

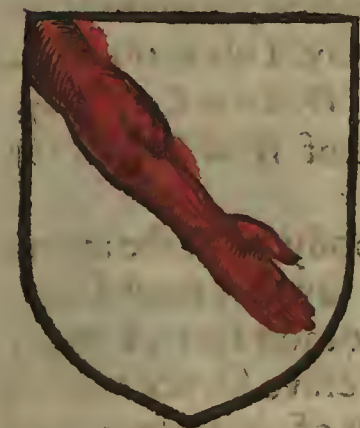


He beareth, Gules, a *Heart* betweene two wings, displayed, Or, by the name of *Henry de Wingham*. The *Ancients* used to hang the figure of an *Heart* with a lace chaine from the necke upon the brest of a man, signifying thereby a man of *sincerity*, and such an one as speaketh the truth from the *Heart*, and is free from all guile and dissimulation, and is farre unlike those that the *Psalmist* mentioneth, saying, *They give good words with their lips, but dissemble with their heart*. Too rife are they found in this age, whose tongue and heart goe

A Heart betweene two wings.

Bishop of London, An. 44. Hen. 3.

two diverse wayes. Therefore well is that saying verified of these and like persons, which is usuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, fraus in factis*; Honey in the mouth, Gall in the heart, and guile in their actions.



He beareth, Argent, an *Arme sinister*, issuing out of the *Dexter point*, and extended towards the *Sinister base* in forme of a *Bend*, Gules, by the name of *Cornhill*. The *Arme* is a member of the body ordained by *Nature* for labour: and for that purpose she hath fortified the same strongly with *Arteries*, *Muscles*, and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne*, or any other mans power or industry too much, *God* hath forbidden us to trust to the *Arme*

An Arme:

of flesh

Three dexter
Armes con-
joynd.

He beareth, Gules, three *Dexter Armes conjoynd*, at the shoulders, and flexed in Triangle, Or, with *Fist clenched*, Argent. This *Coate-Armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Devonshire*. These *Armes* and *hands* conjoynd and clenched after this manner may signifie a treble offer of revenge for some notable injury done to the person or fame of the first bearer, which to an honest man is no lesse deare than life; *Nam honor & honestas pari passu cum vita ambularent.*

A hand ex-
tended on a
Chiefe.

He beareth, Or, on a *Chiefe*, Gules, a *hand extended* and borne transverse the *Chiefe*, Argent, by the name of *Mainstone*. The *Hand* is the pledge of friendship and fidelity, which was in ancient times confirmed by shaking of hands: but lattertimes have taken up another fashion, by embracing with the *Armes*: but the truth is, a handfull of that *Ancient Amity*, is more worth than a whole *armefull* of the new; which now every where consists in words, not in *deedes*. The hand is the chiefe working instrument of the *body*, and of no lesse comelinese than use; *Quam multarum artium ministrae sunt*; saith *Zanchius*; of how many *Arts* is the hand the worker? and it is called *manus* (according to some) à *manando*, *Vel quia ipsa è brachio manat, vel quia ex ea manant digiti*; either for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is divided into five parts, whereof each one hath a name appropriate to the particular use thereof: as the *Thombe* is called *Pollex*, *quod virtute præ cæteris polleat*, for the strength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the middle finger. The fourth *Anularis*, or *Ring finger*. The fifth *Auricularis*, because men use to picke their *Eare* therewith.



The Field is *Pearle*, a *Cheveron Saphire*, betweene three *Sinister hands coaped at the wrist*, Ruby. This is the *Coat-Armour* of the Right Honourable, *William Lord Maynard* of *Estaines* in *England*, and of *Wicklogh* in the *Kingdome of Ireland*.

In the actions and gestures of the body, of all the members thereof the *hand* is (as I may say) the most talkative. For it is a usuall thing with the most sort of men, by the motion of the *right hand* to crave silence: when we make any speech or protestation of our selves, we doe clappe our *hands* upon our *breasts*; When we are moved with admiration, we strike our hand upon our *thigh*; With the *hand* we doe beckon and allure unto us, and therewith we doe repell and put from us; When we speake to other men, we doe extend our *hands* towards them. The apposition of the
finger

finger to the mouth, is a note of silence craved; the striking of the breast with the fist, is a token of sorrow and repentance, the exalting and shaking of the right hand aloft, is usuall with military persons when they will notific any prosperous successe.

The hand, as it is comely in sight, so is it also of singular use, and an Instrument of many Arts: for by their helpe there is no invention of mans wit left unattempted and brought to perfection, and therefore it is of all other members of mans body, the nimblest and most universall: yet is the same no longer reckoned a part of man, than it can performe her function, as witnesseth Aristotle Metaph: *Mannus non semper est pars hominis, nisi quando potest perficere opus suum.*

The clapping of hands is a token of joy and applause, and hath beene in use not onely with men of moderne times, when they would signifie their consent and approbation, but also with those of ancient time, as we may see when Iehojada the Priest caused Ioash the sonne of Ahaziah to be crowned King; Then he brought out the Kings sonne, and put the Crowne upon him, and gave him the Testimony, and they made him King and anointed him, and they clapt their hands, and sayd, God save the King.

Anciently the cutting off of hands and feete was used for a military punishment, for such as had committed some capitall crime meriting death. So we read that Aufidius Cassius by a new and unexperimented example did punish divers fugitive Souldiers, that had abandoned their Captaine, by cutting off their hands and feete, affirming that such punishment was more exemplary and disciplinable than the putting of them to Death: by how much a long and lingering reproachfull life, is worse than death it selfe, that giveth a speedy end to all lamentable and wretched calamities.

It hath beene an ancient custome that when a Master requireth his servant to performe for him any matter of importance, (and would oblige him by taking of a solemne oath, to use his best care and diligence for the effectuall accomplishing thereof) to cause his servant to put his hand under his thigh, and so to take his oath, as we may see Gen. 24. 2, 3. Put now thy hand under my thigh, and I will make thee sweare by the Lord the God of heaven, and the God of earth, that thou shalt not take a wife unto my Sonne of the Daughters of the Canaanites amongst whom I dwell: This Ceremony shewed the servants obedience to his master, and the Masters power over the servant.



He beareth, Argent, a Fesse, Sable, betweene foure Dexter hands couped at the wrist, Gules, by the name of Quatermaine. The Kissing of the hand so much in use with us at this day, may be thought to be an invention of the latter hatchers; but if we looke backe into the customes of ancient times; wee shall finde that it was in use many ages past, and is by the revolution of time become new againe: For what is new (saith Salomon) that hath beene in former times? Of this custome of kissing the hand, we read as followeth, Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped

Eccle. 29 4.

them. Till he hath received he will kisse a mans hand; And concerning the Antiquitie of this action of kissing the Hand; you may further reade, Learned Mr. Selden in his *Titles of Honour*. pag. 40.

Barry of six peeces.



He beareth *Barrey* of sixē peeces, Or, and Sable, over all a *Pale*, Gules, charged with a *Womans Dugge*, distilling droppes of milke proper, by the name of *Dodge*. And here because I finde in the *Office of Armes* a copy of the first *Grant* of this *Coate-Armour*, and that very *ancient*, I thinke it convenient to acquaint the Reader with some particulars of the sayd *Patent* as I there finde it; whereby appeareth that *James Hedingley* then *Guyen King Of Armes*, after recitall made of the *loyall* and *valiant* service which *Peter Dodge*, borne in the *Towne of Stopworth* in the *County of Chester*, *Gentleman*, had done to *King Edward the first*, (for as it there appeareth by the *Copie*; this *instrument* beareth date the eighth of *Aprill* in the 34. yeare of that *Kings Reigne*) in divers *battels* and *sieges*, for which the sayd *King* had remunerated him the sayd *Peter*, with the gift of a *Seignory*, or *Lordship* there mentioned: He (I say) the sayd *King of Armes* after such recitall made, doth give and grant unto the sayd *Peter Dodge*, that from thenceforth, *il* (understand the sayd *Peter*) *porter a son escu d'or & Sables, barre de sixe pieces & ung Pale de Gules, avec une mamelle de femme degoullant*; for so are the very words and their *Orthographie*, in the *copie* of the *Patent*, which is in *French*. Thus much whereof I thought fit to present to the publike view, not doubting but the *Judicious Reader* by carefull observation thereof may make some good use. ^(the function) Of this member istaught us, *2 Esdr. 8*. For thou hast commanded the members, even the *Breasts* to give milke unto the fruit appointed for the breasts, that the thing which is created might be nourished for a time, till thou disposest it to thy mercy.

Esay 32.12.

The earths fountaines are made to give water, and the breasts of women are made to give sucke: but *Gentlewomen* and *Citizens wives* are sayd to be troubled with a perpetuall drought in their *Breasts*, like the gout that haunteth the rich and wealthy onely: By the *Teates* sometimes are meant the plentifull fields wherewith men are nourished: as we may read, *Esay 32.12*. Men shall lament for the teates, even the pleasant fields, and for the fruitfull vines: Like as wholesome and plentifull feeding nourisheth and encreaseth milke, so contrariwise, thinne dyet, sorrow, and griefe of minde or sicknesse, dryeth up, and much wasteth the same.

The Prophet *Esay* shewing the untowardnesse of those that should learne the Word of God, saith, *Whom shall he teach knowledge? and whom shall he make to understand the things that he feareth? Them that are weaned from the milke, and drawne from the Breasts, Esay 28. 9*. Whereby he sharply reprehendeth their backwardnesse in Religion, and compareth them to babes newly weaned from the *Breasts*.

He

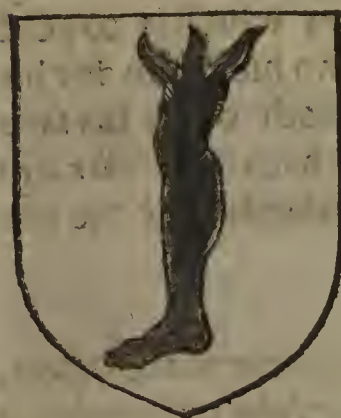


He beareth, Or, a *Mans, Legge, Couped* at the middest of the *Thigh*, Azure, by the name of *Haddon*. The *Legge* is the member of *strength, stabilitie, expedition, and obedience*. It was a custome of the *ancient World*, that *servants* or *children* should put their *hand* under the *Thigh* of him to whom they should be obliged by oath. Which *ceremony* (as some take it) they used as well to shew the ready obedience of the *servants* and *children* towards their *Masters* and *Parents*, as also the *jurisdiction* and *authority* of their *Masters* and *Parents*

A mans legge Couped.

Ancient Custome.

over them. So did *Abraham* cause his *servant* to doe; and the like *oath* also did *Israel* require of his *sonne Ioseph*.



He beareth, Argent, a *Mans Legge Erased* at the *Thigh*, Sable, by the name of *Prime*.

A mans legge Erased.

In *blazoning* of *Coate-Armour* consisting of *Legges* borne after this manner, I hold it needelesse to mention the bearing thereof in *pale*, because it is naturall for a mans *Legge* to stand upright: but if the same be borne in any other sort than thus, then shall you make speciall mention thereof.

Needlesse mention.

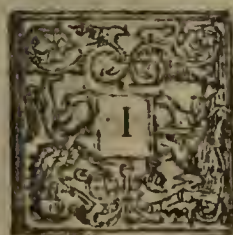


He beareth, Sable, a *Legge Couped* below the *Knee*, Argent, by the name of *Sbrigley* of *Cheshire*. The *legge* being the lowest and lowliest part of the *Body*, therefore doe we use the motion thereof, to shew *humility* and *submission* to our *Superiours*: and of all *gestures* of the *legge*, it is not more plyable to any, than to that whereby we humble our selves before *God* in *kneeling* and *praying*, as if *Nature* had especially framed our *Bodies*, as well as our *Soules*, for that *service* to him that made us. And in this sense, *God doth delight in*

A legge couped below the knee.

mans legges, though he doth not (as himselfe saith) in the *strength* or *beauty* thereof. And as the *legge* cut off from the *body*, loseth all his former *strength*, so *Man* cut off from *God*, loseth all his *grace*, *power*, and *felicity*, which are onely preserved by our *Vnion* with him.

SECT. III. CHAP. XXV.



I N the processe of our former tracts touching *Animals* as well *Rationall* as *Irrationall*, we have beene very carefull to limit every severall kinde of *creatures* with his owne *Naturall* and *distinct* bounds, *formes*, and *proprieties*; whereby it hapneth, that such other kindes of *living creatures*, as are any way *exorbitant* from *Natures* generall course and intendment, either for *qualities* or *essence*,

Creatures of exorbitant kinde.

essence, (and therefore wanted a certaine place amongst the rest) have beene reserved for this last place. And of these are *divers* sorts; as first *Amphibia*, such as live sometimes as if they were *water creatures*, at other times as if they were *land-creatures*, as examples here shall shew.

Amphibia.

Beaver raising.



He beareth, Argent, a *Beaver erected*, Sable, devouring a *fish*, proper, *Armed*, Gules. This *Coate* standeth in a glasse window in an *Inne* of *Chancery* called *New-In Hall* without *Temple-Barre* neere *London*. The *Beaver* is like an *Otter*, and both of them are like *flye dissembeling companions*, who to make their profit, and feede their owne bellies, wil closely keepe good quarter with contrary sides, in affection to neither, but onely for their owne behoofe: therefore I could wish they had one other property of the *Beaver*; which is to geld himselfe, that so he might escape from his pursuers, who hunt him for his *testicles*, which are much used in *Physicke*. This *Beaver* hath onely his *taile* fish, and therefore keepes that part most in the *water*: he hath his *hinder legs* like a *Swanne*, and his *former* like a *Dogge*, and so swimmeth with the one whiles he *preyeth* with the other.

Fesse betweene three Otters,



He beareth Argent, a *Fesse*, betweene three *Otters*, Sable, by the name of *Lutterell*. *Sir Iohn Mandevile* in his *Discourses*, reporteth that in the *Country* of *China* they use *Otters* for *water-dogs*, bred tame among them in great number, which so often as they are commanded, goe into the waters and bring forth *Fish* to their *Masters*.

Seales feete Erased.



He beareth, Argent, a *Cheveron* betweene three *Seales feete Erected* and *Erased*, Sable. These *Armes* doe pertaine to the *Towne* of *Tarmouth* in *Norfolke*. The *Finnes* wherewith this *Fish* doth swimme, doe serve her turne also as *Feete* to goe withall upon the *Land*. The milke of this *Seale* (or *Sea Calfe*) is very whole-some against the *Falling sicknesse*: but she sucketh it out, and spilleth it of envie, that it should not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

Bigenera.

Occasions of unkindly procreations.

The second sort of *Natures unnaturall creatures* (as I may call them) are *Bigenera*, such as are ingendred of two distinct kindes of *Beasts*, against the prescript of *Natures* order. Of which *prodigious* kindes of *Beasts*, as some have beene procreated by meanes of mans idle *invention*, and others by casuall accident; so are there sundry sorts of *Beasts* no lesse unnaturally ingendred, through carelesse neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kindes, to sort and feede together confusedly

edly in the time of their heat. Such are those that *Vpton* calleth *Musimones*, ingendred of a *Goat* and a *Ramme*; *Tytiri*, of a *Sheepe* and a *Goat*; *Hybrides*, of a *wilde Boare* and a *tame Sow*; *Castorides*, *Dogges* ingendered by a *Fox* and a *Bever*; *Lyciscus* of a *Wolfe* and a *Mastiffe*, and such like.

These bigenerous beasts (saith *Vpton*) may well beseeme the bearing of *Abbats* and *Abbeses*, who beare the *Miter* and the *Crosse*, which are representations of *Pastorall jurisdiction*, but have not the actuall exercise thereof; as the *Mule* and *Leopard*, having the generative instruments of the *Horse* and the *Lyon*, yet have not the naturall use of them: though in this property, *Abbats* and *Abbeses* have never beene very like them, but for the other respect. Whereupon a certaine *Author* hath this saying:

Mulus & Abbates sunt in honore pares:
Mules, Abbats, and Abbeses are alike;
They beare the weapons, but cannot strike.



He beareth, *Gules*, a *Musimon*, *Argent*. This is a *Bigenerous* beast of unkindly procreation (like as the *Mule* before exemplified amongst *whole-footed* beasts) and is engendred betweene a *Goate* and a *Ramme*, like as the *Tytirus* is ingendred betweene a *Sheepe* and a *Bucke Goate*, as *Vpton* noteth.



He beareth, *Gules*, a *Leopard passant Guardant*, *Or*, *Spotted*, *Sable*. The shape of the *Leopard* bewraieth his unkindly birth, forasmuch as hee in all proportion of body more like the *Pardus*, as well in respect of the slenderesse of his body, as of his spots, and wanteth the courage notified by the plentifull mane wherewith *Nature* hath invested the *Lyon*, being the expresse token of his generous and noble spirit. This misbegotten *Beast* is naturally enemy to the *Lyon*, and finding his owne defect of courage to encounter the

The shape of the Leopard.

Leopard enemy to the Lyon.

Lyon in faire fight, he observeth when the *Lyon* makes his walke neere to his *Denne*, which (in policie) he hath purposely wrought spacious and wide in the double entrance thereof, and narrow in the midst, so as himselfe being much more slender than the *Lyon*, may easily passe: when he seeth the *Lyon*, he maketh towards him hastily, as if he would bid him battell in the open fields; and when he seeth the *Lyon* prepared to encounter him, he betaketh him to his heeles, and maketh towards his *denne* with all celeritie, whom the *Lyon* eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the *denne*. At length through the vehemencie of his swift course, he becommeth so straitned in the narrow passage in the midst of the *denne* (by reason he is much bigger bodied than the

Ll

Leopard)

Leopard) that he can goe neither forwards nor backwards. The *Lyon* being thus distressed, his enimie passeth thorow his *Denne*, and commeth behind him, and gnaweth him to death. Of this *Beast*, the heads more usually borne in *Coate-Armour* than the whole, and that in a diverse manner, as by these examples next ensuing may be seene.

Leopards
heads.



Occasion of
bigenerous
procreations.

He beareth *Verrey* on a *Pale*, *Gules*, three *Leopards Heads*, *Or*, by the name of *Ockowld*. The *Leopard* hath a name well fitting his unkindly procreation and double *Nature*: for being ingendered betweene the *Lionesse* and the *Pardus*, is thereupon called a *Leopard*. It is oftentimes found in the *hot climates*, especially in *Africa*, where, through great scarcity of *waters*, many *Beasts* did often convent together at some *River* to drinke, of whose commixtion, many *monstrous births* have beene produced; which gave occasion of that

vulgar Proverbe, *Semper aliquid novi fert Africa*: *Africa* still yeelds new *Monsters*.



The *Field* is *Sable*, a *Leopards head*, *Argent*, *Iessant* a *flower de lis*, *Or*, a *cressant* for a difference of the second. This is the *Coat-Armour* of *Iames Morley*, *Esquire*, one of the *Six Clerkes* of the *Kings Majesties high Court of Chancery*: what *Iessant* is, I have formerly shewed you in the 15. *Chapter* of this *third Section*, pag. 199. And now I will shew you three *Leopards heads Iessant* the like *flowers* borne in one *Escocheon*.



The *Field* is *Sable*, three *Leopards heads Iessant* *flowers de lis*, *Or*, This is the *Coat-Armour* of *Brampton Gordon* of *Wington* in the *County of Suffolke Esquire*. Some are of opinion that this colour *Sable*, is the most ancient of colours, and their reason is, for that it appeareth in *Gen. Chap. 1. 2.* that *darkenes* was before *God* made light. Here you see this *Sable Field* charged with *Or*. And what kind of *qualified* and *conditioned Bearer* a *Coat-Armour* of this colour and *metall* befiteth, I have already declared in the 10. *Chap.* of this

3. *Sect.* p. 153.

Now in the *Blazon* of this next ensuing *Escocheon*, I in this present *Edition* shall upon better consideration differ from that which I gave it, in my former, *Secunda Cogitationes sapè sunt meliores*.



He beareth, Gules, three Leopards heads, Or, Ies-
sant flowers de lis, Azure, over all a bend engrailed of
 the third, by the name of Dennis. This is that ancient
 Coat-Armour of that Family, as appeareth in the
 Cathedrall Church of Worcester and Hereford, as also
 in the Churches of Durham and Aulse, and many other
 places: neverthelesse, some have of late yeares altered
 the flowers de lis into Or, wherein they have much
 wronged the Bearers, in rejecting the ancient forme,
 which is both warranted by *Antique Monuments*,
 and no way discommendable, sith it is borne in the *naturall colour*.

Leopards
 heads Iesants
 Flowers de lis.



The *Field* is, Gules, three Leopards heads reversed,
 swallowing as many *Flowers de lis*, Or. This *Coate*
 pertaineth to the *See* of Hereford. These *Leopards*
 heads differ from the former in this, that they are
 borne *reversed*; of which forme of bearing you must
 take speciall notice in *Blazon*, as also of the *Flowers de*
lis, which in these are said to be swallowed, and not
 borne.

Leopards
 heads reversed.

SECT. III. CHAP. XXVI.



Nother sort there is of *exorbitant Animals* much more
 prodigious than all the former: such are those *Crea-*
tures formed or rather *deformed* with the confused
 shapes of *Creatures* of different kinds and qualities.
 These according to some *Authors* are called in La-
 tine *Monstra*, à *Monstrando*, for foreshewing some
 strange events. These *Monsters* (saith Saint *Augu-*
stine) cannot be reckoned amongst those good *Crea-*
tures that God created before the transgression of

Adam: for those did God (when he tooke the survey of them) pronounce
 to be *valde bona*, for they had in them neither access nor defect, but were
 the perfect workmanship of Gods creation. And of them *Zanchius* saith,
 that *Eorum deformitas habet usus, cum & Deo servant, ad gloriam ipsius illu-*
strandam, & electis ad salutem promovendam. If *Man* had not transgressed
 the Law of his *Maker*, this dreadfull deformity (in likelihood) had not hap-
 pened in the procreation of *Animals*, which some *Philosophers* doe call *Pec-*
cata Naturæ Errors in Nature, *Quoniam natura impeditur in horum generatione*
ne possit quale velit producere animal. Some examples in this kind here ensue:

A Griffon passant.



He beareth, Argent, a *Griffon Passant*, his wings displayed, Sable, *Armed*, Gules, by the name of *Halton Leigh* in his *Blazon* of this *Beast*, addeth this word *Sergreant*, in regard of his *two fold forme*, wherein he doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lyon*: If that be the cause, then doubtlesse that terme cannot be said to be peculiar to the *Griffon*, as he would have it, but rather common to whatsoever other *Animall* of double nature : as the *Wiverne*, *Cockatrice*, &c.

A Griffon Rampant.



The valour of the Griffon.

He beareth, Or, a *Griffon Rampant*, with wings displayed, Sable, by the name of *Morgan*. The erecting of the *fore-legges* of this *Griffon*, is an evident testimony of his readinesse for action, which addeth a *second* force to his attempt, and promiseth a *successfull* event of his *enterprise*, by reason hee uniteth force and industry together. The *Griffon* having attained his full growth, will never be taken alive ; wherein hee doth *Adumbrate* or rather lively set forth the property of a *valorous Souldier*, whose *Magnanimity* is such

as hee had rather expose himselfe to all dangers, and even to death it selfe, than to become captive.

As a *Lyon Rampant* is figured *erectus, elevatus, mordax ore, radens pedibus*, so may a *Beare*, *Griffon*, or whatsoever other *Animall* of fierce nature (as aforesaid) that is shaped in like forme and action: For the *Lyon* is not said to be *Rampant*, because he representeth the shape of a *Lyon*, but in respect of his fierce and cruell action ; so this in like manner using the same actions, may apertly participate the same termes of *Blazon* his double shape notwithstanding, *Similium enim similis est ratio*.

A Wiverne his wings displayed.



He beareth, Argent, a *Wiverne*, his wings displayed, and *Taile Nowed*, Gules, by the name of *Drakes*. This word *Nowed* is as much to say in *Latine* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricately knotted with divers infoldings, after the manner of a *Frette* : Like as a *Griffon* doth participate of a *Fowle* and a *Beast*, as aforesaid : so doth the *Wiverne* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake*, *Adder*, or such other *Serpents* (as are not of *Gressible* kinde, but *Glide* along upon their *Belly*,) and

doth resemble a *serpent* in the *Taile*.

The Poets doe feigne that *Dragons* doe keepe, or (according to our *English* phrase) sit abroad upon *Riches* and *Treasures*; which are therefore committed to their charge, because of their admirable sharpenesse of sight, and for that they are supposed (of all other living things) to be the most valiant. *Adag. col. 515. Whereof Ovid. Metamorph. 7.*

Pervigilem super est herbis sopire Draconem. The *Dragons* are naturally so hot, that they cannot be cooled by drinking of water, but still gape for the aire to refresh them, as appeareth *Jeremiah 14. 6. And the wilde Asses did stand in the high places, they snuffed up the winde like Dragons; their eyes did faile because there was no grasse.*



He beareth, Sable, a *Cockatrice* displaied, Argent, A Cockatrice displaied. crested, membred, and jolopped, Gules, by the name of *Buggine*. The *Cockatrice* is called in Latine *Regulus*, for that hee seemeth to be a little King amongst *Serpents*, not in regard of his quantitie, but in respect of the infection of his pestiferous and poysofull aspect, wherewith hee poisoneth the Aire. Not unlike those devillish *Witches*, that doe worke the destruction of silly *Infants*, as also of the *Cattell* of such their neighbours whose prosperous estate is to them a most grievous eye-sore. Of such *Virgil* in his *Bucolickes* makes mention saying,

Nescio quis teneros oculos mihi fascinat Agnos.
I know not what wicked eye hath bewitched my tender Lambs.



He beareth, Argent, a *Reremouse* displaied, Sable, by the name of *Bakster*. The *Egyptians* (saith *Pierius*) A Reremouse displaied. used to signifie by the *Reremouse* a man that having small meanes and weake power, either of Nobility, or of Fortune, or yet stored with pregnancy of wit, hath neverthelesse stepped up so suddenly that hee might seeme not so much to be supported by the earth, as by a sudden flight to be exalted above the same. Sometimes you shall finde this bird borne in the forme of some *Ordinary*; for so shall you see them

borne displaied in *Pale*, three of them one above another. As in the *Ensignes* of the Kingdome of *India* sorted amongst the *Coat-Armours* of the innumerable multitude of the great assembly holden at the *Councell of Constance, Anno Dom. 1414.* This little creature doth partake both with *beast* and *bird*, in such neerenesse of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh advantage in the battell betweene *beasts* and *birds* (mentioned in the *Fables* of *Aesop*) to flutter aloft above them to behold the event of that dangerous fight, with a resolution to incline to the stronger part. Of all *Birds* (according to *Pliny*) this alone bringeth forth young alive, and none but she hath wings made of panicles or thinne skines. So is she the onely *bird* that suckleth her young with her paps and giveth them milke.

A Harpey disclosed in her wings.

Virgilius.



He beareth, Azure, an Harpey with her wings disclosed, her Haire flouant, Or, Armed of the same. This Coat standeth in Huntington Church. Of this kinde of bird (or rather Monster) Virgil writeth in this manner;

*Tristius haud illis monstrum, nec saevior ulla
Pestis & ira deum, Stygijs sese extulit undis,
Virginei volucrum vultus, fœdissima vultus
Ingluvies, uncaq; manus & pallida semper
Ora fame.*

Of monsters all, most monstrous this; no greater wrath
God sends' mongst men; it comes from depth of pitchy Hell;
And Virgins face, but wombe-like gulfe unsatiate hath,
Her hands are griping claws, her colour pale and fell.

The Harpey displaid.



The Field is, Azure, an Harpey displaid, Crined, Crowned, and Armed, Or. These are the Armes of the noble Citie of Norenberga, which according to some Authors, is situate in the very Center of the vast and spacious Countrey of Germany. The Harpey (saith Vpton) should be given to such persons as have committed manslaughter, to the end that by the often view of their Ensignes they might be moved to bewaile the foulness of their offence.

A Mermaid.



He beareth, Argent, a Mermaid, Gules, Crined, Or, holding a Mirror in her right hand, and a Combe in her left, by the name of Ellis.

To these must be added, Montegres, Satyres, Monkfishes. As also Lyons-dragons, Lyons-poisons and whatsoever other double shaped Animall of any two or moe of the particular kindes before handled.

SECT. III. CHAP. XXVII.

Of degenerate and monstrous Natures.



Into this will I adde some sorts of Animals which although they be duly shaped, and therefore may seeme to agree with those of the same kinde formerly treated of, yet doe they much differ from them, either in their unnaturall postures and gestures; or else being with some liberty-debarring instrument by mans industrie and invention restrained of their naturall freedome, as by a chaine, or the like; and therefore could not according to Methods strict rule have beene handled promiscuously among the former. Some few examples of

of this kind of bearing of *Animals* of this sort in *Coate-Armour* I here present unto your view.



Hee beareth, Or, a *Lyon Rampant-Regardant*, *Sable*, *Armed*, *Gules*, by the name of *Gwaythe Voyde*, sometime *Lord of Cardagan* in *Wales*. This action doth manifest an inward and degenerate perturbation of the minde, which is meere repugnant to the most couragious nature of the *Lyon*, *Cujus natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullius pavebit occursum*.

A *Lyon Rampant* part *Regardant*.

The forme of bearing of the *Lyon Regardant*, albeit in respect of his courage and magnanimity it be contrary to his naturall quality, for that it may be thought, and is indeed generally holden to be a chiefe note of *timorousnesse*, which is meere contrary to his generous nature; yet nevertheless it is good *Armory*, not onely in him, but also in all other *Animals* of like bearing; so long as they are borne significantly, and it fitteth our profession to interpret all sorts of bearing to the best, that is to say, to the most honour of their bearers. To the end therefore that I may give some satisfaction touching the commendable bearing thereof, to such as doe hold the contrary, I hold the same forme of bearing to be borne not (onely in the *Lyon*, but in whatsoever other *Animals*) significantly, and therefore commendably: Forasmuch as such action betokeneth a diligent circumspection or regardfull consideration of forepassed events of things, and comparing of them with things present, that he may give a conjecturall ghesse of the effects of things yet to come, and resting in deliberation, which proprieties are peculiar to men that are carefull and considerate of such businesses as they doe undertake.



He beareth, *Argent*, a *Lyon Rampant*, *coward*, *Purple* by the name of *Rowch*. This is termed a *Lyon Coward*, for that in cowardly sort he clappeth his taile betweene his legges, which is proper to all kinde of *beasts* (having tailes) in case of extremity and feare, than which nothing is more contrary to the magnanimity and noble stomacke of the *Lyon*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature.

A *Lyon Rampant* *coward*.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindred by reason of the apposition of certaine *Artificiall* Impediments. As shall appeare hereafter in these next following *Escocheons*.

A Lyon Rampant chained.



He beareth, Argent, a *Lyon Rampant*, Sable, Gorged with a *Collar* and a *Chaine* thereto affixed reflexing over his backe, Or, by the name of *Meredith*. Such forme of bearing may signifie some *Bearer* thereof to be captivated by such an one as was of greater power than himselfe.

No *beast* can be truly said to be free that is tied about the necke, which *Aristotle* observeth, saying, *Nullum animal tunc est liberum, quando collum suum vinculis habet solutum.*



The *Field* is, Gules, a *Boare*, Argent, *Armed*, gristed, *Collared* and *Chained*, Or, tyed to an *Holly bush* on a mount in *base*, both *proper*. This was the paternall *Coat-Armour* of *George Owen Esquire*, deceased, a singular lover and an industrious *Collector* of *Antiquities*, as learned *Master Camden* writeth in the description of *Penbrokeshire*. He was owner of the *Barony* of *Keimes* in the said *County*, which as the same *Master Camden* there noteth, consisteth of twenty *Knights fees*, and twenty sixe *Parishes*, over and above the three *Boroughs* of *Newport*, *Fishgard*, and *Saint Dogmaels*. By this *Master Owens industrie* the printed *Mappe* of the said *County* was as you may see in the said *Master Camdens* description composed.

A Horse passant Spanceled.



He beareth, Sable, a *Horse passant*, Argent, *Spanceled* on both legges of the neerer side, Gules, by the name of *Percivall*. Albeit this *Horse* be now *Spanceled* as you see, yet must you not account him to be of so base and dejected nature, as that he hath beene forced to this subjection, but rather won thereunto by tractable usage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentlesse than by severity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam trahitur*. For it is with *irrationall Animals*, as with the *Rationall*, who are rather drawne by the *Eares* than by the *Cloake*: That is, they are sooner won by perswasion than forced by compulsory meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the *Bearer*.

In the closing up of this third *Section* of *Irrationall Animals*, I will note unto you some few examples (not unworthy your observation) of some other sorts of bearing than have beene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serve for your better information: for I had rather you were ill furnished at my hands, than that I should leave you altogether disfurnished. The things that I purpose to note unto you in this place, are briefly these: to wit, That there are some *Coat-Armours*, whose *Fields* (besides their grand *charge*) do admit some petite *charge* to be annexed to the primer *charge*. Others there are, wherein the *field* being freed

reede of such petty Charges, the same are imposed upon the charge it selfe. Hence it is, that we have so many Lyons and other living things borne Gutte, Billette, Escaloppe, Pellette, &c. as by this that ensueth in part may be scene.



He beareth, Azure, a Lyon Rampand, betweene Eight Crosse, Croflets, Fitched, 3. 2. 2. and 1. Or, charged on the shoulder with a Cressant, Gules, a chiefe of the second, by the name of Iordane. A like bearing to this (the chiefe excepted) hath the Lord Delaware for his second Coat, which is Gules, crusule botonne fitché a Lyon Rampand, Argent, by the name of Laware, which I doe note unto you for a further instance of such bearing.

A Lyon betweene Croflets.



The Field is, Diamond, a Lyon Rampand betweene Eight Crosse Croflets, Pearle. This Coate-Armour pertaineth to the Ancient Family of Long of Wiltshire: whereof that Honourable and vertuous Baronnesse, the Lady Russell, sometime wife to the late right Honourable and thrice worthy Sir William Russell, Lord Russell of Thornehaw, deceased, was descended: whose severall vertues deserve to be published by a more skilfull pen. Yet can I not, but shew my dutifull affection unto them for many those honourable respects touch-

A Lyon Rampand and Croflets.

ing my owne particular.



The Field is Gules, two Lyoncel's passant, Argent, betweene nine crosse croflets Fitched, Or, an Inescoccheon of the second charged with a Sinister band couped at the wrist as the first, in chiefe one Cressant surmounted by another (for a difference of a second Brother of a second.) This Coate-Armour belongeth to Sir William Acton Knight and Baronet, Alderman of the Citie of London, who is descended of the Actons of Aldenham in the County of Salop, a family of good worth and note there.

I doe here in the blazon mention nine crosse croflets Fitched, although the one of them by reason of the addition of the superjacent Inescoccheon is little discerned, and another of them is by the Cressants somewhat obscured: A like Blazon of an undiscerned Charge you may see in the 23 chap. of this third Section in the Coate-Armour of Kingscot, pag. 243.



He beareth, Argent, a Lyon Rampand, Sable, Gutte, Or, by the name of Bromwich. As this Charge is borne Gutte, so shall the carefull observer, finde other Charges borne Billette, Pellette, &c. And so concluding this third section, I will hasten to the next.

A Lyon Rampand Gutte.

The end of the third Section.

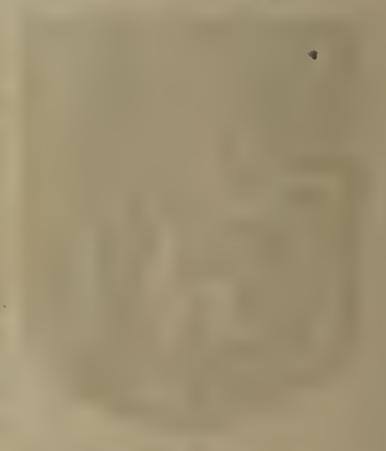
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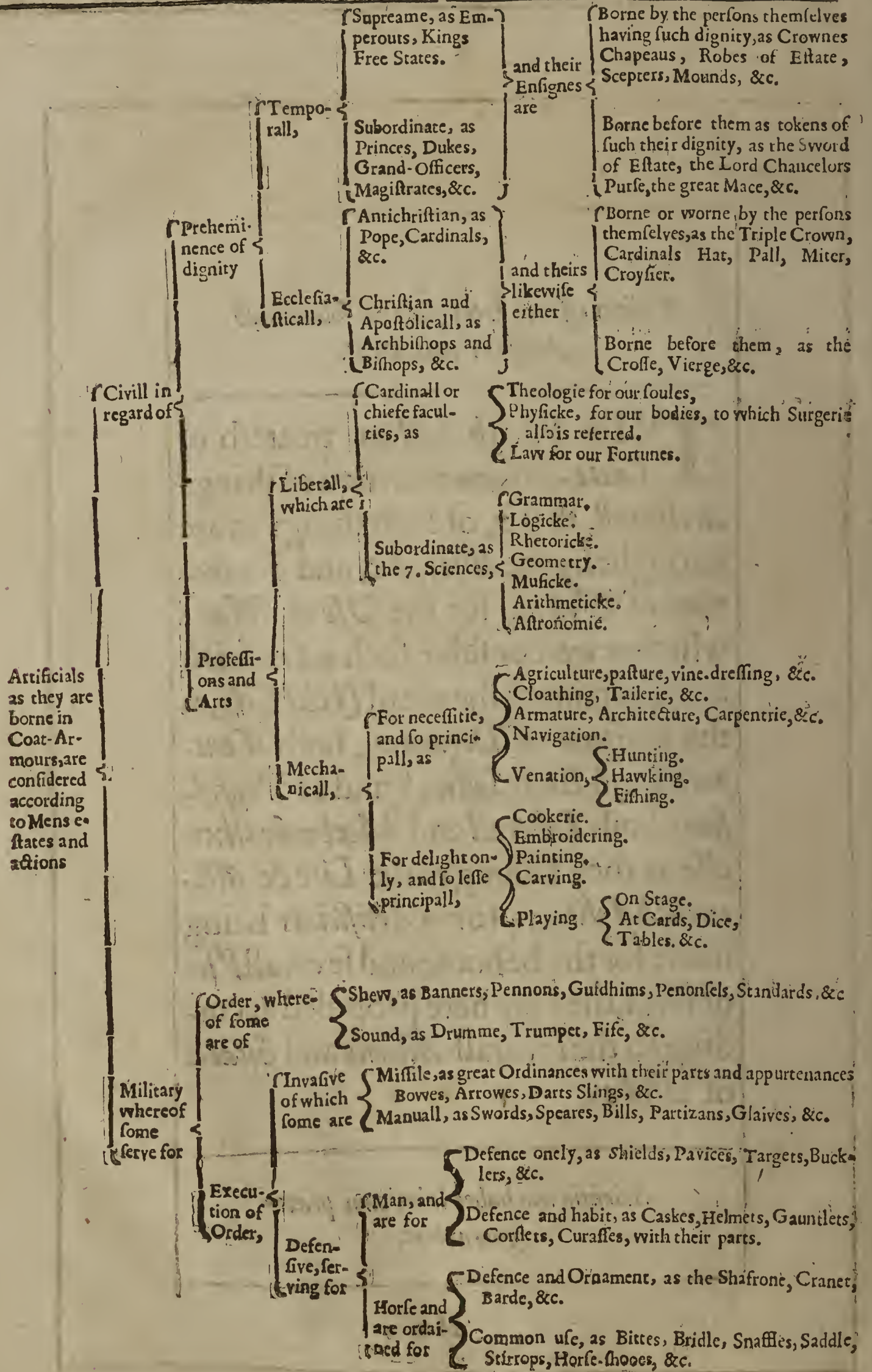
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*Felices essent Artes, si de his solummodo
Artifices judicarent.*

THis *Fourth Section* treateth of *Coate-Armours* formed of things *Artificiall*, that is, of such things as are wrought by the *Wit, Art, and Endeavour* of *Man*, for the *Use* of *Man*: whether we consider such *Artificials* as appertaine to the use of *Civill Life*, as the *Ensignes* of *Dignities*, both *Temporall* and *Ecclesiasticall*; and of *Professions*, both *Liberall* and *Mechanicall*: or else as they belong to the *Life & Actions Military*; for *Artificials* being made for the behoofe and severall *Uses* of *Men*, they are here proposed according to the severall *Actions* and *Estates* of *Men*.

*Scientia non habet inimicum præter
ignorantem.*

The Table of the Fourth Section.





SECTION IV.

CHAP. I.



All Naturall things (of which hitherto we have in- treated) were made by the powerfull hand of the Almighty and All-wise God for the use of Mankinde, so did God also endue Man with an admirable power infused into him, with a Reasonable soule, whereby every Man might invent wayes and meanes to helpe himselfe, and one Man to helpe another by the benefit of Arts, for the better use of those things which God and Nature hath provided. In which respects

Power infused into man with a soule.

Art is reputed *Natura Simia*, Natures Ape, for imitating those things which Nature her selfe hath framed, as we see in *Painting*, *Poetry*, and the like: but we may goe further, (since Art goeth further, and adde, that Art is also *Natura Obstetrix*, *Medica*, *Leno*; Natures Midwife, in helping her for the safer and better producing of her fruits, as is *Husbandrie*, &c. Natures Physitian, in preserving Natures workes, as *Architecture*, *Armature*, and *Physicke* it selfe. Lastly, Art is *Natures Pandor*, in setting her out to the most tempting and pleasing fashion, by inventing those things that tend either to the *adorning* or *delight*, so to please the senses and fancies with those things, which in their owne Nature without Art, would not be so contentfull. And therefore Aristotle yeeldeth this reason, of the invention of *Artes*, *Quia Natura multipliciter est ancilla & multis angustis oppressa, ideo inventa est Ars, ut suppleat defectum Natura*; Nature is much kept under and oppressed like a Handmayd, and therefore Arts were invented, to supply those defects of Nature.

Art natures Midwife, Physitian and Pandor.

Art wherefore invented.

In this place therefore we intend from the workes of Nature to come to the workes of Art, so farre forth, as they are used in *Coate Armour*. And here we must be borne with, if we use the word of Art in his largest signification, including all Sciences, and Knowledge, whether *Contemplative* or *Operative* and *Practicke* whatsoever; for so^a one hath defined it, *Art is the cunning of doing or teaching any thing by certaine Rules* [or prescript formes:] And therefore^b some have thought Arts to be *ab Arctando*, *Quia arctis brevibusq; praeceptis concluditur*; Because it is comprised in briefe and compendious precepts: whereas those who so call it *quia per Artus operatur*, for the worke of the lims or joynts, they comprehend onely Arts Mechanicall by that name. Some more probably derive it from the Greeke word *Arete*, which

Progression from the workes of Nature to those of Art.

^a Berk.
^b Calep.
Art taken in the largest signification.

Definition of Art.

signifieth

Etymologic of
Art.
Order of the
Author.

signifieth *vertue*, because the *perfect skill* or *Art* of doing any thing, is properly the *vertue* of that *Action*. In handling these *Artificials*; I will follow our prescribed Order, and begin with the *Ensignes* of the *Actions* of *Estate Civill*, and first with the *Highest* and *Soveraigne*, as in example.

A Crowne
Imperiall Mi-
trall.



The *Field* is *Iupiter*, a *Crowne Mitrall Imperiall*, *Sol*, garnished and enriched with sundry precious *Gemmes*, *Proper*. These *Armes* doe pertaine to the *Citty* of *Toledo* in *Spaine*. This sort of *Crowne* was devised to represent a twofold dignity united in one, *viz.* *Sacrificall* and *Imperiall*, (in which respect I have given it this *new-coyned* forme of *blazon*;) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tanta est Sacerdotalis dignitas, &c.* (saith *Chassa.*) so great is the *Priestly* dignity, that in the *glorious* times of the *Romans* no man might be *Emperour* or *King*, but he was to be also a *Priest*; and thence are they intitled *Coines*, *Imperatores*, & *Pontifices Maximi*; whence we may see that the *originall* was meere *Heathenish* of the *Popes* *usurpation* of that title *Pontifex Maximus*; surely he could finde in his heart also to stile himselfe *Imperator Maximus*; for that high command he challengeth over all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping* *Papacy*.

A Significati-
on of it ele-
vated.



The *Field* is *Mars*, *A Crowne Imperiall*, *Sol*. This is called an *Imperiall Crowne*, in regard of the *Imperiall Jurisdiction* and *Prerogatives*, that an *absolute King* (to whom such a *Crowne* is due) hath within his *kingdome*. The high rising of the *Diadem*, doth signifie the *greatnesse* and *perfection* of such a *King*, from whom there is no *appellation*, forasmuch as he acknowledgeth no *earthly Superiour*, in any thing pertaining to his *Royall Jurisdiction*, neither oweth he duty, but onely to the *King* of all *Kings*; of whom hee holdeth by an *Immediate* right.

The cause that mooved the *Egyptians* to insert a *Crowne* amongst their *sacred* or *Hieroglyphicall* letters, may not impertinently be expressed in this place, where we are to handle their divers formes according to the severall dignities and estates, to whom they doe appertaine: for as *Gamesters* make but cold sport when there is no mony at stake; so *knowldge* doth oftentimes faint, if it be not seasoned with the *Salt* of reason. In this *Hieroglyphicke* we may observe the *four* causes of the *Law*: The *efficient* cause is understood by the *head* of the *King* that is adorned with this *Crowne*. The *final* cause is conceived by the *Flowers*, or by the profitable use of *fruite*: which how great the same (in likely hood) will be, may be conjectured by the *flowers*. The *materiall* cause may be gathered by the *context* or interlaced forme, and workmanship of the *Crowne*, which carrieth a resemblance of the people or *Subjects*

Subjects Finally; by the Orbicular forme of the *Crowne* is understood *Iustice*, and amongst *Mathematicians* the *Sphericall* forme is reckoned the perfectest and most noble, *Farnes.* 3.65.

The *Prince* is to the people the *author* of all goodnesse, inasmuch as from him, as from a plentiful fountaine, doth flow a sweete current of plentiful streames of honour, profit and pleasure. In regard whereof he is reputed to be the *common parent* of all his Subjects, in that he affordeth unto them whatsoever a *Naturall* parent oweth to his Children. The plating of these *flowers* in the *Crowne* doth represent the *end* of the *Law*, which end hath his determinate period in utility, *Farnes.* 4. 66. for that *Tree* which beareth no blossomes, for the most part produceth no fruite at all. *Ibid.*

Crownes intimes past have beene of great value, and sumptuously enriched with precious stones, as we may read, 1 *Chro.* 20. 2. *And David tooke the crowne of their King from off his head, and found it to weigh a Talent of Gold, and there were precious stones in it. And it was set on Davids head.*

In these latter ages the *Emperour* elected (before his *Coronation*) doth write himselfe *King of the Romans*, as a title of lesse esteeme and dignity than is the title of *Emperour*. But in ancient times the *Romans* had three degrees of supream dignity; that is to say, a *King*, a *Dictator*, an *Emperour*; and of these the dignitie of a *King* was the chiefest, and next thereto, the dignitie of a *Dictator* was holden the worthiest. And after the *Dictatorship*, the estate of an *Emperour* held the third place as inferiour to both the other. Hereof we have a manifest prooffe, in that the *Senate* and *people* of *Rome* minding to give unto *Octavian* the *Emperour* (being a man well deserving of them) some advancement or increase of honour and dignity, they purposed to make him *Dictator*, which he (reverently bowing his knee) refused, for that he reputed the same a *Dignitie* more *ambitious*, and of greater esteeme, and with all more subjected to *spite* and *envy*. Esteeming the Title of the *Emperour* to be popular and of small accompt, in comparison of the eminency of a *Dictatorship*. We may easily perceive by this that *Iulius Caesar* (that time he was *Dictator*) did affect to aspire to the dignitie of a *King*; for which cause he was slaine, forasmuch as the *Citizens* could not endure that he should exercise *Royall authority* over them: but well could they suffer him to use the power of a *Dictator* as a jurisdiction of lesse esteeme. *Leonard. Arctini Epistolar. Lib. 5.*

There can bee but *one King*, at one time, in a *Realme*, whose power must be *absolute*, for the better managing of the estate and affaires thereof; for if there be more, they will crosse and hinder each other in his government, and so destroy the nature of a *King*, in that neither of them can sway the whole *weale publicke*, but each of them should admit a participation in government. This doe both ancient and moderne times manifest unto us by examples: for neither *Numa*, nor *Hostilius*, nor *Ancus Martius*, nor any other of succeeding *Kings* of the *Romanes*, could endure any *fellow* or *copartner* in government, the like alio may we observe in *Kings* of moderne times; for neither doth *England* or *France* admit more than *one King*, at once to sway the *Soveraigne state*, but one alone hath the sole government: So that it is a thing meere repugnant to the nature of *Royall Jurisdiction*, that *two persons*

sons at one time should exercise *Kingly Authority*.

3 Crownes.



Belinus.

The *Field* is *Iupiter*, *three Crownes* in *Pale*, *Sol*. *Belinus* King of this our *Britany*, having conquered *France*, *Almaine*, all *Italy*, and the *City of Rome*, together with all *Greece*, he returned into this land, and assumed unto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo Azoreo, quia ipse fuerat terna vice in diversis Regnis coronatus*, *Three Crownes Or*, in a *Field*, *Azure*, because hee was *three times Crowned King* in sundry *Kingdomes*. But this kind of *Crowne* is now held proper to such a *King* as oweth

homage or *fealty* to some other *King*, as to his *Superiour Lord*: In which respect some have given it the name of a *Crowne Homager*.

It is in your choyce whether you will terme the foresayd *Crownes*, *Or*, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to be made of *Gold*. But when they are found to be borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention whereof they are.

A Scepter Royall.



The *Field* is *Iupiter*, a *Scepter Royall* in *Pale*, insigned with an *Eye*, *Sol*. This is the second *Ensigne* that is borne by the person himselfe that hath the exercise of *Royall Iurisdiction* and *authority*, This *Coate-Armour* is of divers *Authors* vouched to have beene anciently borne by *Orysius* surnamed *Iupiter*, the just sonne of *Cham*, the cursed sonne of *Noah*. The *Eye* betokeneth *Providence* in government, *Oculus enim est custos corporis*; The *Eye* is the *watchman* of the body; and the *Scepter* signifieth *Iustice*.

A *Scepter* (with many nations) is holden for an especiall ensigne of *Royall Iurisdiction*, and *authority*, and the extending thereof a speciall note of the placability and *Royall* favour of the *King*. As we may see *Hester* 15. 14. *And he held up his Golden Scepter, and layd it upon her Necke*. That the *Scepter* betokeneth *iurisdiction* and *authority*, it is manifest by that which is written *Baruch*. 6. 13. *One holdeth a Scepter, as if he were a Iudge of the Countrey, yet can hee not slay such as offend him*: Which is here spoken of the vanity of the *Idols* before mentioned in the same *Chap*. Now shall you see in *Babylon* *Gods of Silver* and of *Gold*, and of *wood*, borne upon mens *shoulders* to cause them to feare.

A Mound.

Crosse Avellane what.



The *Field* is *Sol*, a *Mound*, *saturne*, environed with a circle and insigned with a *Crosse Avellane*, *Mars*. *Bara* in his booke intituled, *Les Blazonnes des Armeries*, setteth downe this for the *Coat-Armour* of one *Chawlas*. This kinde of *Crosse* is called a *Crosse Avellane*, for the resemblance it hath of a *Philbert Nut*, which in Latine is called *Avellana*. This also is one of the *Ensignes* that representeth the *Souveraigne Majesty* and *Iurisdiction* of a *King*. By the roundnesse of the *Mound* and insignifying thereof with the *Crosse*, is signified, that the *Religion*

ligion and faith of Christ ought to be received and religiously embraced throughout his Dominions, which high duty is residing in his owne *Soveraigne* power, and not to be derived from any forraine *Spiritual* Jurisdiction.



He beareth, Sol, a *Cap of maintenance*, Mars, turned up, Ermyne. A like *Cap* did *Pope Julius the second* send with a *Sword* to *King Henry the 8.* And after him *Pope Leo the Tenth* give him the Title, *Defender of the Faith*, for that hee had then lately before written a Booke against *Martin Luther.* The *Bull* by which this Title was given, is now printed by that worthy and famous *Antiquary, Master Selden* in his *Titles of Honour*, pag. 54, 55. of his last *Edition.* But howsoever the *Cap* may seeme then and thereof to be first called a *Cap of*

maintenance, yet certaine it is, that the *Kings of England* did long before that time declare and professe themselves *Defendor of the Faith*, as by divers of their *Charters* yet extant may easily appeare, and for an instance thereof, you may reade in the Booke of the *Acts and Monuments* that *King Richard the second* in his commission (which went forth in the 6. Yeare of *his Raigne*,) used these words, *Nos zelo fidei Catholicae cujus sumus & esse volumus defensores in omnibus (ut tenemur) moti salubriter & inducti, &c.* pag. 441.



He beareth, Luna, a *Mantle of Estate*, Mars, doubled, Ermyne, *Ouched*, Sol, garnished with strings fastened thereunto fretwayes dependant, and *Tasselled* of the same, These *Armes* doe pertaine to the Towne of *Brecknocke.* The *Mantle* is a *Robe of Estate* peculiar to *Emperours, Monarchs, Kings* and *Free estates*, and thereof perhaps received his name, as I here understand the same in the strict construction thereof; but taken in the largest signification it may represent aswel those kinds of *Mantles*, (that together with some *Dig-*

nity or Jurisdiction) *Emperours* and *Kings* doe communicate unto such as they advance to some *Principality, Dukedome, &c.*

Hitherto of *Honorary Ensignes*, that serve for a declaration of the *Royall* Majesty or function of an *Emperour* or *King*: and are worne by the persons themselves that doe exercise *Soveraigne Jurisdiction* over their subjects within their Dominions. To which *Ensignes* I hold it not impertinent to adde these few *Attires* or *Ornaments* following, *viz. Garters* and *Tassels*, as in example.



The Field is Gules, three Garters Buckled and Nowed, Argent. This Coat-Armour pertaineth to the Family of the Sydemers. The Garter here demonstrated hath some resemblance to that which is the proper Ensigne of the Noble society of the Knights of the most honourable Order of the Garter, instituted by that Famous King Edward the third: every Knight of which Order is bound daily to weare, (except when he is booted for to ride) on his left legge a Blew Garter, richly decked with gold and precious stones, with a Buckle of gold, having these words upon it, *Hony soit qui mal y pense*: and when hee is booted to ride, it sufficeth to weare upon the same legge under his boote, a Blew Riband of silke in signification of the Garter. Of this Honorable Order divers have already largely written, as worthy Sir William Segar Garter Principall King of Armes, Learned Master Camden, sometimes Clarenceaux; and the before mentioned Iudicious Linguist Master Selden, with others: and for the hidden mysteries which seeme to lurke under this Noble Ensigne of the Garter, and of every circumstance thereof, you may read the Booke intituled *Catechismus Ordinis Equitum Periscelidis*, long since compiled, but lately printed; wherein the Author among many other observations of this Order, and of this token or ensigne written, that *Sicut la larretiere* (he meaneth, *Periscelis seu fascia poplitaria*) *tenet densam caligam caligaeque tensa format tibiam, & tibia hominem compositum reddit: ita iustitia stringit tibiam, id est, conscientiam, quam ad instar tibia Deus rectam creavit*, pag. 9. 10. And now I will shew you an example of three of these borne in Coat-Armour dimidiated or divided into halves.



He beareth, Or, the Perclose of three Demy Garters Nowed, Azure, Garnished of the first. This was the Coat-Armour of the Family of the Narboons, for I find that Richard Narboon Richmond, Herald, who lived in the time of Edward the sixth, and was afterward by the High and Mighty Prince Thomas Duke of Norfolkke Earle Marshall of England, in the beginning of the Raigne of Queene Elizabeth Crowned and Created Ulster King of Armes of Ireland, bore this Coat-Armour with a Martlet, Sable, in chiefe for a difference of a fourth Brother, and John Narboon Richmond, Herald, who lived in the time of King Henry the eighth, bore the same Coat-Armour also, with a difference of a Mullet for a third Brother. Though this Garter be dimidiated or severed into two halves, yet doth the most permanent part thereof remaine, which is that Buckled and Nowed part of the same, which detaineth and restraineth the Garter being entire, or howsoever dimidiated from dissolution, inasmuch as the Buckle and interlacing thereof, and of the pendant, are the chiefe stay and fastening thereof, whether the same be whole dimidiated or howsoever.



He beareth, Gules, *three Tassels*, Or, by the name of *Wooler*. The *Mantle of Estate* which even now I shewed you was Garnished (as you may remember) with strings *Tasseled*, which kinde of *Tasseling* is an addition to divers other strings or *cordons*, as those used about the habit of the *Prince of Wales* at his creation, and of a *Knight of the Garter*, when he hath the whole habit on, and to the *Prelate of the Garter* and others.

Now of those other *Honorary Ensignes* that are borne before an *Emperour* or *King*, or *Persons* that doe exercise *Soveraigne Jurisdiction* as their *Vicegerents* holding place of *Supream dignitie* under them in signification of that their dignity (which for brevities sake) I will here onely name, leaving their examples to be hereafter observed. Such are the *Sword of Estate*, the *Canopy of Estate*, the *Cap of Maintenance*, the *Purse*, wherein the great *Scale* is borne, the great *Mace*, &c. All which shall follow hereafter in place convenient.

SECT. III. CHAP. II.



Having in the former *Chap.* discoursed of things *Honorary*, representing *Estate* or *Dignity Temporall*: Let us now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution thereof, of which sort are these ensuing examples.



The *Field* is Gules, a *Papall Infula*, Insigned with a *Treble Crowne* and a *Crosse Patee*, Or, two *Lables pendant*, Argent. This kinde of *Infula* or *Miter*, is worne by the *Antichristian Prelate of Rome*, to signifie the threefold *Jurisdiction* that he doth arrogate to himselfe as *Christs Vicar* generall in *Heaven*, in *Earth*, and in his supposed *Purgatory*. *Guido Duke of Vrbin* in *Italy*, who was elected *Knight of the most Honourable Order of the Garter*, Anno 23. *Henry 7.* did beare this *Coate* quartered next to his owne. As touching the installation

of this *Duke*, *Sir Gilbert Talbot Knight*, *Sir Richard Bere Abbat of Glastenbury*, and *Doctor Robert Sherbourne Deane of Pauls*, being sent *Ambassadors* to *Rome* unto *Pope Julius*, did beare the *Collar* and *Habit* of this *Order* unto the *Duke*; who receiving the same, sent *Balthazar Castalio*, *Knight* (a *Mantuan* borne) to the *King*, which *Balthazar* was installed in his roome according to the usuall *Ordinance*.

A Papall Infula.

An. 13. Hen. 7.

Hollinshed, p. 1461.

A Cardinals
Hat.

^a Anno 1251.
Onuph. Veron.
de. Cardinal.
Institut. p. 162.
Chass. a. Cat. G.
M. part. 1.
Conclus. 4.



The Field is *Argent*, a *Cardinals Hat*, with strings pendant and platted in *Truelove*, the ends meeting in *Base*, *Gules*. These are the *Armes* of *Sclavonia* a Region in the *Sea Hadriaticum*, and is commonly called *Windeſmarke*, ^a *Pope Innocentius* the fourth ordained that *Cardinals* should weare *red Hats*, whereby hee would signifie, that those that entred into that Order ought to be prepared to expose themselves even to the shedding of their blood and hazard of their lives (if neede so required) in the defence of the *Ecclesiasticall liberty*. And this *Institution* was made (according to *Chassan.*) at the *councell* holden at *Lyons*, 1273. But they have ever since so farre digressed from it, as that they have more justly deserved that censure of a learned man, thus :

Cardinals
Robes.

*Semiviros quicumque patres radiante Galero
Conspicis, &c.*
Whoever markes our carnall Cardinals Weedes,
Their Hat, and pendant Robe of purple staine;
Beleeve me, 'tis no crimson juyce which breeds
This sanguine hew, nor costly scarlet graine:
But 'tis the guiltlesse blood of martyr'd Saints,
Wherein their thirsty vestures they have dide;
Or else 'tis blushing, which their Weedes depaints,
As shaming at the shamelesse beasts they hide.

Armes of the
Archbishop of
Canturbury.

Title of Me-
tropolitan of
England.



Ancient Vlage

Corporall oath
exacted.

The Feld is *Iupiter*, a *Staffe* in *Pale*, *Sol*, and there-upon a *Crosse Patee*, *Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fitched*, *Saturne*, edged and fringed as the second. This *Coate* belongeth to the *Archiepiscopall See* of *Canturbury*, which hath annexed with it the title of *Primate and Metropolitan of all England*; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soveraigne Monarkes* of this *Kingdome*. This Ornament is called in *Latine Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, palam fit omnibus*. What a *Pall* is *Chassaneus* sheweth in these words, *Pallium est quoddam ornamentum ad modum Stole Sacerdotalis cum quibusdam crucibus nigris contextis, quod deferretur super alia ornamenta, circundans pectus & humeros, ad modum corona dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Roman Bishop*) not lawfull for any to take upon him the title of an *Archbishop*, before he had received from the *Pope* this Ornament which we call a *Pall*, and that was reckoned to be a manifest demonstration of the lawfulnessse and fulnessse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall oath*, to hold faith and obedience to the *Church of Rome*, at the receiving of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to be buried with the possessor and owner.

He



He beareth, Sable, a Miter with two Labels pendant, Argent, garnished, Or. This Coate standeth in S. Thomas Church in Nantwich, otherwise called Wich Mulbanke. Amongst the sundry ornaments ordained for the illustration of the Bishops dignity, Polydore Virgil reckoneth the Miter for one, and affirmeth the same to have beene received from the Hebrewes. And as touching the forked shapethereof, he writeth in this manner, *Ad-*
duntur bina cornua, quoniam Moses acceptis tabulis, quibus
Mandata Dei inscripta erant, visus est suis cornutus.

Sable a Bishops Miter Argent.

The forked shape thereof.



The Field, is Gules on a Lyon Rampant, Argent, a Bishops Crozier in Bend Sinister, Or, borne by Odo Bishop of Bayon, halfe brother to William Conquerour, by whom he was created Earle of Kent. This Staffe (according to Polydore Virgil) was givento Bishops to chastise the vices of the people: and it is called *Baculus pastoralis*, as given to them in respect of their Pastoral Charge, and superintendencie over their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incursions of the

A Lyon Rampant with a Bishops Crozier.

Wolfe, wherein they doe imitate the good and watchfull Shepheard, of whose Crooke this Crozier hath a resemblance. Besides these Ornaments, the same Authour speaketh of a Ring given to a Bishop, in signification of the conjunction or marriage of Christ with his Church, whereof the Ring is a pledge: and of his Gloves, that betokened cleanness of hands, free from all contagious corruption: and lastly, his Sandals, that betokened his industrious vigilancie over his Flocke: all which are sayd to have beene instituted by the Decrees of Pope Clement.

In Blazon here you shall not say *debruised* or *oppressed*, both in respect the Crozier extendeth not to the extremities of the Escoccheon, as also in respect of the slender substance thereof, whereby it may be intended, the Lyon may easily free himselfe thereof, if it were extended throughout to the Corners of the Escoccheon. Howsoever most true it is, that those who are advanced to the calling represented by the Crozier, ought to be like Lyons, both for courage and vigilancie, in execution of that great authority & jurisdiction wherewith Christ and his Church have honoured them, for the repressing of obstinate offenders, and preservation of the Churches peace and Discipline.



He beareth, Argent, On a Bend, Vert, betweene sixe crosse crozets fitched, Gules, three croziers, Or, by the name of Weare, of Weare Gifford in Com. Devon. And is quartered by Fortescue of Filley. This Coate standeth in Weare Church in com. predict.

To this head must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall dignity* or *Function*. But this is sufficient in this place to shew their use in *Coate-Armour*.

SECT. IV. CHAP. III.

Things borne
by other per-
sons.



Things *Artificiall* borne or worne by *Persons* in *Dignity*, and represented in *Coate-Armours*, wee have spoken in the two Chapters preceding: In this shall be delivered *examples* of such *Ornaments*, or representations of *Dignity*, as are borne before *Persons* of such *Majesty* or *Dignity*, for the more honour of their place and calling.

The Sword of
Estate.



The Manner
of bearing
thereof.

The *Field* is *Peaile*, a *Sword* of *Estate* in *Pale*, the point erected, *Ruby*, *Hilted* and *Pomelled*, *Topaz*, the *Scabberd* enriched with *stones* of divers kindes, set in *Goldsmiths* worke, *Proper*. The manner of bearing this *Sword* varieth according to the severall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith *Leigh*) comparable to the *Orderly bearing* thereof within his *Majesties Chamber* of *London*, by reason of the want of judgement therein. It is therefore to be observed, that when the *Sword* is borne before our *Soveraigne Lord* the *Kings* most excellent *Majestie*, the *Bearer* thereof must carry the *point* thereof direct upright, the *blade* opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquesse*, *Earle*, &c. I referre the Reader to the *Accidence of Armory*.

A Mace of
Majesty.



The *Field* is *Iupiter*, a *Mace* of *Majesty* in *Bend*, *Sol*. I call this a *Mace* of *Majesty*, to distinguish the same from the *Mace* borne by a common *Sergeant*, not only in forme, but also in use; forasmuch as this is borne in all *solemne assemblies* before his *Majestie*, as also before his *Highnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellour*, *Keeper*, and *Treasurer* of *England*, and the *Lords President* of *Wales*, and of the *North parts*, and the *Speaker* of the *Parliament-House* in time of *Parliament*.

The *Bearer* hereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons aforesayd, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remove* of forcible *Entries*, and the *Apprehension* of *Malefactors*. A man that is under the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.

The



The *Field* is, Pearle, a *Purse* open, the long strings thereof pendant, *Fretted, Nowed, Buttoned, and Tassel- led, Mars, all hatched, Topaz, embroidered all over with the soveraigne Ensignes of his Majestie, ensigned with a crowne Triumphant, and supported of a Lyon Gardant and an Vnicorne, underneath the same an Escroll. This Purse is borne before the Lord Chancellor and Lord Kceper, as the peculiar Ensigne of his High Magistracie, whose Office is to mitigate the rigour of the common Lawes of the Realme, according to the*

The Chancel-
lors purse.

Peculiar En-
signe.
His Office.

Rule of *Equitie*, and by apposition of his *Majesties great Seale*, to ratifie and confirme the *Gifts and Grants of Dignities, Offices, Franchises, Priviledges, and Immunities, Estates in Fee, for terme of life, or for yeares, granted by his Majestie: as also to correct and reforme whatsoever seemeth to him (in any of those Grants) either prejudiciall to his Majestie, his Royall Dignity, Honour, or Profit, before he doe confirme the same under the Great Seale. He is (according to Chassaneus) the Kings Vicar, for that (in his Majesties stead) he ordaineth Provinciall Governours, nominateth Judges without election by Voices, and appointeth other officers of inferiour place and service. He hath his name à cancellando, of cancelling things amisse, and rectifying of them by the rules of Equity and a good conscience. Of whose dignity Policratus hath this Tetrast ch.*

The Kings
Vicar.

*Hic est qui Leges Regni cancellat iniquas
Et mandata pii Principis a qua facit.
Siquid obest populis aut legibus est inimicum
Quicquid obest, per eum desinit esse nocens.*

Of ornaments representing dignitie borne before Ecclesiasticall persons, the chiefeft are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches*, within their severall *Jurisdictiones*, which I leave to each mans owne *Observation*.

Ornaments
borne before
Ecclesiasticall
persons.

SECT. IV. CHAP. IV.



O these *Honorarie Ensignes*, as well *Temporall as Ecclesiasticall* worne by the persons dignified, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations and Badges of dignitie*, as have in former *Ages* bin bestowed by *Emperours, Kings, Princes, and States* upon their *Favourites*, and upon such others as they esteemed *worthy*, in respect of their merits, to possesse some pledges of their favour, as testimonies of their owne worth, in which number are *Rings, Chaines, Collars, Chaplets, and such like*. That these in former *Ages* were bestowed upon persons advanced to honour, appeareth

Badges of dig-
nitie.

Collars bestowed upon such as were of the Bloud Royall.

peareth by many evident testimonies both of sacred and prophane *Historie*. *Pharaoh* minding to advance *Ioseph* (for that he found by experience that *God* had bestowed upon him gifts worthy to be highly honoured) put upon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*; *Detrahens Pharaoh* (saith *Moses annulum suum è manu sua, induit illum in manum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo ejus, &c.* And as touching *Collars of Gold*, they were bestowed for *Rewards* upon such as were of the *Bloud Royall* of *Kings*, or such as were neere of *Alliance* unto them, as appeareth in the first *Booke* of *Maccabees*; *Fuitque ut audivit Alexander Rex sermones istos, ut ampliore honore Ionathanem afficeret, mittens ei auream fibulam, ut mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments*, *Rings* are most usually borne in *Coat-Armour*.

Three Rings enriched with Turkeses.



Bushels full of Ring.

He beareth, *Sable*, three *Gem Rings*, *Or*, enriched with *Turkeses*, *Proper*. The *Romans* having lost three great *Battels* to *Hannibal*, one at *Ticinum*, another at *Trebeia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happy *Victories* to his *Countrimen* there: and for approbation thereof, he powred forth before the *Senate* (as some report) above a *Bushell* full, and as others write above three *Bushells* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And though customē and time hath made the *Ring* a common ornament for every *Mechanicke* hand, yet of right none should use them but such as either *Bloud*, *Warres*, *Learning*, or *Office* and *Dignitie* had made capable thereof.

The *Lacedemonians* waging battle against the *Messeni*, a people of *Peloponnesus* in *Greece*, to the end their people that deceased in the *Warres*, should have *funerall rites*, and not be exposed (unburied) to all casualties they had certaine *Rings* about their *Armes*, wherein their names were engraven.

When *Gedeon* purposed to make an *Ephod* to signifie his thankfulness unto *God*, for his victories against the *Midianites*, he required of the *Israelites*, that every man would give him the *care-Ring* of his prey, whereto they willingly consented; the value whereof amounted to the weight of one thousand and seven hundred *Shekels* of *Gold*, besides *Collars* and *Jewels*, and purple raiment that was on the *Kings* of *Midian*. And besides the *chaines* that were about the *Camels* necks, *Judges* 8. 24. &c.

The *Ring* is a *Type* or representation of *fidelitie*, as appeareth in the sacred writs of the *Egyptians*, for the ancients did not wear *Rings* on their fingers, so much for ornament or ostentation, as for use of *sealing*, in regard that the *Seale* gave a better approbation than the writing did, concerning the valididy and verity of the charter: therefore in after-ages men used to fortifie their last *Wils* and *Testaments* with seven *Manuall Seales*, or *Rings* *Manuall* of witnesses called thereto, to signifie the veritie, and validitie thereof. Hereof came that saying of *Cicero ad Quintum fratrem*, *Annulus tuus non minister, alienæ voluntatis, sed testis tuæ.*

Farnes 3. 108.

He



He beareth, Gules, sixe *Annulets* three, two and one Sixe Annulets.

Or, by the name of *Vypount*. This *Coute* is quartered by the right honourable the *Earle of Cumberland*.

These are called *Annulets*, in respect of their small quantity; wherein they differ from the bigger sort, and do thereupon receive the name of *diminution*, and are

supposed to be the *Rings of Maile*, which (according Annulets w^l to *Leigh*) was an *Armour of Defence* long before the

hard temper of *Steele*, and was devised by *Misias Mas-*

sinus, and then called an *Habergion*, for the nimble-

nesse thereof: some others take these to be diminutives of the former *Rings*.

And so from *Examples of Artificials* representing *Dignities*, I proceed to

Artificials annexed to *Professions* or *Arts* of all sorts.

SECT. III. CHAP. V.



Now come to *Coate-Armours* betokening or borrowed from

the *Arts Liberall*: which (according to *Ioh. de Tur. Cremat.*)

are so denominated for three respects: First, *Quia liberam*

mentem requirunt, to put a difference between them, and those

mechanicall Sciences, wherein *Artificers* doe more exercise their

limmes, than their mindes. Secondly, they are called liberall in regard they

are attained without any impeachment of credit, or cawterize of conscience.

Thirdly, for that in times past, onely the Children of noble and free borne

persons were admitted to be instructed and trained up in them. *Patricius*

saith that *Arts Liberall* are so termed, *Quia liberos homines efficiunt ab omni*

stirpi & sordido questu, &c. Because they make men to be of liberall and ingeni-

ous mindes, free from base and sordide covetousnesse and sensuall delights, enno-

bling them with true wisdom (the most noble endowment of mankind, where-

by men are as it were linkt unto God, and made most like unto him).

And this especially is effected, by that high and heavenly *Art*, *Theology*,

a science not invented by man, but proceeding from the *Eternall wisdom* of

the *Almighty*, whereunto all other *Arts* are but *Handmaids*; in which respect

the *Professors* thereof are by right, and also by common consent of best ap-

proved *Heralds*, to have the precedency of all worldly professions whatsoever,

and this *Celestrall Science* tending to the eternall happiness of the soule, is ac-

companied with two other *Faculties* of great esteeme (though inferior to the

former) which are, *Physicke*, and *Law*; the one respecting the good of our

body, (and therefore worthily to have the next place after our soules) the

other tending to our outward estates of fortune, which are not to be negle-

cted of the wisest. And these three we call the *Cardinall Sciences*, because of

their great necessity and noble use above the other seven *Liberall Sciences*.

Man naturally desireth knowledge, but is not able to attaine the perfe-

ction thereof, no though he be well read in *Naturall Histories*, in *Chronogra-*

phy and *Morall Discipline*, as may be seene *Ecclesiast. 1. 13.* And I gave my

heart to seeke, and search out by wisdom, concerning all things that are done under the heavens: this sore travell hath God given to the sonne of man, to be exercised therewith, and all is but vexation of the spirit. For in much wisdom is much griefe, and he that increaseth knowledge increaseth sorrow, Verse 18. And further, by these, my sonne, be admonished, of making many bookes there is no end, and much study is a wearinesse of the flesh. Whereby wee are given to understand, that wisdom and knowledge are not gotten without great travell of body and minde, and when a man hath attained to the highest pitch yet in his minde never fully satisfied, wherefore we must depend onely upon God, and acknowledge that there is no true felicity in this life. One example I will give you which shall comprehend all the *liberall Sciences*, joyntly, which is this next following.

A Booke expanded with 3. Crownes.

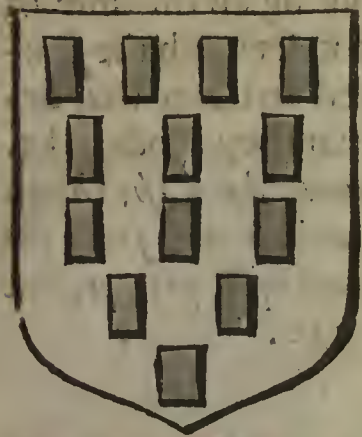


The Field is *Iupiter*, a Booke expanded in Fesse, *Luna*, garnished, having 7. labels with Seales, *Sol*, and this inscription, *Sapientia & Felicitate*, *Saturne*, betweene three Crownes of the third. This Coate-Armour pertaineth to the *Famous Vniversity of Oxford*; the bearing whereof appeareth to be very ancient, by that which is ingraven in the toppe of *Saint Samsons Church* in *Grekelade*, in *Glocester-shire*, where that *Vniversity* in the *old Brittaines time* (as is thought) was first planted. The Booke it selfe some have thought to signifie that Booke mentioned in the *Apocalyps*, having seven Seales; but these here are taken rather to be the seven *Liberall Sciences*, and the Crownes to be the reward and honour of *Learning* and *Wisdom*; and the *Triplicity* of the Crownes are taken to represent the three *Cardinal Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to variety of times: some having, *Sapientia & Felicitate*; *Wisdom* and *Happinesse*: others, (and that very ancient) *Deus illuminatio mea*, *The Lord is my light*: others this, *Veritas liberat, bonitas regnat*; *Truth frees us*, *Godlinesse Crowne us*: and others thus, *In principio, &c.* *In the beginning was the Word, and the Word was with God.* This one *Escoccheon* may serve for a patterne of all the other *Sciences*, yet of some of the rest I will give instance.



He beareth, *Gules*, tenne Billets, foure, three, two and one, *Or*, by the name of *Cowdrey* of *Barkeshire*. This Billet, in *Armory* is taken for a paper folded up in forme of a letter, for so I understand by the Author of that *French Manuscript* which I have so often cited in this Edition, where he writeth of *Billets* and *Billette* I will presently in my *Lord Chiefe Iustice Heaths Coate-Armour*, shew you the very words; in the meane time I for the easier understanding of that place of the *Manuscript*, will observe out of *Leigh*, pag. 159. the difference betweene *Billets* and *Billette*, which is this: if the number of the *Billets* borne in one *Escoccheon* be tenne or under, then you must in *Blazon* of

of such a Coate. *Armoir* say, he beareth such or such a metall or colour, and so many *Billets*; as in this present *Goate-Armour* of *Cowdrey* I have done, but if the number of the *Billets*, exceed tenne, then you may tell the colour or metall of the *Field*, and then say *Billette*, as in this next example is more plainly demonstrated.



He beareth, *Argent*, *Billette*, *Sable*, by the name of *Belvale*. Now I will shew you one other *Escoccheon* of this kind; with the addition of a charge thereunto of another sort: but first give me leave to tell you that this *Billette* is by some *French Herald*s *Blazoned*, *Billets sans nombre*.



The *Field* is *Pearle*, *Billette*, *Ruby*, a *Crosse engrailed*, of the second. This is the *Paternal Coate-Armour* of that worthy *Judge Sir Robert Heath*, *Knight*, *Lord Chiefe Justice* of his *Majesties Court of Common Plees*.

And now according to my promise, I will shew you out of the late mentioned ancient *French manuscript*, the very words of that *Authour*, concerning the *Bearing* of *Billets* and *Billette* in *Armory*, and their difference and signification; *Billettes ou Billette sont un peu plus longues, que a carres & sont une mesme chose si*

non pour difference de nom, les Billes ou Billets se numbernt; & le Billette est sans nombre; and a little after, Et est Billet senescance de lettres closes qui sont communement plus longues que lers (I thinke he meanes larges,) & en plusurs pais appellees billes, par les quelles len adionste foy credence & connoissance servant a corps dome; & senescie que celvi qui premier les porta en armes estoit home hault & bien trenchie de membres, a qui lun adionstoit foy creance & connoissance en ses parolles, & en ses^b fais & segret en ses affaires. The *Curious Frenchmen* I know will much blame the *orthography* but, I in this as elsewhere in the like case, have with all the care I could followed the very letter of the *Author*, punctually; although I know well that since the time that this *Author* wrote, the *French* have much varied their *Orthographicall* forme of writing.

M.S.M. 18.
pag. 126. remanente in Officio Armorum.

^a Quarre which now thus orthographed signifieth in English foure-square.

^b fait.



He beareth, *Gules*, three *Pennes*, *Argent*, by the name of *Cowpen*. This hath affinity with the *Art of Grammar*, and is therefore here placed. The wisdom of a *Learned man*, commeth by using well his vacant time: and he that ceaseth not from his owne matters and labour may come by wisdom; *Eccles. 38. 34.* In ancient ages before the invention of *Printing*, the onely meanes of preserving good *Arts*, (without which the *World* had beene overwhelmed in *Barbarisme*) was by this silly instrument, *The Penne*; whereby great

Three Pens.

Great things
performed by
the penne.

ter matters in the *World* have beene atchieved, than ever could be by *Sword* or *great Cannon*: and a great *Monarch* sayd, that he more feared one *blot* or *dash* of a learned *Pen*, which might wound his fame amongst all *Posterity*, than the *Armies* of his most powerfull enemies.

It is a custome with many men that are *slow* or *dull* of apprehension, when they set themselves to write of any serious matter, long to deliberate with themselves, how they may best contrive the same, and during all the time of their meditation, to gnaw, or bite their pen, whereupon it seemeth the pro-
verbe grew, *Demandere Calamum*, which may be applyed to them that be-
stow much time, and take great paines to accomplish that they undertake.
Whom shall he teach knowledge and whom shall he make to understand the things that he heareth? them that are weaned from the milke, and dr wen from the brests, Isaiah 28. 9. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, verse 10.

A Penner and
Inkhorne in
Fesse.



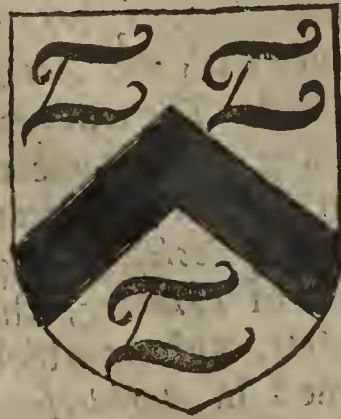
The *Field* is, *Argent*, a *Penner* and *Inkhorne* in *Fesse*, *Gules*, *stringed*, *Azure*. These are the badges whereby *Novices* and practitioners in *Learning* are knowne, and by meanes whereof many men by long practise and industrious travell doe attaine to sundry places of *Eminency* in the *weale Publicke*, to the great benefit of themselves, and good of their *Country*, and oftentimes doe merit to be highly rewarded by the *Souveraigne*; than which there cannot be a greater *Spurre* to good ende-
vours, or more beneficiall for the universall good, for

Spurre to wel-
doing.

that it returneth with plentifull interest: As a certaine *Author* noteth, say-
ing, *Professoribus atque veris bonarum Artium studiosis quicquid tribuitur, &c.*
Whatsoever is bestowed upon professors of *Arts* and those that are truly stu-
dious, that returneth an hundreth fold benefit to the *Common-wealth*; whilst
every man performeth the function whereunto he is called: either by prea-
ching the *Word of God*, or by forming some politike course of govern-
ment, or by curing of the diseased. Where on the contrary part, that which
is bestowed upon *Counterfeit Professors*, *Idle Masse-mongers*, and *Monkes*,
doth turne wholly to common destruction of the generall good. Rightly
therefore did *Fredericke* the *Emperour* bestow double priviledge upon such
as employed their time and travell in the practise of good *Arts*.

Double privi-
ledge.

A Cheveron
betweene 3.
Text Tees.



He beareth, *Argent*, a *Cheveron* betweene three *Text Tees*, *Sable*, by the name of *Toste*. Letters have not had originally any one prescript forme of *Character*, but have in all Ages and Countries varied their forme according to the conceite of their first deviser. As *Be-kenhawb* noteth, saying, *Litera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notificandum vota hominum absentium, vel tacentium instituta; Letters were instituted to make knowne the thoughts of men absent or silent.*

The

The comfortable letter amongst those of ancient time was S; which signified *absolution* or pardon: contrariwise the sad and wofull letter was C; which betokened *condemnation* or death, the Text letters are ordained for perspicuity that they may easily be discerned afar off. In such was that vision written that was commanded to *Habak.* to be put in writing, that it might be legible even to him that beheld the same running. *And the Lord answered me and sayd, Write the vision, and make it plaine upon Tables, that he may runne that readeth it, Habak. 2. 2.*



He beareth, Gules, three *Text Esses*, Or, by the name of *Kekit-More*. Commendable was the invention of *Artemidorus* the *Philosopher*, who reade *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof he should afterwards repent) he did admonish him to rehearse the 24. *Greeke Letters*, that so his momentary passion (which according to *Horace* is a *fury* for the time) might by some like intermission of time be delivered and so vanish away. This letter S as it hath the forme of a *Serpent*, so doth it resemble their sound and hissing. So much for *Grammaticall Escocheons*.

Three Text
Esses.

Of demonstrable examples of Instruments pertaining to the *Arts Liberall*, the number is not great, unlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they have no materiall Instruments at all, for that their attaining and exercise are altogether in *Discipline* and *Instructions* by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they have instruments, they are such as are common with them to other professions, as the *Rule* and *Compass*, &c. whereof the *Carpenter* and *Mason* have use as well as the *Geometrician*. As for *Globes*, *Spheares*, *Quadrants*, and other *Astronemicall Instruments*, I finde them not usuall in *Coate-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are *wind-Instruments*, as are the *Organs*, *Shagbuts*, *Howboyes*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings, and in the skillfull fingring of them as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timbrell*, *ordinary Drums* and *Kettle Drums*, and such others, whereof in another place.

Instruments
pertaining to
Arts Liberall.

Musicall In-
ments.

Wind-Instru-
ments.



The *Field* is *Saphire*, two *Organ Pipes* in *Saltire*, betweene foure *Crosses Patee*, *Pearle*. This *Coate-Armour* pertained sometimes to the *Lord Williams* of *Tame*. As touching the first finding out of *Musicall Instruments*, it is cleere that *Iubal* the sonne of *Lamech* did devise them, as appeareth, *Genes. 4.* where it is sayd *Nomen autem fratris ejus Iubal, is fuit author omnium tractantium Cithram & Organon.*

Two Organ
Pipes.

Three How-
boyes with as
many Crosse
Croffets.



He beareth, Azure, three *Howboies* betweene as ma-
ny *Crosse Croffets*, Or, by the name of *Bourden*. Albeit
the *Harpe* or *Organs* are onely named to be the inven-
tion of *Iubal*, yet we must by them understand him to
have beene the first deviser of all other *Musicall In-*
struments. For so doth *Tremellius* observe in his Anno-
tations upon that place before alleaged, saying, *His no-*
minibus Synecdochicè comprehendit omnia Instrumenta
Musica qua digitis ventoque moventur. Of some wind-
Instruments, as the *Fife* and *Trumpet*, we shall speake

among *Military Instruments*.

A Harpe on a
Canton.



The significati-
on of the Harp.

He beareth, Ermyne, on a *Canton*, Sable, a *Harpe*, Ar-
gent, by the name of *Fraunces*. By the *Harpe* (saith
Pierius) men used in old time to signifie a man of stayed
and of a well composed and tempered judgement, be-
cause therein are conjoynd divers distinct sounds in
note or accent of accord. Which office man seemeth
to performe when he doth moderate and reconcile
his discording and repugnant affections unto Reason:
and therefore this *Instrument* was worthily approved
in praying, and praying of God, and used by the godly

King *David* in his most devout Meditations.

Three Treble
violents trans-
posed.



He beareth, Gules, three *Treble Violents*, transposed
Argent, stringed, Sable, by the name of *Sweeting*. *Dio-*
genes (who for his taunting and crabbed Quips did
merit the surname of *Cynic*) not without cause used
to taxe *Musicians* in this, that they could skilfully tune
and accord the strings of their *Instruments*, but had
the affections of their minde disproportionable and far
out of frame. Under these will I comprehend all other
sorts of stringed *Instruments* whatsoever. And now I
will proceed to *Astronomical* examples.

Three Celesti-
all signes on a
Bend.



The *Field* is, Gules, on a *Bend sinister*, Argent,
three of the *celestiall Signes*, viz. *Sagittarius*, *Scorpio*,
and *Libra*, of the first. This *coate* is sayd to appertaine
to the *King of Spaine*, in respect that he found out an
unknowne climate under which his *Indians* have their
habitation. But in such conquests, it were to be wished
that as well *Justice Ballance*, as *Sagittarius* his *Arrow*,
or the *Scorpions* sting were put in practise.

The



The *Field* is *Argent*, on a *Bend*, *Azure*, three of the *Celestiall Signes*, viz. *Gemini*, *Taurus*, and *Aries*; Or. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be as well borne as that, *Quia ab esse ad posse bonum deducitur argumentum*, From that which is, to that which may be, we may well frame a good *Argument*. It is borne, therefore it may be borne; but of

A quarter of the celestiall Zodiacke.

the contrary you cannot say, it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*.

SECT. III. CHAP. VI.



Hough great be the difference of dignity and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of divine spirits and understanding mindes, whereas these are for the most part but the employments of an industrious hand; yet in these also, as there is great use for the necessity of mans

Differences of Arts Liberall and Mechanicall.

life, so is there much reputation for the exquisite varieties of invention. And albeit they are called *Illiberall*, *Quia liberè exerceri non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may be more truly called *Liberall*, than the *Liberall Sciences* themselves; for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia laudatur & alget*. In the first rancke of these *Illiberals*, reason exacts, that *Agriculture* should have precedence, it being the chiefe *Nource* of mans life, and hath in the times of the ancient *Romans*, beene citeemed an estate not unbefitting their greatest *Dictators* and *Princes*: and it was devised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is sayd, *Habel Pastor Gregis, Kaiin verò Agricola*; for here we understand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kinde of increase of *Beasts*, or fruits for food; under this name of *Husbandry*.

Worthinesse of Agriculture.

After the *Deluge* God made a covenant with *Noah*, that from thenceforth he would never destroy mankind by water, as hath beene before touched: but that his first ordinance concerning the fourefold seasons of the yeare should remaine inviolable unto the worlds end; In assurance of this same infallible promise of God we doe fit our actions according to the severall seasons; As our *Plowing*, *Seeding*, *Mucking*, and *Dünging* of our land, in *planting*, *pruning*, and such like.

That *Tillage* and *Husbandry* was the first of all the *Mechanicall Trades* (as we now call them) it is manifest *Genf. 2. 15. Then the Lord God tooke the man, and put him into the Garden of Eden, that he might dresse it, and keepe it.*

Wherein

Wherein, (saith Zanch.) God would moderate the pleasure and delight that he had givento *Adam*, in some kinde of Trade or course of life, and honest exercise. Whereof *Tillage* is of all other the most ancient and commendable, inasmuch as it was instituted in *Paradise*, and that in the time of mans innocency before he had transgressed:

There is a great difference betweene the *Husbandry* that man was initiated unto before his fall, and after; For after his transgression it was performed with much labour, paine and sweate, and to supply necessity, such as is the *Husbandry* now used: for *Husbandmen* be forced to till the ground, if they will have wherewith to sustaine life; Therefore God sayd *Maledicta terra propter te, &c.* Cursed be the Earth for thy sake: *In sudore vultus comedes, &c.* In the sweate of thy browes shalt thou eat of it all the dayes of thy life, *Gen. 3. 17.* *Thornes also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field, verse 18.* Before *Adams* fall he was injoynd to till the ground onely to prevent Idlenesse; such as is the *Husbandry* that *Noblemen* are delighted withall, and doe performe the same with great contentment.

There is a kinde of *Tillage* much differing from this, whereof *Petrarch* saith, *Ager est animus, cultus intentio, semen cura, messis labor, hunc sicolus diligenter uberrimum fructum capies.* The minde is the field, intention the *Tillage*, care the seede, labour the harvest, thou shalt receive a plentiful harvest.

Sometime ease and quietnesse becommeth restlesse and troublesome, therefore ought we evermore to be in action and exercised in some good Arts or Studies, as often as wee finde our selves ill affected with sloth and idlenesse which cannot abide it selfe. Many are the *Instruments* pertaining to *Husbandry*, I will make choyce of some of the chiefest, and of most frequent use in *Coate-Armour*.

A Plough in Fesse.



Plowing of Cities.

He beareth, *Azure*, a *Plough* in *Fesse*, *Argent*, by the name of *Kroge*. It was the manner in ancient time, when a *City* was to be built, to limit out the circuit thereof, by drawing of a furrow with a *Plough*, as *Alex. ab Alex.* So was it in use also, when they intended the finall destruction of a *City*, to plow it up, and to sow salt therein: as we read, that *Abimelech* having taken the *City* of *Sichem*, put the people to the *Sword* that were therein, destroyed the *City*, and sowed salt therein; which was done (as *Tremellius* noteth) in token of perpetuall detestation thereof: but that kinde of *circuiting* their *Cities*, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in neede of.

He



He beareth, Ermyne, three *Harrowes* conjoynd in the *Nombrill* of the *Escoccheon*, with a wreath, Argent; Harrowes; and as the second, *Toothed*, Or, by the name of *Harrow*, This is an *Instrument* of *Husbandrie*, ordained for the breaking of *clods*, after the *Husbandman* hath plowed and seeded his land, for the better preparing of the corne to take roote, and preservation thereof from the *Fowles*. Moreover, it hath beene used sometime by *Conquerors*, to torture and torment their enemies withall, and to put them to death. So we read,

that *David* did execute the *Ammonites* his enemies, where it is said, *Populum verò qui in ea erat eductum dissecuit ferrâ, & tribulis ferreis, & securibus: & sic fecit David omnibus Civitatibus Ammonitarum.*



He beareth, Gules, three *Scythes* in *Pale Barre*, Argent, Scythes; by the name of *Kempley*. The condition of this kinde of men is well set downe, *Ecclesiast. 38.25. How can he get wisdome, that holdeth the Plow, and he that hath pleasure in the goad, and in driving Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?* He giveth his minde to make *furrowes*, and is diligent to give the *Kine* fother.



He beareth, Gules, three *Wheeles*, Or. This was the *Coat-armour* of *Sir Payne Roet Knight*, who had a daughter married to the famous *English Poet* *Sir Geoffrey Chaucer*, I finde in *Romane Historie*, of a *Husbandman* who was accused before the *Magistrate* for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promised to bring forth his *Incantments*, and then brought forth his *Plowes*, *Carts*, *Oxen*, &c. saying, *Hac mea incantamenta, These are my conjurings:* mea-

ning that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idlenesse*.

Wheeles are the *Instruments* whereby *Chariots*, *Wagons*, and such like things are carried both speedily and with great facility: and they are so be-hoofefull for these uses, as that if any one of them happen to fall off, the whole cariage must either stand still, or at least is forced forward with great difficultie. As we may see, *Exod. 14.* where God tooke off the *Wheels* of the *Chariots* of the *Egyptians*, that vehemently prosecuted the *Israelites*, as appeareth *verse 25.* And he tooke off their *Chariot Wheeles*, and they drave them with much adoe, so that the *Egyptians* said, *I will flie from the face of Israel, for the Lord fighteth for them against the Egyptians.*

The *Wheele* is called in *Latine Rota*, a *rotunditate*, or else (as some hold) a *ruendo*, quia in declivè faciliter ruit, because it rouletth downe sodainely from the steepe declining part of the ground.

Other sorts of *Wheeles* there are which albeit they are not meet for *Husbandrie*, yet I have held it fit to annexe them to these, in respect of their neere resemblance, as in these examples may be seene.

Katharine
Wheele.



He beareth, Or, on a *Bend*, Azure, three *Katharine Wheeles*, Argent, by the name of *Rudhall*. In the primitive age of the *Church*, even children and young Virgins, for the profession of their faith, did constantly endure most terrible deaths, as did S. *Katharine* by this kinde of *Wheele*, wherewith all her tender limmes were bruised and rent in peeces. Now men will scarce be true *Christians*, when they may be such, not onely without punishment, but both with quietnesse and commendation also.

Crosse and
Katharine
Wheele.



He beareth, Argent, a *Crosse*, Gules, in the first *Quarter*, a *Katharine Wheele* of the second, which was sometimes borne by *Robert de Stone*.

Vnder this *Head* may wee aptly bestow all other *Instruments* pertaining either to *Husbandrie*, or to the severall Trades of *Shepherds*, *Vinedressers*, *Bakers*, *Brewers*, *Vintners*, &c. for that these are all grounded upon *Agriculture* or *Husbandrie*.

SECT. IV. CHAP. VII.



Agriculture is for meere necessity; *clothing* is partly for it, and partly for ornament and decencie: but had not *Man* sinned, he had not needed *clothing*; which were worth the considering by those who are so proud of their apparell.

As touching such *Arts* or *Trades*, that we call *Handycraft* or *Mechanicall* professions, so called, perhaps of *Mæcha* which signifieth an *Harlot* or an *Adulterous* person, for that as an *Harlot* counterfeiteth the modest behaviour of an honest *Matrone*, so doth *Mechanicall Artizans* labour to resemble the workes of Nature *In quantum possunt*: These are not performed so much by wit and invention (like as the *Arts Liberall* are) as they be by exercise of the Limbes and labour of the body. And herof they are thought to be called *Arts*, *ab artibus*, which properly doe signifie the muscles, sinewes, or other ligaments of the Body; but metaphorically it is often taken for the limbes themselves that are so combined and connected together.

How meanelly soever we reckon of these in a *Relative comparison* to the *Arts Liberall*, nevertheless it is cleere that these (no lesse than those) doe proceede

proceed from the immediate gift of God, as doth plainly appeare by *Bezaleel* and *Aholiab*, *Exod. 35. 3.*) and are no lesse behovefull and necessary for mans use and for the support of humane traffike and society; as we may see *Ecclesiast. 38. 31.* Where after he had made mention of the care and diligence the *Carpenter*, *Porter* and *Smith*, and other men of Trade doe use in their severall professions, he concludeth thus, *All these trust their hands, and every one bestoweth his wisdom in his worke. Without these cannot the Cities be maintained nor inhabited;* hereby we see the necessity of these *Artificiall* or *Mechanicall Trades*, or professions.

With little reason may any man contemne the Tokens of *Instruments*, pertaining to *Mechanicall Trades* or professions; sithence they are expresse notes of Trades, so very behovefull for the use of mans life, and their exquisite skill, and knowledge issued out of the plentiful Fountaine of Gods abundant Spirit.

In things *Artificiall*, that manner of translation is reckoned the more worthy from which it is extracted; than that whereunto it is transferred; according to that saying, *Transmutatio in rebus Artificialibus famosius dicitur esse de genere ejus ex quo, quam ad quod.*



He beareth, Sable, three *Wooll-Cards*, Or, by the name of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell of Fortune* was kept the very *Royall Robe* or *Mantle of Estate*, that *Tanaquil* the wife of *Tarquinius Priscus* made with her owne hands after the manner of *Water-Chamlet* in wave-worke, which *Servius Tullius* used to weare.

Wooll-cards



He beareth, Argent, three *Fusiles* upon *Slippers*, Gules, by the name of *Hobby*. These are called *Fusiles* of the Latine word *Fucus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the *Temple of Sangus*, there continued even till the time that he wrote his *Booke*, the *Wooll* that the *Lady Caja Cecilia* did spinne, together with her *Distaffe* and *Spindle*. As for the *Antiquitie* and necessary use of spinning, we have an undoubted precedent in the 35. of *Exodus 25, 26.* Where it is said,

Fusiles upon Slippers.

And all the Women that were wise-hearted did spinne with their hands, and brought that which they had spunne, both of blew and of purple, and of skarlet and fine linnen: And all the Women whose hearts stirred them up in wisdom spunne Goates haire.

Fusiles transf.
posed.

He beareth Sable, three *Fusiles* upon *Slipper* transfosed, the points downward, Argent. This *Coate* is quartered by *Knowell* of *Sanford*. Closter the *lonne* of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maid*s were to be wedded, there attended upon them one with a *Distaffe* dressed and trimmed with kembed Wooll, as also a *Spindie* and *Yarne* upon it, to put them in mind, that *Huswivery* and *Wiviry* were to goe together. *Fusiles* (saith *Leigh*) are never pierced or voided, but are diversly borne, in respect of their locall position or mutation: and the *Frenchmen* (saith he) take them for *Spindles*, we take them for *Weavers Shuttles*, and the *Dutch* for *Mill pecks*.

Wharrow
Spindles.

Hee beareth, Argent, a *Cheveron* betweene three *Wharrow Spindles*, Sable, by the name of *Trefues*. This *Spindle* differeth much from those precedent, in respect of the crooke above, and of the *Warrow* imposed upon the lower part thereof. This sort of *Spindle* women doe use most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put under their girdle, so as they oftentimes spinne therewith going. The round *Ball* at the lower end serveth to the fast twisting of the threed, and is called a *Wharrow*: and therefore this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Yarne* as this doth.

Weavers
Shuttles.

He beareth, Argent, three *Weavers Shuttles*, Sable, tipped and furnished with *Quils* of *Yarne*, the threeds pendant, Or, by the name of *Shuttleworth*. Weaving was the invention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* threed, the *Weaver* of *Linnin* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those Arts were at first learned by imitation of *Silke-wormes*, *Spiders*, and the like, whose subtile workes no mortall hand can match.

Vnder this *Head* must be reduced all manner of *Tooles* and *Instruments* born in *Coat-armour*, and pertaining to the severall *Trades* of *Weaving*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the severall *mysteries* or occupations of *Embroiders*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Chassaneus*) this is a note of observation, that each one is to be preferred before other according to the dignitie of the *Staffe* whereon he doth exercise his *Trade*. Hereto we will annexe some examples of *Taylorie*.



The Field is, Topaz, a *Maunch* Ruby. This *Coate-A Maunch*.
Armour pertained to the honourable Family of *Hastings*, sometimes *Earles of Pembroke*, and is quartered by the right *Honourable Henry Gray*, now *Earle of Kent*. Of things of Antiquitie (saith *Leigh*) that are growne out of use, this is one which hath beene, and is taken for the *Sleeve* of a garment. Which may well be; for you may see in old *Armas* clothes, garments with sleeves wrought not much unlike to this fashion, but now much altered from the same; for fashion and times doe goe together. That this is a *Sleeve*, I will make more apparent by this next example.



He beareth, *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermyne*, the hand holding a *Flower de Lis*,
Or. This *Coat-Armore* pertained to *William Mohan*, a *Dexter Arme with a Maunch*.
lias Sappell, sometime *Lord of Dunstore*. This word *Maunch* seemeth to be derived from the Latine word *Manica*, which signifieth the sleeve of a garment. And the same of some *Armorists*, is termed *Manche mal tailee*, *Quasi manica male talliata*, as an ill shapen sleeve. The signification of a Maunch.

To weare *Sleeves* unto any sort of *Garment*, was with some people holden reproachfull, as appeareth in the exposition of the *Epistle of S. Hierome ad Eustochium*, in these words; *Obijciebatur quasi delicatum, apud Maronem quod tunica haberent Manicas*. The coming of the hand out in this manner doth shew the same to be a *Sleeve*. For (if you observe) you may herein discern the bought of the *Arme* in the middest, as also the *Elbow* opposite thereunto, and the widening thereof at the shoulder, as if the same were enlarged with a *Gusset* under the *Arme* pit. Also the hanging downe of the bagge from the *Handwrist*, doth concur with that forme of *sleeve* which the women of *Galoway* in the *North* parts of *Ireland* at this day doe use. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceive.

As touching apparell, we finde that though the same be made chiefly to cloath our nakednesse, yet shall we finde that they were not only ordained by the invention of Man, but also allowed (and for some speciall end) expressly commanded by God himselfe to be made and provided, aswell for glory as also for ornament and comelinesse, as appeareth *Exod. 28*. *Likewise thou shalt embroider the fine linnen coat, and thou shalt make the mitre of fine linnen, and thou shalt make the girdle of needie worke. And for Aarons sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them for glory and for beauty.*

Rich *Garments* and costly *Jewels* are reckoned ornaments, as appeareth, *2 Sam. I. 24* *Ye daughters of Israel weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparell. And they be called Ornaments, because they doe illustrate and adorne or beautifie the person that is garnished with them.*

To this head may be reduced, all sorts of things whatsoever pertaining to the adorning, decking, or trimming of the body, as *Combes, Glasses, Head-brushes, Curling-Boakins, &c.* And also *Purses, Knives, &c.*

A Cheuron
between three
Combes.



He beareth, Sable, a *Cheuron* between three *Combes*, Argent, by the name of *Tunstall*. The *Combe* is a necessary instrument for trimming of the Head, and seemeth (as touching the forme thereof) to have beene devised by imitation of the back-bone of a *Fish*: and serveth not onely for clensing the Head from danderuffe and other superfluties; but is of most use with women for shedding and trimming their haire and head-tire, wherein some of them bestow more labour for the adorning of them than their whole body is worth.



He beareth, Argent, a *Cheuron* betweene three *Palmer's Scrips*, Sable, the *Tassels and Buckles*, Or. These are the *Armes* of Sir *Henry Palmer* of *Howlets* in the Parish of *Beake Burne* in the County of *Kent*, *Knight*, *Controller* of his Majesties *Navy Royall*, *Sonne* of Sir *Henry Palmer* of the said Place *Knight*, sometime *Admirall* of the *Narrow Seas*, and *Controller* of the *Navy Royall*. These *Armes*, although some part of them allude unto the name, are very ancient, and were inpaled in *Ottford Church* in *Kent* before it was burned, where this *Knight's* ancestors had some possessions; with the severall *Coates* of the *Torrells, Fitzsimonds* and *Tirells*: And in the *Chancell* at *Snodland* in *Kent*, *Thomas Palmer* that married with the daughter of *Fitzsimon*, lieth buried, of whom I have read this *Epitaph* not derogating from the best of versifying in that Age:

*Palmer's all our Faders were,
I a Palmer lived here
And traveld still, till worne wud Age
I ended this worlds pilgrimage,
On the Blest Ascension Day,
In the Cheerefull moneth of May:
A thousand with foure hundred Seaven,
I tooke my Iourney hence to Heaven.*

Sir *Thomas Palmer* of *Leigh* neere *Tunbridge* in *Kent* *Knight*, Grandfather to the Elder Sir *Henry Palmer* *Knight*, before recited, was owner of the Mannors of *Tottington* and *Eccles* in *Aylesford* and *Boxley* adjoining to *Snodland* aforesaid, which came unto this Family by a match with a daughter of the Lord *Poynings*: and *Katharine Palmer* this *S. Thomas Palmer's* Sister, was married to *John Roe* of *Boxley* in *Kent* *Gent.* Father of *Reginald Roe* of *Leigh* aforesaid.

aforesaid, Gentleman, ancestor to Sir Thomas Roe Knight, now living 1632. whose worthy merit in the discharge of many Embassages, wherein he hath beene imployed by this state, deserves to be remembred with an honourable Character.



The Field is, Argent, on a chiefe, Gules, three Beysants, by the name of Russell, (sometime of Durham) in the County of Gloucester. What Beysants are, and of what forme, weight and value they were in ancient time, and why they were so named, I have already shewed in my first Sect. pag. 33. in the blazon of the bordure of Richard Plantagenet King of the Romans and Earle of Cornwall; whereto I referre you, for the avoiding of needlesse repetition.

A Chiefe with three Beysants.



The Field is Ermyne, on a Fesse, Gules, three Plates. This Coate-Armour pertaineth to that worthy Gentleman, John Milward one of the Captaines of the Citie of London, and first Governour of the Corporation of the Silk-trade. Some Armorists are of opinion that Beysants and Plates in Armory, are Emblemes of Justice and equall dealing among men.



He beareth, Gules, three Beysants, Each charged with a Crowned King, his Roabes, Sable, doubled, Ermyne, sustaining a covered cup in his right hand, and a sword in his left, of the second. This Coate pertaineth to Iohn de Lylde the eighteenth Bishop of Ely.



He beareth, Sable, Six Plates, 3. 2. and 1. by the name of Punchardon. These are bullions of Silver, having no manner of impression upon them, but are onely prepared ready for the Stampe. In the Blazoning of this, and of the other last precedents, there is no mention made of their colour; because, as the former are evermore Gold, so in like fort, are these alwayes Silver.

The

Argent on a
Bend engrai-
led Sable three
Plates.



The Field is Argent, on a Bend engrailed, Sable, three Plates. This Coate-Armour pertaineth to the Antient Family of the Cutts's of Arkesden in the County of Essex, where in the Parish Church remains a Monument, whereupon these Armes here demonstrated, as the paternall Coate-Armour of this Family, are portraied: Neare unto which Tombe, lie interred Richard Cutts Esquire, and his foure sonnes, viz. Richard Cutts Esquire, eldest sonne, who erected that Monument, Sir William Cutts Knight, second sonne,

(and lately his onely sonne and heire Richard Cutts, Esquire) Frances third sonne, and Iohn the fourth sonne; which Frances married Katharine one of the daughters and coheires of Iohn Bondivile or Bonvile of Sponton in the County of Yorke, Esquire, who for his Coate-Armour bore Sable Six Mullets, three, two, and one, Or. Leigh writeth in his Accidens of Armory, pag. 14, 15. That that Coate-Armour whose field consisteth of Argent, and the charge of Sable (as you see the Coate of Cutts doth) is the most faire kinde of Bearing, and with him agree other Armorists: Leigh there sheweth this reason, because Argent or White will be seene in the darkest place, and Sable or Blacke in the clearest light; And since these two of all other Colours may be discerned farthest off, therefore is the Shield thus borne and charged called the fairest.

Royalty of
Coining.

In respect wee are now come to speake of Stamps and Coines; I hold it not impertinent (by the way) to give some little touch of the Royaltie of Coining. It is therefore to be observed, that the power to Coine money, hath beene evermore reckoned to be one of the Prerogatives that in our common Law wee doe call *Iura Regalia*, and pertaineth to the Sovereigne power amongst many regall immunities to that supreme jurisdiction peculiarly belonging and to none others.

Neverthelesse wee read that Monarchicall Kings and Sovereigne States have imparted this prerogative or preheminance unto others their inferiours upon speciall acceptable service done, or for whatsoever private respect; as wee may see *Maccab* 15. 6. Where amongst many other preheminences granted by Antiochus the sonne of Demetrius to Simon the high Priest, which had beene formerly granted to him by the predecessors of Antiochus, hee enableth him to coine money, saying, *I give thee leave to coine money of thine owne Stampe within thy country.*



Hee beareth, Azurē, three Penny-garde pence, Proper, by the name of Spence: these are so named of the place where they were first coined, which was (as is supposed) in the Castle of Penny-garde neere the market Towne of Rosse situated upon the River of Wye in the County of Hereford.

To this head must be reduced all other sorts of Bullion or Coine, and whatever else pertaineth to Trafficke or commerce.



He beareth, Argent, a Purse Overte, Gules. This Coate pertaineth to the family of *Conradus Wittenbergensis Comes*, that was first invested by *Henry the fourth, Emperour*, to whom hee gave faithfull ayde in his warres; and did much detest the strife betwixt him and *Rodolph of Swevia*, his competitor to the Empire, whom the Pope had nominated Emperour; he much laboured a pacification of the tumults then stirred up in *Germany*, as *Hemingius* in his *Genealogies* noteth.

By this open Purse, we may understand, a man of a charitable disposition and a franke and liberall Steward of the blessings, which God hath bestowed upon him, for the releefe of the needy: Of such an one *S. Hierome* hath this saying, *Non memini me legisse mala morte mortuum, qui libenter opera charitatis exercuit; habet enim multos intercessores, & impossibile est multorum preces non exaudire.*



He beareth, Gules, a Chevron betweene three Irish Broges, Or. This Coate pertaineth to the Family of *Arthure of Ireland*: the pulling off a mans Shoe (which in *Irish* is called a Broge) seemeth to have been a note of reproach, or infamie, as we may gather by that which *Moses* hath observed unto us, *Deut. 25.* where it is shewed, that if a man happen to dye issuelesse then his next kinsman should marry his wife, and raise up to his brother a name amongst the *Israelites*: which if he refused to doe, then upon complaint by her

There is another family of the *Arthurs* in *Ireland* that beareth a Chevron betweene three Sufflues what a Sufflue is *Boswell* in his *Armor of Honor*, p. 124. b. sheweth. Some call Sufflues, Rests.

made to the Elders, he was warned before them, if then he refused to marry her, then came the woman to him in the presence of the Elders, and pulled off his Shoe, and did spit in his face, and say, *So shall it be done unto the man that will not build up his Brothers house: And his name was called in Israel, The house of him whose Shoe is pulled off.*

Though the Shoe be an habit serving for the foote, which is the most inferior part of mansbody, yet is it not therefore to bee contemned; forasmuch as it is a note of progression, and very behovefull for Travellers: In the Scriptures it is often taken for expedition, as *Psal. 60. In Idumeam extendam calceamentum meum; And proceeding to Idumea, I will cast my Skoee over it.*

It was an ancient custome amongst the *Israelites* (in transferring of possessions) for him that departed therewith to plucke off his Shoe, and to deliver the same to his neighbour, as now it is with us, to passe livery and Seizin of Inheritance by the delivery of a Turffe, and Sprigs taken off the ground, and delivering the same to the purchaser: As appeareth in the booke of *Ruth*, where it is said, *Now this was the manner before time in Israel concern-*

ning redeeming and changing; for to stablish all things: A man did plucke off his shooe and gave it to his neighbour, and this was a sure witnesse. By which Ceremony he publikely acknowledged that he had transferred, and put over his whole right unto the purchaser, *Ruth. 4. 7, 8, 9.*

But in after ages, it seemeth the *Jewes* passed inheritances by *Charters*, sealed and testified by witnesses (a custome of use with us at this day at the *Common Law*) as appeareth in the Prophecie of *Ieremiah*; *Men shall buy fields for silver, and make writings and seale them, and take witnesses in the Land of Benjamin and round about Ierusalem, &c. 32. 44.* And againe, *Ier. 32. 25.* *And thou hast sayd unto me, O Lord God, buy unto thee a field for silver, and take witnesses. And I bought the field of Hananeel my Vncles sonne, that was in Anathoth, and weighed him the money; even seventeene Sheckles of silver: And I subscribed the Evidence, and sealed it, and tooke witnesses, and weighed him the money in the ballances, &c.*

Now sithence, I am casually fallen upon this argument of sealing of *Deeds*, I hold it not amisse, to give some little touch (by the way) of the first coming in of this custome of *Sealing* (in this our Nation) which is now of so frequent use amongst us.

First, it is to be observed, that our Ancestors the *Saxons* had not the same in use, for they used onely to subscribe their names, commonly adding the signe of the *Crosse*: And I neede not to prove the same by the testimony of divers witnesses, for this custome continued here in *England*, untill the time that this Realme was conquered by *William Duke of Normandy*; who together with the state of government, (a thing of common custome with absolute *Conquerours*) did alter the before mentioned custome of testification of deeds, into sealing with waxe; whereupon the *Normane* custome of *Sealing* of *deedes* at length prevailed amongst us. Insomuch that the before mentioned use of the *Saxons*, therein was utterly abolished: As witnesseth *Ingulphus* the Abbot of *Crowland*, saying, *the Normans doe change the making of writings, which were wont to be firm'd in England with Crosses of gold and other holy signes, into printing waxe.* And they rejected also the manner of *English* writing: This change was not effected all at once, but tooke place by degrees; So that first the King onely, and some few of his nobility besides, used to *Seale*; Afterwards *Noblemen* for the most part and none others.

At this time also as *Ioh. Ross.* noteth, they used to grave in their *Seales* their owne *Pictures*, and counterfeits covered with a long *Coate* over their *Armours*.

After this *Gentlemen* of the better sort tooke up this fashion: And because they were not all Warriours, they made seales ingraven with their severall *Coats* or *Shields* of *Armes* for difference sake, as the same *Author* reporteth.

At length, about the the time of *King Edward the third*, *Seales* became very common: so as not onely those that beare *Armes* used to *Seale*, but other men also fashioned to themselves *Signets* of their owne devising: Some taking the letters of their owne names, some *Flowers*, some *Knots*, and flourishes, and other *Beasts* and *Birds*, or some other things, as now we behold daily in use.

SECT. IV. CHAP. VIII.



Aving exemplified such *bearings* as are borrowed from the two *Arts* of nourishing and *Cloathing* our *Bodies*; the *third* place may justly be challenged by that *Art*, which we call *Armature*; whereby wee are defended from all outward injuries, either of *Foes* or *Weather*: for by *Armature* we understand not onely those things which appertaine to *Military* profession, (whereof wee will speake in it's proper place) but also those *defensive* Sciences of *Masonry*

What understood by Armature.

and *Carpentry* and *Metall* workes, which doe concurre to building and other necessary strengthening for protection of our *weake* Carcasses. For houses are mansions for our *Bodies*, as our *bodies* for our *Soules*; and the weakenesse of the one, must be supplied by the strength of the other. *Escocheons* of this kinde are these which ensue, as first, for *Masonry* and *Stoneworke*.



He beareth, Sable, three *Pickaxes*, Argent, by the name of *Pigot*. This *Coate* may compare for *Anti-*quity with any; in respect that it, or some such *Instrument*, seemeth to have bene used by the most *Ancient* of *Mankind*, who was appointed to digge and delve in the *Garden* of *Eden*. Where we may see, how little cause any (though of *Noblest* and *Ancientest* blood) hath to be proud, if he looked unto the *Pit* whence he first was digged; being the very same from whence the meanest also is derived.

Three Pickaxes.



He beareth, Sable, on a *Cheveron* betweene three *milpeckes*, Argent, as many *Millets*, Gules, by the name of *Mosley* of *Stafford* shire. This is an instrument of great use, by which the bluntnesse of the millstone is amended; the *Mill* it selfe, as every one well knoweth, is very usefull in a common wealth, for with it corne i grownd and made fit for bread, which is the *staffe* of humane life.



He beareth, Argent, three *Mallets*, Gules, by the name of *Forte*. Touching this and sundry other *Instruments*, we must observe, that whereas such *Instruments* are usually made by one *Trade*, and used by another, (as the *Smith* maketh the *Axe* which the *Carpenter* doth use,) we thought it fittest to place them under those *Arts* for whose use they were made (the end and use of each thing being the perfection thereof) than to referre them to those *Arts* which forme and make them.

Three Mallets.

Use the perfection of things.

Three Levels
with their
plummetts.

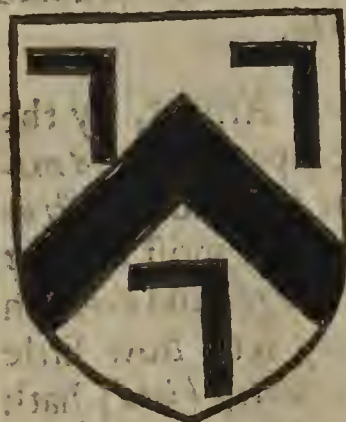


Reference.

He beareth, Azure, three *Levels* with their *Plummetts*, Or, by the name of *Colbrand*. This *Instrument* is the *Type* of *Equity* and *uprightnesse* in all our *Actions*, which are to be *levelled* and *rectified* by the *Rule* of *Reason* and *Iustice*. For the *Plummet* ever falls right, howsoever it be held, and what ever betide a *Vertuous* man, his *Actions* and *Conscience* will be uncorrupt and uncontrollable.

To this head must be reduced all manner of *Instruments* that doe pertaine to the severall *Trades* of *Brick-laiers*, *Plasterers*, *Paviors*, and such others, whose worke consisteth of *Stone*, *Lime*, or *Mortar*. So much may suffice for examples for *Masonry*. Now we come to *Carpentry*, as may appeare by these next following *Escutcheons*.

A Cheveron
between three
Squares.



He beareth, Argent, a *Cheveron* betweene three *Carpenters Squares*, Sable, by the name of *Atlow*. *Artificers* (saith *Plutarch*) doe use their *Squares*, their *Rules*, their *Lines*, and *Levels*; they goe by measures and numbers, to the end that in all their workes there should not be any thing found done, either rashly or at adventure: and therefore much more should *Men* use the like moderation and rules in the performance of those *Actions* of vertue wherein mans happinesse doth consist; especially those who sit in the *seates* of *Iustice*, which in *Moses* time were wont to be *Men Fearing God*, and hating covetousnesse, which is the perfect *Square* which such ought to follow. But *Aristotle* writeth of a *Lesbian Square* or *Rule*, which was made of so flexible a stuffe that it would bend any way the workemen would have it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Iudges* worke by such *Squares*, making the *Lawes* to bow to their private affections, and sometimes to meane one thing, another time the contrary, as themselves are disposed to incline.

A Fesse be-
twene three
Hatchets.



He beareth, Sable, a *Fesse* betweene three *Hatchets*, Argent, by the name of *Wrey*. This *Instrument* is also much used in *Execution* for beheading of great offenders. In which sense, *Jordanus Ursinus*, *Viceroy* of *Sicily*, being imprisoned by his owne *sonne*, gave for his *Imprese*, an *Axe*, and a paire of *Fetters*, with this *Motto*, *Patientia in adversis*; to shew his resolution and patience in so great an indignity. Not many yeares since, there was a reverend *Iudge* of this *Family*, with whose function this *Coate* suited very aptly, forasmuch as hee did execute the Office of *Chiefe Iustice* of *England*.



The Field is Argent, a Cheveron Ingrailed, betweene three Compasses Dilated, Sable. These Armes doe pertain to the Company of Carpenters.

Armes of the Company of Carpenters.

Under this head must be comprehended all sorts of Instruments, (whereof there is use in Coat-Armours) pertaining to the severall trades of Ioyners, Milwrights, Cartwrights, Turners, Campers, &c. and whatsoever other Trades, whose use consisteth and is exercised in working or framing of Timber, Wainscot, or any sort of Wood. And so from Tooles of Masonry and Carpentry borne in Coate-armour, we come to Instruments of Nactall worke, (the other Species of Armature) whether the same be Malleable and wrought by Hammer, or Fusill and formed by Fire.

Reference.



The Field is Sable, a Cheveron betweene three Hammers, Argent, crowned, Or. This Coate-Armour belongeth to the Company of Smiths, whose trade of life, as it is most laborious, so is it of most behoofe for the strength both of private mens persons: and of Kingdomes: and therefore the Iron Hammer doth well deserve the Crowne of Gold on it, Iron it selfe in respect of the use being much more precious and necessary for a Common-wealth, than Gold is: which the Enemies of Gods people knew very well, when they would not

Armes of the Company of Smiths.

Necessitie of Iron.

permit a Smith to live amongst the Israelites, as may be seene 1 Sam. 13. 19. where it is said, Then there was no Smith found throughout all the Land of Israel: for the Philistines sayd, least the Hebrewes make them Swords or Speares. The Hammer and Anvill are two of the chiefest instruments of this Trade, for forging and forming of things malleable for necessary use. Of these doth Ecclesiasticus make mention, Chap. 38. v. 28. where speaking of the laborious travell of the Smith, he saith, The Smith abideth by his Anvill, and doth his diligence to labour the iron: the vapour of the fire dryeth his flesh, and he must fight with the heate of the fornace: the noyse of the hammer is ever in his eares, and his eyes looke still upon the thing that he maketh: he setteth his minde to make up his worke, therefore he watcheth to polish it perfectly.



This Coate-Armour is borne by the name of Clouell and is thus blazoned: The Field Argent, two Chevrons, Sable, each charged with five Nailes, Or. The naile hath had his use in Military Service, as well as Domesticke Use: for with this did the prudent Lady Iael end the cruell warre betwixt the Canaanites and Israelites, by striking a Naile through the temples of Sisera, who was Generall of King Iabins Host. As to the domesticall use of the Naile, we see that Householders minding to settle themselves in some house

The bearing of Nailes.

wherein they meane to make them a settled habitation; doe drive *Nails* into the *Walles*, for the more commodious and seemely hanging up and bestowing and orderly placing of things necessary. Whereof *Ezra* in his prayer to God taketh a similitude, saying, *And now for a little space grace hath beene shewed from the Lord our God, to leave us a remnant to escape, and to give us a naile in his holy place, &c. Ezra 9. 8.*

A Fesse betweene three paire of Pincers.



He beareth, *Argent*, a *Fesse* betweene three paire of *Pincers Gules*. This *Coate* is quartered by the right honourable and worthy *Gentleman Sir William Russell, Lord Russell of Thornhew*, lately deceased. Though the *Pincers* be an instrument peculiar to the *Smith* that formed the same, yet is the use thereof communicated unto the professors of divers other *Trades*, as *Carpenters, Joiners, Farriers, &c.* As touching the first invention of this *Instrument*, *Pliny* saith, that *Cynira* the son of *Agrippa* devised *Pincers, Hammers, Iron Crowes* and the *Anvill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called à *fundendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed: but one example shall serve.



He beareth, *Argent*, a *Cheveron Gules*, betweene three *Plumets Sable*, by the name of *lenings*. The *Plumet* may aptly serve for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument, fastned to some line of many fadomes, doe sound the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced upon an unknowne *Coast*; that so, if necessity require, they may betake them to their *Anchor-hold*, or divert their course some other way: whereby we are admonished to sound the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Lives* (through want of foresight) upon the shoales of destruction.

Hitherto I have onely given examples of the *Instruments* of the sayd *Arts*: I will proceede to some examples of the *Workes* and *Effects* of the same.

SECT. IIII. CHAP. IX.



Mongst the sundry *Workes* of the foresayd *Artizans*, some are fixed and permanent, as *Buildings*, either *prophane*, for ordinary use of dwelling; or *sacred*, as *Temples* for Gods service: and some others are *mooveable*, as *Tents, &c.* Examples whereof we will now produce.

He



He beareth, Argent, a Tower triple Towred, Sable, chained transverse the Port, Or, by the name of Old-castle. Munster reporteth, that *Catiphus* Governour of the City *Susa*, had therein a Tower full of Gold and Jewels, but for avarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Islan* King of the *Tartarians* surpris'd this City, and taking *Catiphus*, shut him up in his Tower, saying unto him; If thou hadst not so greedily walled up thy Treasure, thou hadst saved thy selfe and this City; now therefore

A Tower triple towred Sable: Munster in Cosmograph.

eaté and drinke, and take thy fill of that thou lovedst so deerely. So dyed he miserably through the famine in the midst of his excessive Treasures.

Castles and Towers are Strengths and fences fortified most commonly on the tops of hills, or other lofty or well fenced places by nature, as well for descrying of the Enemy a farre off, as for repulsing him upon his approach: whereupon they are called in *Latine*, *Arces*, ab *arcendo*, of keeping the Enemy a loofe or repulsing and foyling him. And doe serve rather for a place of retreite for the timorous to lurke in, than for the valorous to performe any noble feate of Martiall activity in: according to *Petrarch* where he saith, *Arces scito non receptacula fortium, sed inertium esse latibla*. The greatest valour is shewed in aperto Marte, in the Champian field; therefore the most valiant and resolute Generals and Commanders, have evermore reckoned it a chiefe nonour to grapple with the Enemy hand to hand, and doe reckon those victories most honourable, that are atchieved with most prodigall effusion of blood; as witnesseth the same Author, saying, *Militia nisi largo sanguine magnisque periculis honestetur, non militia, sed militaris ignavia nomen tenet, non Regum modo iudicio, sed vulgi*. Castles and Towers have proved many times very pernicious unto such as have reposed trust in their safety. For there have beene many that living out of Castles or Towers, lived securely and free from danger, who afterwards taking stomacke to them upon a conceived safety in their strength, became turbulent, and betooke them to their holds, and have finally perished in them. And so their adventurous temerity have beene there chastised or rather subdued, where it tooke beginning.



The Eieldis, Gules, a Lyon Rampant, Argent, a Castle in the Dexter point, Or. These are the Armes of Sir Francis Castilion, of Benhall Vallence in the County of Berke, Knight, descended of the noble Family of the Count Castilion in Piemont, neere unto Mantua.

A Lyon Rampant and a Castle.

The Lyon is a magnanimous beast, and of an invincible courage, and is not daunted with any occurrent, neither (being layd downe) will he be rowsed but at his pleasure, as appeareth, *Gen. 49. 9. Judah, As a Lyons whelp shall thou come up from the spoyle my sonne. He shall lye downe and couch as a Lyon, and as a Lyonesse, and who shall stirre him?*

Moreover, of his incomparable strength, and noble courage, a certaine Author saith, *Leo fortissimus Bestiarum, ad nullius pavebit occursum*: The Lyon the strongest of all beasts, feareth not the encounter of any.

He

A Castle tri-
ple Towred.

Rule:

He beareth, Or, a *Castle* triple-towred, Gules, the *Port* displayed of the *Field*, Leaved, Argent. Note, that when the *Architecture* or *Masonry* extendeth it selfe all over the *Field* from the one side of the *Esccheon* to the other, then must it be named a *Castle*. But if it be thus *Turreted* and environed by the *Field*, then must it be blazoned (as above) a *Tower* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must be conceived to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and all the *Port*

should have *Or*, if the conceited shadow representing the thicknesse thereof did not extenuate a great part of the same.

A Tower and
Scaling ladder.

He beareth, Argent, a *Tower*, Sable, having a *Scaling Ladder* raised against it in *Bend Sinister*, Or. This *Coate* is quartered by *Sir Edward Mannsell Knight*. The *Ladder* thus raised against the *Tower*, may put us in minde to stand carefully upon our *Guard*, who live in this world as in a *Castle* continually assailed with our spituall and corporall enemies, that cease not evermore to plot and put in execution whatsoever tendeth to our destruction.

After these *Buildings* of prophane and vulgar use, we should annex examples of *Buildings* sacred, as *Churches*, &c. in stead whereof, we will content our selves with these examples following.

Three Arches.



He beareth, Gules, three single *Arches*, Argent, their *Capitals* and *Pedestals*, Or, by the name of *Arches*. These are supposed to be *Arches* of a *Bridge*: and *Nicolas de Ponte*, Duke of *Venice*, gave a *Bridge* for his device, beaten with the waves, with this *Motto*; *Aliis inserviando consumor*. Pope *Xistus* the fourth also gave a *Bridge*, with this word; *Cura rerum publicarum*. And it may signifie the cares and patient stability of men in *Magistracie*, who must endure the assaults, taunts, and envie of the discontented vulgar.



He beareth, Or, on a *Bridge* of three *Arches* in *Fesse*, Gules, masoned, Sable, The *streames* transfluent, proper, a *fane*, Argent, by the name of *Trowbridge* of *Trowbridge*. This *Coate* standeth in *Kirton Church* in the *County* of *Devon*: and it seemeth to have beene given to the first bearer thereof as an allusion to his Surname *Trowbridge*, quasi *Throwbridge*, having respect to the current and fall of the *streames* that doe passe through the *Arches*, wherein the deviser had an ingenious conceipt in the fitting thereof to his name, yet so as

it was not so palpably understood of the vulgar sort.

He



He beareth, Or, a *Pillar*, Sable, enwrapped with an *Adder*, Argent, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conjoynd with *Constancie*, both which being united in men of high spirits, doe greatly availe to the atchieving of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to be in a *Prince*, setteth downe two in especiall; whereof the one is *Prudence*, whereby the *Helme* of the *Weale-publike* is governed in time of peace; the other, *Fortitude*,

A Pillar enwrapped with an Adder.

whereby the attempts of the enemy are frustrated in time of warre.

Pillars the *Hieroglyphicks* of *fortitude* and *constancy*, were erected for divers ends and purposes, sometimes to limite out the bounds of the possessions of people that bordered one upon another; sometimes for memories of vows made: as that which was erected by *Iacob* at *Bethel*, *Gen.* 28. 18. Sometimes for Ornament, as those of the *Temple*, *1 Kings* 7. 15. Sometimes for Testimonies of Covenants, as that which was erected by *Iacob* for a memoriall betweene him and *Laban*, *Gen.* 31. 44, 45. Sometimes for Monuments to extoll the valour, worth and merits of well deserving men, as those that were decreed by the *Senate* and people of *Rome* to men of speciall desert and approved vertue. Sometimes they were set up for preservation of names of families from oblivion, of which sort is that mentioned in *2 Sam.* 18. 18. Now *Absolom* in his life time had taken and reared up for himselfe a *Pillar* which is in the *Kings* dale: for he said, *I have no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called unto this Day Absoloms Place.*

To these we will adde one example of a *Worke moveable*, as in this next *Escocheon*.



He beareth, Sable, a *Cheueron* betweene three *Tents*, Argent, by the name of *Tenton*.

Tents.

Tabernacles or *Tents* were the chiefe habitation of our Fathers, in the first Age of the World, as we may see; *Gen.* 12. 8. Such kinde of habitations did best fit their uses, for the often removing of their Seats to refresh their *cattell* with change of pastures; sometimes at hand, and otherwhiles in places remote: which they could not commodiously doe, if they had beene still commorant in solid and settled buildings. Such is the manner of the *Tartarians* at this day: they have no *Cities*, *Townes*, or *Villages* to inhabit, but the open and *Champion* fields, in *Tents* after the manner of the ancient *Scythians*, because they are (in manner) all herdsmen: in the *Winter* season they plant themselves in the *Plaines* and *Valleyes*: And in the *Summer* they live in *Mountainous* places, where they may finde the rankest and best pasture.

Of this sort are the *Ships* and *Boats* hereafter to be handled, and all other navigable *Vessels*, in respect that during the time that men doe undergoe any

voyage, they are to them a kinde of *domesticall habitation*. Now proceede we to examples of buildings ordained for sacred use, whereof in these immediately ensuing.

Crosse mounted upon Grieces.



He beareth Gules, a *Crosse* crossed, mounted upon three *Grieces*, Or. This *Coat* is quartered by *Edward Iones* of *Lanuaire* in the *County* of *Denbigh*. The *Crosse* thus mounted upon three *Grieces*, may put us in mind of the meanes of our *salvation*, even *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; whereby he hath joyned us unto God the Father, and by that his one *Oblation*, hath purchased us eternall *Redemption*. The three *Grieces* or steps whereby we mount up to *Christ* crucified, are *Faith*, *Hope* and *Charitie*, the three chiefe *Theologicall Vertues*.

Three Bels.



He beareth, Sable, three *Bels*, Argent, by the name of *Porter*. This sort of *Bels* that are cast by the hand of a *Founder*, is not of so great *Antiquitie* as some others hereafter handled; yet their use no lesse approved, than those: forasmuch as both these and those were ordained for good uses; these to assemble the people together, to heare *divine Service*, the other to move them (being assembled) to attention, when the *high Priest* did exercise his office.

Because we have here spoken of *Buildings* and *Houses*, it will not be much amisse to adde hereunto such *Escocheons* as are derived from *Instruments* of *Honshold-use*; such are these ensuing.

Three Cushions.



He beareth, Gules, three *Cushions*, *Ermine*, *Buttened* and *Tasselled*, Or, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and given to some *Ancestors* of this bearer (if *Fame* be true) for that by occasion of a *combate* challenged upon him by a *stranger*, for the performance whereof the day and place being appointed, this man being more forward than the *Challenger*, came very early to the place at the day appointed, and by chance fell on sleep in his *Tent*: the people being assembled and the houre come, the *Trumpets* sounded to the *battell*, whereupon he wakened suddenly, ranne furiously upon his *Adversary* and slew him.

These and such other *Vtenfiles*, do serve aswell for *Ornament* as *Necessity*: whereas others there are which serve for necessity onely, as in example.



He beareth, Gules, a *Fesse Humet*, betweene three *Trestles*, Argent, by the name of *Stratford*. More aptly (in my conceit) may this tranverse charge be termed a *Table*, than a *Fesse Humet*, for so have I seene the same anciently *blazoned*, and so taken it is a note of speciall *Hospitalitie* and housekeeping, a thing in this age much commended but little practised.

Now in respect we are in hand to speake of *hospitality*, it shall not be amisse to give some little touch by the way, of the bountifull *hospitalitie* of *Kings* in former ages, whereof I find *King Salomon* to be the most famous president: for his daily expences that I read of wherein he exceeded all others before him as we may see the *1 Kings* 4. 22. where it is said, *And Salomons vitales for one day were thirty measures of fine flowre, and sixtie measures of meale; Ten fat Oxen and twenty Oxen of the Pastures, and one hundred Sheepe beside Harts, and Robuckes, and fallow Deere, and fatted Fowle.*

From *King Salomons* housekeeping descend we now to the *hospitality* of the ancient *Kings* of this *Land*. I find in an ancient manuscript that *King Lud* commanded his household officers to have in daily custome, to cover the *Tables* in the *Hall* from seven of the clocke in the morning, till seven in the evening. His daily diet was not much in rare and delicate viands; but that hee kept it constantly with all good cates as could be gotten, and at the foure great feasts he caused proclamations to be made in all countries, for all manner of people to come thither.

Moreover the same Author maketh mention of a very memorable and most Royall feast, that *Cassibelane* made upon his second Triumph over the *Roman Emperour*, and forasmuch as it is a chiefe point to be observed of those that shall cite authoritie for any thing that he writeth or speaketh of, to use the expresse words of his Author which he voucheth, I will therefore deliver it, as he himselfe relateth the same.

Domus Regis Cassibelani standeth for a speciall note, which after his second triumph upon the Emperour, gave out his Royall commandements to all the *Gentiles* of *Brittany*, to come with their wives to magnifie his feast: For which he slew forty thousand Kine, and Oxen, one hundred thousand sheepe, thirty thousand Deere, and other wilde beasts of the wood, besides the diverse kindes of Pulline, Conyes, wilde Fowle and tame, of Sea, and Land, with much other purveiance of vitaille with many disguisings, plaies, minstrellie and sports.



He beareth, Argent, a *Trevet*, Sable, by the name of *Trevet*. A *Trevet* seemeth to be so called of its *Three-feet*, or a *Tripode*, which in *Greeke*, signifieth a Stool of so many feet. Amongst the *Heathens*, *Apollo's* Priest was said to give *Answers* from the *Oracle*, sitting on such a Stool, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

A Trevet.

Three flesh-
pots.

He beareth, Argent, three flesh pots, Gules, by the name of *Mounbowchier*. It appeareth by *History*, that the *Ancients* were wont to seethe their meate in the hides of beasts, which yet is in use in barbarous Countries, but *Art* supplieth that defect. The *Flesh pots* of *Egypt* are objected to the fleshly minded *Iewes*, who were contented to forsake the hope of blessed *Canaan*, to enjoy againe their belly-cheere: and *Esaus* messe of *Pottage*, is with many of more esteeme, than the birth-right and inheritance of the heavenly *Canaan*.

Three paire of
Bellowses.

He beareth, Argent, three paire of *Bellowses*, Sable, by the name of *Scipton*. The invention of this Instrument for making of winde, was much more witty, than that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these as (*Strabo* witnesseth) was *Anacharsis*.

Three Lamps.



He beareth, Argent, three *Lampes*, Sable, a *File* of three points, Gules, by the name of *Lampelaw*.

Wee reade of a certaine Church dedicated to *Venus*, wherein was a *Lampe* that burnt continually and never went out, but still gave light, yet was not maintained with any kinde of *Oyle*, or other fatty matter or substance, and this was holden for a speciall miraculous thing; yet might the same be performed by some other naturall meanes, as with a certaine kinde of stone that is found in *Arcadia*, and is called *Asphestus*

which is said to be of that nature, that being once kindled and set on fire, doth never extinguish or goe out, neither is it thereby consumed or wasted, *Zan. lib. 4. de potent. demon. chap. 12. pag. 255.*

There are doubtlesse both in *herbes* and stones admirable vertues, (not manifest) whereby strange and unwonted effects may be wrought. Therefore men being ignorant of the efficacie and forcible vertues of things naturall, and apprehending onely their effects by sight, doe forthwith conceive that there is wrought some strange or great miracle, whereas indeed it is nothing lesse, but a matter proceeding meerey from some naturall cause.

Besides these aforesaid, there are sundry other Instruments, of *Housshould use*, as *Mortars*, *Gridirons*, &c. which we leave to observation. And to this may be referred, *Candles*, *torches*, &c. The great *Turke Solimannus*, gave foure *Candles* for his *Devise*, one *burning*, the other three *extinct*; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *World* should lose their beauty, by the brightnesse of his *glory*.

He



He beareth parted *per chequeron*, Embateled, Or, and Gules, three Roses counterchanged, slipped proper, on a chiefe of the second, three *Houre-glasses* of the first. This Coate pertained to *Doctor White* sometimes *Bishop of Winchester*. Albeit the *Sunne* is the governour and moderator of time, yet because we cannot aptly expresse the same to the view, I have made choice of this Coate to manifest the same thereby, in respect of the *Houre-Glasses* placed on the chiefe thereof: for as the *Sunne* is the measure of time, so is the time also

the measurer, not onely of publike, but also of private affaires. For who is he that hath any businesse to performe that desireth not to know how he proceedeth therein, and whether he be before hand with time, or that he be belated. And for this end were *Dials*, *Clocks*, *Watches* and *Houer-glasses* devised.

Endlesse is the swift passage of *time*, which we shall better discern if we looke backwards to the times that have already overlipped us.

The best meanes wee can devise to bridle time is to be evermore well exercised in some honest vertuous and laudable worke, so shall it not escape us fruitlessly; according to that saying of *Petrarch*, *Virtute & industria, bonarumque artium studijs frenari possunt tempora, non quia fugiant, sed ne pereant*. So shall we be sure to carry a hand over time, and not time over us: so shall we if not clippe his wings that he glide not from us, yet shall wee so attach him, that he shall not so passe us, but that we shall make some good use of him, that he passe us not unprofitably.

Time slippeth from us suddenly, and outstrippeth us, which onely we ought greedily to seaze upon, and in no case barter or exchange the same for any costly price or reward, let us (though late, yet not too late) begin to love and hold time in estimation, which onely a man may lawfully and honestly covet. Let us bethinke our selves of the shortnesse of our time, and our owne frailty, and endeavour our selves to make good use thereof: and let us not then (as *Seneca* admonisheth us) begin to live when life begins to leave us.

To this placē, are *Clockes*, *Watches*, and such like Instruments (representing the swift incessant motion of time) to be referred, wherein we may observe that every wheele therein, is moved by some other of more swift motion than it selfe hath; whereby is verified this saying, *Quilibet motus mensuratur per velociorem motum seipso*.

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SECT. IV. CHAP. X.

The Art of
Armature.

EXT to *Armature* with the appendices thereof, succeedeth *Navigation*, wherunto pertaineth all sorts of *Ships* and *Boats*, with their severall parts, their *Hulls*; *Stemme*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchors*, &c. Whereof divers are borne in *Coate-Armour*, as shall by these next examples partly appeare.

Three peeces
of Masts cou-
ped.

He beareth, Gules, three peeces of *Masts Couped*, with their tops, *Argent*, by the name of *Cromer*. The invention of the *Mast*, as also of the *Crosse peece* wherunto the *Saile* is fastened, and is thereof called the *Saile-yard*, came (saith *Polydor*) from *Dædalus*, that excellent *Engineer* of *Athens*, who is famous for making the *Artificiall Cow*, wherein *Pasiphae* (that Monster of *Mankind*) did put her selfe, and so enjoyed her lust and bestiall desires with a *Bull*, with whom she was in love.

Three Sailes.



He beareth, Gules, three *Sailes*, *Argent*, by the name of *Cavell*, alias *Locavell*. *Pliny* ascribeth the invention of *Sailes* to *Icarus* the sonne of *Dædalus*, who for this device, is said (by *Poets*) to have flowne with *Artificiall wings*. In a naturall conflict (saith *Alex. ab Alex.*) to strike Saile or take downe the *Flagge* at the command of another, is a token of yeelding or submission, which is yet observed by men of *Navall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* bravely mounted on a *Warlike Steed*; a *Woman* of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and under full *Saile*.

An Anchor.



He beareth, Gules, an *Anchor* in *Pale*, *Argent*, the *Timber* or *Crosse-peece* thereof, *Or*, by the name of *Goodreed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the *Author* of the *Epistle* to the *Hebrewes*, resembleth *Hope* to the *Anchor*, where it is said, *Vt spem propositam teneamus, quam velut anima anchoram habemus tutam & firmam*; Because *Hope* doth establish and confirme our faith against all the tempestuous *Gusts* of adverse occurrents, *Cosmus Medices*, Duke of *Hetruria* gave two *Anchors* for his *impresse*, with this word, *DVABVS*, meaning, it was good to have two *holds* to trust to. But *Richard* the first, King of *England*, gave a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCE*: a worthy and Princely choice of so heavenly a *Pilote*.

He



He beareth, Azure, a *Ruther* or *Helme* of a *Ship*, Argent. By the helpe of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *seas*. Some men are of opinion that the first invention of the *Helme* of a *Ship* was taken from the observation of a *Kite*, flying or rather gliding in the *Ayre*, that by turning of his taylor one while one way, another while another way, doth guide his course in the *Ayre*, whereby it seemeth that nature would manifest in the cleare *Ayre*, what was behovefull to be practised in the

A Ruther of a Ship.

deepe waters. So necessary is the use of this Instrument, as that without it no shipping can be directed in a certaine course, but would be evermore in perill of splitting upon shoales and *Rockes*, through the forcible current and surging waves of the *Sea*, and the violence of the boysterous windes, notwithstanding the might of the skilfullest *Pilots* or *Mariners* to their great hazard and astonishment. As we may see *Psalm*. 107. 25, 26, &c. For at his word the stormy winde ariseth which listeth up the waves thereof. They are caried up to heaven and downe againe to the deepe, their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wits ends. Other parts of *Shippes* have heene borne both in *Coate-Armour* and *Impreses*: *Horatius Gonsaga* gave the *Prow* of a *Shippe* tied to a *Plow-wheele*, with a *Laurel* over it, signifying his quiet *Countray* life, after his *Navall*-life. And *Cardinall Raphael Riarius*, affecting the *Papacy*, gave an *Oare* on the *Globe* of the *Earth*, with this word, *HOC OPVS*; shewing what a *Pilote* he would be, if he had the *Command*.



He beareth, Or, a *Lighter Boate* in *Fesse*, Gules. This *Coat-armour* pertaineth to the family *de Wolfo* of *Sweden-land*. Like to this was borne in *Devise* by the *Prince, Iam Bentivolious*, who opened his meaning with this *Word*, *ME VIDEO IN MARI SINE GUBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *man* without *Reason*, tossed with every wave of affection. But in these tossings of *Fortunes* waves, wise was the resolution of *vicount Hugo de Melan*, whose *Devise* was a *Shippe* without any *Tackling* to stay it, with this *word*, *IN SILENTIO ET SPE FORTITUDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.

A Lighter boate.

lan, whose *Devise* was a *Shippe* without any *Tackling* to stay it, with this *word*, *IN SILENTIO ET SPE FORTITUDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.



The *Field* is *Mars*, the *Hull* of a *Ship*, having onely a *Maine Mast*, and a *Top* without any *Tackling*, Sol. This is the *Coat-armour* of the high and mighty *Prince Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DEVS DABIT VELA*: God will give *Sailes*; shewing that heavenly guidance is that whereby worldly affaires are governed, and that we must not altogether rely on humane helps.

The Hull of a Shippe.

A Ship with
three Masts.*read
heathenish*

He beareth, Argent, a *Ship* with three *Masts*, a *Saile*, trussed up and hoisted to the toppe of the *Maine Yard*; shrouded, Sable, by the name of *Meares*. *Andreas Doreo*, *Amirall* of *Spaine*, gave for his *Imprese* a *Ship* under full *Saile* with this heavenly *Motto*, OMNIA FORTVNAE COMMITTO, I commit all to Fortune: but another of that *Name* (*Admirall* to *Charles the fifth*) gave the same *Device* with a much more *Christianlike Word*, NON DORMIT QUI CVSTODIT; *he that is keeper, is no sleeper.*

A Galley un-
der full Saile.

He beareth, Azure, a *Galley* passing under full saile, Or. This is a *Coate* of *Spanish bearing*; which *Nation* much useth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captived *Slaves*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* wee reade of was made by *Noah*, for the preservation of increase of all living creatures in the time of the generall *Flood*: but *Iason* first made the *Galley*, which *Sesostris* King of *Egypt* used after him.

SECT. IV. CHAP. XI.



He last of the foresaid *Arts* we reckoned to be *Venation*, which *Plato* divideth into three *Species*, *Hunting*, *Hawking* and *Fishing*; all which because they tend to the providing of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chases of the *Beare*, the wilde *Boare*, *Bull* &c. whether the same be performed on horsebacke or on foot, hath a resemblance of *Militarie practise*: for it maketh a man provident in assaulting, as also valourous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of advantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a military course of life. What valorous commanders those men have proved, that have beene trained up in the *Art* of *Hunting*, when they have come to the administration and managing of *Martiall affaires*, the *Persians* can sufficiently witness unto us; who had no better meanes to become expert *Souldiers*, than their daily exercise of *Hunting*: As also the *Historie* of *Mithridates*, King of *Pontus*, who was so much transported with the love of *Hunting*, as that (according to *Farnesius*) by the space of seven yeares he tooke not the benefit of any house either in *Citie* or *Countrie* to lie in: by meanes whereof, he so enabled and enured his body

to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is priviledged from the title of an *Illiberall Art*, being a *Princely and Generous Exercise*: but those onely who use it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanickes* and *Illiberall Artizans*.

The priviledge
of Venation.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species* of *Venation*, I purpose to be very brieve, not in respect of their scarcity, but because of the manifold imployments of the workeman for the present, that he is not able to furnish me with more. And having ended with them, I will proceede, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.



He beareth, Sable, a Bugle or Hunters Horne garnished and furnished, Argent. This Coat-armour is of very ancient erection in the Church of *Rewardine* within the *Forrest of Deane* in *Glocester-shire*, and pertained to the *Family of Hatheway* of the same place.

A Bugle or
Hunters
Horne.



The Field is, Sable, three Bugle Hornes stringed, Or, garnished, Azure. This is the *Paternal Coat-armour* of *John Thruston* of *Hoxon* or *Hoxne* in the *County of Suffolke*, *Esquire*. This colour *Sable* is resembled to the precious stone called *Diamond*, which signifieth in *Armory* durableness, and the charge of this *Escoccheon* being of the metall *Or*, is oftentimes in *Blazon*, described by the *Topaz Stone*, the embleme in *Heraldry* of a sure messenger, as *Sir Iohn Ferne* noteth.



He beareth, Argent, on a *Cheveron* betweene three *Stagges* heads couped, Sable, as many *Bugles* stringed of the first. This *Coate* pertaineth to *Sir George Huntley* of *Frowcester* in the *County of Glocester* *Knight*. Other *Coats* derived from this noble exercise I might produce, as three *Dog bookes* borne by the name of *Mertingham*, three *Leashes* or *Slips*, by the name of *Hayward*: but these examples may stand in stead of the rest. And hitherto are to be referred *Toyles*, *Hajes*, *Collars* for *Greyhounds*: of which last fort, I finde an *Escoccheon* erected in the Church of *Newent* in the *Forrest of Deane*, in *Field Sable*, three *Greyhounds Collars*, *Argent*, *Edged*, *Studded*, and *Tyrretted*, *Or*.

Stags heads
and Bugles.

Reference.

3 Hawkes
Bells.

He beareth, Or, on a *Fesse*, Azure, three *Hawkes Bells* of the first, by the name of *Planke*. This sort of *Bells* is of no late invention, but of great antiquity, and in use amongst the *Hebrewes*, whose *High Priest* had little *Bells* at the skirts of his uppermost garment, as appeareth, *Exod. 28. 33.* And beneath upon the skirts thereof thou shalt make *Pomegranats* of blew silke, and purple and scarlet round about the skirts thereof, and bells of gold round about: to shew that the attention and devotion of Gods people must be stirred up by the ministry of this

most sacred *Function*.

3 Lewres.



He beareth, Sable, a *Cheveron*, Or, betweenethree *Lewres*, Argent by the name of *Prenue*. This *Coate* was quartered by *Sir Nicolas Arnold* Knight sometimes of *Hyneham* in the *County of Gloucester*. A like *Coate* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawlknors* use to deceive their *Hawkes* with casting up of this, as if it were some *Fowle*, and so they give them a *Lie* for a *Truth*. And these two examples may suffice for the noble *Art* of *Hawking*. The next and last is *Fishing*.

The *Skill* of *Fishing* is diversly exercised: *viz.* sometimes with *Nets*, sometimes with *Hookes*, other whiles with *Sammon-speares*, or *Eele-speares*, and sometimes with *Ginnes*, with *Pattes*, *Weeles*, &c. all which are found borne in *Coate-Armour*; now first of *Nets*. These are most usually borne in *Armes* peece-meale, or in fragments, which are the same (if I be not deceived) which we call in *Blazon*, *Frets*, because the *Frenchmen* call a *Net*, *Retz*, and we by intermixture of language have added thereunto the letter *F*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.



He beareth, Gules, eight *Mascles*, Or, 5 and 3, by the name of *Preston*. The *Mascle* is taken for the *mesh* of a *Net*, as I shall presently shew you by good authority: and *Nets* are in sacred *Writ Hieroglyphickes* of persuasion, whereby men are induced to vertue and verity, and so may seeme after some sort to be caught. Farre diverse from this is that sort of *Net* which is in use with many men in this age, to catch and ensnare men of honest and plaine dispositions, entangling them therein, not onely to decay of their bodies, but also to the utter subversion of their estates, for the enriching of themselves and their posterity: of such the *Prophet Habakkuk* speaketh chap. 1. 15. 16.

There is also borne, Gules, 8 *lofenges*, Argent, 4. 3. 1. by the name of *Preston*.

He



He beareth, Gules, a Cheveron, Ermyne, betweene three Mascles, Argent, by Sir George Belgrave, of Belgrave in the County of Leicester. These are by some taken to be the same with Losenges. A Mascle in Armorie (saith Sir John Ferne) is a representation of the Mash of a Net, signifying the Bearer thereof in a Field Gules, to have beene most prudent, and politicke in the stratagemes of Warres, for that the Field is dedicated to Mars. The bearing of Mascles therefore is of greater honour than many other Charges are, that in vulgar estimation are more accounted of.

Three Mascles.

Sometimes these are borne to the number of fixe, viz. 3, 2 and 1. joyntly, without the interposition of any Ordinary. Otherwhiles they are borne to the number of seven conjunct, as in this next Escoccheon.



He beareth, Gules, seven Mascles conjunct; viz. 3. 2. 2. and 1. Or, a Canton, Ermyne. This Coate-Armour pertaineth to Henry Ferrers of Badfley in the County of Warwick Esquire, a man very judicious in matters of honour. Whereas Leigh saith that the Mascle ought alwayes to be square, whether the same bee voyde or whole; I hold, that if they be Mashses of a Net, as Sir John Ferne taketh them to be, then can they not in any case be whole, but must bee evermore transparent and voyd: for if they be solid, they may better be resembled to Quarrels of Glasse, or some other thing of massie and sound substance, wrought every way square like a Die. From which a Losenge is sayd to differ, in that the same is longer one way than another.

Seven Mascles conjunct.

bled to Quarrels of Glasse, or some other thing of massie and sound substance, wrought every way square like a Die. From which a Losenge is sayd to differ, in that the same is longer one way than another.



He beareth, Argent, a Fret of Eight peeces, Azure. This was the Coate-Armour of a noble Norman well descended, called Seigneur De Montier aullier, as is testified by an ancient French manuscript: if in any Coate of this bearing there be found more than Eight peeces, then (saith Leigh) you shall not neede to number the peeces, but in the Blazon of such Coate-Armours you shall say, He beareth Frette; one example whereof followeth.

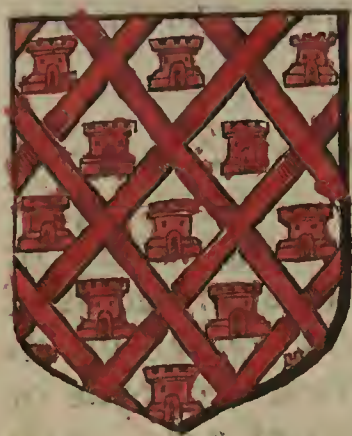
A Fret of 8. peeces.



The Field is, Emerald, Frette, Topaz, a difference for a second Brother of the third house. This Coate-Armour pertaineth to George Whitmore a few yeeres since Lord Major of the Honourable City of London, descended of the family of the Whitmores of Whitmore of Shropshire. And now I will give you an example of a Fret of eight peeces each charged in the joynts or middest.



He beareth, Argent, a *Fret* of Eight peeces, Gules, each charged in the middest with flowers de lis, Or. This Coate pertaineth to Sir Lawrence Hamelden Knight, who was one of those Knights that exercised the Tournament holden at *Dunstable* in the second yeare of King *Edward the second*; like as in this Coate you see the *Fret* charged and the *Field* (otherwise) free from any other charge: so contrariwise you shall finde the *Frette* free, and the *Field* charged betweene, as in example.



He beareth, Argent, *Frettee*, Gules, *semy de Castles* of the second, by the name of *Necbur*. Now I will shew you an example of the bearing of a *Fret*, which differeth from all the former bearings.



The *Field* is, diamond, a *Fret*, Topaz. This was the Coate-*armour* of *Henry Lord Maltrevers* or *Mauttravers* (for I find the *Orthography* both wayes) an ancient *Baron* of this kingdome, and is now quartered by the Right Honourable, *Thomas Howard*, Earle of *Arundell* and *Surrey*, Earle Marshall of *England*. When the *Fret* consisteth of sixe peeces, then (saith Sir *Iohn Ferne* in *Lacies Nobility*, pag. 69.) we say a *Fret*, without saying any more, but in this wee differ from the *French Herald*s, who blaze such a kinde of bearing, a *Fret* of sixe peeces; and there he noteth further that a *Fret* cannot be of lesse than sixe peeces, you shall also sometimes finde a *Fret Ingrailed*, as in this next example.

Fret Ingrailed.



He beareth, Gules, a *Fret Ingrailed*, Ermyne, by the name of *Eynesfort*. If this *Fret* (saith *Leigh*) be of more peeces than you see here, then it altereth from the same name, and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I have formerly given examples, together with certaine observations thereupon, whereunto I doe referre you for satisfaction therein. These examples may serve for *Nets*, to shew their divers manner of bearing, and to minister occasion to the Reader, to make a more strict observation of such others, as I doe here passe over, because I labour to be briefe.

Hc



He beareth, Sable, a *Cheveron* between three *Fishing Hooke*, Argent, by the name of *Medvile*. Not unproperly (saith *Picrius*) doe men signifie by this kinde of *Hooke*, fraude and guile, *Quia decipere est unum ostentare, & aliud prater opinionem inferre*: for the *Fisher-man* under a shew of rendring food to the *Fish* (having subtrilly covered the hooke all over with the baite) doth give him his deadly bane. And of this trade are more in the world, than will acknowledge themselves of the *Company* of *fishermen* or *fish-mongers*.



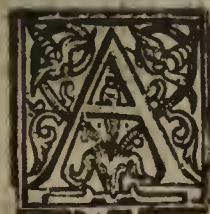
He beareth, Sable, a *Cheveron* betweene three *Eel-speares*, Argent, by the name of *Stratele*. These doe *Fisher-men* use for the taking of *Eeles*, which being (for the most part) in the mudde, cannot bee taken with *Net* or other *Ginne*: which gave occasion of the invention of this *Instrument*, a long staffe being set in the socket thereof, and so to strike into the depth of the *mudde*, and by meanes of the *Barbes* of this *Instrument*, they detaine as many as come within the danger thereof. And therefore this *Engine* hath a signification of such an action of desert, wherein both *Strength* and *policie* are conjoined.



He beareth, Argent, a *Cheveron*, Ermyne, between three *Weeles*, their hoopes upwards, *Vert*, by the name of *Wylley*. And indeede this is like the insnarings and deceits of *wily* men; for as this mouth is made broade and easie for the *Fish* to enter, but is narrow within, that they cannot get forth; so crafty *Varlets* will make faire pretence to draw men into their dangers, out of which they cannot get forth being once intangled. And this kinde of trade is much more base and *Illiberrall*, than any of the afore-specified: and with these

are to be raunged all those, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their *skill*, their *conscience*, onely to get a *Fee* of their *Clients*. And thus much of *Arts mechanickall* of the first and principall ranke.

SECT. IIII. CHAP. XII.



ARTS *Mechanicall* of more necessary use for the nourishing and preserving of Mans body, we have proposed in the preceding examples; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing and beautifying of *Natures* workes than to the necessary supply of *humane* uses, yea some

of them such as are rather *baites* to please the *senses*, than meanes to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath given esteeme and name of *Art* unto such superfluous curiosities, we will not utterly passe them by, the rather, because all of them being used with moderation, by understanding men, and for good ends, they may deservedly have both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisite pleasing of the *Palate*: unto which kinde of men, some have beene so addicted, that it is storyed of a certaine *Prince*, that he proposed a great reward, to every man, that should invent a *new conceited Dish*: And the *Sybarites* were famous in this kinde, who bid their guests a yeere before the *Feast*, and so long were catering for dainties. It is a Proverbe amongst the *Iewes*, *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that dayly feedeth his body, is but a *Cooke* to dresse meate for wormes. *Painting*, *Carving* and *Imbroydering*, serve to please another sense, the *Sight*, and therefore is a more ingenious delight: and in this kinde some have beene so excellent and renowned, as that they have beene numbred amongst men of *admirable wisdom*; as *Apelles*, *Phidias*, *Polycletus*, and others, whose workes have deserved immortall reputation, and some of their *Master-peece*s have beene prized beyond beleefe. All these have sundry *Instruments*, which may be (and doubtlesse have beene) borne in *Coate-Armour*; but because they are not usuall, I will referre them to each mans owne observation; and will give instance in the last of this kinde of *Arts* of delight, which we call, *playing*; which comprehendeth either *Theatricall recreation*, or other *Games* whatsoever.

And forasmuch as their *first institution* was good, and that they are in themselves the commendable exercises, either of the *body*, or of *wit* and *invention*; and if there be in them any *evill*, it is not in them *per se*, but *per accidens*, because they are abused by those that doe practise and exercise them; I have thought good to annexe them unto the same: such are *Tables-playing*, *Chesse*, *Dice*, *Racket*, *Balloone*, &c. The things wherewith these *Games* are practised, are borne in *Coate-Armour*, as by these examples following may appeare.



He beareth, Azure, three paire of *Playing-Tables*, Argent, bordured, Or, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the mind which is employed in great affaires, and cares of importance, as meate is for the *body* which is exhausted with dayly *Labour*: and therefore of all men living, *States-men* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *mindes* surcharged with meditation, than other sorts of men. But the play at *Tables*, is not held so fitting for the *Female Sexe*, thereby they learne to beare a *Man* more than they should.



He beareth, Azure, a Fesse betweene three Chesse-Rookes, Or, by the name of *Bodenham*. It seemeth these were at first called *Rookes*, for being the defence of all the rest, and therefore they stand in the uttermost corners of the *Chesboord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and understanding. King *William the Conquerour* was much addicted to this delight, and lost great *Lordships* at this play. And indeede were it not too serious a recreation, and going beyond the nature of *Games*, it might well beseeme a King, because therein are comprised all the stratagems of *Warre*, or plots of *Civill states*.

A Fesse betweene three Chesse rookes.



He beareth, Or, three Dice, Sable, each charged with an *Ace*, Argent, by the name *Ambesace*; as appeareth by an old *Roule* late in the hands of Master *Starky* deceased. There is no succesfull event of *Dicing*, none prosperous or fortunate, but all ominous and lamentable: for he that loseth is tormented, and he that winneth is enticed, and tolled on, untill he be entrapped or insnared in some wily or dangerous plot.

If a man play at *Dice*, and depart a *Winner*, let him try his fortunes againe, he shall bee sure to lose. If a man winne, his gaine is wasted by giving away here and there to standers by, and to the *Butlers Boxe*, but let him lose never so much, there is none that will afford him one jot of restitution.

In this kinde of play, many men doe over-shoote themselves, and commit such errors for the losse of a little money, as otherwise they would not for great summes be hired to doe.

In this game all manner of vices, especially those of covetousnesse and swearing doe predominate and beare chiefe sway. Neverthelesse many men observing the casuall chance of the *Dice*, out of a covetous desire of gaine, and not being rightly informed of the use of this our mortall life, doe with vehemency prosecute their insatiable thirst and desire of gaine, as if that were the onely scope whereto they ought to direct all their actions of this life, whose folly or rather extreame madnesse is lively expressed in the book of *Wisdom* 15. 12. But they counted our life a pastime, and our time here a market for gaine: For (say they) we must be getting every way, though it be by evill meanes.

To conclude; the Hazard of *Dice* playing (according to *Petrarch*) is an huge and insatiable gulfe, a dreadfull and sodaine Consumption of *Patrimonies* and inheritances; a *Tempest* of *Winde*; a cloud of *fame*; a *Spurre* to *wickednesse*, and the roadway to *desperation*: And howsoever other recreations are sports, yet this is nothing but meere griefe and vexation of minde.

He

A Cheveron
betweene three
Dice.



He beareth, Argent, a *Cheveron* betweene three *Dice*, Sable, eachone charged with a *Cinque* of the first. This *Coate* is quartered by Master *Fitz-Williams* of *Malton*. This is the game of *Fortune*, and *Fortunes children*. The square, which alwayes falleth right howsoever it be cast, is the *Embleme* of *constancy*, but the uncertainty of the *Pickes*, is the very *Type* of *inconstancy* and *mutability*. He that layes his estate on the *Eyes* of these *Dice*, will leave a small estate for his owne *Eyes* to looke on.

To this chapter may be referred all other *games*; as the *Racket*, and that of *Iacobus Medices*, Generall to *Charles* the fifth, whose *Device* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELEVOR*, *The harder I am stricken, the higher I mount*. And this may serve for conclusion of all *Arts* and professions civill, whether *Liberall* or *Ikiberall*, necessary or delightfull whatsoever.

SECT. IIII. CHAP. XIII.



That manifold variety of *Coate-Armours* (consisting of things *Artificiall*) is borrowed from the severall *Dignities*, *Arts*, and *Exercises* of men of civill life and condition, the foregoing *Traets* and *Examples* have sufficiently declared. There now remaine such *Artificials* as are in use amongst men of *Military Profession*, with which we will shut up this whole *Section* of things *Artificiall*. By things *Military*, I understand all such as doe pertaine to the use and exercise of *Martiall Discipline* and *Service*: whereof some doe serve for *Order*, some for *Execution* of *Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arifings*, *Assaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *standard*, *Guidon*, *Penon*, *Cornet*, &c. For albeit it be true, that, *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of *Weapons*; yet without certaine *Lawes* of *Discipline* and *Order*, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, he notwithstanding kept them all under quiet *Discipline*: the want whereof hath commonly beene the cause, when any great designe hath proved unprosperous.

The valiant *Zisca*, being starke blinde, yet sitting in the middest of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gave such directions upon all occasions, as that his *Armie* was ever *Victorious*. And *Cesar* was in this kinde so fortunate, that he fought fifty pitched *Fields* with honour; wherein he alone surpassed the valourous *Marcus Marcellus*, who is sayd to have beene forty times save one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisite care both in *directing* and *obeying*, should be observed, because it hath often happened, that

that the neglect or mistaking of some one small *circumstance* hath beene the overthrow of whole *Armies*, and all the *States* thereon depending.

And sithence wee are about to treat of such *Artificials* as are in use amongst men of *military* profession, I hold it not impertinent to discourse a little of *Military lawes*; and some observations concerning *Battels* and *Armies*, beginning with such *military lawes and discipline* as were divulged to the *Israelites*, in the beginning of the second moneth of the second yeare, after their comming out of *Egypt*.

The all powerfull and most provident *God* and wise disposer of all things; having made speciall choice of a people selected out of all the Nations of the world for his owne peculiar service, and minding to exercise them under many afflictions to prove what was in their hearts, (to the end they might have a feeling sense of his Almighty presence, and ready deliverance at all seasons, out of all their calamities, that so he might humble them and make them meet for himselfe; he did not presently lead them into the *Land of promise*, so soone as he had brought them out of the *Egyptians servitude*; but led them to and fro in the *Wildernesse* by the space of forty yeares, keeping them in continuall exercise, to prove their faith and to bring them out of liking with this World, and to learne them to depend wholly upon his divine providence; and in all their necessities to rest solely upon him, and to seeke their comfort and reliefe from him onely.

This most gracious *God*, having a tender care of these his people, and foreseeing in his divine providence how needfull discipline was, for the ordering and conducting of so huge and populous a multitude, in a passage so long, and withall so full of perils; and knowing that all *Civill Discipline* consisted in commanding and obeying, prescribed to his servant *Moses* a regular forme of government, whereby he might containe them in their severall offices and duties.

First, he commanded *Moses* to number the *Israelites*, saying, *Take yee the summe of all the Congregation of the children of Israel, &c Num. 1. 2.*

And then, having given *Moses* and *Aaron* generall directions for the marshalling and ordering the whole Army of the *Israelites*, he saith, *Num. 2. 2. Every man of the children of Israel shall campe by his Standard, and under the ensigne of their fathers house: far off about the Tabernacle of the Congregation shall they pitch.*

And on the East side toward the rising of the Sunne, Order for placing the foure Standards.
shall they of the Standard of the Campe of *Judah* pitch, throughout their *Armies*: and *Naashon* the son of *Aminadab* shall be Captaine of the Children of *Judah*.
And his hoste, and those that were numbred of them were threescore and fourteene thousand, and six hundred.

And those that doe pitch next unto him, shall be the The Standard of *Judah* according to *Borhaus*.
Tribe of Issachar: and *Nethaneel* the sonne of *Zuar* shall be Captaine of the Children of *Issachar*.

And his hoste and those that were numbred thereof, were fifty and foure thousand, and foure hundred.

Then the *Tribe of Zebulun*: and *Eliab* the sonne of *Heilon* shall be Captaine of the children of *Zebulun*.



And his Hoste and those that were numbred thereof, were fifty and seven thousand and foure hundred.

All that were numbred in the Campe of Iudah, were an hundred, fourescore and six thousand and foure hundred, throughout their Armies: These shall first set forth.

The middle ward.



On the South side shall be the Standard of the Campe of Reuben, according to their Armies: and the Captaine of the Children of Reuben shall be Elizur the sonne of She-deur.

And his hoste, and those that were numbred thereof were forty and six thousand, and five hundred.

And those that pitch by him, shall be the Tribe of Simeon: and the Captaine of the children of Simeon shall be Shelumiel the sonne of Zurishaddai.

And his hoste, and those that were numbred of them, were fifty and nine thousand, and three hundred.

Then the Tribe of Gad: and the Captaine of the sonnes of Gad, shall be Eliasaph the sonne of Reuel.

And his hoste, and those that were numbred of them, were forty and five thousand and six hundred and fifty.

And that were numbred in the Campe of Reuben were an hundred thousand, and fifty and one thousand and foure hundred and fiftie throughout their Armies: and they set forth in the second ranke.

Then the Tabernacle of the Congregation shall set forward, with the Campe of the Levites, in the midst of the campe: as they encampe, so shall they set forward, every man in his place by their Standards.

The middle ward.



On the West side shall be the Standard of the campe of Ephraim, according to their armies: and the captaine of the sons of Ephraim shall be Elishama the son of Ammihud.

And his hoste, and those that were numbred of them, were forty thousand and five hundred.

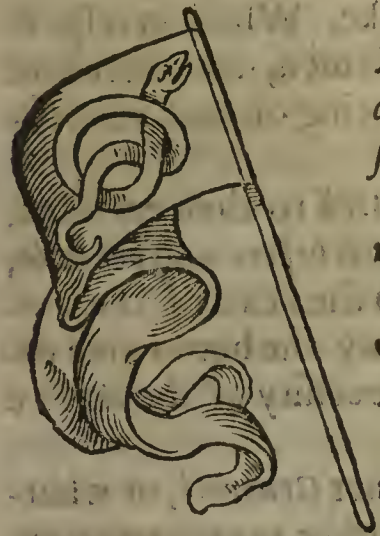
And by him shall be the Tribe of Manasseh: and the Captaine of the Children of Manasseh, shall be Gamaliel the sonne of Pedahzur.

And his hoste, and those that were numbred of them, were thirty and two thousand and two hundred.

Then the tribe of Benjamin: and the Captaine of the sonnes of Benjamin, shall be Abidan the son of Gideoni.

And his hoste, and those that were numbred of them, were thirty and five thousand and foure hundred.

All that were numbred of the Campe of Ephraim, were an hundred thousand, and eight thousand and an hundred throughout their Armies: and they shall goe forward in the third ranke.



The standard of the campe of Dan; shall be on the North side by their Armies: and the Captaine of the children of Dan, shall be Abiezur the sonne of Ammi-shaddai.

The Standard of the Campe of Dan according to Borhau.

And his hoste and those that were numbred of them, were threescore and two thousand and seven hundred.

And those that encampe by him, shall be the Tribe of Asher: and the Captaine of the children of Asher shall be Paziell the sonne of Ocran.

And his hoste and those that were numbred of them, were forty and one thousand and five hundred.

Then the Tribe of Naphtali: and the Captaine of the children of Naphtali, shall be Ahira the sonne of Enan.

And his hoste, and those that were numbred of them, were fifty and three thousand and foare hundred.

All they that were numbred in the campe of Dan, were an hundred thousand, and fifty and seven thousand and sixe hundred: they shall goe hindmost with their standards.

Here have wee in this second Chapter of Numbers an uncontrollable warrant pronounced by the mouth of Almighty God, for the use of two sorts of Ensignes, the one generall being in number foure; onely ordained for the leading and direction of the foure Regiments (as I may so call them) And the other particular, serving for the demonstration of the severall families and for the distinguishing of the particular persons of each family for the more commodious distributing of them into bands: a thing most behovefull for the bestowing and conducting of so huge a multitude, considering how many thousand of persons, were comprised in, and under every of the above named Regiments: So as it is most cleare, that those are no lesse requisite (in their kind) than the former in theirs, for the more orderly and effectually managing of this military expedition of so long a continuance, and withall subjected to infinite dangers.

As touching the Tokens or Signes used in the generall standards, we have shewed what they were after the opinion of Martinus Borhau (who differeth from Speed) his very words you may read in the first Chap. and first Section of this Booke.

But since here is mention made of signes pertaining to particular families and persons, it may perhaps bee questioned what these Signes were? whereto I answer, that they must of necessitie be *Signa existentium in rerum natura*, because there cannot be a representation of things that are not. If then they consisted of the similitude of the things in Essence, or being, no doubt they were such as not onely the skilfuller sort, but the vulgar also (through frequent use and custome) did well know by their dayly sight and use of them: As being the expresse portraictures either of Celestiall Bodyes, as of the Sunne, Moone, Starres, &c. Or of things Sublunar, as Meteors fiery, Meteors watery, whereof we have before spoken in their due places: Or else of vegetable, as Trees, Shrubs, Plants, fruites, herbes, flowers, &c. Or else they were resemblances of sensitive creatures; As of Man, Beasts, Fowles, Fishes, Reptiles: Or else of Instruments, or Tooles of familiar use in the exercise of

Particular Ensignes what.

Mechanicall Trades, pertaining to life Civile, or Rusticke. Which in respect of their common and ordinary use were best knowne to men, and therefore served most fitly for notes or markes or precise differencing of each particular family and person from other.

When a *King* or *Prince* doe enter the *field* to give *battell* to their enemies, it behoveth that he be strongly fenced of the *Army*, both *before* and *behinde*, and that he have his being neere the great *standard*, in the heart of the *battell*, for the more safety of his person, and that he may the better give directions upon all occasions to the whole *Army* as the necessity of the service shall require.

The safety of
the Commander.

It is a thing very dangerous for a *King*, *Prince*, or other *Generall*, or whatsoever other their great Commander, to be overforward or venterous to encounter his enemy in *battell* in his owne person: It sufficeth such to command, and to give direction, and never to hazard their persons in *battell*. But if he must needs put his person upon the jeopardie of the uncertaine and dangerous events of a *Battell*, it behoveth that he deferre the same to the last conflict; for that upon the safety of his person, dependeth the hopefull good successe of the *battell*, and the safety of the whole *Army*.

Besides so long as the *Chiefe Commander* is in life and safety; albeit he be foyled and discomfited: yet may he repaire his forces, and subdue him by whom he was foyled: but his person being either slaine or surprised, there is no hope of recovery.

Place of a generall
in time
of Battell.

Vpon the first *Display* of the *Banner* of a *King* or *Prince*, or of their generall or chiefe Commander; it behooveth that some discreet and ancient Counsellor should make knowne publickely the cause why those warres were undertaken, to the intent the same may be knowne to be grounded upon lawfull cause; and that the *King* or *Prince* doth not rashly attempt the same, but that he doth it in a lawfull quarrell and upon just cause.

Which done, then should he command the chiefe *Herald* to unrole and *Display* the sayd *Banner*, and deliver it to him that is appointed to beare the same (who before he take the same, must receive the order of *Knight-hood*, if he be not before *Knighted*, with a straight charge and command to hold the same fast, and to maintaine the honour thereof, even with the extreame hazard of his life; and thereupon to advance the same in the Name of God, the sole Author and giver of all victory.

✠ Like as the lawes of *Civile Magistracy* and government were ordained by God, so also were *military Lawes* and ordinances grounded upon his expresse commandement uttered by the mouth of the *Prophets* and *Priests*. As you may see particularly, for the exhortation of *Priests*, *Deut.* 20. 1, 2. and of other *Officers*, *Deut.* 20. 5. and *Jud.* 7. 3. besides, *military lawes* for *Fight*, *Num.* 21. 21. that the *conditions of peace* must be offered, *Deut.* 20. 11, 12, &c. for *spoyle* 20. 19. and the division thereof *1 Sam* 30. 26, &c. *1 Chron.* 26. 27. *Iosh.* 22. 8. *2 Chron.* 28. 15. for *Victory*; that it is the duty of *Captaines* and their *Armies* (after victory obtained) to ascribe the whole glory thereof to God, and with one heart and one voyce to magnifie his most glorious Majesty by the example of *Judas Maccabeus*. Thus they went home and sung *Psalmes*, and prayed the Lord in heaven for he is gracious and his mercy endureth forever, *1 Maccab.* 4. 24.

The

The skilfull managing of military affaires is a kin d of Art; neither doth the publike profession of the name of a Souldier, nor yet his lofty countenance or change of habit forthwith make a man a Souldier, it is a matter of greater consequence, and of no lesse secrecy; for a Souldier is to be confident in that he undertaketh, and to wage battell with an assured hope of victory, and to retire himselfe and his forces (if the necessitie of the cause so require) without feare of reproach or danger. For as the common proverbe saith, *A more valourous man is he that wisely flieth, than he that foolishly exposeth himself to adventure and hazard, Periti enim bellatoris est non minus scire fugiendi artem, quam pugnandi*; for it is a matter of no great difficultie to draw men on to fight, but if the Captaine in his providence whilst they be in action, shall discover some unexpected disadvantage or damage that may befall him and his band, and can wisely retire himselfe with honour and with safety of his souldiers, he sheweth himselfe both valourous in his encounter, and wise in his retraite.

The greatest victories have not beene gotten by handy-strokes alwayes; but many times for safegard of the effusion of bloud, either the one part, or the other devised some witty unexpected sodaine policie or *stratagemme*, to astonish the adverse part; that so they might suddenly slaughter them, or put them to shamefull flight. Large is the field of *Stratagems* which every Commander hath by particular invention; neither hath there beene more victories or trophees gained by any one meanes than by these *Stratagems*. Whatsoever commeth beyond expectation maketh a disturbance or amazement in the Enemy: but it must be wrought with this caution, that it be no disturbance to our selves.

Neither is every flight invention fit to be put in practice, but such onely as have foresight and circumspection annexed to them. He must be *Argus* that is a Generall or chiefe Commander, he must be *eyed, behind, before, in his head in his feet*; and then shall all things be easily disposed according to Order, and take good effect, when orderly distribution, and providence, and premeditation, have made way thereto.

It is not the length of a mans age, or the number of yeares, that yeeldeth the *art* or *Skill* of managing Military affaires, but a continuall meditation, how he may encounter all occurrents and put them in exercise and practise: for if a man receive never so many stipends, yet is the unexercised man still but a *freshwater Souldier* notwithstanding.

There were in former Ages two sorts of dismissal, or discharge from *military* service, the one named *ignominiosa*, that is to say, *opprobrious* or *infamous*; as when a Souldier for some notorious crime was discharged from his service, and disgracefully put out of *pay* and *place*, as for slothfulnesse, cowardize, forsaking of his *Captaine* or such like, then he was by the *Tribune* dismissed of his place, and branded with the marke of infamy and reproach, if he were so by the *Tribune* discharged, and deprived of his *Military* ornaments.

The other was called *Causaria missio*, as much to say as an occasionall dismissal or discharge, grounded upon good and lawfull considerations: as when in regard of debility, by reason of Age or Sicknesse, Wounds or other infirmities possessing a man; he was licenced to depart to his home,

and those that were thus dismissed, did most commonly dedicate their Shields, Swords, and Armour, *Laribus suis*, to their household Gods, as the heathen termed them, by hanging them up upon the Walls in some chiefe or speciall place or roome of their house, for a memoriall of their service performed in defence of their friends and Country.

High spirited
men subject to
violent deaths.

Martiall men are evermore in perill and hazard of life, in regard of their light esteeme of the manifold varieties, casualties and dangerous events of Warres, whereunto they doe evermore expose themselves; for fortune thundereth not her perils more abundantly upon any sort of men, than upon those that set her at nought, such are high spirited and valourous men. And not without cause, for as others doe labour to shelter themselves from danger, and doe stunne the violence thereof; these contrariwise doe lay open themselves to the utmost hazard that may befall them.

Call to minde the forepassed ages, and examine them to the point, and you shall finde that the valiantest men (for the most part) have beene swallowed up with a violent death. Victory doth oftentimes make men to swell with pride, and to insult over others, and provoke them to their owne destruction, as we may see 2 Kings. 14. 8. Where *Amaziah* summoned the sonne of *Iehoahaz* King of Israel to single combate, saying, *Come let us looke one another in the face.* Who answered him, *Because thou hast smitten Edom, and thine heart hath lifted thee up: glory of thys and tarrie at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou and Iudah with thee?*

Iustnesse of
Law of victo-
rie.

Some men are of opinion that such as are vanquished in Battell ought not to be captivated to such as had subdued them, unlessse the warres were just and lawfull as Doctor *Casius* hath observed, but *Borrens* holdeth that albeit the ground or cause of the warres that are undertaken be unjust; yet is it not simply unjust, that such as are vanquished in battell should be subjected under the power of the vanquisher; *Qui a legislatoris intentio est, ut virtus vincens sic honretur.* The purpose of the Law maker was that the valour of the vanquisher should be so rewarded. Besides it is no ignominious thing for a man to be subdued by a man accounted of valour, according to that saying, *Non tam turpe est vinci, quam contendisse gloriosum;* It is not reckoned a matter so reproachfull to be subdued, as it is honourable to have cooped with a magnanimous and valiant man.

Many men are remunerated for the vertues that are found in them, or for the externall tokens of vertue that are observed in their outward cariage. Hereupon is that law grounded, *Quod capti bello victoribus subserviant* not for that the Conquerors are alwayes the better men, but in regard that in them the signes and tokens of vertue and valour are more apparent than in those that are subdued.

Law military.

It is a just dominion or superiority, and agreeable to the order of Nature, that the more powerfull should predominate over the weaker sort. And the lawes doe seeme to approve the same, *Cum velint victum captum in bello victoris servum fieri.*

It is a Law of perpetuity (saith *Zenophon*) observed amongst men, that when a Towne or Citie, that held out the Assailants, is surpris'd, whatsoever is found therein is due to them that tooke the same, as well the persons as their

their whole substance, whose opinion herein *Aristotle* followeth *Polit.* 46. And *Saint Ambrose*, lib. 1. de *Patriarch.* writeth, that the prey of the King of *Sodome* was in like sort in the power of *Abraham* that conquered him.

This custome hath beene also observed, that to aske leave to bury the flaine in the time of open hostility, and whilst men are in Armes in the field, or depart the *Field* after battell is a kind of yeelding of victory: for it be- seemeth not them that wanne the Battell to seeke any thing of the enemy by way of intreaty. Like as also the unwillingnesse to joyne battell, and protraction or delay of battell was taken for a yeelding of victory.

And now we will beginne with examples of bearing such things in *Coate-Armour*, whereby *Martiall Discipline* and *Order*, which we have now dis- coursed of, are preserved; whereof some are for shew, other for sound.



The *Field* is *Iupiter*, three *Banners disvellopped*, *Sol.* *Virgilius Solis* noteth this for the *Armes* of the King- dome of *Baldachia*. *Disvellopping* is the proper terme for spreading or displaying of this *Martiall Ensigne*, as *Wyr- ley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatening Axe in hand, I was at hand; And my disvellopped Penon me before, &c.*

Very behovefull are these ensignes for every parti- cular band of *Foot* and troope of *Horse*, to the end they may know whither to draw together in expectance of

the command of their *Captaine* for the performance of all occasions; and that they may by them be directed after any conflict or skirmish, whither to retire themselves without danger: they also serve for the manifest distin- guishing of *Bands* and *Companies*. And by these they are all directed in their services, as a *Ship* is guided through the forcible and violent surges of the *Seas*, by the benefit of her *Helme* and a skilfull *Pilot* guiding the same.

The *Ensignes* that the *Romans* anciently used, were of divers shapés; the *Eagle* fixed on the toppe of a *pike* or *pole*, was the chiefe: but that they had *Pennons* or *Flagges* also, appeareth by *Lazius*, who saith they were called *vexilla, à velis navium*, from the Sailes of *Ships*, which they resembled, be- ing so named, *tanquam minus velum*, as it were a little *Saile*.



He beareth, *Azure*, foure *Speares* in *Bend* garnished with *Penoncles* dexterwayes, counterly surmountèd of as many other like, *Argent*. This *Coate* is borne quar- terly by *Lazarus van Schwendi*, a *Dutchman*. These *Penoncles* made of certaine small peeces of *Taffata* or *Sarcenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselves they be things of no moment, yet doe they very often (like as also *Ban- ners* doe) astonish the *Enemy* through their continu- all

Speares garni- shed with Pe- noncles.

all motion, forasmuch as they are evermore wafting and wavering in the winde, whereby they doe so occupie the enemies eye, as that it breedeth a terror in the minde of their foes, through a conceived opinion that those that come against them (being all troopes of *Horsemen* that use this kinde of *Speare*) are of a farre greater number than indeede they are, as *Wyrley* in his said booke noteth, saying,

To Cockerell ward we light into the way,
Where we beheld the Foe. mates proud display;
So many Banners wafting in the Aire,
They seemed twice the number that they were.

These foresaid instruments serve for direction and order to the eye, and by shew. To these *Ensignes* thus borne in the *Field*, in time of battell either expected or acted, we may adde this knowne *Ensigne* of premonstration of eminent hostile invasion, which is the *fired Beacon*, which giveth a sodaine warning of instant intended attempt or invasion of enemies, the notice whereof giveth occasion of the *firing* of the *Beacon*, whereupon a Gentleman of good reputation chose to beare for his *Imprese*, upon a *mount* a *Beacon fired* with this *Motto* annexed, *Sic perijse juvat*; meaning to die for his *Countries* safety was his desire. The bearing in *Armes* of three of these *fired Beacons* appeareth in this next example.



He beareth, *Sable*, three *Beacons fired*, *Or*, the *flames* Proper, by the name of *Dauntre*. As touching the name of *Beacons*, it seemeth to be a *Saxon* word derived from the *Saxon* word *Becuias*, which signifieth to call by signe or to becken as we use the word at this day, and thereof are they called *Beacons*. Before the time of King *Edward* the third they were made of great *Stacks* of wood, but about the eleventh yeare of his raigne, he ordained that there should be in every *County* high *Standards* with their *pitch pans* on the top of them. *Lamberts perambulation of Kent*, page 69. Now I will present to your view, some examples of the bearing in *Coate-Armour* such *Military instruments*, which direct more distinctly by sound.



He beareth, *Gules*, a *Drumme* in *Fesse* betweene three *Drumme stickes* erected, *Argent*. The *Drumme* is of frequent use (with divers *Nations*) in the *Field*. The *Parthians* for this purpose have great *Kettle Drums*, hollow within, and about them they do hang little *Bels* & *Copper-rings*, all which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *wilde Beast*. This *Instrument* as it serves for *direction*, so likewise is it of use in drowning the fearefull cries of wounded and dying

dying men, lest that ghastly noise should daunt the hearts of the Souldiers. Zisca that renowned Captaine of the Bohemians, being sicke to death, willed his Souldiers to plucke off his Skinne and to make a Drumme of it, assuring them that when their enemies should heare the sound of it, they would flie before their face.

There is manifold uses of the Drumme, Fife, Trumpet, and other musickall instruments used in martiall affaires, inasmuch as they serve not onely for the direction of Companies and Troopes, but also of the whole Army in their marchings, encampings, risings, assaults, retraites, &c. but also to dead and drowne the cries of the maymed and wounded; and to stirre up valour and courage in the Souldiers to the firme encountering and assaulting of the Enemy: and for these ends was the use of them ordained in wars, to which purpose doe these Instruments much availe, *Sonus enim cornuum & Tubarum (in prelijs) magnum vim habet ad spiritus, & sanguinem evocandum.* For it is not with men, as it is with beasts, which can stirre up courage in themselves as I have before shewed: for men in respect of feare and faint courage are hardly provoked to fight, therefore had they neede to be drawne on and provoked thereto.



He beareth, Argent, a Cheveron engrailed betweene three Trumpets, Sable, by the name of Thunder. This Coate-Armour standeth in a Glasse window in Saint Peters Church in Drogheda in Ireland. God himselfe vouchsafed to give direction to Moses for the making of this kind of Instrument, saying, *Make thee two Trumpets of silver, of an whole peece shalt thou make them, that thou maist use them for the assembly of the Congregation and for the departure of the Campe: Num: 10. 12. and Ibid 14.* But if ye blow an Alarum, then the campe of

A Cheveron engrailed betweene three Trumpets.

them that pitch on the East part shall goe forward. Ibid. 15. If ye blow an Alarum the second time, then the hoste of them that lie on the South side shall march, for they shall blow an Alarum when they remove. So that the sound of the Trumpet, is but as the loud and far-reaching voice of the Generall: and though the Trumpet fight not, yet it doth more than many others, because it encourageth them to the fight.



He beareth, Azure, three Flutes in Bend, Argent. This Instrument seemeth to have beene invented, for the quiet setting and composing the Souldiers mindes before the fight: and some such did the Lacedemonians use, who (saith Plutarch) being ready to joyne battell, did first Sacrifice, and then all adorned with Garlands sung a Martiall Song, their King marching with the whole Army in admirable quiet and composed order. But the Sybarites were not so happy in the use of such musicke; for themselves being altogether given

Three Flutes in Bend.

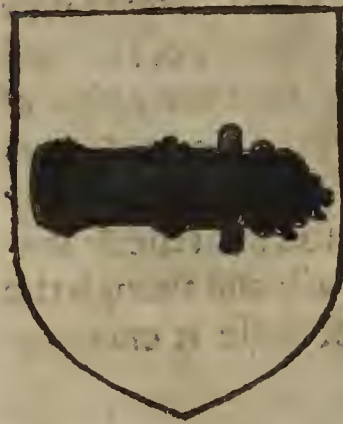
to wantonnesse and pleasure, all their Gentry taught their Horses to daunce at the sound of Muscicall Instruments; which their enemies having notice of being then in the Field and ready to joyne, they commanded a noise of Musicke in the front of the Army to sound; whereupon the Sybarites Horses fell all a dauncing, and overthrew their Riders, whereby their enemies departed Conquerors. And thus much for Instruments of Military Order, either for Eye or Eare.

SECT. IV. CHAP. XIV.



He next are such things as serve for execution of order, which is the finall end for which Military profession is instituted, viz. propulsation or revenge of wrong, or for foiling the wrongdoer, refusing to give satisfaction to the party grieved: and as in the Law politike, so in this Law military, Execution is reckoned the soule thereof. To the accomplishment of Execution of order, sundry sorts of weapons are requisite: some Invasive or Offensive, others defensive; the one to protect our selves, the other to impeach our foes: and of these Invasives, will we speake in the first place; beginning with those which we call Missilia, such as are cast or forced by strength of hand, or slight of Inguine, and after we will come to such as are Mannall, or mannged with the hand.

A Culvering.



He beareth, Argent, a Culvering dismounted in Fesse, Sable, by the name of Leigh. Before the invention of Gunnes, many sorts of weapons aswell Invasive as Defensive were devised, which saith (Munster) by the space of every hundred yeares have admitted alteration twice or thrice, like as also the Armour, where with our bodies are covered and fenced. But one saith that it was the Divell himselfe who invented this helish Instrument, for confusion of mankinde. Indeede it was a Munke, who first invented Gunpowder: and I have read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine Captaine was wont to call the mouth of the great Gunne, Hell-mouth, and said that hee who trembled not when one of them thundred, did feare neither God nor the Divell.

There are divers sorts of these kinde of Guns, but I shall onely shew you an example of bearing of one other sort of them called Chambers; of which you may here see three borne with an interposition of one ordinary surmounted of another betweene them.



He beareth, Argent, a *Cheneron*, Sable, surmounted of another, Ermine, betweene three *Chambers*, placed transverse the *Escoccheon* of the second, fired, Proper, by the name of *Chambers*. Chambers fired.

Whether the invention hereof were behovefull and necessary; or (as others reckon it) most pernicious and devillish; I will not take upon to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Bertholdus Swartz* the *Monke*, that first devised them, *Anno Dom. 1354.*



The *Field* is Saphire, threee *Murthering chaine-shots*, Topaz. This *Coate-Armour* is borne by the Right Honourable the *Earle of Cumberland*, next to his *Paternall Coat*; and it is thought to be an augmentation. Some have taken these to be the heads of *Clubs* called *Holy-water sprinckles*; other suppose them to be *Bals of Wild-fire*; I rather thinke them to be some *murdering chaine-shot*. *Amadeus Duke of Savoy* gave two *Staves* topt with *wilde-fire*, with this word *IACTÆ CRESCIMVS.* Murthering Chaine-shots



He beareth, Argent, a *Fesse*, Sable, three *Ogresses* or *Pellets* in *chiefe*, proper, by the name of *Langley*. Ogresses or Pellets

There I tell not the *Colour* of these *Ogresses* or *Pellets*, because they be alwayes, *Sable*, as shall be more plainly shewed in the conclusion of this fourth Section.



He beareth, Argent, a *Fesse*, Sable, two *Pellets* in *chiefe*, and one *Martlet* of the second in *Base*. This is the *Coate-Armour* of *Henry Lee*, one of the *Captaines* of the *Citie of London*: how proper it is for a martiall *Commander* to beare in his *Armoriall ensignes* such *military Instruments*, I shall not neede to prove by *Strength of Argument*, *Dum res ipsa loquitur.*



He beareth, Argent, on a *Fesse*, Gules, *betweene two Matches kindled*, Proper, a *Martlet*, Or. This *Coate-Armour* pertaineth to the *Family of Leete of Bury Saint Edmunds* in the *County of Suffolke*. To this head must be referred all other the appurtenances of great and small *Ordinance*, as *Scowpes*, *Ladles*, *Spunges*, *Flasques*, *Touch-boxes*, &c.

A Swepe
charged with a
Stone.



He beareth, Argent, a *Swepe*, Azure, charged with a *Stone*, Or, by the name of *Magnall*. This was an *Engine of warre*, in fashion seeming like to that which the *Brewers* use to draw water withall, and therefore we call it a *Swepe* as they doe. With this *Engine* they used in ancient time to throw great *Stones* into the *Townes* and fortifications of the enemy. Some such instrument did *Vzziah* King of *Ierusalem* use among many others for the defence of the *Citie* against the assaults of the *Philistims*, as appeareth where it is said,

And he made very artificiall Engines in Ierusalem, to be set upon the Towers and upon the Corners, to shoot Arrowes and Stones, &c. These are called *Engines* for the ingenious and witty inventions of them; wherein former ages were so exquisite, as that *Archimede* could draw up the enemies *Ships* from the *Water*.

Battering
rammes.



The *Field* is *Pearle*, three *Battering Rammes*, *Barre-waves*, Proper, *headed*, *Saphire*, *Armed* and *gar nished*, *Topaz*. This is the *paternall Coate-Armour* of the *Right Honourable Robert Bertie*, *Earle of Lindsey*, *Baron Willoughby of Eresby*, *Lord Great Chamberlain of England*, *Knight of the most Noble Order of the Garter*, and one of his *Majesties most honourable Privie Councell*. This *Battering Ramme* was a warlike instrument much used by the *Romans* when they besieged any *Citie* or hold, with purpose to surprisethem. Such an *Engine* (amongst divers others) did *Titus Vespasianus* erect against the *Citie of Ierusalem*, which were by *Iosephus* and his associates consumed with fire. Such is the force of this *Engine* as that there is no *Tower* so strong or circuit of a *Citie* so spacious, but if that they resist the first brunt thereof, through often use they will be subverted.



Hee beareth, Ermyne, a *Crosse bow*, bent in *Pale*, Gules, by the name of *Arblaster*, quasi *Arcubalista*. This *Instrument Military*, (saith *Polydor*) was first devised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they used to shoot stones, as *Amnianus Marcellinus* noteth, saying, *Et Scorpiones quocunque manus perire duxissent, rotundos Lapidis evibrabant.*

A Crosse-bow bent.



He beareth, Ermyne, *three long Bowes Bent in Pale*, Gules, by the name of *Bowes*. This kinde of *Bowe* is called in Latine *Arcus*, ab *arcendo*, of keeping the enemy aloofe, and not permitting him to approach neere to us, by darting (as it were) out of the arrowes, whereby we doe gall, wound or kill them a farre off. This is a *Military Instrument* of the *missile* sort, and that not of the meanest ranke, if we considerately peruse the *Histories* of former ages, for wee shall finde more set battells fought, and famous victories atchieved by *Englishmen* with bowes and arrowes, than any Nation of *Christendome* hath obtained by any one *Instrument* whatsoever, without exception. But this weapon alone sufficeth not of it selfe to performe any action, but with the *Arrowes* assistance whereof you have an example in this next *Escoccheon*.

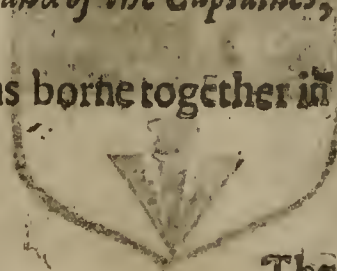


He beareth, Gules, *three broad Arrowes*, Argent. The *Arrowe* is called in Latine *Sagitta* (as some doe conceit it) quasi *satis ietus*, for that it annoyeth and galleth the enemy farre enough off, so as he cannot approach the *Archer* to endamage him, because by the smart delivery of the *Bowe*, the enemy is put to hazard a great way off: others would have it called (and not unaptly) *quod Sagax sic ietus ejus*: for that the same being directed by the hand of a cunning and skilfull *Archer* doth cleave the pinne or marke oftentimes in two,

though the same be but of a small scantling.

The *Arrow* is reckoned one of the number of weapons destined to avengement, as appeareth, *Deut 32. 42. I will make mine Arrowes drunke with bloud (and my sword shall eat flesh) for the bloud of the slaine and of the Captaines, when I begin to take vengeance of the Enemy.*

Sometimes you shall finde both these martiall weapons borne together in one *Escoccheon*, as in this next appeareth.





The Field is Sable, two long bowes bent in Pale, the strings counterposed, Or, betweene as many sheaves of Arrowes, Banded, Argent. This Coate standeth in Kirton Church in Devonshire. This sort of bearing may signifie a man resolved to abide the uttermost hazard of battell, and to that end hath furnished himselfe to the full, aswell with instruments of ejaculation, as also of retention. The Bow and Arrowes in former ages have won more glory to this kingdome than any other sort of Souldiery whatsoever, as the renowned victories obtained in France doe well testifie. There is yet another forme of bearing of Arrowes diverse from these, as in example.



He beareth, Argent, Aquiver, Gules, banded and replenished with Arrowes, Or, betweene three Pheons, Sable. This Coate is quartered by Loyd of Hollyrood Ampney in the County of Gloucester. It was a custome amongst the Persians when they went to warfare, every man to cast an Arrow into a Chest ordained for that purpose, and placed before the Throne of their King: and at their returne, every one to take his owne shafte, that so by the number of the Arrowes remaining, the number of the deceased might be certainly knowne.



The Field is Argēnt, two Barres, Sable, on a Canton of the second, a Pheon of the first. This is the paternall Coate-Armour of Iohn Bingley Esquire, Auditor of his Majesties receptors in the Exchequer.

The Pheon is the head of an Instrument of the Missile sort, which we call a Dart, the same being a long and light staffe headed after this manner, and having a thong fastened to the middest thereof, for the more sleighty and strong forcing the same against the enemy to keepe or annoy him as farre off. This is called in Latine *laculum*, quia & longinquo jaciatur: it pierceth speedily and maketh a large wound, by reason of the wide-spreading barbes thereof. The bearing of Pheons is both ancient and commendable.



He beareth, Argent, a Fesse betweene three Pheons, Sable, by the name of Rowdon or Raudon (for I finde it written both wayes, and that anciently.) This is a Yorkshire family, and was resident at Rowdon or Raudon as appeareth by divers deeds in the time of Richard the second, Henry the sixth, and Henry the eighth.

The



The *Field* is Argent, on a *Fesse*, Gules, betweene three *Pheons*, Sable, a *Lion passant*, Or. This is the *Coat-armour* of *Marmaduke Rowdon*, on of the *Captains* of the *Citie of London*. And now this next example will shew you a *Charge* somewhat like unto this *Pheon* yet differeth it much from it in name, and in the fashion also, if you observe it with a curious eye, as it well becommeth a good *Blazoner* to doe.



He beareth Vert, on a *Chevron*, Argent, three *barbed Arrow heads*, Sable, by the name of *Kemis* of *Wickwicke*, in *Glocestershire*.

And hitherto of *Missils*: we now come to *Manu-als*. Weapons *Manuall*, are so called, because *manu tractantur*, they are managed by the *hand*; when by the use of them we doe assaile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.



He beareth, Argent, a *Sword in Pale*, by the name of *Dymock*. The *Sword* is a *Weapon* fitted for execution and vengeance; as we may see *Deut. 32. 41. If I whet my glittering Sword, and mine hand take hold on judgement, I will render vengeance to mine enemies, and will reward them that hate me.* Furthermore it is said, *Ier. 46. 10. For the sword shall devoure and it shall be satiate and made drunke with their bloud, for the Lord God of Hostes hath a Sacrifice in the North Country by the River Perath.*



The *Field* is Gules, three *Swords in Pale*, Argent, an *Inescoccheon* of the second, charged with a *Sinister hand couped at the wrist* as the first. This is the *paternall Coate-Armour* of *Sir Simon Clark* of *Salford* in the *County of Warwicke*, *Knight and Baronet*, who deriveth his descent from *Anketell de Wood Church* in the *County of Kent*.

Three swords.



He beareth, Gules, three Swords conjoynd at the Pommels in Fesse, their points extended into the corners of the Escoccheon, Argent, by the name of Stapleton. The Galateans in stead of ordinary Swords, used a kind of two-handed or bastard long-sword, which they fastned with chaines to their right sides. A like manner of fastning our Swords to our right sides was in use with our Horse-men in England in the time of King Edward the third, as may be seene by the great Seale then used. It is a reproachfull thing for a Knight, to be disarmed of his Sword in battell; *Quia si gladio spoliaretur, omnem perderet honorem militia & Privilegium.*



He beareth, Azure, three Swords, one in Pale point upward, surmounted of the other two, placed Saltire-waies points downward, Argent, by the name of Norton. A certaine Laconian, when his sonne found fault with his Sword that it was too short, made his answer, *Idcirco parvum datur forti viro ut addat gressum*; Therefore is a short Sword given to a man of courage that hee may lengthen the same with a step: meaning thereby that because his Sword was short, he should approach so much the nearer to his enemy, and so might hee make the same long enough, so may he buckle with him hand to hand, and perhaps wrest the weapon out of the adversaries hand, to his great credit, *Gloriosum enim est victoria genus, ab eo cum quo decertas Arma capere*, It is a praise-worthy thing for a man to bereave or despoile his enemy of his Armes or Weapons: yea so glorious is it reckoned, as that many men having possessed themselves with their enemies weapons, either by surprize or slaughter, have used the same and none other all the dayes of their like. As appeareth (in part) I Maccab. 3.12. So Judas tooke their spoiles, and tooke also Apolonius Sword, and fought with it, all his life long.

Which is a good Sword Seneca sheweth in these words, *Gladium bonum dices, non cui deauratus est balthamus, nec cui vagina gemmis distinguitur, sed cui ad secandum subtilis est acies.*

Three Swords in pale.



He beareth, Sable, three Swords in Pale, two with their points downward, and the middlemost upwards, by the name of Rawline. There are besides these, divers other formes of bearing of Swords, as three Swords points in point, in Bend, Barre, &c. I finde another Coate of like charge and Name, but diversly borne from this. As by example appeareth in this next Escoccheon.

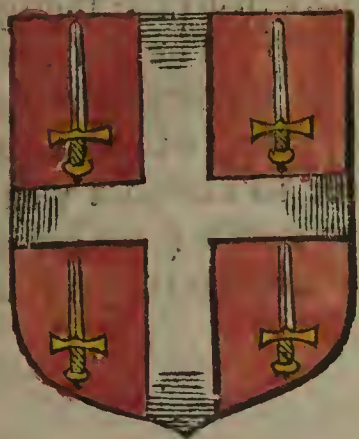
The



The *Field* is, *Sable*, three *Swords* *Barre* wayes, their points towards the *Sinister* part of the *Escochean*, *Argent*, the *Hilts* and *Pommels*, *Or*, a *cressant* for a difference by the name of *Rawlyns*. As touching the invention of *Swords*, *Polydor Virg.* saith, their use was found out by the *Lacedemonian*. The *Romanes* in their *Saturnalian feasts*, amongst other exercises used the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when

Three Swords
their points
towards the
Dexter.

they see the feates of *Armes* in the *Field* against the enemy; and therefore the *Chifetaine* or *Generall* of the *Host* was to exhibite to the people a game of *Fence* or *Sword-playing*.



The *Field* is, *Gules*, a *Crosse* betweene *soure* *swords*, *Argent*, the *Pummels* and *Hilts*, *Or*. This *Coate* was given to *Sir Iohn Philipott* Knight, sometime *Lord Major* of *London*, (and used with his ancient *Armes*, which are, *Sable*; a *Bend*, *Ermyne*,) for a *Coate* of *Augmentation*; for this *Sir Iohn Philipott* at his owne charges set forth a fleet of *Ships* in the yeere 1378. (which was in the second yeare of *King Richard the second*) and scoured the *Seas*, at that time so sorely infested with *Pirats*, that the *Merchants* *Ships* could

not trafficke in safetie. Master *Camden* in his *Brittannia* sets forth, that hee like a good *patriot* of his *Country*, surprised *Iohn Mercer* a *Scottish* *Rover*, and all the *Rabble* of his adherents, besides fiftene saile of *Spanish* *Ships* richly freighted with *Merchandise*, which they had taken as prize, whereof he made no other use, but to give supply to his soveraigne, for he maintained one thousand men in the *Kings* warres in *France*, and performed many pious and laudable workes in his life time, and ordained many more by his last will extant in the *Registers* of the *Hoisting* *London*. *King Richard the second* rewarded his good service with a grant of forty pounds of yearely reueneue of land escheated to the *Crowne*, yet in the possession of *Sir Iohn Philipott* his next heire in *Philpott lane* in *London*; and made him *Knight* in *Smithfield*, when he rewarded *Sir William Walworth* *Major* of *London* with that order at the same time, when he vanquished that arch *Rebell* of *Kent* *Wat Tyler*. He builded a faire *Chappell* at his *Mannor* of *Granch* in *Gillingham* in *Kent*, which *Mannor* is a member of the *Cinqueports*, which he bequeathed to his second sonne, from whom descended *Captaine Thomas Philipott* that valiantly maintained a challenge in the *Low Countries* against *Captaine Debee* that had wickedly depraved our late *Queene Elizabeth*, and slew the said *Debee* in single combat. And from another sonne of *Sir Iohn Philipott* is descended *Captaine Thomas Philipott* of *Apston Hall* in *Hertfordshire* not farre from *Woodhall Philipots*, the ancient seat of this family, (who by following the warres in *Queene Elizabeths* dayes at an expensive rate) was constrained to alienate those lands. *Sir Iohn Philipott* now one of the *Iustices* of the *Common Pleds* in *Ireland* but borne in *Kent*, is branched from those of *Gillingham* afore said. I have seene some evidences which doe

Captaine Thomas Philipott a valiant Gentleman.

perswade me to beleve that the lands now belonging to *Sir John Phillipot*, the chiefe of this house at *Stepney* nigh *London*, came to his Ancestors by marriage with the Sister of *Thomas Becket Arch-bishop of Canturbury*. The *Swords* are the truest Emblems of *Military* honour, and should incite the *Bearers* to a just and generous pursuite of Honor and Vertue in *Warlike-ways*, especially when they intena the defence of the *Christian Faith*, denoted sufficiently in the *Crosse*, as here in this *Coate*. Much might be spoken here of the bearing of the *Sword*; it being an *Embleme* of government and justice, and borne before the King *GODS Lievetenant*, and in other places to honour *Lievetenants* to the Kings Majestie : but of a *bearing* so apt to be displaid I need say no more.



He beareth, Azure, a *Curtelasse in bend*, Proper, garnished, Or. This *Coate* pertaineth to the family of *Tatnall* in the County of *Chester*. The old *Britans* our *Ancestors* were wont to weare a short and broad *sword*; so did the *Spartanes* also, whom when one of their *Enemies* mocked for so curted a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*.



He beareth, Azure, three *Launces in Bend*, Or, Armed, Argent, by the name of *Carlowe*. It was a custom amongst the *Romans* when they did undertake any lawfull *warres*, after deniall of restitution demanded of things unlawfully taken, or satisfaction for wrongs offered, that the *King of Armes* (to whom the denouncing of battell and defiance did properly appertaine) should amongst other ceremonies, throw a *speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the Soile of that people against whom such warre was denounced; to notifie unto them that they would severely profecute them with fire and force for the wrong by them committed.



He beareth *Barrey of six*, Argent and Gules, three *Cressants*, Ermyne, on a *Chiefe* of the second, two *Launces in saltire*, their heads broken off, Or. This was the *Coate-Armour* of *William Watson Esquire*, sometime Keeper of the store of the *Ordnance* aswell of those in the *Tower of London*, as of these belonging to the *Navy*; who was Grandfather to those five brothers, viz. *William Watson* of *Frendesbury* in the County of *Kent*. *John Watson* of *Wolpett* in *Suffolke*, *Richard* and *Norton Watson* both of *London*; and *Thomas Watson* one of the *Clerkes* of his Majesties Court of *Kings Bench*.

He



He beareth, Argent, on a quarter, Gules, a *Speare* in Bend, Or, by the name of *Knight, Hybern*. It was the manner of the *Romanes* to bestow *Speares* upon the valiant and well deserving *Souldiers* in recompence of their acceptable service performed. To this end and purpose (as *Festus Pompeius* supposeth) because the *Speare* is the perfection of *Martiall* affaires, and *Imperiall* jurisdiction: and for that it was a custome to make sale of captives under the same; as also to make them and such *Souldiers* as had transgres-

sed the *Military discipline*, (whereupon they were disarmed of their *Military Belt*, and received the ignominious name of *Discincti*) to passe the yoke, the first, for that they were brought into subjection by force; the other, for transgression of the *Lawes Military*.

This *Yoke* consisteth of three *Speares*, whereof two were pitched upright, and the third was bound crosswayes to them both; under this *Yoke* were both enforced to passe, that their reproach might be the greater.

Before a man shall goe about to buckle with his enemies, it behoveth that the *Army* be fully furnished, and provided with all sorts of *Military* provisions both defensive and offensive, by the example of *Vzziah King of Iudah*: of whom it is said,

Vzziah had also an hoste of fighting men, that went out to warre by bands according to the count of their number under the hand of Ieiel, &c.

And Vzziah prepared them throughout all the hoste shields, and Speares, and Helmets, and Briggandines, and bowes and stones to sling, 2 Chro. 26. 11. 14.



He beareth, Argent, three *Speares heads*, Gules, a *Chiefe*, Azure. This *Coate-Armour* belongeth to *Robert Reyce* of *Preston* in the County of *Suffolke*, *Esquire*, a worthy Gentleman, whose great charge and care in collecting and preserving the *Antiquities* of that county merits a large *Encomium*. The *Speares heads* being apt and ready to pierce according to the opinion of some *Authors* betokeneth a dexterity and nimbleness of wit to penetrate and understand matters of highest consequence.

As concerning the quantity or weight of *Speares heads*, we finde in them in all Ages, answerable to the strength of the persons that were to mannage them: So we reade that the *speare head* of *Golias* that encountred with *David* weighed six hundred sheckles of Iron, which was correspondent to his *speare*, that was resembled for bignesse to a *Weavers beame*; as also to the hugeness of his stature which was six cubits and a hands breadth, *1 Sam. 17. 4.* Also we reade of *Ishbibenob* the son of *Haraphab* (of the race of the *Giants*) whose head of his *speare* weighed three hundred sheckles of brasse, even he being girded with a new sword thought to have slaine *David*.

A Cheveron
betweene three
Speares heads.

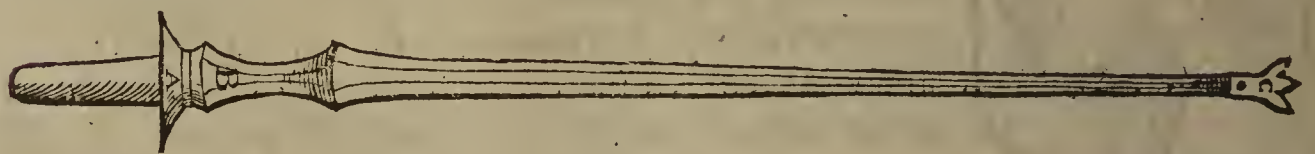


He beareth, Sable, a Cheveron betweene three Speares heads, Argent, their points embrued, Proper, by the name of *Morgan*. *Alexander* the great compared an *Army* without a good Captaine to a *Speare* without a strong head, for that as the shaft of the *Speare* could have little force without the head, though it be much larger than it, so the greatest *Army* can little a-vaile without the foreguidance of a valiant Leader.

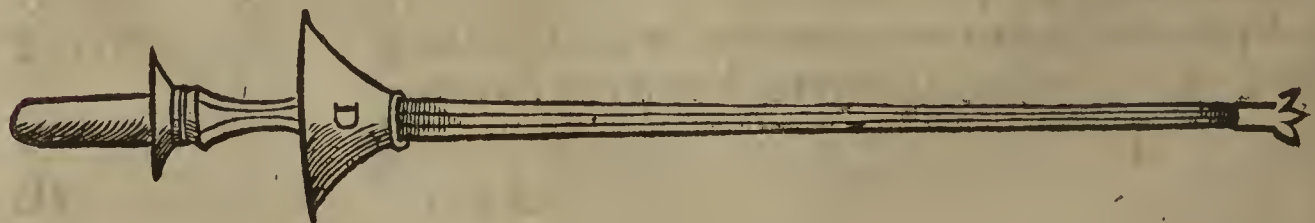
Now, I shall I hope without any great breach of *Method* demonstrate the bearing in *Armory* of some part of a *Tilt-speare* or *Tilt-stave*, call it which you please, which kinde of weapon or instrument, although it be not of any use in the warres, yet the well managing thereof maketh a man the more expert for *military* service on horsebacke, and therefore may challenge to be ranked among *marciall* weapons managed with the hand.



He beareth, Sable, a Cheveron, Ermine, betweene three Cronels of a Tilt-speare, Argent, by the name of *Wiseman*. These Cronels or Coronets (for I find them called by both these names) are the Iron heads of Tilt-speares, or Tilt-staves, which usually have six or eight Mournes (for so are those little piked things called, which are on the top or head of this Cronell or Coronet,) three of which appeareth in each of these, the other three which are not here scene, cannot be demonstrated by the *Art* of Cutting or Painting: some have termed, or rather mistermmed these Cronells, *Burres*; for the confutation of which *Errour* I have caused the true figure of a Tilt-staffe or Tilt-speare to be here presented unto your view without the *vamplet*.



A sheweth unto you the *Burre*, which is a broad ring of *Iron* behind the hand, or place made for the hand, which *Burre* is brought unto the *Rest* when the *Tilter* chargeth his *Speare* or *Staffe*. *B* sheweth the hand, or place for the hand. *C* demonstrateth the *Cronell*, *Cronett*, or *Coronett*; which occasioneth this discourse, and this next figure maketh plaine unto you what the *vamplet* of a *Tilt-speare* or *Tilt-staffe* is.



This

This *vamplet* demonstrated by the letter *D* is of *steele*, and is used for the safegard of the *Tilters hand*, and is taken off and put onto the *staffe* or *speare* at pleasure.

And for the further clearing of this point it is expressed in the *Charge*, from the *Master* of the *Armorie*, to the *Yeoman* of the *Tiltstaves* thus,

Tilt-staves with Coronets and Burres } Serviceable. —
 } Vnserviceable. —

Vamplets } Serviceable. —
 } To be repaired.
 } Vnserviceable. —

Expressing the particular numbers of every of them.

And in an Ancient Booke remaining in the *Office* of *Armes*, I finde Alphabet. L. d. *Wisemans Coate Blazoned*, a *Chevron* betweene three *Cronels*.

I could here if it would suit with my intended brevity enter into a large discourse of the *Noble & Knightlike* exercise of *Tilting*, which is the *Schoole* of *Chivalry* and *horsemanship*, without the knowledge whereof, the *Horseman* in the warres can doe little good service.

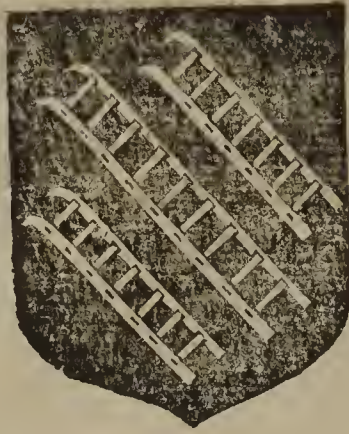
Tilting is called *Hippomachia* from the Greeke words *ἵππος* i. *Equus*, and *μαχη* i. *pugna*, it is also called by the Latines *Ludus militaris*, or *Ludus Troia*, for *Troy* was the place where it was first invented as some are of opinion.

Diverse *Statutes* and *Ordinances* have beene made by the *Commandements* of former *Kings* of this *Realme* concerning *Royall Iusts* and *Tiltings* within this *kingdome*, which doe sufficiently prove there former use to have beene more frequent than now they are, and it is much to be withed that this *Royall* and *honourable* exercise might be more frequently practised, to which none are to be admitted as actors by the ancient *Ordinances*, but such as are well knowne unto the *King of Armes*, of that *Province* where it is to be performed, to be *Gentlemen of Coate-Armour*, *Bloud* and *descent*: but no more of this at this time, which deserveth rather a *Volume* than a *Page*, for setting out its due commendation and antiquitie.

Ordin. Stat. and Rules of Ioh. Lord Tiptoft Earle of Worc, const. of England dated 29. Maij. 6. Edward 4.



He beareth, *Argent*, three *bills in Pale*, *Sable*, by the name of *Gibbes*. These are taken by some to be *Danish Hatchets*. To this head must be referred all *Glaves*, *Partizans*, *Clubs* *Polaxes*, and whatsoever other weapons of like kind, wherewith we doe either assaile or repulse our enemies by encountering them at handy strokes. The browne *Bill* is a notable weapon for execution, and hath beene of great use in *Military* services, but now neere antiquated, if not altogether, since the *Musket*, and *Caliver* have come in use.

Three scaling
Ladders.

He beareth, Sable, three *Scaling Ladders*, in Bend, Argent by the name of *Shipstowe*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) be reduced, whether they pertaine to order and direction, or else to *Execution*, and bestowed under their particular Heads, according to their propriety of their severall kindes.

SECT. IV. CHAP. XV.



F weapons Invasive or offensive we have formerly discoursed: Now come we to the handling of the other member, comprehending *weapons defensive*, borne in *Coate-Armour*. Of these some doe serve for *defence* onely, others serve both for *defence* and *habitt* also: of the former sort are such as next ensue and their like.



He beareth, Argent, three *Escutcheons*, Sable. This was the *Coat-Armour* of Sir *John de Loudham* or *Lowdham Knight*, owner of the *Mannour* of *Lowdham* in *Suffolke* in the time of *Edward the third*; it is now quartered by the before mentioned *Samuel Blevembasset Esquire*, now Lord of the same *Mannour*. Vnto *Dame Ioane* the reliēt of this Sir *John Loudham*, did Sir *Edmond de Vfford Knight*, brother of *Robert de Vfforde Earle of Suffolke*, Sir *Robert Bacon Knight*, and *Robert de Prestone*, by their deed with their severall

seales of their *Armes* thereunto affixed, release in the 42. yeare of *Edward the third*, their right in certaine lands, &c. in *Herkesteed*, *Holbroke*, *Wolferston*, and other townes in *Suffolke*.

Three Escutcheons.



He beareth, Or, a *Barrulet* betweene two barres *Gemewes*, Gules, three *Escutcheons*, Verrey, by the name of *Gamolle*. This was the *Coat-Armour* of *Alanus de Gamoll Knight*, that lived about the time of *Edward the third King of England*. By occasion of which name I am put in mind of a Gentleman of the same name but of diverse Family, as may appeare by his *Coat-armour*, the same being, Or, three *Mallets*, Sable; of whom I find mention in an Inquisition taken in the County of *Chester*, An. 13. *Edward 3. in hac verba*; *Com-*

pertum est, quod Henricus Filipnham de Gamul tenet dimidium unius feodi militis in Storton, &c. From whom is descended *Edmond Gamall Esquire*, one of the Aldermen of the Citie of *Chester*: whose endeavours and furtherance to the common wealth there deserveth a memorable recordation, aswell in respect of his particular actions, as the good example he shall leave to after commers of like merit.

He



He beareth, Or, three *Escocheons Barrey* of six, *Verrey* and *Gules*, by the name of *Mouchenssey*. A *Lacedemonian Dame*, having a sonne entring into *Military* profession, at his departure gave him a *Shield*, and therewithall used these words, *Fili aut hunc, aut super hunc*. Thereby admonishing him briefely, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantly die, and so be brought home dead upon the same.

Three Escocheons Barrey.

Touching signes in ancient times depicted upon *Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu pralii a costubernalibus aberrarent, diversis Cohortibus diversa in scutis signa pingebant, quae ipsi nominabant digmata, sicut etiam nunc moris est: Prater ea in aduerso scuto uniuscujusq; Militis literis erat nomen adscriptum, addito ex qua esset Cohorte, quae Centuria*. These *Shields* are meerely for defence.

Touching the variety of *Shields* or defensible weapons and their uses, we read that the *Romane* Captaines or Leaders, had their *light harnessed* Souldiers on foot, armed onely with *Sword* and *Target*, and were called *Rorarij*; whose office was with a light skirmish to give the first onset on the enemy, to see if they could force them to remove their first Station, and so make way for the *Horsemen*, *sicut Ros ante gelu, as the Dew or moist goeth before the frost*: *Alex. gen. dierum. lib. 6. pag. 369.*

This sort of *Souldiers* were highly rewarded of *Kings*, in regard of their bold adventure in bearing the first brunt of the battell. Of these some were called *Peltati*, because they were *Armed* with a kinde of *Shield* or *Target* like to a *halfe moone*; some *Cetrati*, for that they were armed with light *Targets* or *Bucklers* after the *Spanish* or *Africke* fashion.

Caius Marius did prohibite his *Souldiers* the bearing of sleight and small *Targets*, in regard of their unserviceable use.

After that *Romulus* had made a league with *Tatius* King of the *Sabines*, the *Romanes* laying aside the *Grecian Shield* (which formerly they used) assumed the *Sabine Shield*; and *Romulus* did interchange *Armours* with the *Sabines*, and continued the use of them. It is a thing that hath beene of some men holden for an infallible observation, that all Nations doe change (if not the forme of *Martiall discipline*) their military weapons at the least, once in the space of an hundred yeares upon some one occasion or other.

Among the *Germans* it was holden a thing so ignominious for a man to lose his *Shield* in fight, as nothing could be more reproachfull; Infomuch as he that was found culpable therein, was excluded from all sacred rites, and common *Councils*; yea, so odious was it holden amongst them, as that many (having escaped the battell) were branded with this publike infamy, and being unable to sustaine so great reproach have hanged themselves.

Amongst the *Romanes* it was in use oftentimes to lay their *children* new borne in *Shield* instead of *Cradles*; because they held it a presage of future fortitude and valour in the *Child*: So we read that *Hercules*, who exceeded all other of that Age in fortitude was rocked in a *Shield*.

A certaine *Lacedemonian* skirmishing with his Enemy and having his *Sword* drawne, and spying some advantage thereto, was minded to have run him through therewith instantly, the signe of retreat was given, whereupon he forbare; and being demanded why he slew not his enemy when it was in his power: he answered, *melius est parere Imperatori, quam hostem occidere.*

Moreover as touching the *Shield*, we read that it was usuall to hang them up in Churches in stead of *Epitaphs*, as is the use here amongst us at this day though not to that end, as is gathered by the words of *Trebellius Pollio* in the history of *Claudius Caesar*, where he saith, *Claudium principem loquor, cujus vita, probitas & omnia quæ in Repub. gessit tantam posteris famam dedere, ut Senatus populusque Romanus, novis eum honoribus post mortem affecerit. Illi Clipeus aureus, velut Grammatici loquuntur, Clipeum aureum Senatus totius Iudicio in Romana Curia collatum est, ut etiam nunc videtur expressa thorace vultus Imago. Lazius lib. 9. 936.*

Like as the *Shield* served in the battell for a defence and safegard of the Body of Souldiers against blowes and wounds; even so in time of peace, the same being hanged up, it did shield and defend the owner against the malevolent detractions of the envious sort, who doe labour to deprave mens best actions, they themselves never endeavouring any that were laudable; whereby they doe verifie in themselves that most true, and no lesse approved saying of *Lipsius*, *livor & invidia bonorum operum sunt impedimenta, aut venena*: for if they cannot hinder them from passing, they will labour to corrode them with their venemous teeth of detraction after they be passed. Besides these *Shields* which we call *Armes* suspence, doe (withall) not onely possesse, but also beautifie the roome with a *militarie* Ornament: wherein each mans particular *Armes* are expressed at this day, and the *Helmets* and *Crests*, consisting of *Crownes*, *hornes*, and *wings of fowles* affixed upon them; are placed above the *Shields*. *Lazius lib. 9. 934.*

Now will wee exemplifie such as are for defence and *habit* also.

A close Helmet.



He beareth, *Argent*, a *Close Helmet*, *Gules*, by the name of *Kingley*. It was the manner of the *Romans* in their warfare to cover the *Habergions* and head peeces of those that were called, *Levis armaturæ milites*, or *Light harnesssed souldiers* (whether they were horse or foot) with the *skines of Beares*: like as it was of the ancient *Grecians* to cover their heads with *Otters skins* in stead of *Helmets*; and both of them to one end; namely that thereby they should seeme to be more terrible and gastly in the fight of their enemies, and their enemies eye being occupied in admiration of the strangeness of such habits, they might be the lesse able to attend their fight, and so (with more facilitie and lesse danger to themselves) be the more easily overcome.



He beareth, Argent, three *Helmets* with their *Beavers* open, Sable, by the name of *Miniet*. The bearing of the *Helmets* after these severall manners (to wit) sometimes close *Bevered*, and other whiles with their *Beavers* open, have their severall intendments; those of *Action*, and these of *Cessation*. So much briefly of their diverse bearing as for the present may suffice. Of the reasons of such their bearings, I shall have occasion to speake hereafter more fitly, when I shall treat of the *Atchievements* of the particular

Three Hel-
mets with
their bevers
open.

state of dignities.



He beareth, Argent, on a *Bend*, Gules, a *Helmet* in the dexter point, Or, by the name of *Trayton*. The *Helmet* thus placed, and being a chiefe part of military habit; may rather seeme to be a reward for service than an ordinary charge, and of it selfe may betoken wisdom as well as valour, as we may gather by the statue or image of *Minerva*, whom the *Poets* doe faine to be the goddesse of wisdom, and all good arts and sciences; which statue is evermore found to be adorned with an *Helmet* on her head, which doth repre-

sent to our understanding, not so much the safegard and defence of the head from violence, as also that the same is inwardly fraught with wisdom, policy and reason, and is impenetrable by force, or guilefull practise. The head so armed is securely fortified against invasions, and prepared for answering of all questions: It well fitteth martiall men to discourse and sing of battells and victories, of armour, horses, and military exercises; as the *Romans* were accustomed to relate, and sing of victories, and the memorable exploits of worthy warriors, according to that saying,

*Navita de ventis, de tauris narrat Arator
Enumerat miles vulnera, pastor Oves.*

The true ornaments of *Martiall men*, are a shattered *Shield*, a dented *Helmet*, a blunted *Sword*, and a wounded face, all received in battell.



The *Field* is Pearle, a *Cheveron*, Ruby, between three *Morions* or *Steele Caps*, Saphire. This is the paternall *Coate-Armour* of the Right Honourable *Thomas Lord Brudenell* of *Stouton*. This *Morion*, *steele-Cap* or *Scull* was the ancient *armour* for the head of a *foot-man* that served in the warres, it is called a *Morion*, quia *Mauri hujusmodi utebantur casside*. I confesse this *Morion* here demonstrated differs in forme from that which is now in use: and because no bearing in *Coate-Armour* of a modern fashioned *Morion* at this present occurs

unto my memory I have caused one of them to be cut, as in the next figure you may see.

The Morion
now in use.



Three left
Gauntlets
Panormitan.



Baron le
Despenser and
Burghurst.

The Field is Sapphire, three left hand Gauntlets, Topaz. This is the paternall Coate, armour of the Right Honourable Mildmay Fane, Earle of Westmerland, Baron Le de Spencer and Burghurst, Knight of the Bath. Panormitanus maketh mention of one Duke Reynard, who by a Herald sent a Gauntlet unto Alphonsus King of Aragon, and withall denounced him battell; who willingly accepted the same, demanded of the Herald whether he challenged him to fight with his Army, or in single combat: who answered, *Not with his Army.*

Whereupon Alphonsus assigned a day and place for the purpose, and came at the prefixed time, but the Duke failed. Such is the Law of *Armes*, in case of single combat, that the party defendant shall appoint the time and place, for the performance thereof, as witnesseth Spigellius in these words: *Iure belli licet provocato diem & locum Prælij dicere.*

Honour and
Armes, pag. 73
M. S.
L'ordre & forme
de la Bataille
devant le
Connestable &
marschall.
Gloss. Dom.
Hen Spelman.

This is to be understood in private challenges; for otherwise it is where the Combatants are sentenced by the publike magistrate to fight, in which case with us in England the *time place*, and *weapons* are to be appointed by Judges of that Court, before whom the matter depends.



He beareth, Gules, three Dexter *Armes* vambraced and Proper, by the name of *Armestrong*. Well doe these *Armes* thus fenced agree with the name of the beaver, for then are the *Armes* best fitted for the performance of high enterprizes; when they are thus fortified and made strong against all violent encounters: for by meanes thereof, the Souldiers are so emboldned as that nothing can daunt them: in which respect men of former ages reckoned *Armour* the members of *Souldiers*, for that the use thereof is no lesse behovefull for military persons, than are their naturall members.



He beareth, Vert, a fesse compony, Argent and Azure, betweene three *Curasses* of the second; on a Chiefe Argent, as many *fermailes* or *buckels*, as the third, by the name of *Baldberny* of Scotland. The *Curasse* is that part of *Armour*, that serveth to secure the breasts bowels and intrailles of man, against all force and violence whatsoever, from the gullet of the throate to his loynes whereupon they doe chiefly rest. *Damaratus* a noble Captaine of the *Lacedemonians*; being demanded why it was lawfull for the *Spartanes* in coa-

ping

ping with their enemy to forsake their *Helmets* and *Curasses*, but in no case to forgoe their *Swords*: he made answer that these were to guard their private persons, by their swords served to secure the weale publike: a man may expose himselfe to danger or to death, but may not in any case leave his Religion, Prince, and Country voyd of succour.

Concerning the defensive furniture of mans body, we reade that anciently they were made of linnen cloth, of exceeding high prooffe: Such was that much famous linnen *Brigandine* of *Amasis King of Egypt*, whereof every thread consisted of 360. other threads, wherein were portrayed and set forth the formes and shapes of manifold sorts of Animals, (that he used to prosecute in his accustomed exercise of hunting) in gold and divers coloured yarne. And not onely the furniture ordained for the safety of mans body, were made of linnen in those dayes, but also the furniture of the *Horses* (of such as were called *Cataphracti Equites*) as their bardings and *Caparisons*, were also made of linnen artificially wrought with barres of Iron after the manner of feathers, and both of them so curiously intermixt, and plated together, as that (in fine) it becommeth a defence of impenetrable resistance against any sort of weapons: which kinde of furniture was in use with the Romans, not onely for the safegard of the Horses, but also for the safety and preservation of the *Cataphracti*, or such as we tearme men of *Armes* compleatly furnished a *Cape a pee* (as the French phrase is) to withstand and sustaine the shocke or brunt of the enemy, by whom also the discomfited forces have beene often repaired.



The *Field* is *Ruby*, three *Legs*, *Armed*, *Proper*, conjoyned in *Fesse* at the upper part of the *Thigh*, flexed in *Triangle*, garnished and spurred, *Topaz*. This *Coate* is quartered by the Right honourable the now *Earle of Derby*. In ancient time *souldiers* that either had sold or otherwise lost their *Armour* by negligence were (by a *Military Law*) punished with death, as he, that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, pertaining to men. Now shall be touched such things as belong to *Horses* of

service for the field; though some of them are in common for other *Horses*.

Of the first sort, are the *Shafron*, the *Cranet*, and the *Bard*, whereof I finde no particular examples of *Bearing* single and a part, but as they are borne conjunct in the totall furniture of *Horses* for the *Field*, as shall hereafter in their due place be shewed. I will here therefore set forth such as are of Ordinary and common use, as they are severally borne in *Escocheons* as followeth.

Yyy 2

Hc

Three Saddles.



He beareth, Argent, three Saddles stirropped, Sable. The saddle is of great use for all sorts of horsemen, as well for ease in journeying, as for sure sitting, but most behovefull is the same for *Martiall* men, that serve on horsebacke in the *Field*; for that by the meanes thereof and of the Stirrups thereto affixed, they may be able to sustaine the shocke of their adversary, as also the more forcible to incounter him.



He beareth, Argent, on a Cheveron Sable, five Horse-shoes, Or. This is the Coate-Armour of *Nicolas Crispe*, one of the *Captaines* of the City of *London*. The Bearing of Horse-shoes in *Armory* is very ancient as the *Armes* of *Robert Ferrars*, Earle *Ferrars* testifieth, who lived in the time of *King Stephen*, and bore for his *Armes*, Argent, sixe Horse-shoes, Sable.

Three horse-shoes on a Bend.



He beareth, Or, a bend, Sable, charged with three Horse-shoes, Argent, by the name of *Shoyswell* of *Sussex*.

To these may be added whatsoever other parts of the furniture of Horses fitting for the warres: As *Snaffles*, *Bits*, *Bridles*, and such other like tokens, whereby is signified restraint of liberty, or servile subjection, as appeareth where it is sayd, *After this now David smote the Philistims and subdued them, and he took the bridle of bondage out of the hand of the Philistimes.*

A barded Horse.



The *Field* is Gules, a barded Horse, passant, furnished at all points for the *Field*, Argent.

A Horse thus furnished is fitted and prepared for the use of a Souldier of that sort which we call *Cataphracti milites*, or men at *Armes*, of whom I sh ll make mention in the next *Escocheon*. Not much unlike this is the *Caparion* wherewith we use to set out our horses prepared for the *Tilt*, in our joyfull *Triumphs* of peace. I read that it was a custome amongst the *Romans* (aswel in their lesser as greater *Triumphs*, that no man (but such as by prerogative, either in respect of some honourable or eminent place, or speciall merit, were thereto priviledged) might meete or accompany him that triumphed on horsebacke, but altogether on foote, which custome was of long time observed amongst them.

The



The Field is Gules, a Chevalier armed at all points, A Chevalier Armed at all points. a cape a pee, brandishing his sword aloft; Argent, garnished; Or, mounted on a barded Courser furnished throughout of, and as the second. This Coate. Armour (according to *Bara*) pertaineth to the Dutchy of Lithuania.

These were those Souldiers strongly armed in Steele called *Cataphracti Equites*, which I lately spoke of, they were habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Leves Armatura Milites*; in respect of the ponderous weight of their furniture, whereby both themselves and their Horses were the better inabled to receive the shocke and strong encounter of their enemy. Whose Armour were a Sallad or head peece, their Shield, Graves and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in use with footemen. Such was the force of these *Cataphracti milites* (or as we call them, men mounted upon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes repaire the forces of the trembling and distrustfull Armies.

SECT. IIII. CHAP. XVI.

Having in the two former Chapters handled *Artificials Military*, both invasive and defensive; I thinke it not much amisse now a little to treat of *Trophees* and tokens of *Martiall victory*, and to shew you some emblems of rewards for victory obtained, borne in *Coate-Armour*, since victory and the hope thereof sweeteneth all those dangerous Travels and intolerable labours, which the *Martiall man* joyfully runneth through, yea even to the hazard of his life. *Trophees* (saith *Lazius*) are spoiles forced from the conquered enemy, all embrewed with blood and hanged up as they were upon the next tree that could be found to fit that purpose; or else the *Conquering Souldier* brought them home to their houses where they hanged them up upon some Pole or Tree called *Gentilitia arbor*, for a monument of the entrance of *Glory* that they had atchieved to the family by their valour. The like custome (saith *Wolf. Laz.*) doe we not onely read of in *Thucydides*: but they have seene and observed represented in *Ancient Coines*, an Oake having the limmes cut off, and upon the snagges thereof were hanged a *Germane* made of *Badgers* skinnes (or such other like) called *Lacerna Germanica*, two Shields, a *Barbarian* pipe and a *Germane Ensigne*.

There was also another sort of *Trophee* when a man had subdued his enemies, the manner was to expresse the memory of the victory atchieved (as was acted) in letters engraved and cut in stone, together with the names

of the people and Kings that were vanquished; and this was usually set up in some publike place for the perpetuating of the memory of such their famous conquest to all posterities. To this purpose is that which *Cicero* mentioneth *ad Heren. Hic in Macedonia Trophæa posuit, eaque que bellica laudis victoria- que omnes gentes Insignia & monumenta esse voluerunt.* And so is that place of *Pliny, lib. 37. cap. 2.* where he writeth that *Pompey the great* caused an In- scription of a *Trophee* to be erected in the *Pyrenean mountaines. Wolf. Lazius lib. 9. 898.*

The Ancient rewards for victory obtained in the field, borne in *Armes*, are *Garlands*, which the *Armorists* call *Chapletts*, and in Latine they were anciently called *Corona militum*: and of these there then were diverse sorts, which were conferred on the *victours*, and were significant demonstrations of the manner of the victory obtained; for the *Ancient bearers, horsemen Cap- taines, and Leivetenants*, of *Cities, Townes, and Ports*, which had valourously sustained and indured the siege of their enemies, and were delivered from them, were guerdoned in Ancient times with a *Garland of Grasse*, called in Latine *Corona Graminea sive obsidionaria*; which although it were made of *grasse*, (being the only herbe that can be supposed to be found in a place long besieged) yet is the same *Garland Gramine* as (*Pliny* witnesseth) most honou- rable and noble, and to be esteemed above all others; *Gold, Pearle, Olive, Lawrell, Palme, Oke* and *Ivie*, giving place to common *Grasse*, that royall herbe of dignity.

He also that could prudently delay his enemy and preserve the *Army* committed to his charge from losse without giving battell, was wont to be rewarded with this kinde of *Gramine Garland*: such an one was *Fabius Maxi- mus*, *Qui corona Graminea donatus fuit ab universa Italia; quandoquidem non pugnando sed cavendo rem Romanam restituisset & exercitum sui creditum con- servasset.*

There was another sort of *Chaplet* called *Corona Civica*, which among the *Romans* was in esteeme next to the *Corona Graminea*. And it was made of *Oken leaves* and branches, with the fruit of *Acornes* hanging on it. This *Gar- land* or *Chaplet* was given to him that had saved a Citizen when his life was in extreame perill, killing his enemy, and making good the place where the danger happened: and *Pliny* maketh mention that this sort of *Chaplet* was to be given to one who slew the first enemy, that mounted on the walls of a *Citty* or *Fortresse*, being defended by, or for the *Romans*: and I read that *Hostius* the Grandfather of the *Romane King Hostilius*, for his prowess was the first that was rewarded by *Romulus* with a *Chaplet*, called *Corona Graminea*, and this was *quod Fidenam irrupisset*: it was *Anno Mundi, 3295.*

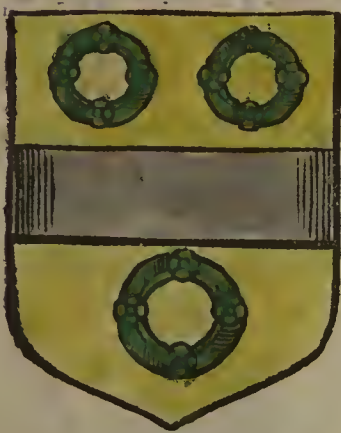
The *Triumphall Chaplet*, was first made of *Laurell*, and such an one did *Tiberius Caesar* use. The *Athenian victors* had their *Chaplets* or *Gar- lands* of *Olive-leaves*; and these *Chaplets* were rewards also aswell for *Merit* and *Martiall* deeds, some of which at first made of *leaves*, were afterward made and composed of *Gold*; *Pliny* writeth that the *Rose*, the *Lily* and the *Marigold* were the flowers wherewith the *Chaplets* or *Garlands* of *Noblemen* ought to be adorned; I confesse he there useth the latin word *Corona*, but I think it is not your there that word *Corona* cannot be taken for a *Crown*, I meane such as is in use with us at this day made of *gold*, but rather for a *chaplet* of *leaves*.

I finde also that *chaplets* are sometimes made of other hearbes, as of *Rue*, as that which is borne bend-wise upon the *barres* of the *Coate armour* of the Dukedome of *Saxony*: which as learned *Master Selden* out of *Krantzius* hath noted, was at the time of the Creation of *Bernard* (sonne of *Albert Vrso*, Marquesse of *Brandeburg*, and Brother to *Otho* the then Marquesse, and to *Sifride* Archbishop of *Breme*) Duke of *Saxonie*, granted to the sayd *Bernard* by the *Emperour Fredericke Barbarossa*, upon the request of the sayd *Bernard* to difference his *Armes* from his brothers; *Tunc Imperator* (are the words as *Master Selden* citeth them) *ut erat coronatus per astum Ruteam Coronam in-jecit ex obliquo supplicantis clypeo*: which was afterward borne so on their *Coate*, being before *Barrey*, *Sable* and *Or*.

And thus much may suffice to have spoken of *chaplets*; now come we to shew some examples of bearing them in *Coate-Armours*.



He beareth, *Argent*, three *chaplets*, *Vert*, by the name of *Richardson* of *Shropshire*. As these are here borne as the sole charge of the *Field*, so may you also finde some *Ordinary* interposed betweene them as in this next example.



He beareth, *Or*, a *Fesse*, *Sable*, betweene three *chaplets*, *Vert*. I reade that *Hercules* first made himselfe *Garlands* of the hearbe called in Latine *Apium*, which is so called *quia ex eo apex*, id est, *Caput antiquorum triumphantium coronabatur*: this herbe is alwayes greene as *Theophraste* observed, it is called in *English* *Merche*.



The *Field* is, *Or*, on a *Chiefe*, *Gules*, three *Chaplets* of the first. This was the *Coate-Armour* of *Sir Charles Morison* of *Cashio-bury*, in the County of *Hartford*, deceased, divers others there be that beare these *Chaplets* in their *Coate-Armours*, but these here shewed may suffice to make knowne unto *Students* in *Armory* how to *blazon* such a charge when they meete with it.

SECT. IIII. CHAP. XVII.



Unto these before mentioned remunerations of joyfull victory, I will adde such artificiall things wherewith the *victorious Martiall man* doth commonly deprive of liberty those whom the fortune of the warres have given him a *Captives and Prisoners*; such be *Prisoners Gives, Fetters and Shackles, or Prison Boults*, which are all notes of subjection and captivity, of the bearing of some of these in *Coate. Armour*, I will shew you some examples.



He beareth, *Argent, a Shackbolt, Sable*, by the name of *Nuthall* in the County of *Chester*. Some call this a *Prisoners Bolt*: he that by his valour shall in the warres take his enemy and retaine him as his prisoner, may well for such his good service be guerdoned with such a kind of bearing as is here demonstrated, which is an honourable bearing in *Armory*, in regard it doth sufficiently to an Artist declare the first occasion thereof.



He beareth, *Sable, two single Shackbolts, and one double, Argent*, by the name of *Anderton*. These kinde of *Armes* may also well be given to such a brave spirit, who by his prowess can fetch off with strength, or by his charity redeeme any of his fellow Souldiers in captivity.

SECT. IIII. CHAP. XVIII.



Of these *Martiall Armorials* we may adde as an appendix of necessary use in *warlike* businesses, the *Water-bowgets*, which in ancient times were used to carry and conserve in the Campe that usefull element of *Water*. In such vessels some suppose that *Dauids* three worthies, which brake into the Host of the *Philistines*, and drew water out of the well of *Bethlehem*, brought to their King that water he so much longed for. These three mighty men deserved to have beene remunerated with such *Armorall markes* in their *Coate-Armours* for their valour.

The

The usuall depicting of these *Water-bowgets* in *Escocheons* of our present age, if we shall compare them with those of former times, we shall find these and them much differing in forme, as by these three next *Escocheons*, the first being according to our moderne forme, and the other two agreeing with the ancient, evidently appeareth.



The *Field* is Ruby, three *Water-bowgets*, Pearle. This was the *Coate-armour* of Sir *William Roos*, a *Baron* of this kingdom, who lived in the time of our two first *Edwards* after the *Conquest*.



These *Water-bowgets* were antiently depicted and portraied in *Coat-Armour* according to the forme in this present *Escoccheon* demonstrated, witnesse old *Rolls* of *Armes* and *Monuments* of stone. The *Ancients* themselves did somewhat differ in the portraiture of this *Waterbowget*, for I finde in a very ancient *Roll* in the custody of the before mentioned *Sir Richard St George, Clarenceux* (who I must with a thankfull acknowledgement confesse hath beene very free in communicating such his collections to the furtherance

of this present second *Edition*) that *Robert de Roos*, sonne of the late mentioned *William de Roos*, did beare these *Water-bowgets* depicted, as in this next *Escoccheon*, with a *File* of five *lambeaux* or *points*.



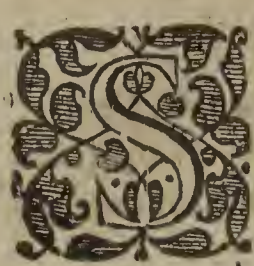
This is the true figure both of the *Escoccheon* and charge as they be in the said *Roll*, which is written in a hand of that time or very neare; and these examples may suffice for *Water-bowgets* of the antient forme, now I will shew you an other *Escoccheon* with a *Crosse Engrailed* betweene foure of these *Water-bowgets* of the moderne forme, yet are the *Armes* very ancient.



The *Field* is Pearle, a *Crosse Engrailed*, Ruby, betweene foure *Water-bowgets*, *Diamond*. This was the *Paternal Coat-armour* of that Honourable family of the *Bourchiers*, sometimes *Earles* of *Eu* in *Normandy*, from whom are descended the *Bourchiers Earles* of *Bathe*. And that truly noble *Knight Sir Henry Bourchier* a carefull and diligent searcher out of the hidden *Antiquities* not only of this *Kingdome* but of *Ireland* also. *Leigh* in his *Accidens of Armory*, p. 127. calleth these *Water-bowgets*, and pa. 176. he termeth this kind

of Charge a *Gorge*.

SECT. IV. CHAP. XIX.



thence there be some things borne in *Armes*, which have a neere resemblance among themselves, yet doe really differ each from other in name, of which we have not hitherto given any rule: I hope with the Readers courteous leave, I may gather such here together, which otherwise according to strict Method, should have beene ranked farre asunder, by which meanes the *Student in Armory* (for whose benefit onely this worke is compiled) may with more facilitie observe the nice differences of such *charges*, which are differenced, and consequently change their names, onely from their

Distinction of their $\left\{ \begin{array}{l} \text{Colours} \\ \text{or} \\ \text{Formes.} \end{array} \right.$

Of the first sort are *Roundles*, of which *Leigh* giveth examples of nine sundry, each differing from other in name and *Blazon*, according to their different *Colours*, as for example.

If they be	$\left\{ \begin{array}{l} 1. Or \\ 2. Argent \\ 3. Vert \\ 4. Light-blewe \\ 5. Sable \\ 6. Purple \\ 7. Tenne \\ 8. Sanguine \\ 9. Gules \end{array} \right.$	Then we call them	1. <i>Besants.</i>
			2. <i>Plates.</i>
			3. <i>Pomes.</i>
			4. <i>Hurts.</i>
			5. <i>Pellets</i> or <i>Ograsses.</i>
			6. <i>Golpes.</i>
			7. <i>Orenge.</i>
			8. <i>Guzes.</i>
			9. <i>Torteauxes.</i>

Of some of these, *viz.* *Besants*, *Plates*, *Hurts* and *Pellets*, I have given examples formerly in this booke; examples of *Besants* and *Plates* you may see pag. 297, 298. of *Hurts*, pag. 148. of *Pellets*, pag. 333.

It is not requisite in *Blazon* to name the *Colours* of any of these nine *Rundles*, except they be the *counterchanged charge* of a field transmuted, as in *Abtots Coate*, of which you shall finde the *Blazon* in the *fifth Section* and *second Chapter*; and in such a case they are called *Rundels*, and by no other name. But otherwise it is sufficient to say he beareth *Argent*, on a *chiefe*, *Gules*, 3 *Besants*, as I have done in the *blazon* of *Rassels Coat-Armour*, p. 297. without telling of the colour of the *Besants*; the like you may observe in *Captaine Lees Armes*, pa. 333. which I have blazoned without telling the colour of the *Pellets*: as for the word *Proper* used in the *blazon* of the *Hurts*, pag. 148. and of the *Pellets* in *Langleyes Coate*, pag. 333. they are faults I must confesse escaped me in the correcting of this second *Edition*, therefore I doe intreat the courteous Reader with his pen in those two places to put out the word *proper*; yet I cannot deny but that in ancient *blazon* I have scene the *Colours* of some

some of these Roundels named, yea, and some are of opinion that one or two sorts of these differ their names in the quantitie of their figure and not in colour; but of latter times among st our English Blazoners, it is accounted a great fault to tell their colours, except where they are found counterchanged in a Field Transmuted as I have formerly said, as by the following example should

If you finde above the number of eight *Besants* borne in one single Coat, according to some Authors you are not then to tell their Number, but to say *Besantee*, for they give concerning this point this Rule, both for *Besantes* and *Torteauxses*, *Besana numerantur usque ad octo, quem numerum si excedant, dicuntur Besantee*, and *Tortelle numerantur sicut Besante*, and *Chassaneus* is of the same opinion, *Chass. Cat. d. Glor. mundi pars conclus. 75.* *Leigh* saith that the Roundle called a *Guze*, is resembled to the Ball of the eye, and *Calpes* are in signification wounds, *Accidents of Armes, pag. 154.* *Pomels* are taken for Apples without their stalkes; what *Besants*, *Plates*, *Pellets* and *Hurts* be, I have formerly in their due places shewed.

Now I will shew some examples of the Bearing of some of these Roundles, viz. *Torteauxes* in Coat-Armour.



He beareth, *Topaz*, three *Torteauxes*. This was the Coat-Armour of the Courtneys sometimes Earles of Devonshire. Anciently Blazoners did use to tell the manner of the position of a charge, consisting of three things of one sort or kind placed in triangle, as you see these here are, by saying *three Torteauxes*, *Plates*, *Mullets*, *Cressants*, or the like, *in triangle*, or *two and one*; but it is now observed as a generall rule, that when the number *three* is rehearsed in *Armes*, without further declaration of the location or position of the charge demonstrated by that number, then are they alwayes

placed in the fashion that is shewed in this present *Escucheon*; but if they have their location in any other forme, then you must alwayes tell how and in what manner, as in this next *Escucheon*.



Hee beareth, *Argent*, three *Torteauxes* in *Bend*, betwene two *Cotizes*, *Sable*, by the name of *Ince* of *Lancashire*, and *Iuys* beareth, *Argent*, three *Torteauxes*, betwene two *Bends*, some say *Cotizes*, *Gules*. These saith *Leigh*, pag. 156. have beene by old Blazoners called *Wastels*, which are Cakes of bread, but must be named by none other name than *Torteauxes*.

And thus much may suffice to have spoken of such *Charges*, as are differenced only from their distinction of their *Colours*, and consequently change their names; all which you may observe to be composed of a *Circular* figure; now it remaineth, that I treat of those other, which have a neere resemblance among themselves, yet vary their names onely from their distinction of forme.

Of this sort are } *Fusils*,
 } *Losenges*.
 } *Masles*.

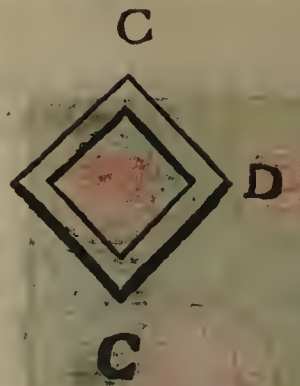
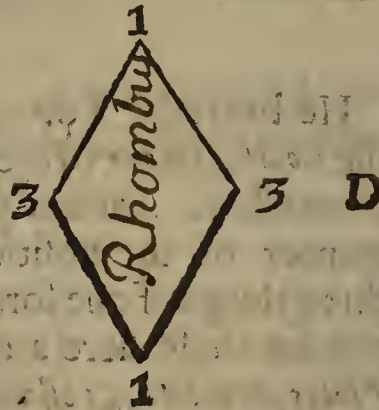
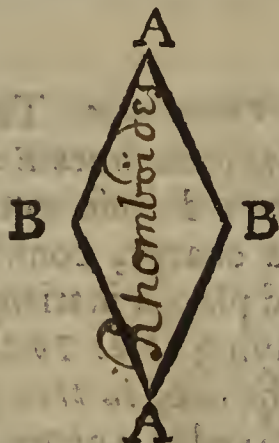
Keckerm. Element. Geome. p. 123.

The *Geometrician* calleth the kinde of figure whereof every of these is composed, *Rhombus*, which *Keckerman* saith, is *Parallelogrammum obliquangulum & equilaterum*; for in truth every one of these consist of foure *Geometricall* lines of equall length, yet these are differently by *Armorists*, as I shall presently shew you. But I thinke it first necessary to demonstrate unto you the figure of every of these, as in Example.

The *Fusill*.

The *Losenge*.

The *Masle*.



The *Fusill* is longer than the *Losenge*, having its upper and lower part more acute and sharpe than the other two collaterall middle parts, which acutenesse is occasioned by the short distance of the space betweene the two collaterall or middle parts in the figure demonstrated unto you by the letters *B B*, which space if the *Fusill* be rightly made is alwayes shorter than any of the foure *Geometricall* lines whereof it is composed, as you may observe in the figure thereof: in which you finde that the distance betweene the two *Angles* demonstrated by the letters *A* and *B*, is longer than that which is betweene the two collaterall or middle *Angles* marked with *B* and *B*, but all this is to be understood of *Fusils* of the *moderne* figure or forme, for anciently they were depicted in another shape; and *Chassanens* sheweth a *Fusill* somewhat neare to the ancient in proportion thus,



A *Fusill* according to *Chassa. pars 1. Conclus. fig 75.*

In this figure you may observe, the sides be not *Anguled*, but rather *ronnd*. He there thus describeth *Fusils*, *Fusa sunt acuta in superiori & inferiori partibus, & rotunda ex utroque latere.*

A *Losenge* differeth from a *Fusill* in that the space betweene its two col- laterall or middle *Angles*, equals the length of any of the foure *Geometricall* lines whereof it is composed, as its figure before more plainly manifesteth, where the space betweene the *Angles* demonstrated by the figures 3 and 3, and 1 and 3, are of equall length. I confesse sometimes you may finde in things made for *losenges*, the distance here demonstrated by the figures 3 and 3 to be a little longer than that from 1 to 3; but it can never be shorter, for then it is a *Fusill*.

A *Losenge*
how it differs
from a *Fusill*.

A *Masle* differeth from both the *Fusill* and *Losenge*; first, because the *Masle* is alwayes *voided*, that is, part of the *field* is transparent through it: I confesse in this I dissent from *Leighs* opinion, who in his *Accidens of Armory*, pag, 157. b. seemeth to grant that a *Masle* may be whole, but of this I have formerly shewed my opinion and my reason for the same, p. 317. next, a *Masle*, differeth from a *Fusill* and a *Losenge* in the proportion of space, which is evidently demonstrated in the *Masles* figure by the letters C and D, which sheweth a *Masle* to be as long as it is broad.

Now proceede we to give you some examples of bearing these *Fusils* and *Losenges* in *Coate-Armour*, as for *Masles* I have already shewed some, page 317.



The *Field* is Pearle, three *Fusils* in *Fesse*, Ruby. This was the paternall *Coat-Armour* of *William Montagu* Earle of *Salisbury*. I know well that *M. Brooke Torke Herald* in his *Catalogue* of the *Earles of Salisbury*, hath blazoned these *Losenges*, but old *Rolls of Armes* with their *blazon* in *French* doe testifie, that these be *Fusils*, for it is thus written in one of them, *Mons. de Montagu Count de Sarum port D'argent a trois Fusilles, &c.* This *Roll* now at this present remaineth in the custody of *Sir Henry St. George*, Knight,

Richmond Herald; whose industrious collections of such *Antiquities*, and his willingnesse in affording the view of them for the forwarding of this present *Edition*, cannot without a manifest note of ingratitude be here overpassed in silence. These *Fusills* may also be borne in *Bend* or *Triangle*, as *Leigh* writeth page 157. b.



Hee beareth, Gules, three *Fusils*, Ermyne. This is the *Coat-Armour* of *Sir Iohn Denham*, Knight, one of the *Barons* of his *Majesties Exchequer*, a good and able *Iusticer*. The *Fusill* is never pierced, or voyded as *Leigh* noteth, what a *Fusill* representeth in *Armory*, and how the *English, French and Dutch* varie in their opinions about it, I have formerly shewed unto you out of the *Accidens of Armory*, in the 294. pa. of this booke. Now I will shew an example of bearing of *Losenges* in *Armes*.

The

Azure three
Lofenges, Or.
This is Free-
mans Coate.

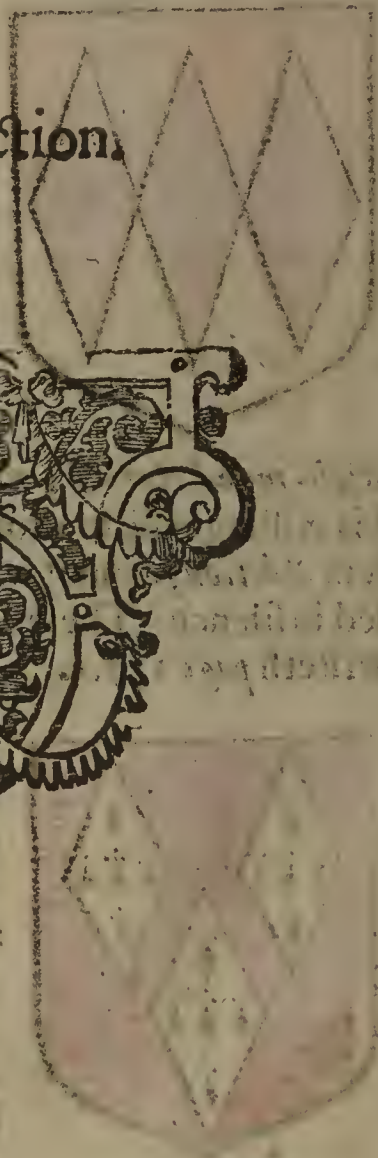


The Field is Azure, three Lofenges, Or. Lofenges are thus describ'd by Chassaneus, *Lozangia facta sunt ad modum Lozangiarum quae ponuntur in vitrinis sub forma quadranguli, sed superior & inferior partes plus tendunt in acutum quam alia dua collaterales seu media, & sic plus longa sunt quam larga, Chassaneus pars. 1. al. conclusio. 75.*

To these charges that thus resemble each other, yet change their names from their nice differing formes, may be referred the Quarter, and the Canton, the Delfe and the Billet, and such other like: examples of the bearing of every of which I have formerly given, leaving the student in this way to learne their differences by his carefull observation, to which Leigh in his *Accidens of Armory* hath given great light.

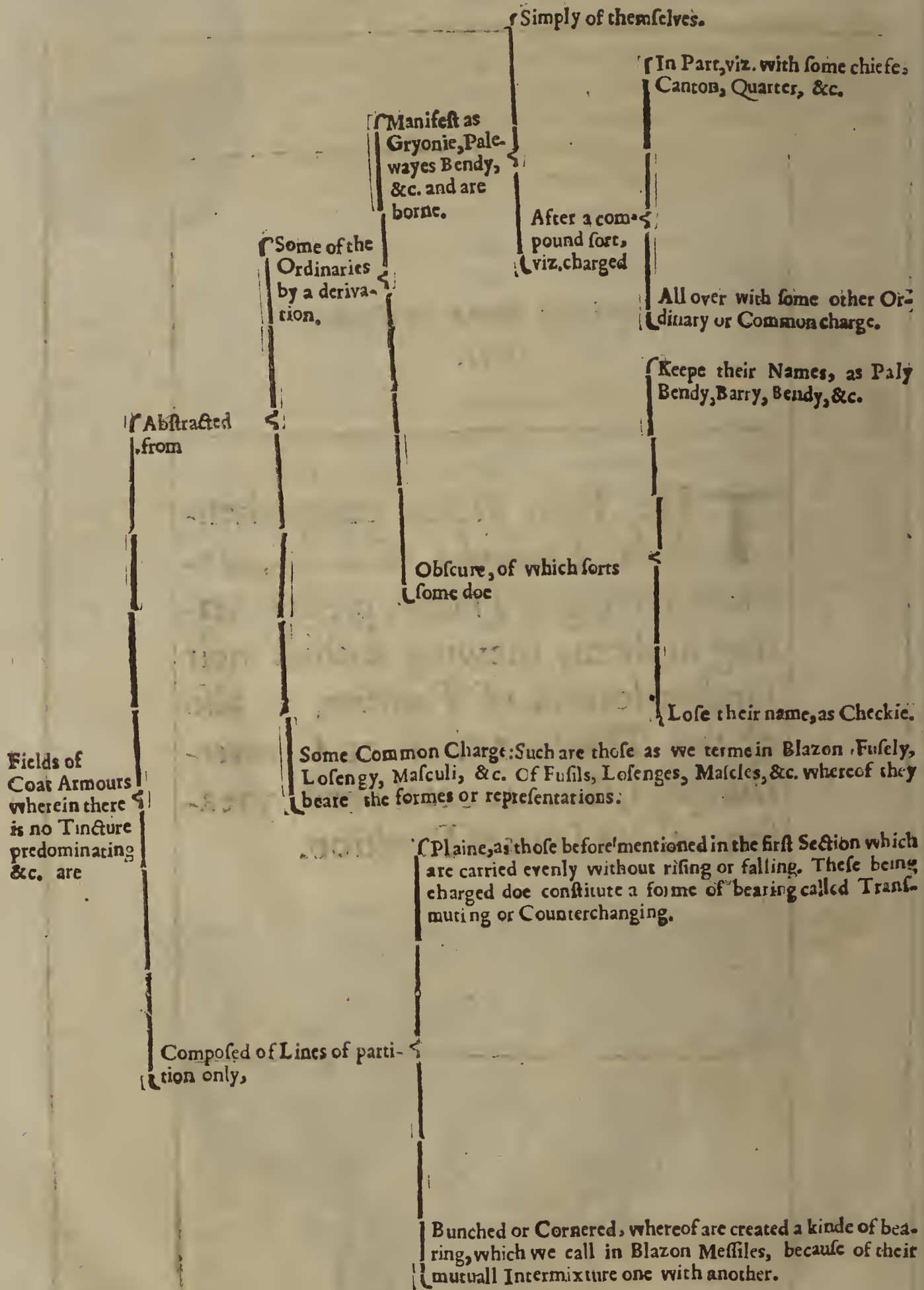
Thus have I in this one Section runne over this whole Chaos of things *Artificiall*; which I have so compendiously set downe, considering the infinit variety of things incident unto Arts of all sorts, as that any judicious Reader will rather approve my brevity therein, than concurre in judgement with that rash and unadvised Censurer of this book, who (before it was in Presse) sought to lay this aspersions on it, that it was wholly stuffed with *Superficialis* of things *Mechanicall*, &c. Which calumny needs no other refutation, than the view of that which here presents it selfe to all mens scanning.

The end of the Fourth Section.



*Simplicitas formæ Antiquitatis
nota.*

THe Fifth Section comprehen-
deth *Examples* of *Coate-Ar-*
mours, having no *Tincture* predomi-
nating in them, shewing withall their
fundrie formes of *Partition*, as also
of the *Transmutations* or *Counter-*
changings, that are occasioned by rea-
son of those *Lines* of *Partition*.



Those of manifest derivation have their denomination from some of the ordinaries whose formes they doe represent: whose names also they doe still retaine as a Memoriall of their particular derivations. As Party per Pale, per Bend, per Fesse, per Cheueron, per Saltire, &c. Others though abstracted from Ordinaries doe lose their names.

And both these sorts last mentioned are no lesse subject to be charged in part or all over: with charges both Ordinary and common, than any other before mentioned, whercin Tincture is said to predominate.



SECTION V.
CHAP. I.



AVING finished the former Section treating of *Coate-Armours* formed of things Artificiall, in which there is *tinctor* (that is to say, *Metall*, *Colour* or *Furre*) predominating: I will now (*secundis velis*) proceed to give Examples of *Coate-Armours* having no *Tincture* predominating in them; these are formed of sundry sorts of lines of *partition*, occasioning oftentimes *Transmutation* and *Counterchanging*.

Of Coate-Armours having no Tincture in them predominating.

Coate-Armours having no *Tincture* predominating in them, are such as are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* onely.

What they be?

In giving Examples of these formes of *Bearing*, it is requisite that I begin with those which consist of *single lines* of *Partition*. And then proceed to such sorts as are formed of *manifold lines*, as in example.

Order of their examples.



He beareth *Parted per pale*, *Argent* and *Gules*; by the name of *Walgrave Suff*.

Parted per pale.

Such *Coate-Armours* as are formed onely of lines of *Partition* doe (generally) yeeld testimony of an ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (upon the *Coate-Armour* of the noble race of the *Ranzonij*, which is borne parted after this manner, though of *different colours*) in this *Distichon*:

Parted Coates Ancient.

*Forma quid hac simplex? simplex fuit ipsa vetustas:
Simplicitas forma stemmata prisca notat.*

Hiero. Hennings.

What meanes so plaine a *Coate*? times *Ancient* plaine did goe:
Such *Ancient* plainnesse, *Ancient* race doth plainely show.

After this manner may two *Coate-Armours* of distinct families be conjoyned into one *Escoccheon* as shall be shewed hereafter in place convenient.

Notes

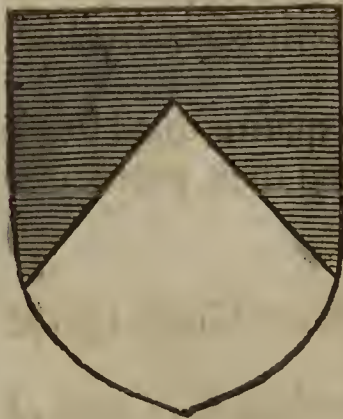
Parted per
Fesse.

He beareth parted per Fesse, Or and Azure. These Armes doe pertaine to the family of *Zusto* of *Venice*. After this manner also (saith *Leigh*) may severall Coates of distinct families be borne joyntly in one *Escoccheon*. The consideration whereof shall appeare hereafter in the last Section of this Booke, where I shall treat of *Marshalling* divers Coate-*Armours* together.

Parted per
Bend.

He beareth, parted per Bend, Or and Vert, by the name of *Hawley*. In this and the former I give the pre-eminence in *Blazon* to the metall, not in respect of the dignity thereof, but for that it occupieth the more eminent and honourable part of the *Escoccheon* which is the *Chiefe*; for otherwise the *Right side* having precedence of the *Left* might have challenged the first place in *Blazon*, as in *Coate-Armours* parted per pale it doth.

A Gentleman of blood, being a younger brother, before apt differences of *Coate-Armour* were devised, used to take two of his nearest *Coates*, and to marshall them together in one shield parted per *Cheveron*, after the manner expressed in this next *Escoccheon*.

Parted per
Cheveron.

He beareth parted per *Cheveron*, Sable and Argent, by the name of *Aston*. These foresayd *Coates* thus halfe in *Tincture*, are of much better esteeme, than the apparell worne by those brethren in *Flanders*, who having a peasant to their *Father*, and a noble Lady to their *Mother*, did weare their upper garment one halfe of *Country Russet*, the other of cloth of gold, for a monument of their mothers matchlesse match. So much of Armes consisting of single lines of *Partition*, both perpendicular and transverse. Now follow Examples of of such as are formed of a mixt kind.



He beareth, parted per *Crosse*, Gules and Argent. This *Coate-Armour* pertaineth to Sir *Henry Cock* of *Bruxborne* in the County of *Hertford*, Knight, late *Cofferer* to his Majesty. *Leigh* holdeth that this sort of bearing is not otherwise blazoned than *quarterly*. But (some *Blazoners* are of opinion that) when this composition consisteth meerey of metals and colour, or of any the before mentioned fures and colour, without any charge occupying the quarters of the *Escoccheon*, such bearing is more aptly blazoned parted per *Crosse*, but if they be charged, then they hold it best blazoned *quarterly*.

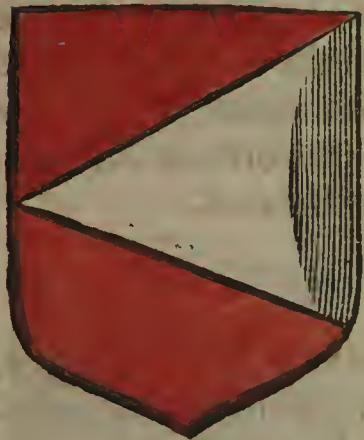
He



He beareth parted per pyle in Point, Or and Sable. Onely the Pyle part of this Coate may be charged (saith Leigh) and no other part thereof, and that (saith he) may be used as one onely Coate. And if it be charged, you shall leave the field untold. In this Coate the Pyle hath the preheminence: for if the Escoccheon were made after the antique fashion, you shall see very little of the Field.

Parted per
Cheveron.

Two other sorts of parted per pile I finde, which for their rare use I have thought fit to insert into this place, whereof the first is, as in this next Escoccheon.



He beareth parted per pyle traverse, Argent, and Gules. Were it not that these lines had their beginnings from the exact points of the Chiefe and Base sinister, and so extend to the extreame line in the Fesse point on the dexter side, I should then hold it to be a charge and no partition; and then should it be sayd to be a Pile and not a partition per pile. This Coate pertaineth to the Family of Rathlowe in Holsatia: As touching the plainenesse of this Coate, Ionas ab Elvet hath these verses;

*Forma quid hac simplex? fuit ipsa vetustas
Simplex; est etiam simplicitatis honor.*

The other sort of partition per pyle, taketh beginning from the two base points Dexter and Sinister, and doe meete in the exact middle chiefe point of the Escoccheon, as in this next example.



Hee beareth parted per pyle transposed, Or, Gules and Sable. This kinde of bearing of bearing is rare, as well in regard of the transposition thereof, for that the naturall and accustomed bearing of Piles is with the points downewards; as also in respect that thereby the Field is divided into three distinct colours or Tinctures. This Coate is proper to the Family of Meinstorpe or Menidorpe in Holsatia. Ionas ab Elvet.

Parted per
Saltire.



He beareth parted *per Saltire*, Ermyne and Gules, by the name of *Restwold*. This (according to *Leigh*) may be good *Armory*, if all the foure peeces be charged with some thing quicke or dead; but it is better (saith he) if it be charged but with two things of one kinde, and that especially upon the Gules: but best of all it is to have but one onely *quicke thing* all over the *field*. An example of which last bearing, shall be given hereafter in his due place.

Gyronny.



He beareth, *Gyronny of sixe peeces*, Ermyne and Azure. The most usuall manner of *Blazon* is to begin at the *dexter corner* of the *Escoccheon*; but in this *Coate* I begin with the *middle part*, not for that *medium est locus honoris*, but in respect that the *Ermyne* doth occupie the most part of the *Chiefe*; and the *Azure* but the *Cantels* thereof; some *Blazon* this *Coate*, *Parted per Gyron of sixe peeces*. *Gyrons* may be borne to the number of *twelve*, as hereafter shall be shewed.



He beareth *parted per pale and base*, Gules, Argent, Sable. This bearing is no lesse strange than unaccustomed with us, whose rare use hath occasioned me to insert the same here: This *Coate-Armour* pertaineth to *Io. a Panowitz* that was (amongst infinite others) present at the royall exercises on horsebacke, and on foote performed, without the *Citie of Vienna*, *Anno Dom. 1560*. Proceed wee now to *Coates* of this kinde charged in *part*, as in these next.

Parted per
Fesse.



He beareth, *parted per Fesse*, Gules, and Ermyne, a *File of five points*, Argent, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their use is common: onely I purpose by a few to make knowne my meaning touching the different manner of *Charging of Coate-Armours* in part and all over, that so they may be manifestly discerned to be of different kindes, and likewise avoyd their confused mixture.



He beareth *quarterly*, Gules and Or, a *Crosse flory* on the *Dexter quarter*, Argent. This *Coate-Armour* Quarterly. pertaineth to *Middleton* of *Middleton hall* in *Lancashire*, who married *Anne* sister to *Thomas Greene* Esquire for the body to King *Henry* the seventh, by whom he had a daughter married to *John Harewell* of *Wotten* Esquire, whose daughter *Anne* was wife to *James Clifford* of *Frampton* upon *Severne* Esquire, Grandfather to *James Clifford* Esquire living 1612.



The Bearer hereof hath for his *Armoriall Ensignes* A Gyronny of sixe peeces. *Gyronny* of eight peeces, Azure and Or, a *Canton*, Ermyne. This *Coate-Armour* pertaineth to the Family of *Okton*. Besides these examples of *Gyrons* formerly given, you shall finde others that doe beare *Gyronny* of tenne peeces as in the *Coate* of *Croll*, who beareth *Gyronny* of tenne peeces, *Argent* and *Sable*. And that of *Basingborne* which beareth *Gyronny* of twelve peeces *Verrey* and *Gules*.



He beareth *Gyronny* of sixe peeces, Or and Sable, A Gyronny of sixe peeces, with three Nigroes heads. three *Nigroes heads couped Proper*, by the name of *Calarde*. Otherwise may you *blazon* it thus: *Gyronny* of sixe, Or and Sable, three *Nigroes heads couped* of the second. *Coats* consisting of *Gyrones* are of old *Blazoners* termed *counter-coyned*, for that the *Coynes* or corners of their contrary or different colours, doe all meete in the center of the *Shield*. Therefore *Coate-Armours* of this forme of bearing were anciently thus *blazoned*, *Portat Arma contra contraconata*.

As touching such *Coate-Armour* of partition as are charged all over these few examples may suffice.



The *Field* is parted *per pale*, Ruby and Sapphire, Three Eagles. three *Eagles*, Pearle. This *Coate-Armour* pertaineth to *Sir Edward Cooke* Knight, sometime *Lord Chiefe Justice* of his *Majesties Court* of the *Kings Bench*.

I doe *Blazon* this *Coate-Armour* by precious stones, in respect the Bearer hereof is enoblished by his rare vertues and approved loyall services done to *Queene Elizabeth* of blessed memory, and to the *Kings Majesty* late deceased; as also in regard of his so many learned and judicious workes publicly manifested in

sundry volames extant, and approved by men of best judgement in that kinde.



He beareth parted per bend sinister, Ermyne and Ermynes, over all a Lyon Rampand within a Bordure Engrailed, Or. This Coate-Armour pertaineth to Edward Jones of Gorthkenan in the Parish of Llanuaire Diffryncloyd in the County of Denbigh, as the Paternall Coate of that family.

Quarterly.



The Field is quarterly, Topaz and Ruby, over all a Bend, Verrey. This Coate-Armour pertaineth to the Right Honourable Family of the Sackvile Earles of Dorset, and Barons Buckhersts of Buckherst.



He beareth quarterly, Gules and Verrey, over all a Bend, Or. This is the Coate-Armour of the Ancient and Knightly Family of Constable of Flamborough in the County of Yorke.

Parted per Saltire.



He beareth party per Saltire, Sable and Ermyne, a Lyon Rampand, Or, Armed and Langued, Gules, by the name of Grafton, In the Blazon of Coate-Armours of this kinde, having no Tincture predominating, I thinke it fit to give preheminance to that Metall, Furre, or Colour, which occupieth the Chiefe, or the greatest part thereof; as you may observe I have done in the Blazon of Hawleys and Restwolds Coates and the like, in this present Chapter: Master Boswell giveth Graftons Coate the same Blazon that I doe here, beginning with the colour Sable. Johannes Peronius, Nauclerus, Paradine, Vlpian, Gerrad Leigh, and others, both ancient and moderne writers, altogether allow the Blazon of this Coate-Armour to be party per Saltire, as afore. Some others (whose conceit herein I utterly dislike) whether nicely or ignorantly, have endeavoured to Blazon this Coate Gyronny of foure, or of foure peeces. But mine opinion is confirmed with that of the sayd former writers, alleaged to be the seventh

seventh partition, *per saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enjoyed a large revenue in Lands in the City of *Worcester*, and in *Grafton*, *Flisford*, and *Pendocke* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I have seene) dated in *Iune Anno 29, Henrici 8.* but at this day dispersed into strange hands. Neverthelesse I wish vertue her due reward; then shall not this Bearer, (a true lover of *Armes*) depart empty handed.

As these last mentioned *Coates* are framed of strait lines of partition, so shall you finde others composed of sundry lines before spoken of, in the beginning of the second *Section* of this booke, aswell of those sorts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe utterly exclude all mixture of the *Tinctures* whereof they are formed, by reason of the *straightnesse* of the *lines* wherewith they be divided: so contrariwise those *Armes* that doe consist of those other sorts of *lines*, doe admit *participation* and *intermixture*, of one colour with another, for which cause they are of *Leigh* termed *Missils*, *à miscendo* of mingling; to whom I will referre you touching *Coates* of that kinde, for that he hath exemplified them at large in his *Accidence of Armory*.

SECT. V. CHAP. II.



N the former *Chapter* are comprehended such *Coate-Armours* as consist of *single* and *manifold lines*, aswell *Charged* as *Simple*. Now shall be handled such other kindes of *Bearing*, which albeit they consist of *lines of Partition* as the last spoken of doe, yet (by reason of the variable apposition of some one or moe *lines of partition*) they doe constitute another *forme of bearing*, and receive also a diverse denomination, being called *Coates counter.changed* or *transmuted*. All which shall briefly, yet plainely appeare by the few examples following.

Other kindes
of bearing of
partition.

Counter-changing or *Transmutation* is an intermixture of severall *Metals* or *Colours*, both in *Field* and *charge*, occasioned by the apposition of some one or moe *lines of partition*. Such *Coate-Armours* may be fitly resembled to the *party coloured garments*, so much esteemed in ancient time, as they were held meete for the daughters of *Kings* during the time of their *virginity*. So we reade of *Thamar* the daughter of *King David*: *Erat induta tunica versicolore, sic enim vestiebantur filie Regis virgines pallis*: and so we read that *Joseph*, the speciall beloved sonne of *Israel*, was by his father clad in a *Coate of divers colours*. Touching the high estimation of which kinde of garments, we finde, where the Mother of *Sisera*, discoursing with her *Ladies* touching her sonnes overlong stay after the battell against the *Israelites*, sayd, *Partiuntur pradam, puellam unam, imo duas, in personam quamcunque: prada versicolorum est Sisera, prada versicolorum Phrygionicum opus, &c.* *Bends* (saith *Sir John Ferne*) or any other principall charges, *Ordinary*, may be parted of two colours or more.

Counterchan-
ged what.
Resemblance.

2 Sam. 13. 48.

Gen. 7. 3.

Judg. 5. 30.

And

And such bearing is no novelty in *Armes*, but are as ancient as the *Norman conquest*, and before, so as they are both honourable and Ancient. Of which sort of bearing you shall in part see in these next ensuing *Escocheons*.

Three Roundels counter-changed.

Ferne pag. 203.



præferre voluisse.

The Field is parted per pale, Topaz and Ruby, three Roundels Counter-changed. This was the Coate-Armour of Abbot Earle of Worcester, that lived in the time of King William Rufus. Such bearing doth signifie a stout resolution of the Bearer to undergoe with patience and manly courage the bitternesse of all times, and the sharpenesse of all darts, be they never so punitive, or full of change: as he saith; *Diversorum in Scuto colorum transmutatio, designat latorem omnem telorum ac temporum amaritudinem cum magnanimitate*

12 Gutttes counterchanged.



Note.

The Field is parted per pale, Or and Vert, 12 Gutttes or Drops in Pale, Counter-changed, by the name of *Grindoure*. Whose Family hath beene of ancient continuance within the Forrest of *Deane*, and County of *Glocester*, and were men of great possessions in the same Forrest. Their *Patrimony* is now transferred into the generous Family of *Baynam* of *Clorewall*, who now quartereth this Coate by the match of the heire generall. As touching the *Blazon* of this Coate-Armour it is in your election, whether you will give it the *Blazon* above mentioned, or attribute unto them their proper termes (according to that which hath beene formerly delivered touching this sort of charge) saying, The Field is parted per pale, Or and Vert, sixe Gutttes de Olive, and as many de Or, Paleways.

A Bend counter-changed.



He beareth parted per pale, Argent and Gules, a Bend Counter-changed. This Coate pertaineth to the famous and learned poet *Geffrey Chaucer* Esquire, whom *Leiland* and others suppose to have beene borne at *Woodstocke*, in *Oxfordshire*: but some gather by his words in the *Testament of love*, that he was borne in the City of *London*, though his education and abode were in *Oxford* and *Woodstocke*, in the eighth yeere of King *Richard* the second. This prince of *English Poets* was *Comptroler* of the *Custom house* in *London*, as *Thomas Speght* in his *Additions* to the workes of *Chaucer*, noteth: and to this most learned of *Poets*, the most learned of *Antiquaries* applyeth those verses:

Hic

— *Hic ille est, cujus de gurgite Sacro, &c.*
 Lo this is he, from whose abundant streame divine,
 Our Poets drinke their fits, and draw their fancies fine:
 And being now to high Parnassus top aspired,
 He laughes to see the Rout below with clyming tired.

Sometimes you shall finde Coate-Armours parted per pale, indented and counterchanged as in this next Escoccheon.



He beareth Barrey of six, parted per pale, indented, Argent and Gules, counter-changed, by the name of Peyto of Warwickshire. And as these are borne parted per pale plaine and indented as in these Examples; so shall you by observation see this partition per pale of sundry other formes of lines before mentioned, Sect. 2 Chap. 3. As in part may be seene in this next example.



He beareth parted per pale, Nebule, Azure and Or, Six Martlets counter-changed. This Coate is borne by Sir Miles Fleet-wood Knight, Receiver of his Majesties Court of Wards and Liveries.

As there is Counterchanging, as in these precedent Examples, as also may you observe the like bearing Barre-wayes, as in this next Escoccheon.



He beareth Barrey of six, Argent and Gules, on each three flowers de lis (save one in the last) all counter-changed, by the name of Swetington.



He beareth parted per fesse, Gules and Argent, a pale counterchanged by the name of *Lavider*. Sometime this kinde of bearing hath another Charge added unto it, as in this next *Escoccheon*.



He beareth parted per fesse, Azure and Or, a pale counterchanged, three buckles of the second, by the name of *Spalding*, Some Blazon this thus, He beareth Azure and Or, Countercoloured in six quarters, three buckles of the second, in the first: others thus, Azure and Or, party per fesse, a pale counterchanged in every peece, of the first, a Buckle of the second.



He beareth Paly of six, Argent and Gules, on a chiefe, as the Field, as many cressants all counterchanged. This is an Italian Coate of rare use, which I thought fit to adde to these former, it is borne by the name of *Sileto*.

Three pan-
thers heads
counter-
chan-
ged.



He beareth perted per chevron unde, Sable and Or, three Panthers heads erased counterchanged, by the name of *Smith*, of old *Buckenham* in *Norfolke*. Some Authors are of opinion that there are no Panthers bred in *Europe*, but in *Africa*, *Libya* and *Mauritania*, they are plentiful. The Panther is a beast of beautiful aspect, by reason of the manifold variety of his divers coloured spots wherewith his body is overspread. As a *Lion* doth in most things resemble the nature of a man, so after a sort doth the Panther of a woman, for it is a beautiful beast, and fierce, yet very naturall and loving to their yong ones, and will defend them with the hazard of their owne lives, and if they misse them, they bewaile their losse with loud and miserable howling.

SECT. V. CHAP. III.



Here are certaine other kinds of *Bearing of Armes*, having no colour predominating, and are named of the severall things from whence they are *derived*; for such are abstracted either from *charges ordinarie* or *common*. Of the first sort are such, as being derived from some of the *Ordinaries* intreated of formerly, have their derivation either manifest, and doe keepe their name, or else *Obscure*, and doe lose their name.

Armes abstracted from Ordinaries,

Those are said to have a manifest derivation, whose *Originall* is apparently discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow and their like.



He beareth *Paly of six peeces*, Or and Azure, by the name of *Gurnay*. Were it that some of the lines of *Partition* before mentioned were added unto *Coate-Armours* of these kindes you shall see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to be ranged with those last handled, than with these. Hereof I will give you one example for all, *viz.* *paly of six parted per fesse*, all counterchanged by the name of *Symbarbe*: but this *Escoccheon* is not cut.

Paly of six peeces.



He beareth *Barry of six peeces*, Or and Azure, by the name of *Constable*. These were anciently the *Armes* of one *Fulco de Oyry* a noble *Baron* of this realme whose daughter and heire, the Ancestor of these *Constables*, had married, and bore the *Armes* of the said *Fulk*, according to the usuall custome of that age.

Barry of six peeces.

Sometimes you shall finde a *Coate-Armour* composed of more than of six of these peeces, as in this next example.



He beareth *Barry of twelve peeces*, Argent and Gules. This is the *Coate-Armour* of *Sir Randolph Manwaring* of *Peuer* in the County of *Chester* Knight: In the *Blazon* of an *Escoccheon* of this kinde of *Bearing* the peeces of which it is composed are alwayes of an even number, for if they consist of an odde number, then such a *Coate* must be *Blazoned* otherwise; as where the *field* is Argent, *three barres*, Gules, which consist of seven peeces, and the like is to be observed in *Coates* of the like composition, alwayes well remembering the true

quantity of every such *Ordinary* or its derivative wherewith the *Field* is charged: concerning which quantities you may receive sufficient satisfaction by the reading of the 3, 4, 5. and 6 Chapters of the second *Section*.

Bendy of six
peeces.



He beareth *Bendy of six*, Azure, and Argent, by the name of *John de Saint Philibert*; he was a noble *Knight*, and lived in the time of *King Edward the third*. This is an ancient family in the county of *Norfolke*, and have matched with divers houses of good note, as well in the same county as elsewhere.



He beareth *Bendy Wavy of six*, Argent and Azure. This is the Ancient *Coat-Armour* of *Playters* of *Sotterley* in the county of *Suffolke*, as appeareth by divers scales of old Deeds, and many ancient monuments of that Family yet to be seene in the Parish Church of *Sotterly* aforesaid. The Chiefe of which Family is *Sir Thomas Playters*, *Knight* and *Baronet*, now *Lord proprietary* of the said *Towne*.

Note, that these and such others are no lesse subject to charging both in part and all over, than those last exemplified, as by the ensuing examples is apparant.

Paly on a Canton.



He beareth *Paly of six*, Or and Azure, a *Canton*, Ermyne, by the name of *Shirley*, a very ancient Gentleman of this kingdome, and descended from *Henry* sonne of *Sewallus*, that lived in the time of *King Henry* the first, and held of him five *Knights fees* in the County of *Darby*.

Barrey on a bend.



Hee beareth *Barrey of six peeces*, Or and Azure, a *Bend*, Gules, by the name of *Gaunt*. These were the *Armes* of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy Family which came in with *William* the Conqueror to aide him being his wives kinsman, and descended from the ancient Earles of *Flanders*.



He beareth *Paly* of six peeces, *Argent* and *Azure*, on a *Bend*, *Sable*, a *Sword* of the first, by the name of *Sander-son* of *Biddick* within the *Bishopricke* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coat-Armour* I doe finde borne by the same name, which is thus blazoned, *Paleways* of six, *Argent* and *Azure*, a *Bend*, *Gules*, charged with three *Mullets*, of the first.

SECT. V. CHAP. IIII.



Aving given examples of *Coates* abstracted from *Ordinaries* by a manifest derivation: now followeth in order to speake of such as have their derivation from them after a more obscure manner, as in example.

Of such as are derived after an obscure manner.



The *Field* is *Paly-bendy*, *Topaz* and *Diamond* Here you see that this *Coat-armour* is composed of a kinde of mixture of two *Ordinaries* of severall kinds, to wit, of *Pales* and of *Bends* borne one overthwart the other, for which cause the same is termed *Paly-Bendy*, a name not unfitly appropriated to such bearing, in respect that the participation thereof is no lesse significantly expressed thereby, than by the selfe demonstration of the *Coat*.

Paly Bendy.

Now I will shew you a *Coat-Armour* which although it be of this kinde, yet doth it much differ from the former.



The *Field* is *Barry* of six, *Argent*, and *Sable*, indented the one in the other. This *Coat-Armour* is borne by the name of *Gise*. Some others blazon this *barrey bendy losengy*, *Argent* and *Sable*, *Counter-changed*; *Sir John Ferne* gives this same *Coate* the same blazon that I doe: but there is no doubt but that one and the selfesame *Coat-Armour* may receive two manner of blazons, yet both good.



He beareth *Barry bendy*, Argent and Sable. This *Coat-Armour* as you may observe, consists of a mixture of *Barres* and *Bends*, even as the first *Escoccheon* in this fourth *Chapter* doth of *Pales* and *Bends*; and therefore I give it this *blazon*, for *similium similis est ratio*. I confesse *Leigh* in his *Accidens of Armory*, pag. 156. demonstrateth this next *Escoccheon*, and *Blazons* it *Barry Bendy*: and saith, it consisteth continually of *Eight peeces*, and is properly so called without any other name, but it is by other *Blazoners* thought to be better *Blazoned Barry Pily* of so many peeces. And so I sha l under correction of *Master Leigh* now *blazon* it.



He beareth *Barry pily* of eight peeces, *Gules* and *Or*. I doubt not if the courteous *Reader* well consider the forme of the *Pyle* used in *Armorie*, and the manner of the position of the *Charge* of this *Escoccheon*, that hee will not much condemne this new *Blazon* given to this *Coat-Armour*. As for the *Blazon* of *Hoyland* or *Hollands* coate of *Lincolnshire*, I take it to be parted per pale indented, *Gules* and *Or*.

This shall suffice for *Coat-Armours*, having an obscure derivation from some of the *Ordinaries*, and doe keepe their name. Of such as doe lose the name of their *Ordinaries* whereof they are composed, I finde onely one sort, which is *checky*. And this forme of bearing is also chargeable both in parr and all over, as shall appear by these next examples, wherein I doe omit to exemplifie the single sort of *Bearing*, because the same is manifestly and universally knowne, but will explaine the compound onely as followeth.

Acciden. Arm.
156.

Checkie with
a Chief.



Hee beareth *Checkie*, *Argent* and *Azure*, a *Chiefe*, *Gules*, by the name of *Palmer*. This sort of composition (if you doe well observe it) is abstracted from *Palleis* and *Barulets* commixt, yet doth it not participate either of the one name or the other, but is termed in *Blazon* *checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all over, as in this next example.

Checkie charged
all over.



He beareth *checkie*, *Or*, and *Azure*, on a *bend*, *Gules*, three *Lioncels Rampant* of the first. This *Coat* pertaineth to the worthy *Family* of *Clifford* of *Frampton* upon *Severne* in the *County* of *Gloucester*, being a branch of the right *Noble* *Stemme* of the *Earles* of *Cumberland*.

Concerning *Coat-armours* having no colour predominating, and are derived from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with

with one example of such as are abstracted for *common charges*, viz. from *Fusils*, *Masles* and *Losenges*, which being borne all over the *Field*, are termed in blazony, *Fusely*, *Losengy Masculy*, that is *Fusil-waves*, *Losenge-waves*, *Masle-waves*. These also are found *charged*, and that *all over*, as in this next example.



The *Field* is *Fusill*, *Ermyne* and *Sable*, on a *chiefe* of the second, three *Lilies*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Waineflete*, *Anno 1456*. sometimes *Bishop of Winchester*.

Io. Buddenus (in *Wairflets* life) affirmeth his name to be *Patten*, of which Family this is the paternall *coate*. And that he honoured the same with this *chiefe* to acknowledge his education in the *Colledge of Eaton*, to which the *Lilies* doe belong. His words are these,

A parentibus (saith he) *accepit hujus vita usuram, a collegio decus & dignitatem, utriusque pro eo ac debuit respondendum fuit. Gressit idcirco in eodem clypeo utriusque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-Armours* having no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *counter-chargings*. I will addresse my selfe to the sixth and last *Section*.

The end of the Fifth Section.



1848 - 1849

The first of the year was a very dry one, and the crops were much injured by the drought. The weather was very hot, and the ground was very hard, and the crops were much injured by the drought.

The second of the year was a very wet one, and the crops were much injured by the rain. The weather was very cold, and the ground was very soft, and the crops were much injured by the rain.

The third of the year was a very dry one, and the crops were much injured by the drought. The weather was very hot, and the ground was very hard, and the crops were much injured by the drought.



1850 - 1851



*Artis progressio velocius clauditur
quam inchoatur.*

THis Sixth and last *Section* doth demonstrate the *manner of Marshalling* divers *Coate-Armours* (pertaining to distinct *Families*) in one *Escoccheon*, as well of those that by occasion of some adventitious *Accident*, are annexed to the *Paternall Coate* of any *Gentleman*, as of those that by reason of *entermarriage* of persons descended of severall *Families*, are therein to be conjoynd.

Ecc



Single, as when two Coate-armours of distinct families are conjoynd in one Escoccheon, palewayes in one Escoccheon, which we may call Baron and Fem.

Vpon an Inescoccheon by the Baron after issue received.

Marriage, Hereditary, signified by Bearing the Coate of the Femme,

Quarterly by their heire. Speciall favour.

Manifest be-tokening,

Gift of the Soueraigne, in respect of

Remuneration of service.

Within the Escoccheon by a disposition of Coate-Armours of distinct Families

Obscure, as when persons of distinct Families conjoynd in Mariage, have their Coate-Armours so Marshallled, as that they cannot be conceived, thereby to signifye a Matrimoniall Conjunction.

Marshalling is an orderly bestowing of things,

Above the Escoccheon, such are the Helme, Mantell, Crowne, Chapeau, Wreath or Torce, and Crest.

Majesty, as Emperours Monarchs, Kings. Such are the most honourable Orders of the Garter, of Saint Michael, Saint Esprite, &c.

Without the Escoccheon, to wit,

About the Escoccheon, such are the severall orders founded by persons of

Inferiour Dignity, as the Orders of the Golden Fleece, and of the Annunciation.

Living things, the Armes are sayd to be supported by them.



In some place neere to the Escoccheon

On the sides of the Escoccheon, which being

Dead things, the Armes are properly sayd to be cottised of or with such things.

Vnderneath the Escoccheon, such are the compartments or Escrole, containing the Motto, Conceit, or word of the Bearer.



SECTION VI.

CHAP. I.



From our first ingresse in this booke, hitherto hath
 beene handled at large the *first part* of the *Division*
 of this *whole worke*, under the *generall Head* of *Blazo-*
ning; wherein have beene confined and illustrated
Examples of the diverse and variable kindes of bea-
 ring of all manner of *Coate-Armours*, of whatsoever
substance, *forme* or *quality* consisting, together with
 the *generall* and *particular* rules in their proper pla-
 ces, for the better instruction of the regardfull Rea-
 der. It now succeedeth in order to explaine that other *generall Head* (being
 the second part of the first division) termed *Marshalling*. Which *terme* I am
 not ignorant of how farre extent it is, not onely in ordering the parts of an
Armie, but also for disposing of all *persons* and *things* in all *solemnities* and *ce-*
lebrations, as *Coronations*, *Interviewes*, *Mariages*, *Funerals*, *Triumphs* and the
 like, in which the office of an *Herald* is of principall use for *direction* of others,
 and therefore his *learning*, *judgement*, & *experience* ought to be able to *direct*
himselfe in so weighty affaires. But that noble part of *Marshalling* is so ab-
 solute already performed by the industrious pen of the judicious *Sir William*
Segar, *Knight*, now *Garter* and principall King at *Armes*, in his booke of
Honor Military and Civil, as that it were but *arrogancy* joyn'd with *ignorance*
 for me to intermeddle in an argument so exactly handled: neither is here my
 purpose other, than to confine my selfe to *Armoxy* only, and so farre only to
 speake of *Marshalling*, as it concernes *Coate-Armours*. This marshalling
 therefore is an orderly disposing of sundry *Coate-Armours* pertaining to di-
 stinct families; and of their contingent ornaments, with their parts and ap-
 purtenances in their proper places. Of these things, some have their place
within the *Escoccheon*, some without: and of those *within* the *Escoccheon*, some
 have their *occasions obscure*, other some *manifest*, as are those whose *Marshal-*
ling (according to ancient and prescript formes) do apparently either beto-
 ken mariage, or some *gift* of the *Soveraigne*. Such as betoken *Mariage* doe
 represent either a *match single* or *Hereditary*: By a single match I meane the
conjoyning of the *Coat-Armours* of a *man* and a *woman*, descended of distinct
 families, in one *Escoccheon Pale-wayes*, as by *examples* following shall appeare.
 And this forme of *impaling* is divers according to the severall functions of
 persons, whether *Ecclesiasticall* or *Temporall*. Such as have a function *Eccle-*

What hath
 beene hitherto
 handled.

What now to
 be handled.

The large sig-
 nification of
 the word Mar-
 shalling.

Honour Mili-
 tary and Civill.

The scope of
 the Author.

Marshalling
 what.

Impaling di-
 vers.

Paternall Coat
on the left side.

Baron and
Femme Eccle-
siasticall.

siasticall, and are preferred to the high honour of *Pastoriall jurisdiction*, are reckoned to be knit in nuptiall bands of love and tender care to the *Cathedral Churches*, whereof they are superintendents, in somuch as when a *Bishop* deceaseth, *ejus Ecclesia dicitur viduata*. And therefore their *paternall Coate* is evermore *Marshaled* on the *left side* of the *Escocbeon*, giving the preheminnence of the *right side* to the *Armes* of their *Sea*, *ob reverentiam dignitatis Ecclesiasticae*, for the honor due to *Ecclesiasticke dignity*: as also in respect that the *Armes* of su^h severall *Sees* have in them a kinde of *perpetuity*, for that they belong to a *Politically body*, which never dyeth. An example of such *impaling* is this which followeth, and this manner of *Bearing* we may aptly call *Baron and Femme*.



Rule.

The Reverend Father in God *James Mountague*, deceased, when he was *Lord Bishop of Bath and Wells*, and *Deane* of his *Majesties Chappell royall* bore two *Coats impaled*, *viz.* *Azure*, a *Saltire quarterly quartered*, *Or and Argent*, for the *Armes* appropriated to his then *Episcopall See*, conjoynd with his *Paternall Coate*, *viz.* *Argent*, *three fusiles in Fesse*, *Gules*, within a *bordure*, *Sable*. Which worthy and learned *Prelate*, was afterwards translated to the *See of Winchester*, and consequently made *Prelate* of the most noble order of the *Garter*. This *forme* of *bearing* with some others before expressed, doth serve fitly to exemplifie the *rule* formerly delivered touching *bordures*, *viz.* that a *bordure* must give place to *impaled Coats*, *Quarters*, *Cantons*, *Chiefes*, &c. I will to this former adde one other example of this kinde of *Impaling*.

The most Reverend Father in God, *Dr. William Lawde*, *Lord Archbishop of Canterbury* his *Grace*, *Primate of all England* and *Metropolitan*, *Chancellor of the Vniversity of Oxford*, and one of the *Lords* of his *Majesties Most Honorable Privy Councell*,



Beareth these two *Coats impaled*, *viz.* The *Field* is *Jupiter*, a *Staffe* in *Fale Sol*, and thereupon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by *four* other like *Crosses Fitched Saturne*, edged and fringed as the second; This *Coate* belongeth to the *Archiepiscopall See* of *Canterbury*, conjoynd with his *Lordships owne Armes*, *viz.* *Sable*, on a *Cheveron*, *Or*, betweene *3 Starres*, as many *Crosses patee fitchee*, *Gules*. Here by the way you may observe that in this *blazon*, I neither tell the number of the points of the *Starres*, they being *sixe*, nor their *colour*, it being *Proper*, which is, *Or*, lest I should breake the two *Rules* given, *pag. 115, 116*.

To

To these with the Readers patience shall be added one other example, which in regard it is environed with the Garter of the Order merits Observation.



The Right Reverend Father in God *Lancelot Andrews* deceased, when he was Lord Bishop of *Winchester*, and *Prelate* of the most Noble Order of the Garter (which office alwayes pertaineth to the sayd See) bore two Coats impaled, viz. Gules, two Keyes endorsed, the bowes interlaced in Bend, the uppermost, Argent, the other Or, a sword interposed betweene them in Bend Sinister of the second, *Pomell* and *Hilts* of the third, being the Armes belonging to the sayd See, conjoynd with his paternall Coate, viz. Argent, on a Bend engrailed between

two cotizes, Sable, three mullets, Or: both Coats within the Garter (for so doth the Prelate of the sayd Order alwayes beare his Armes.) The workes of this right Reverend Bishop lately published doe give sufficient testimony of his worth and learning.

Now because the Kings of Armes doe sometimes in like manner (as Bishops use) impale the Armes peculiar to their severall offices together with their owne paternall Coats, as Baron and Femme, but alwayes in such case marshalling the paternall on the left side, I will insert one of their impalements, as in example.



That worthy Knight, *Sir William Segar*, Garter principall King of Armes, thus impaleth the Armes pertaining to his office of Garter with his owne: the Coate that is peculiar to his Office is thus blazoned, Argent, a Crosse, Gules, on a Chiefe, Azure, a crowne environed with a Garter, buckled and nowed betweene a Lyon passant gardant, crowned, and a flower de Lis all Or; conjoynd in pale with his owne proper Coats which are two quarterly; the first is Azure, a crosse moline, Argent, by the name of *Segar*, the second, Or, a Chevron betweene

3 Mulletts, Azure, by the name of *Cakenthorpe*: the third as the second, the fourth as the first. In like manner doe *Master Claurenceaux* and *Mr. Norroy* the other two Kings of Armes marshall their Coate Armours belonging to their severall offices with their owne paternall Armoriall ensignes, which for brevity sake I here omit.

To the end it may be the better conceived what is meant by the right and left sides of an *Escoccheon* or Coate-Armour borne impaled after this manner, you may imagine a man to be standing before you, invested in a Coat depicted with the Armes of two severall families thus conjoynd in pale: and then that part that doth cover his right side will answer to your left: So then accounting the Coate to be his that weareth it, you cannot erre in your

judgement touching the true distinction of the *dexter side* of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister part* that is allotted to the *woman*, or the *inferior*.

The manner of such *impaling* of *Coat-Armours* of distinct families (as *Baron* and *Femme*) by persons *Temporall*, is diverse from this before mentioned, for they doe evermore give the preheminance (of the *dexter side*) to the *man*, leaving the *sinister* to the *woman*, as in example.

Baron and
Femme secular



This *Shield* is parted *per pale* *Baron* and *Femme*, the first, *Argent*, a *Lyon Rampant*. *Ermynes*, gorged with a collar, *Or*, *Langued* and *Armed*. *Gules*, and is borne by the name of *Guillim*. The second is *Paleways of sixe*, *Argent* and *Sable*, on a *Bend*, *Or* three *Pheons* heads of the second, by the name of *Hatheway*.

If these were not *hereditary Coate-Armours*, yet should they have this forme of *Marshalling* and none other, because the same is common aswell to *single marriages* having no *hereditary* possessions, as to those

Prerogative of
hereditary
Coats.

Escoccheon of
pretence why
so called.

that be *hereditary*. Onely in this these have a *prerogative*, which the other have not, that the *Baron* having received issue by his *Femme*, it is in his choyce whether he will still beare her *Coate* in this sort, or else in an *inescoccheon* upon his owne, because he pretendeth (God giveth life to such his issue) to beare the same *Coate* of his *Wife* to him and to his *heires*: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreover, the *heire* of these two *inheritors*, shall beare these two *hereditary Coats* of his *Father* and *Mother*, to himselfe and his *heires* quarterly; to shew, that the *inheritance* aswell of the *possessions*, as of the *Coate Armours*, are invested in them and their *posterity*; whereas, if the *Wife* be no *heire*, neither her *husband* nor *childe* shall have further to doe with her *Coate*, than to set up the same in their house, *Paleways*, after the foresayd manner, so to continue the memoriall of the *fathers* match with such a family. Example whereof behold in this *Escoccheon* following.

Example of
hereditary
Coat-Armour.



Heere you see the bearing of *hereditary Coate-Armours* (both of the *Father* and *Mother*) by the sonne; and this *Coate-Armour* must be *blazoned* after this manner.

He beareth two *Coates* *quarterly* as followeth. The first is *Argent*, a *Lyon Rampant*, *Ermynes*, gorged with a collar, *Or*, *langued* and *armed*, *Gules*, by the name of *Guillim*. The second is *Paleways of sixe*, *Argent* and *Sable*, on a *Bend*, *Or*, three *Pheons* of the second, the third as the second, the fourth as the first, by the name

of *Hatheway*. And in this manner shall you *blazon* all *Coates* of like bearing, as in example.

He



He beareth two Coats quarterly; whereof the first is Sable, Platee, two Flaunches, Argent, the second is, Gules, a chiefe, Ermyne, the third as the second, the fourth as the first. These Coate-armours thus marshalled are borne by Sir Henry Spelman Knight, a man very studious, a favourer of learning, and a carefull preserver of antiquities. And sometimes you shall finde foure severall Coates borne quarterly, for the reason afore-sayd, as in example.

Another example of like bearing.



He beareth foure Coates quarterly; whereof the first is, Sable, a Fesse, Or, betweene three Asses passant, Argent by the name of Ascough. The second is, Or, a Bend Azure, by the name of Cathrope: The third is Argent, a Saltire, Gules, on a Chiefe of the second, three Escalops of the first, a Cressant for a difference by the name of Talboys: The fourth is, Gules, three Mullets, Argent, by the name of Hansard. These Coate-Armours thus marshalled belong unto Sir Edward Ascough of the County of Lincolne, Knight.

This forme of bearing of divers Coates marshalled together in on Escoccheon impaled, as afore-sayd, was in use neere hand within a thousand yeeres sithence within the realme of France, as appeareth by Frances de Rosiers, lib. Stemmatum Lotharingia: where amongst many transcripts of Kings Charters made to religious houses, under their Seales of Armes, he mentioneth one made by Dagobert King of France, to Modoaldus Archbishop of Trevers for the Cell of Saint Maurice of Toledo in Spaine; which Charter was sealed with three Seales. His words are these; *Hoc diploma tribus sigillis firmatum est, primo aureo Dagoberti, which was (as he had formerly described it) habens insculptum scutum lilijs plenum, secundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo est scutum partitum impressum, prior pars decorata cruce, ac Escarboele, seu Carbunculo; altera fascia: Dat. Kal. Maij, Anno dominice Incarnationis, 622.*

Fran. Rosiers in Exempl. diplomat. divers. Cesar. Reg. 6^o Princ. fo. 2.

Anno Dom. 622.

Concerning the orderly bearing of such Coate-Armours Palewayes in one Escoccheon; note that Gerard Ligh, making mention of the marshalling of divers femmes with one Baron, saith, if a man doe marry two wives, they shall be both placed on the left side in the same Escoccheon with him, as parted per pale. The first wives Coate shall stand on the Chiefe part, and the second on the Base. Or, he may set them both in pale with his owne, the first wives, Coate next to himselfe, and his second uttermost. And if he have three wives then the two first matches shall stand on the Chiefe part, and the third shall have the whole Base. And if he have a fourth wife, she must participate the one halfe of the Base with the third wife; and so will they seeme to be so many Coates quartered. But here you must observe, that those formes of impalings are meant of hereditary coates, whereby the husband stood in expectancy of advancing his Family, through the possibility of receiving issue, that so those hereditary possessions of his wife might bee united to his owne patrimony.

Bearing of many Coates Armours.

It was an ancient way of *Impaling* to take halfe the husbands *Coate* and with that to joyne as much of the *wives*, as appeareth in an old *Roll*, wherein the *three Lyons* being the *Armes* of *England* are dimidiated and impaled with halfe the *Pales* of *Arragon*. The like hath also beene practised with quartered *Coates* by leaving out halfe of them, as in example.



Dering having married the *Daughter* and heire of *Haut* their Grandchild, leaving out the left halfe of his *Shield*, did in that place impale his *Wives Armes* whereof are many examples. This being of the age of *Henry* the *sevenths* time is both carved on *Monuments* and coloured in *glasse*; and is in this manner *blazoned*. He beareth *per pale*, *Baron* and *Femme*: The first of two *Coates per fesse*, *Or*, a *Saltire*, *Sable*, by the name of *Dering*: The second, *Or*, a *Crosse Engrailed*, *Gules*, differenced with a *Cressant*, *Argent*, by the name of *Haute*, matched with *Azure* a *Lyon Rampant*, *Or*, crowned, *Argent*, by the name of *Darell*. This was thus borne by *Iohn Dering* of *Surenden Dering* in the County of *Kent Esquire*, whose Grandmother was the coheire of *Haute*, and his wife the Sister of *Sir Iohn Darell* of *Calehill* in the sayd County Knight, from the other coheire of the said *Haute* is descended by *Goldwell Sir Thomas Roe* Knight, mentioned before *pag. 297.* whose deserts in publike service have made him famous: of the same nature is this next ensuing *impalement*; as it hath beene observed out of an old *Roll* which receiveth the like *Blazon*.



He beareth *per pale*, *Baron* and *Femme*; the first of the two *Coates*, *Luna*, a *Lyon Rampant*, *Saturne*, as King of *Leons*: The second, *Mars*, a *Castle*, *Sol*, as King of *Castile*, impaled with *Luna*, *three Barres*, *Impiter*, a *Bordure*, *Mars*, being the *Armes* of the *Earle of Pontife*, whose *Daughter* the King of *Leons* and *Castile* married.



Thus also the *Armes* of *France* and *England* are impaled for the *French King Lewis* the 12, and *Mary* his Wife sister to our *King Henry* the eight, as is apparent by *Escocheons* in *Colours* of the same age whilst they lived.

And for the antiquitie of bearing divers *Coats quartered* in one *Escoccheon*, Antiquity of quartering. the same Author reciteth a Charter of *Renate* King of *Angiers, Sicilie, and Ierusalem, &c.* Concerning his receiving of the brethren of the Monastery named *Belprey*, into his protection, *Actum Nanceij, Anno 1435.* adding in the end thereof these words, *Arma Arragonia, Sicilia, Hierusalem, Andes.* Whereby (if I mistake him not) he giveth us to understand that his seale of *Armes* did comprehend all these *Coats* borne together *quarterly* in one *Escoccheon*: because he holdeth the same forme of description of seales of that kinde throughout all his collection of Charters.

As touching this *quarterly bearing* of many *coats* pertaining to sundry *families* together in one *Escoccheon*, *William Wicley* doth utterly mislike it, holding the same to be better fitting a *pedegree* to be locked up in a Chest, as an evidence serving for approbation of the alliances of *Families* or inducements to title of lands; rather than multitudes of them should be heaped together in or upon any thing ordained for *military* use. For *Banners, Standards,* and other like martiall *Ensignes* were ordained for no other use, but for a commander to lead or be knowne by in the field: to which purpose these marks should be made apparant and easie to be discerned, which cannot be where many *coats* are thronged together, and so become unfit to the field, and therefore to be abolished of *commanders*. Quarterly bearing misliked.

Onely he holdeth it expedient, that a Prince, or noble man, having title to some country, for the obtaining whereof hee is inforced to make warre, should shew forth his *Standard* of the *Armes* of that Country *quartered* with his owne, amongst those people, which in right and conscience doe owe him obedience; that they may be thereby induced the sooner to submit themselves to him as to their true and lawfull *Soveraigne, or Lord.* So did *Edward* the third, King of *England*, when he set on foot his title to the kingdome of *France*, shewing forth the *Armes* of *France* *quartered* in his *royall Banner*, with the *Armes* of *England.* But for such persons as are but commanders under them, it is very absurd, sith thereof ensue oftentimes many dangerous errors: *Et irrecuperabilis est error qui violentiâ Martis committitur.* Having before made mention of an *Inescoccheon*, and of the *bearing* of the *Armes* of the *Femme* by the *Baron* after issue received by her, she being an *inheritrix*; I will now here give you an *example*, as well to shew the occasion of such *bearing*, as also the manner and situation thereof. In what case the same is admitted.



The *Field* is *Pearle*, a *croffe* raguled and trunked, *Diamond*, the paternall *Coat* of the *Lord Sands*, thereon an *Inescoccheon* of two *Coats* borne *quarterly*; the first is *Pearle*, a *cheveron* between three *Eagles legs* erased a *laquise*, *Diamond.* The second, *Verrey*, three *Bendlets*, *Ruby*, both which are borne by the name of *Bray.* This *Coat-armour* thus marshelled was borne by *William* *Lord Sands* that was *Lord Chamberlaine* to King *Hen. the eight*, (by whom he was advanced to that dignity) and tooke to Wife *Margaret Bray*, daughter and

heire of *Io. Bray*, and also neece and heire to *Reginald Bray* a famous banneret.

D d

This

This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *Willian Baron Sands*: and having issue by the said *Margaret*, did thereupon assume the bearing of her *Armes* upon his owne in an *Inescocheon* on this manner, which he could not have done unlesse she had beene an *heire*, for otherwise he must have borne the same still impaled, and not otherwise, notwithstanding the issue received by her. One other example of which kind of bearing is demonstrated unto you in this next *Escocheon*.



He beareth *four coats quarterly* with an *Inescocheon* of pretence, *viz.* The first is *Argent*, three *Cornish Choughs*, Proper, by the name of *Penneston*: The second is, *Gules*, a *fesse betweene six Billets*, *Or*, by the name of *Beauchampe of Holt*: The third is *Gules*, a *Lion Rampant*, *Argent*, differenced with a *Cressant*, by the name of *Mowbray*: The fourth is *quarterly*, *Or and Gules*, a *Bend*, of the second, by the name of *Beauchampe Baron of Bedford*. The *Inescocheon* is *Argent*, a *Fesse*, *Gules*, in *Chiefe three Crosses botoney* of the second, by the name of *Watson*, all which amongst many other quarterings doe appertaine to *Sir Sir Thomas Penneston of Halsted in Kent Knight and Baronet*, whose wife *Elizabeth* was Daughter & soleheire of *Sr. Thomas Watson Knight* (relict of *Sir William Pope Knight*, eldest sonne to the *Earle of Downe*, by whom hee the said *Sir Thomas Penneston* hath issue, by reason whereof he beareth her *Coat-Armour* in the *Inescocheon*: I have omitted to blazon his *Baronets marke*, because it is not cut in the *Escocheon*.

Antiquitie of
Inescocheons.

As for the antiquitie of bearing of *Inescocheons*; I finde them very anciently used along time by the Emperours of *Germany*; for they alwayes placed an *Inescocheon* of their paternall *Coat* on the breast of the *Imperiall Eagle*. And also divers noble and worthy families of this Land, used the like bearing in the severall raignes of sundry of our Kings, *viz.* In the time of *Richard the second*, *Simon Burley* bare in an *Inescocheon* the *Armes of Husly*. In the time of *Henry the fifth*, *Richard Beauchamp* the great *Earle of Warwick*, bare the *Armes of Spenser and Clare* quarterly in an *Inescocheon* over his owne paternall *Coate-Armour*, and many other in like sort.

Of the Wives
Coat-Armour
borne by the
Husband.

Toleration
through cu-
stome.

Concerning the bearing of the wives *Coate-Armour* by the husband *Impaled*, or otherwise; there are some that doe boldly affirme, that it is not permitted by *Law*, but onely tolerated through *custome*: and doe (with *Chassaneus*) alledge for prooffe thereof, *Quod Arma non transeunt ad cognatos & affines; quia cognati descendentes ex femina non sunt de familia*: because by reason of her marriage she renounceth the name of the *Family*, whereof she is descended, and assumeth the name of her *Husbands Family*, as we formerly shewed; where we intreated of differences which are not permitted to the *Females*. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salva*: the *Agnation* (which is of the *Fathers side*) must be preserved entire, and therefore the *Honour* or *Armes* of it, not to be carried into another *Family*.

Now

Now because some misunderstanding the Rule given in the sixth Chapter of the first Section, where it is said, that to Daughters never were any differences allowed, doe hold, that the husband in the impaling of his Wives Coat-Armour with his owne, may omit such difference as her father (admitting him to be a younger brother, or descended of an younger brother) bore to distinguish him from the elder brother; I thinke it not amisse here to observe unto the young Student in Armory, that every Gentleman of Coat-armour which marieth a Gentlewoman, whose Father did beare any difference in his Coate, ought in the Impalement of his Wives Armes to retaine the same difference which her father bore, as in example.



This Escoccheon is parted per pale Baron and Femme. The first is Or, on a fesse betweene three crosse-crosets, Sable, as many Escallop Shells of the first, by the name of Huggen. The second is Argent, on a Bend, Gules, betweene two cotizes, Sable, three paire of wings joyned in lewer as the first, in chiefe a flower de lis, for a difference by the name of Wingfield. The Husbands name whose Armes are here demonstrated was Alexander Huggen, who tooke to wife Elizabeth Daughter of Humphry Wingfield of Brantham in Suffolke Esquire, and of Elizabeth

his Wife, Daughter and coheire of Sir Thomas Nevill Knight, yonger sonne of Richard Nevill Lord Latimer; which Humphry Wingfield being descended of Sir Humphry Wingfield Knight, a younger brother of the ancient Family of the Wingfields of Letheringham in the said County, bore his Coat-Armour so differenced with the flower de lis.

But now to returne to Marshalling: If a Coat-Armour that is bordured be borne sole of it selfe, then shall the Bordure inviron the Coate round; but if such a coate be Marshallled Palewayes, with another, as a Marriage, then must that part of the Bordure, which respecteth the coat annexed, give place therunto, whether the coat be bordured be Marshallled on the dexter part of the Escoccheon, or the Sinister, as in Example.



This Escoccheon is parted per pale, Baron and Femme. The first is quarterly, Or, and Gules, a bordure, Sable, charged with Escallop shells, Argent, by the name of Henningham. The second, Checkie, Or and Azure, a Fesse Ermyne, by the name of Caltrop. Here you see that part of the Bordure exempted, that is next to the Impaled coate: so should it it also have beene if the same had beene Marshallled on the sinister side. By occasion of this Bordure, I will shew you in like manner, how if a coat-armour bordured be honoured with a

canton quarter, &c. the Bordure must in like manner give place unto them, as in these next examples may be scene.

Ddd a He



He beareth, Gules, a cheueron betweene three Lyons pawes, erected and erased within a bordure, Argent, on a chiefe of the second an Eagle displayed, Sable, by the name of Browne. Here you see the Bordure giveth place unto the Chiefe. Though this Coate may seeme to be overmuch charged (to be good) yet the occasion of the addition of the chiefe and Eagle thereupon being duly weighed, it is both good and commendable Bearing, for that it was given for some speciall service performed by the first bearer hereof in Am-

bassage to the Emperour.

Gilt spurres
fit for Knights.



He beareth Argent, on a Canton, Gules, a Spur with the Rowell downwards, Leathered, Or, a Bordure, Sable, by the name of Knight. As the Bordure doth here give place to the canton, so must it also to a Quarter, &c. Tilliet, making mention of a Spurre, saith, that gilt Spurres were fit for the dignity of a Knight, and white Spurres, for an Esquire; both Spurres and Bridles are necessary for men of command; yet with that caution wherewith Phœbus admonished young Phaeton in guiding the Horses of the Sunne.

Ovid.

Parce puer stimulis, & fortius utere loris.
Be sparing of thy spurres, but bridle strongly use.

Note, that if a Bordured coat be to be Marshallled amongst other coats quarterly, than shall no part of the Bordure be omitted, but the Bordure shall environ the same round (except it be honoured with a chiefe, canton, quarter, &c. as aforesaid) even as it were borne alone of it selfe.

SECT. VI. CHAP. II.

Of marshallings betokening the gift of the Sovereigne.



From such Marshallings as doe betoken Marriage, I come to such as betoken a gift of the Sovereigne by way of augmentation. These are bestowed, either for favour or merit; though the very winning of Favour with Sovereigne Princes must be also reputed merit, because, *Principibus placuisse viris non ultima laus est*: To winne great Princes love great praise it merits.

Of the first sort are all those Armoriall signes which the Sovereigne (to honour the bearer, and to dignifie his coate, armour) doth annexe to the paternall coat of some especiall favorites, imparting unto them some parcell of his Royall ensignes or Badges, that so he may transferre to posterities some monument of his gracious favour; and of those some are Marshallled palewayes, and others otherwayes.

OF

Of the first sort are the next *Escocheons*, and their like, wherein the priority of place is due to those of free gift, which must be *Marshalled* on the *Dexter side* of the *Escocheon*, before the *Paternal Coat*, *Ob reverentiam municipalitatis Regalis*. As in Example.



The Lady *Jane Seymour*, afterward wife to King *Henry the eighth*, and mother to the most noble Prince, King *Edward the sixth*; received as an augmentation of honour to her family by the gift of the said King her husband, these *Armes* borne on the *dexter side* of the *Escocheon*, viz. *Sol*, on a *Pale*, *Mars*, betweene six *Flowers de lis*, *Iupiter*, [three *Lyons passant gardant* of the first: impaled with her *paternal Coat*, viz. *Mars*, two *Angels wings*, *paleways inverted*, *Sol*.

Lady Jane Seymour.



Vpon like consideration the said King *Henry the eighth* gave unto the Lady *Katharine Howard* his fourth Wife, in token of special favour, and as an augmentation of honour, these *Armes* on the *Dexter part* of this *Escocheon*, which for like respect were preferred before her *Paternal Coate*, viz. *Iupiter*, three *Flowers de lis* in *pale*, *Sol*, betweene two *Flanches*, *Ermyne*, each charged with a *Rose*, *Mars*, conjoynd with her *Paternal Coat*, viz. *Mars*, a *Bend* betweene six *Crosse Croslets Fitchee*, *Luna*.

Lady Katharine Howard.



Moreover, the said King *Henry the eighth* for the respect aforesaid, gave unto his sixth and last Wife the Lady *Katharine Parre*, as an increase of honour to her and to her Family, these *Armes* on the *dexter side* of the *Escocheon*, viz. *Sol*, on a *Pale* betweene six *Roses*, *Mars*, three others, *Luna*; annexed to her *paternal Coat*, scil. *Luna*, two *Bars*, *Iupiter*, a *Bordure Ingrailed*, *Saturne*.

Lady Katharine Parre.

These may serve sufficiently to exemplifie the bearing of augmentations or additions of honour annexed to *paternal Coat-Armours Paleways*. Now shall follow such as are *Marshalled* with them after some other manner: for in some of them there is annexed, a *part in a part*; in other some, the whole in a part. By a *part in a part*, I meane the annexing of a parcell of the *Royall Ensignes* or *badges* of the *Soveraigne*, in or upon some one portion of the *Escocheon*, as in or upon a *Canton*, *Chiefe*, *Quarter*, &c. As followeth in these next examples.

Other sorts of bearing.

A part in a part, what.

Nicolas de
Moline.



An. R. Iacob. 3.

He beareth, Azure, the *Wheele* of a *Watermill*, Or. This was the *Coat. Armour* of that worthy Gentleman *Nicolas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being imployed by the most noble *Duke* and the *State* in *Ambassage* to the *sacred Majesty* of our late dread *Soveraigne*, King *James*, upon acceptable service by him performed both to his then *Majesty* and to the said *State*, it pleased his *Highnes* not onely graciously to remunerate him with the dignity of *Knighthood* in an honorable assembly of many noble *Peeres*, *Ladies*, *Knights* and *Gentlemen*; but also for a further honour by his *Highnesse* Letters patents under his great *Seale* of *England*, to ennoblise the *Coat-Armour* of the said *Nicolas de Moline*, by way of augmentation, with a *Canton*, *Argent*, the charge whereof doth participate of the *Royall badges* of the severall *Kingdomes* of *England* and *Scotland*, viz. of the *Red rose* of *England*, and *Thistle* of *Scotland*, conjoynd *palewayes*; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti Procerum nostrorum presentia, Equitem auratum merito creavimus. Et insuper equestri huic dignitati in honoris accessionem adiecimus, ut in avito Clypeo gentilitio Cantorem gestet argenteum, cum Anglia Rosa rubente partita & Scotia Carduo virente conjunctum: Qua ex Insignibus nostris Regis speciali nostra gratia discerpimus, ut virtuti bene merenti suus constaret honor: Et nostra in tantum virum benevolentia testimonium in perpetuum extaret.*



He beareth, *Argent*, a *Chiefe*, *Azure*, over all a *Lyon Rampant*, *Gules*, *Crowned*, Or. This is the *Coate-Armour* of *Sir Henry, St. George, Knight Richmond Herald*, who being imployed by the *Sacred Majesty* of our dread *Soveraigne King Charles*, to *Gustavus Adolphus King of Swethland*, *Anno Dom. 1627*. When the order of the *Garret* was sent to that King, was not onely remunerated by the said King of *Swethland* with the dignity of *Knighthood*, but also by Letters Patents under the said Kings great *Seale* had his *Coat-Armour* by way of augmentation, adorned with a *Canton*, Or. charged with the *Armes* of the *Kingdome* of *Swethland*, viz. In an *Escoccheon* *Azure*, three *Crownes*, as by the said Letters Patents bearing date the 26. day of *September*, in the year of our Lord God, 1627. appeareth. This kinde of *Augmentation* agreeing in nature with the former, I thought not amisse to insert here. These *Armes* thus marshalled, as in the *escoccheon* is demonstrated may receive this blazon, He beareth, *Argent*, a *Chiefe*, *Azure*, over all a *Lyon Rampant*, *Gules*, *crowned*, Or, on a *Canton* of the fourth, an *Escoccheon* as the second, charged with three *crownes*. Here in this *Blazon* I tell not the colour of the *crownes*, it being Or, for the reason given pag. 274. And here I thinke it not impertinent to the matter here handled, to treat of such *augmentations* as our late *Soveraigne King James* of happy memory granted to *Baronets* of this

this kingdome, who for certaine disbursements towards the Plantation in *Ulster* in the kingdome of *Ireland* created divers into this dignity and made it hereditary. To which *Baronets* his said Majestie by decree granted, that they and their descendants shall and may beare either in a *Canton* in their *Coate of Armes* or in an *Inescoccheon* at their election, in a *Field*, *Argent*, a *hand*, *Gules*, examples of which bearing by *Baronets*, you may finde in divers places of this present booke. But here I cannot but give a *Caveat* to those worthy personages who have beene created into this dignitie, that they should be more carefull than many of them have formerly beene, in bearing of this worthy *augmentation*, for there are some of these who being misinstructed by some pretenders to the knowledge of *Armore*, have very incongruously and contrary to the *Rules of Heraldry*, without consultation had with any *Officer of Armes* marshalled this *augmentation* with their owne *Armes* in places improper.

Sometimes these *Augumentations* are found to be borne upon the *Chiefe* of the *Escoccheon*, above the *Paternall Coate*, as in this next example.



The *Field* is *Topaz*, two *barres*, *Saphire*, a *Chiefe* quarterly, *Iupiter and Mars*, on the first two *flowers de lis*, *Sol*; the second charged with one *Lyon passant gardant* of the last, the third as the second, the fourth as the first. This *Coat* belongeth to the right *Honourable* the *Earle of Rutland*, *Lord Rose of Hamlake*, *Trusbut* and *Beluoire*, which was given in augmentation to this family, they being descended of the blood *Royall* from King *Edward* the fourth. This also is a forme of bearing of a part in a part: for here is abated one

The Earle of Rutland.

Flower de lis of the *Armes* of *France* and two *Lions* of the *Armes* of *England*, and borne on the *chiefe* part of the *Escoccheon*.

Now in the next place, by the *Whole in a part*, I meane the bearing of the *Royall Ensignes* of the *Soveraigne* wholly in some part of the *Escoccheon*, as in example.

Whole in a part what.



The *field* is *Topaze*, a *fesse* of the *Soveraigne ensignes* within a *Bordure Gobonated*, *Pearle* and *Saphire*. This *Coat-Armour* appertained to the most Noble and truly honorable *Edward Somerset* late *Earle of Worcester*, &c. deceased, a noble *Peere*, whose great vertues were every way correspondent to the greatnesse of his place and honour.

The Earle of Worcester.

Thus much for tokens of the *Soveraignes* favour: which kinde of gifts though they proceede also from high *merit* (for the most part) in the receivers, yet we rather entitle them *favours* than *merits*, because their gratitude is the greater, by whom such Princely regards are rather imputed to their *Soveraignes* meere bounty, than to their owne desert:

SECT. VI. CHAP. III.

Of augmentations of merit.



IN the precedent Chapter, enough hath beene said of augmentations or additions of honour, bestowed by the *Souveraigne* in token of Princely favour: Now of such as he giveth in *remuneration* of merit, either *immediatly* by himselfe, or *mediatly* by his Generall or Vicegerent, either in requitall of acceptable service performed, or for encouragement to future honourable attempts, which is then chiefly effected when vertue is duly rewarded. Such remunerations are conferred upon men imployed either in warfare (be it secular or spirituall) or in affaires *civill*.

Spirituall Knighthoods.

Of the first sort were those that were professed in the severall orders of spirituall Knighthood of late use in this land, but now abolished, *viz.* the Knights of Saint *Iohn* of *Ierusalem*, and Knights *Templers*; of which the first is the chiefest, whose beginning, saith Sir *Iohn Ferne*, was in the time of *Godfrey* first Christian King of *Ierusalem*.

Knights Templers.

Their ensigne.

The profession of this order was to fight for Gods honour against the Infidels, and (as they were taught by the *Romish Synagogue*) for holy *S. Iohn*. This order was begun in the yeare of grace 1120. Their habit was a long gowne or robe of *blacke*, with a white crosse upon the breast. The *ensigne* armoriall of their order was an *Escoccheon*, Gules, a plaine *rosse*, Argent. And this is now known for the Armes of *Savoy*, by reason that the first *Admirall* or *Army*, Earle of *Savoy*, being in Armes with the brethren of this spirituall Knighthood at the siege of *Acres*, after that their Grand-master was slaine by the *Saracens*, lest the *Infidels* should thereupon take a graeter confidence of Victory by knowledg of his death, at their request he did put on the Armour of their slaine Generall, and the long robe of *blacke cloth*, with the Armes of the said order, and then demeaned himselfe with such valour in battell, that after he had slaine the Admirall of the *Saracens* with his owne hand, hee sunke and put to flight the most part of their *Foists*, *Ships* and *Gallies*, and in fine redeemed the Citie of *Acres* from a perillous Navall siege.

The occasion of assumption of this Coat.

For which benefit done to Religion, the Knights of the said Order requested the said Earle of *Savoy* to advance for his Coat-Armour this *Ensigne* here mentioned. Sithence which time all those that entered the said Order, have also had their paternall Coat-Armour insigned with this Crosse on the *Chiefe* of their paternall Coat, as followeth.

He



He beareth two Coates quarterly, the first is parted per fesse undee, Sable and Azure, a Castle with foure Towers; Argent. The second is Or, on a Cheveron Vert, three Ravens heads erased, Argent; the third as the second, the fourth as the first, ensigned all over with a Chiefe, Gules, and thereon a Crosse of the third. This Coate Armour thus marshalled was borne by the name of Rawson Knight of this Order, and sometime Lord Prior of the late dissolved Priory of Kylmaneham, situated neere to the City of Dublin within the Realme of

The Earle of Savoys Coat.

Ireland. Such remunerations as are bestowed upon military persons secular,

Offsecular remunerations.



He beareth, Argent, on a bend, Gules, betweene three Pellets, as many Swans, Proper, rewarded with a Canton sinister, Azure, thereupon a Demy Ransme mounting, Argent, armed, Or, betweene two flowers de lis of the last, over all a Batune dexterwayes, as the second in the Canton. Here you may note by the way that it is no fault to repeate any word in the blazon of this Canton which was used in the blazon of the paternall Coate, this Canton being upon the occasion here declared added to the paternall Coate. This Coat-Armour

Sir William Clarks Coate.

thus marshalled pertained to Sir William Clarke, Knight, deceased, by hereditary descent from Sir John Clarke his Grandfather, who tooke in lawfull warres Lewis de Orleans Duke of Longevile and Marqueffe of Rotueline prisoner, at the journey of Bomy by Terovane, the sixteenth day of August, Anno Henr. 8. 5. In memory of which service the Coate-Armour of the Duke was given him, marshalled on a Canton sinister in this manner, by speciall commandement from the King, who sent his warrant to the Heralds, willing and requiring them to publish the same authentically under their hand and seales, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this Coate, is expressed upon the monument of the sayd Sir John Clarke in the Chutch of Tame in the County of Oxford. In this Coate is confirmed my Assertion formerly set downe, touching aswell the use, as the dignity, of the Canton sinister, which in worth is equall to the dexter Canton, though not so usually borne.

Canton sinister.

To these donative augmentations of Armes I will adde certaine Armes Assumptive, which are such as a man of his proper right may assume as the guerdon of his valorous service, with the approbation of his Sovereigne, and of the Herald As if a man being no Gentleman of blood or Coate-Armour, or else being a Gentleman of blood and Coate-Armour, shall captivate or take prisoner in any lawfull wars any Gentleman, great Lord or Prince (as faith Sir John Ferne) he may beare the shield of that prisoner and enjoy it to him and his heires for ever. If the same bee not by like infortune regained, he be Christian or Pagan, for that is but a vaine and frivolous distinction.

Of Armes Assumptive.

Sir John Ferne

Eee These

Forced from
the enemy.

Cessa. Carol.
conclus. 28.
part.

Arist. Metaph.
12.

Pet. Balthazar



Ayala de jure
belli, lib. 1.

Law-makers

Balthazar A.
Ayala de jure
belli.

These are such as the bearers or some of their Ancestors have forced from the enemy, either in compelling him to flight, and so to forsake his *Armes* or *ensignes*, or by strong hand surprise him prisoner, *in justo bello*, or having slaine him, so gained to himselfe (*jure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sense may that assertion of *Bertolus* be verified, where he saith, *Et jam populares propria auctoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men having no generous blood in them, are not capable of *Armoriall ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed upon such persons, *Quia entia nolunt male disponi: Arist. Met.* But in this sense it may be understood that he that is not descended of gentle blood, is holden worthy to beare the *Coate-Armour* that he hath gained, for the apparant tokens of vertue and valour that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.

The field is Topaz, a Lyon Rampant, Diamond, langued and armed, Ruby. *Peter Balthazar* in his booke of the descents of the Forresters and Earles of *Flanders*, saith, that the *Armes* now borne by the Earles of that Country were won by *Philip* of *Alsace* the sixth Earle thereof, about the yeere of *Redemption*, 192. (what time he made his voyage into the *holy Land*) from *Nobilion* King of *Albania*, a *Turke*, whom he had put to flight and slaine with his owne hands in a battle. And this is the justice of the law *Military*; *Quia dominium rerum justo bello captarum in victorem transfertur*, as *Ayala* observeth. Yet this is of many men holden a thing very injurious, for that oftentimes the more valourous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprised by him that in comparison is of no worth at all. Neverthelesse the law whereupon this Custome is grounded, is equall and just, albeit the event thereof falleth out oftentimes very hardly, as noteth *Cassus* saying, *Mel ores in bello victi quandoque deterioribus parere compelli videntur*. For the lawmakers did providently ordaine for encouragement of men of action, that the *victor* shall be rewarded on this manner: For albeit the faculties and inward indowments of the mind can by no means be discovered, whereby each man ought to receive remuneration answerable to the true measure of his worth and valour, yet did they prudently provide for the rewarding of them: *In quibus vestigia quadam & quasi expressa imagines vera fortitudinis & magnanimitatis apparent*. And *Balthazar Ayala* saith, *Quod dicunt justo bello capta fieri capientium, non solum in rebus sed etiam personis liberis jure gentium & civili receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subject to this law, it were an absur'd thing to thinke that the possessary things of the vanquished should be more priviledged than their owners that are interested in them.

SECT. VI. CHAP. IV.



Concerning Coate-Armours marshalled within the *Escoccheon*, whereof the occasions are *manifest*, we have hitherto intreated: now of such as have their occasions lesse manifest. Those are such as being *hereditary Coate-Armours* are so obscurely marshalled in one *Escoccheon*, as that thereby the beholder can yeeld no reason or yet conjecturall probability of such their union, nor may well discern them to be distinct Coates. So as it often falleth out that they are mistaken for some new coyned Coate, rather than two Coates of distinct families, and so reckoned to be a Coate too bad to be borne. And such marshalling is either one above another, or one upon another. Of the first sort may we reckon the Coate-Armour of Browne before exemplified, as also this next following and their like.

Marshalling
lesse manifest.



He beareth, Sable, an Eagle displayed, Or, on a chiefe, Azure, bordured, Argent, a Cheveron betweene two Cressants above, and a Rose below, Or, by the name of *Mynors*. This forme of marshalling of divers Coates doth *Vpton* approve, in case where a man hath large possessions by his Mother and small patrimony from his Father, then he may beare his Mothers armes wholly on the nether part of the shield, and his Fathers on a chiefe, in this manner. And for the better approbation hereof he setteth downe an exemplary Coate, which he bla-

Mynors of
Triago.

Approbation
by Vpton.

zoneth after this manner: *Portat unum signum capitale de nigro, & tres Rosas rubeas in campo aureo, cum uno capite rubeo, & tribus talentis in eodem.* Vpon some such like consideration it may seeme that these, being formerly the Coate-Armours of two distinct families, were conjoynded as in this *Escoccheon* appeareth, but now being both thus united, and withall invested in the blood of the bearer, through custome and tract of time concurring, reckoned but one Coate, and borne by one name.

Another forme of bearing of diverse Coates (upon like occasion) much different from this, doth the same Author commend, that is to say, the bearing of the mothers armes upon the fathers (by the heire) in a bend: And this doth he reckon to be the best manner of bearing such Armes, saying, *Optimus certe modus portandi diversa arma in uno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum, & alias certas terras per matrem sibi provenientes, quibus quidem terris maternis certa appropriantur Arma ab antiquo, ut forte quia ipsa arma materna sortiuntur nomen progeniei suae; Tunc ipse haeres, si voluerit, potest portare Arma integra sui patris, in scuto plano & in tali Benda potest portare Arma materna.* Of this forme of bearing you may see a demonstration in this next *Escoccheon*.

The mothers
Coate upon
the fathers.

Distin& Coat-
Armour Mar-
shalled in one
Escoccheon.



Conceited
formes of mar-
shalling.

Obscurely
marshalled.

Hee beareth, Gules, a crosse flurte, Or, on a Bend, Azure, three flowers de lis, of the second, by the name of Latimer. The first and undermost of these was of it selfe a perfect Coate, and borne by the name of Latimer, before the bend thus charged was annexed. And that this Coate borne on the bend is also a perfect Coate, you shall perceive, if by Vptons direction you reduce the Bend into the forme of an Escoccheon, and place the three flowers de lis in the corners of the same. I see not, but a man may as well say, that the bearing of Armes of the Husband or of the wife one upon another on a Fesse, were as good and lawfull, as upon a Bend, *Quia similiū similis est ratio*. But these may seeme rather to bee conceited formes, than received grounds of Marshalling; otherwise their use would have beene more frequent. But the most approved sorts of Mashalling with us are those before mentioned, viz. Impaling, Quartering and bearing in an Inescoccheon.

Not unaptly may these Coates be sayd to be obscurely Marshalled when the occasion thereof cannot be either certainly discerned, or yet probably conjectured, neither can it be with reason conceived, whether the Superiour be borne for the Fathers Coate or for the Mothers. And thus much shall suffice concerning Coat-Armours Marshalled within the Escoccheon.

SECT. VI. CHAP. V.

Marshalling
without the
Escoccheon.

Externall Or-
naments.



Atchievement
what.

Heavme and
Timbre what.

IN the former Chapters hath beene treated of such Coat-Armours as are marshalled within the Escoccheon; In order it now succeedeth to speake of Marshallings without the Escoccheon.

These are certaine Ornaments externally annexed to the Coate-Armour of any Gentleman, by reason of his advancement to some honour or place of eminency by the gracious favour of the soveraigne, as an Honourable addition to his generous birth. Of these there are diverse particulars, which being conjoynd and annexed to a Coat-Armour doe constitute an Atchievement.

An Atchievement, according to Leigh, is the Armes of every Gentleman well Marshalled with the Supporters, Helmet, Wreath and Crests with Mantles and Words, which of Heralds is properly called in Blazon, Heavme and Timbre. The French word Heaulme, which we call in English an Helmet, seemeth to have given derivation to that word Heavme. And the word Timmer to our Timbre; for that in the Almaine tongue, is the same that wee in Latine call Apex, or *Summitas acuminata*, and betokeneth the Crest, that is usually borne upon the Helmet. For so doth Kilianus Dufflene expound it, calling it, *Timber oft Timber van Den Helme*, which is as much to say, as *Crista galea, Conus galea, Summus Apex*.

Note

Note, that the generall words used by Leigh, in his sayd description of an *Achievement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none under the degree of a *Knight Banneret*, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*; saith *Chassaneus*) it is not permitted to persons inferiour to the degree of a *Knight*, to *Timber* their *Armes*, that is to say, to adorne them with *Helmet*, *Mantle*, *Crest*, &c. as *Chassan.* noteth, saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, nisi sit saltem Eques militaris, Vulgò Chevalier.* But with us the custome is otherwise; for in bearing of *Armes* each particular *Country* hath something peculiar to it selfe, and hath her proper customes which have the vigour of a *Law*, *Quia consuetudo, ubi Lex scripta non est, valet quantum Lex ubi scripta est.* Therefore herein the custome of each *Country* is to be respected: *Specialis enim consuetudo vincit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducta, alias vincitur a lege superveniente.* But it may seeme that such bearing is rather tolerated through custome, than allowed in the strict construction of the *Law of Armes*.

Restraint of words generall

Chassan. conclus. 49. par. 1.

Iustin. Iustit. Lib. 1.

Now that the things so externally annexed to *Coat-Armour*, and also the *Order* of their placing may the better be conceived, I will handle each part by it selfe, wherein I will ensue that course of *Natures Method*, which *Zanchius* saith, was by *Moses* observed in the *History* of the *Creation*, which is, a *principijs componentibus ad res compositas*. The parts *Compounding* are those before mentioned, *viz.* the *Helmet*, *Mantle*, *Crest*, &c. Of which some have place above the *Escutcheon*; some under it, some round about it; some on each side of it.

Order of external ornaments.

Zanchius.

Of the first sort, are the *Helmet*, *Mantle*, *Esperonle*, *Wreath*, *Crowne*, *Cap*, &c. And forasmuch, as with us the *Nobles* are divided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons* and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted *sundry formes* of *Helmets*, whereby their severall states are discerned: I will exemplifie their *divers fashions*, beginning with the *Inferiour sort*, (for that is the progreffe proper to *degrees* or *steps*) and so ascend to the highest; as in example:

Cambden. Brit. de Ordinibus Anglie.



This forme of *Helmet*, placed *sidelong* and *close*, doth *Ger. Leigh* attribute to the dignity of a *Knight*, but in mine understanding, it fitteth better the calling of an *Esquire*, whom we doe call in *Latine* *Scutifer*, and *Homoadarma*. Of these, each *Knight*, (in time past) had two to attend him in the *Warres*, whithersoever he went, who bare his *Helmet* and *Shield* before him; forasmuch as they did hold certaine Lands of him in *Scutage*, as the *Knight* did hold of the *King* by *Military service*. And they were called, *Scutiferi* (saith the learned *Clarenceux*) à *Scuto ferendo*; ut olim *scutarij Romanis dicti, qui vel à Clypeis gentilitiis, quos in nobilitatis Insignia gestabant, vel quia Principibus & Majoribus illis Nobilibus ab Armis erant, nomen traxerunt.*

Esquire or Gentleman's Helmet.

Cambden. in Brit.

This kinde of *service* is exceeding ancient, as we may see of *Abimelech*, of whom it is said, *Quare inclamans celeriter puerum Armigerum edixit ei; Stringe gladium tuum & morti trade me, ne dicant de me, mulier interfecit me.* Also *1 Sam. 17.* it is said, *Et qui Scutum ferebat, antecedebat eum:* And a little after, *Verse 41. Viro illo, qui ferebat scutum precedente eo.* Sithence then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander upon whom they attended, bearing those his *Military* habiliments, it fitteth well the respective care that they ought to have for the execution of his directions, oftentimes with a regardfull *Eie*, and attentive *Eare*, to observe and listen what he will prescribe them: and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my understanding) doth denote unto us attention and obedience, and therefore is properly attributed to the dignity of a *Knight*, to whom (among those that wee call *Nobiles minores*) it pertaineth in *Martiall* affaires, to give and not attend directions.

Signification
of the sidelong
helmet.

Helmet due to
a Knight.



1 Reg. 10. 11.

This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a *Knight*, though *Leigh* improperly useth the same; *the same*, (I say) in regard of the *direct standing* thereof, but diverse in this, that the *Beaver* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, aswell for that the full-faced *Helmet* doth signifie *direction* or *command*, like as the former presenteth *attention* and *obedience*, as also for that it is a greater honour to beare the *Beaver open* than *close*; the *close* bearing signifying a *buckling on* of it, as a preparation to the *Battell*, and the *open Beaver* betokeneth a returne from *battell* with glory of *Victory*. So sayd *Ahab King of Israel* to the messenger that he sent to *Benhadad, King of Syria*; *Tell him, Let not him that girdeth his harness boast himselfe, as hee that putteth it off:* which *Tremellius* thus interpreteth; *Qui induit arma pugnaturus, ne ita gloriator ac si victoria parta illa deponeret;* that is, according to the vnlgar saying, We must not triumph before the victory. And for a further prooffe, that this forme is more agreeable to the dignity of a *Knight* than the former; you must observe, that if among *Nobiles majores*, or their *Superiours* (having *Souveraigne Jurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets* *subfaced* and *open*; then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them have a kinde of *superiority*) to beare their *Helmets* after the same manner: *Illud enim est melius, quod optimo est propinquius; & in eodem casu idem Jus statuendum est.*

This



This fashion of *sidelong* Helmet and open faced with *gardevisure* over the sight, is common to all persons of Nobility under the degree of a Duke, whereof a Baron (saith Leigh) is the lowest, that may beare the same on this manner. And of these each one is subordinate unto other, aswell in *Jurisdiction*, as in ranke of Nobility; as *Chassaneus* noteth, saying, *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones; & Comes seu Marchio decem Barones, & Baro decem Feudatores.* And, for these respects, if I be not deceived, doe they all beare their *Helmets sidelong*, for that each one of them attendeth the *directions* of the other; to whose *Jurisdiction* they are subjected.

The word *Gardevisure*, corruptly imprinted *Gardeinsure*, is a *French* terme, devised for the more apert expressing of the use thereof, forasmuch as they doe serve for the safegard and defence of the face; for so may we lawfully invent words in case we want apt tearmes to expresse the nature and use of things, as *Lipsius* well noteth, saying, *Datur venia novitati verborum rerum obscuritatibus inservienti.*

Moreover there are many more things in the world, than there are names for them; according to the saying of the Philosopher, *nomina sunt finita, res autem infinite, ideo unum nomen plura significat*; which saying is by a certaine; (or rather uncertaine) Authour approved. *Maltis speciebus non sunt nomina. Idcirco necessarium est nomina fingere, si nullum ante erit nomen impositum.*



This kinde of *Helmet* is *Proper* to persons exercising *Soveraigne* power over their *Subjects*, and *Inferiours*, as *Emperours*, *Monarchs*, *Kings*, *Princes* and *Dukes*, and such as doe by an absolute *Jurisdiction*, manage the government of *free states* or *Countries*. And a *Duke* (according to *Leigh*) is the lowest that may beare his *Helmet* on this fashion. As the first and third sort of *Helmets* before expressed doe signifie *attention* and *observance* (for the reasons formerly delivered) in their severall degrees: so contrariwise the *second* and this

fourth sort in theirs, doe betoken *authority*, *direction* and *command*; for so doe all *Soveraignes*, as also all *Generals*, *Captaines*, and *Commanders*, in *Martiall* affaires, and *Magistrates* and *Governours* in the managing of *Civill* Government, in prescribing of *Orders* and *directions* to the *Multitude*, use a *steady* and *set countenance*, fixing their *Eyes* directly on those to whom they addresse their *Councils* or *Commands*; and such a gesture becometh men of such place, for that it representeth a kinde of *Majesty*. This property is observed to be naturally in the *Frogge*, whereof *Spenser* the *Poet* making mention, termeth it the *Lording of Frogs*, because in their sitting they hold their *heads steady*, looking directly in a kinde of *gravity* of *state*, without any motion at all.

Ed. Spenser in his Eglogues.

Now

Now, the bearing of the *Helmet* in *Atchievement*, is sometimes *single*, sometimes *manifold*. It is sayd to be borne single; when the *Atchievement* is adorned with one onely *Helmet*, as in those hereafter ensuing shall be scene.

Atchievements borne single.

I call that a *manifold Bearing*, when for the garnishing and setting forth of an *Atchievement*, two *Helmets* or more are placed upon the *Shield* or *Escutcheon*; because sometimes for beautifying the *Atchievement* of some great *Personage* of *Noble birth*, or eminent place, three *Helmets* are placed joyntly upon the *Shield*.

Atchievements borne manifold.

Rules for placing divers Helmets on one Shield.

Rule.

Touching the manner of placing diverse *Helmets* upon one *Shield*, these Rules following are to be observed; viz. If you will place two for the respects afore sayd, then must they be so set, as the *Beaver* of the one may be opposite to the other, as if they were worne by two persons aspecting or beholding each other. But if you place three *Helmets*, for any of these respects above remembred, then must you place the *middle* standing directly *forwards*, and the other two upon the *sides*, after a *sidelong* manner, with their *Beavers* turned toward the *middlemost*, in representation of two persons aspecting the *third*.

Mantle.

The next in order of these *Exteriour* parts of an *Atchievement*, is the *Mantle*, so named of the *French* word *Manteau*, which with us is taken for a *long Robe*. This was a *Military Habit* used in ancient time of great *Commanders* in the *Field*, as well to manifest their high place as also (being cast over their *Armour*) to repell the extremity of wet, cold and heate, and withall to preserve their *Armour* from rust; so to continue thereby the glittering lustre thereof.

Sir Geffrey Chaucer.

Of this kinde of *Habit* the famous *Sir Geffrey Chaucer* maketh mention in the *Knights Tale*; where treating of the adventures of *Palemon* and *Arcite* for the love of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and *ornaments* of the *Kings* that accompanied them to the lists of the *Combat*: whereof *Demetrius* King of *India*, he saith, that he

Came riding like the god of *Armes* *Mars*,
His *Coat-Armour* was of cloth of *Thrace*,
Couch'd with *Pearle* white round and great,
His *Saddle* was of burnisht gold newly beate.
A *mantle* on his *shoulders* hanging,
Beate full of *Rubies* red as fire sparkling.

Where I collect, that this *Mantle* here mentioned was worne for the purposes formerly spoken, and that in the hanging thereof from the shoulders of *Demetrius* it did cast it selfe into many plaits (as naturally all garments of large size doe) which forme of *plaiting* in the *Art of Painting* is termed *Drapery*. *Wolfgang. Lazius* speaking of this kinde of *habit* calleth the same *chlamys mantuelis*, saying, *Chlamys mantuelis recensetur itidem a Tribellio inter dona militaria a Galieno Claudio, qui post fuit Augustus, data. Zanchius ait, De nostris Parthicis paria tria singilones Dalmatenses decem, Chlamydem Dardaniam Mantuelem unam.* This sort of *habit* have some Authors called *Toga Militaris*, and other *Lacerna*: *Ego vero* (saith *Lazius*) *togam militarem eandem*

W of Lazius lib. comet. Re-pub. Rom. 8.

dema

dem cum Lacerna extitisse autumò. As we shewed a difference of *Helmets* used in the garnishing of *achievements* of persons of different estate and dignitie, so it may seeme there hath beene in ancient time a diverse forme of *manteling* used for the difference betwixt *Nobiles majores* and *minores*. For *Franc. de Rosiers* mentioning the Charter of *Charles* the second Duke of *Lorraine* to the *Abby* of *Belprey*, 1420. he saith concerning the Seale thereof, *Portat in Tymbrè Aquilam cum paludamento Ducali*; whereby we may probably gather that *Dukes* in those dayes, and in that place, had a different forme of *manteling* from persons of inferior degrees: But in these things, each Nation for the most part, hath some custome peculiar to it selfe.

Franc. de Rosiers
er lib. stem. Lo-
tharing. fab. 17.

Rodolph Duke of *Lorraine*, sonne of *Fredericke* the third; was the first that bare his *Armes Tymbered*; as the same Author affirmeth, saying, *Hic Princeps fuit Primus qui portavit Arma cum Galea Tymbrata; ut patet in literis ejus & aliorum ducum*: But I suppose the generalitie of these words must be restrained to that particular place. For *Wolf. Lazius* seemeth to affirme that such a forme of bearing hath beene anciently used amongst the *Romanes*; where he saith, *Atque hactenus de Christis que in majorum nostrorum insignibus magis ad Romanum similitudinem accedere arbitror, sic ea cum pictura nostra in frontispicio operis contuleris*.

Wolf. Lazius
lib. 9.

Neither hath this habite escaped *Transformation*, but hath passed through the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) in so much as (besides the bare name) their remaineth neither shape or shadow of a *Mantle*: For how can it be imagined that a peece of cloth or of whatsoever other stuffe, that is jagged and frowned after the manner of our now common received *Mantelings* used for the adorning of *achievements*, being imposed upon the shoulders of a man, should serve him to any of the purposes for which *Mantles* were ordained? So that these being compared with those, may be more fitly termed, *flourishings* than *Mantlings*.

But as they are used in *achievements*, whether you call them *mantles* or *flourishings*, they are evermore said in *Blazon* to be *doubled*, that is, lined throughout with some one of the *Furres* before handled in the first section of this Worke, aswell of those *Furres* that doe consist of more colours than one, as of those that be single and *unmixt*. For so the *Romans* used to weare their *Cloakes* or *mantles* lined throughout, sometimes with one coloured *furre*, and otherwhiles with *furres* of variable colours, whereof they were called *Depicta penula*: of which later sort *Alex. ab Alex.* speaketh, saying, *Tametsi legamus Caligulam depictas penulas saepe induisse*; and *Lazius*, *Penula picta lascivioris vix imperatoribus in usu fuit*: whereof he giveth an instance out of *Tranquillus*, who saith of *Caligula*, that hee was *sepe depictas gemmatasque penulas indutus*.

Habits in blazon called
doublings.

Robes furred with divers colours.
Alex. ab Alex. lib. 5. Gen. dier.
Wolf. Lazius lib. 8. in comment. Rei. Rom.
Why called penule picta.

These were called *depicta penula*, because of the varietie of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had beene painted. Some of those *doublings* are of rare use at these dayes, which have beene more frequent in former times, as I finde in the Church of *Gravenest* in the County of *Bedford* in a window; a *mantle Sable*, *doubled Varrey*.

Next to the *Mantle* the *Cognisance* doth arrogate the highest place, and is seated upon the most eminent part of the *helmet*, but yet so as that it ad-

Cognisance
how placed.

Whereof called *criste*.

mitteth an interposition of some *Escroll*, *Wreath*, *Chapeau*, *Crowne*, &c. And it is called a *Cognisance à cognoscendo*, because by them such persons as doe weare them are manifestly knowne whose servants they are. They are also called *Crests* of the Latine word *Crista*, which signifieth a *Combe* or *Tuft*, such as many birds have upon their heads, as the *Peacocke*, *Lapwing*, *Lark*, *Heth-cocke*, *Fcasant*, *Rust-cocke*, &c. And as those doe occupie the highest part of the heads of these *fowles*; so doe these *Cognisances* or *Crests* hold the most perspicuous place of the *helmet*, as by the examples following shall appeare in their due place.

Wolfgangus Lazius Comment. Reipub. Rom. lib. 9. pag. 35.

Concerning the use of these *cognisances* or *crests* amongst the *Romanes*, *Lazius* (having spoken of *shields* and the garnishing of them with portraiture of *living things*) hath these words: *Hactenus de clypeorum pictura, sive sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis, quas Wappas dicunt, profectas credendum est. Iam enim Galeas illa quoque atque coronas supra positas cum cristis atque avium alia representabat.*

Variety of crests.

But that the wearing of such *Crests*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* used *helmets* wrought about with the shapes of hideous gaping *Animals*. The *Carians* had *Rust-Cocks* for their crests. *Alexander Magnus* did environ his *helmet* with a *gallant plume* of purest white.

The Galatians Trojans, Mysians, Thracians.

The *Galatians* bare sometimes *hornes*, and otherwhiles the shapes of *living things*. The *Trojans*, *Mysians* and *Thracians* bare upon their brazen *helmets* the eares and hornes of an *Oxe*. Amongst the rest (saith he) that of *Covidius* the *Centurion* which he used in the battell that he had against the *Mysians*, was holden to be admirable; that he bare upon his *helmet* a *cup*, that one while did flash out flames of fire, and otherwhiles would sucke them in. Many more examples could I give to prove aswell the antiquity as the generall use of *crests*; but holding this to be sufficient, I will now proceede to give examples of things that are interposed betweene the *mantle* and the *crest*, beginning with those of inferior reckoning, and so to those of better worth and estimation.

Crest upon an Escroll.



It may seeme an inveterate and overworne fashion in this age to beare a *Crest* upon an *Escroll* made of this or some other like manner; but how obsolete soever the same may be

thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fifth and long after, no man had his *Badge* set on a *Wreath* under the degree of a *Knight*: But howsoever *time* and *usurpation* concurring with *prescription*, hath so much prevailed, as that it will be a matter of great difficulty to reduce men to that forme of *bearing* so long neglected, yet may you observe that our most noble *Prince* of *Wales* himselfe to this day thus beareth his *badge*.

This



This is an ancient ornament of the *head*, and much in use with the *Turkes* and *Saracens*, Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent use as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *silks*, or more wreathed together; sometimes also a *Torce*, for the same cause: *Nempe quia torquetur*, because it is woond or twisted. The *mixture* of the colours of this *Wreath*, is most usually taken from the *Metall* or *Colours* contained in the paternall *coate* of the *Rule* bearer. For the orderly making of this *Wreath*, *Leigh* ascribeth this *Rule*, *viz.* That you must evermore begin with the *Metall* and end with the *colour*.



This kind of *Head-tire* is called a *Cap of dignity*; which *cap* (saith *Chassaneus*) *Dukes* accustomed to weare in token of excellencie; because they had a more worthy government than other *Subjects*. Also they used to weare the same in token of *Freedome*: *Quia debent esse magis liberi apud Principem supremum quam alij*.

This *Cappe* must be of *Scarlet* colour, and the lining or doubling thereof *Ermyne*. Some doe boldly affirme (saith *Sir Iohn Ferne*) that aswell the *Earle* and *Marquesse* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, even by the same reason and custome that they doe challenge to weare their *Coronets*, because this *cappe* as also their *crownes* are allowed them; not onely for a declaration of their *Princely* dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *cappe* had a beginning from the *Duke* or *Generall* of an *Army*, who having gotten victory caused the chiefest of the subdued enemies who he lead *Captive* to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subjection and captivity.



Albeit there are divers other sorts of *crownes* more usually borne interposed between the *Mantle* and the *crest*, yet because this is sometimes put to like use, and that it is of all the rest the chiefest, I

have selected this as an example of *Crownes* put to such use; the rather because I willingly comprehend all those of lesse esteeme under it. That the *Romans* did beare *crownes* upon their *Helmets* after this manner, it is cleere by the testimony of *Wolfgang. Lazius*, aswell in that I have formerly alledged where I have spoken of the use of *crests*: as also by his confirmation thereof, where he saith, *Cetera coronarum genera in universum, quae vel Galeis in Armis suspensis ob virtutem donata militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur octodecim inuenio. Quarum, exceptis Aurea & Argentea, reliqua omnes ex plantis passim & herbis conficiebantur.* The prerogative or preheminnence of wearing of *crownes*, belongeth not onely to

Other sorts of
Crownes.

such as have received the same for a remuneration of *vertue*, but also to persons, to whom the exercise of *Souveraigne Iurisdiction* doth appertaine, as the same *Author* witnesseth, saying, *Prærogativam vero Coronas ferendi non hi solum habebant, quibus hoc erat minus ex virtute concessum, verum etiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Touching sundry other formes of *Crownes*, I referre you to the judicious writings of *Sir William Segar* now *Garter*, principall King of *Armes*.

SECT. VI. CHAP. VI.

Peculiar Ornaments.



Hus farre have I touched things placed above the *Esccheon*: now I will proceed to such as are placed elsewhere; of which some are *Peculiar*, some more *Generall*.

By such as are peculiar, I meane those that are appropriate to persons having *Souveraigne Iurisdiction*, and to such as we called *Nobiles Majores*, of which *Ranke a Banneret*, or (as some call them) a *Baronet* is the lowest. These have their name of a *Banner*: for unto them it was granted in remuneration of their approved valour in *Military* services to beare a square *Banner* after the custome of *Barons*; and therefore are called *Knights Bannerets*: as *Master Camden* hath noted, saying, *Baneretti, qui alijs Baronetti cum valvasorū nomen jam desiderat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergo quadrato vexillo perinde ac Barones uti, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of *Knighthood*, was much esteemed for the honour received in the *Field* for *Military* service, with great solemnity under the banner *Royall* displayed in the presence of the *Souveraigne*: and this hath beene reputed a *middle* degree betwixt *Nobiles majores & minores*: but of this dignitie none hath beene knowne alive in *England*, since *Sir Ralph Sadler, &c.* But amongst the particular *Ornaments* belonging to the *Coat-Armours* of persons having either *Supreme* or *Inferior* dignity, there are some that doe environ the *Coate-Armour* round about, and doe chiefly belong to persons exercising *Souveraigne Iurisdiction*, and to such others as they out of their speciall favour shall communicate the same unto, by associating them into the fellowship of their *Orders*. Such are the most honourable *Order* of the *Garter*, the *Orders* of the *Golden fleece*, of *Saint Michael*, of the *Annuntiation*: of all which *Sir William Segar* now *Garter*, King at *Armes*, hath written so learnedly, that to his *Workes* I must againe referre the Reader for satisfaction therein; the discourse thereof being altogether impertinent to my intended purpose in this present *Worke*.

Yet here you must observe, that a man being admitted into the *Society* and *Fraternity* of any two of the *Honourable Orders* before mentioned, hee may in setting forth his *Atchievement* adorne the same with the chiefe *Ornaments* or *Collars* of both these *Orders* whereof he is elected and admitted a fellow

fellow and companion, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such manner did the most high and mighty Lord *Thomas Duke of Norfolk* and *Earle Marshall of England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of *Saint Michael*.

Thomas Duke
of Norfolk.

But leaving those peculiar *Ornaments* of *Soveraignes* or others, I returne to those that are *communicable* (by a certaine right) aswell to those called *Nobiles majores*, as to *Soveraignes*. Such are those which are said to be placed on the *sides* of the *Achievements* representing sometimes things *living* and sometimes *dead*.

But these of some *Blazoners* are termed *Supporters*, whose conceipt therein I can hardly approve, *Quia diversorum diversa est ratio*: and therefore the *Blazon* that I would give unto things so different in *Nature* is; that if things be *living* and seaze upon the *Shield*; then shall they be called properly *Supporters*; but if they are *Inanimate* and touch not the *Escoccheon*, then shall such *Armes*, be said to be (not *supported*, but) *Cotised*, of such and such things: For, how can those be properly said to support that touch not the thing said to be supported by them? Therefore, *Nomina sunt aptanda rebus secundum rationis normam*.

Supporters.

Blazon of Sup-
porters.

Cotised.

To persons under the degree of a *Knight Banneret*, it is not permitted to beare their *Armes supported*, that *honour* being peculiar to those that are called *Nobiles majores*.

Who may
beare their
Armes suppor-
ted.

And these *Cotises* have their name agreeable to the thing whose *quality* they represent, and are so called (as we elsewhere shewed) of *Costa*, the *Rib*, either of *Man* or *Beast*: for it is proper to the *Rib* to inclose the *Entrailes* of things *Animall*, and to adde forme and fashion to the body; in like manner doe these inclose the *Coat-Armour* whereunto they are annexed, and doe give a comely grace and ornament to the same.

Cotises
whence deri-
ved.

An other ornament there is externally annexed to *Coat-Armour*, and that is the *Motto*, or *Word* which is the *Invention* or *Conceit* of the *Bearer*, succinctly and significantly contrived (for the most part) in three or foure *Words*, which are set in some *Scrole* or *Compartment*, placed usually at the foote of the *Escoccheon*: and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra. Franc.* writeth in this manner *Quod a recentioribus verba quaedam ipsis Armis subijciuntur, videtur id nuper inventum ad imitationem eorum qua Symbola a nobis appellantur*. And indeed, the *Motto* should expresse something intended in the *Achievement*; though use hath now received whatsoever fancy of the deviser: and this *Motto*, is of universall use to all *Gentry* and *Nobility*, of what ranke soever.

Motto.

Abra. Franc.
lib. 2. pag. 57.

Now as touching the *Blazoning* of these *Ornaments* exteriorly annexed to any *Coate-Armour*, it is to be considered that we are not tied to that strict observation in them as in the *blazoning* of things borne within the *Escoccheon*; for these are the *Essentiall* parts of *Coats*, and those meereley *Accidentall*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (saith *Ferne*) are no part of the *Coat-Armour*, but *Additions* to *Achievements* added not many hundred yeares agoe to the *Coats* of *Gentry*. And therefore when you have aptly set forth all the *Fields* and *Charges* and their *colours* contained within

Blazon of Ac-
chievements.

the *Escutcheon*, your *Blazon* is done : so that when we shall describe any of those *exterior Ornaments*, we stand at liberty, for naming of our *colours*, and in those it is held no fault to name one *colour* twice.

Order in setting forth Achievements.

Having thus set downe all the parts of *achievements*, I will now represent them *conjoynd* to your view : and for the order prescribed to my selfe, in setting forth of the same according to the severall sorts before spoken of; I will beginne with those that are accounted *Nobiles minores* (of which a *Gentleman* is the lowest) and so proceed in order to the highest : *Quasi à rivulis ad fontem* : As in examples following shall appeare.





This is the *Atchievement* of that industrious Gentleman *Belchier* late of *Gilsborough* in the County of *Northampton*, a man very compleate in all Gentlemanlike qualities; a lover of *Arts*, and a diligent searcher after matters pertaining to *Honour* and *Antiquity*: It is thus blazoned; He beareth in a *Shield* quarterly of foure, as followeth. The first is *Or*, three *Pallets*, *Gules*; a chiefe, *Varrey*, which he beareth as his *Paternall Coat*; by the name of *Belchier*. The second is *Sable*, a *Chevron* between three *crosses crosetts* fished *Argent*;

The temple of
honour.

Foure parts of
Nobility.

Threefold no-
bility accord-
ing to Bartho.

Different
phrase of Na-
tions.

Distinct orders
of Gentry.

gent, and is borne by the name of *Rand*. The *third* as the *second*, the *fourth* as the *first*, *Insigned* with an *helmet* fitting his degree, and thereupon a *Mantle* of *Antique* forme, *Gules*, doubled, *Argent*, above the same a *Torce*, *Or*, and *Gules*, therein a *Greyhounds head*, collered *Gules*, garnished, *Or*, his eares, *Azure*, in an *escrole* underneath his *Motto*, or *Device*, viz. *LOYALL AV MORT*, that is, *Faithfull to the death*. A word well fitting his honest minde and his assured constancy to those whom he professed love unto; in regard of which his vertuous disposition, I have thought good to honour him after his death with this poore remembrance, for many particular respects. In this you may observe the forme of the *helmet*, befitting the degree of a *Gentleman*. The temple of honour (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *common-wealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to uphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserve well: and out of question, such was the reason of the advancing of *noble families* in most *States*: whose first raisers were honored for their good services, with *titles* of *dignity*, as *badges* of their *worth*; and therefore if their *offspring* vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base servingmen, who carry on their sleeves the *badge* of some *Noble Family*, yet are they themselves but *ignoble persons*. In which respect *Aristotle* discoursing of *nobility*, makes *foure parts* thereof; the 1 of *Riches*, the 2 of *Bloud*, the 3 of *Learning*, the 4 of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Boores* may be rich, and *Rake-hels* may be of ancient *bloud*, but *vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wise men* were *nobles* in *Gods* sight, as *rich men* and *great men* were *nobles* in mens eyes. Yet the same *Bartholus* ascribeth the due honour unto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall Nature*, *Politically*: the first and chiefe consisteth in *Pietie* and *vertues* of *grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we here chiefly meddle with; not that we reject the two former, but that we suppose we live in such a *State* where the two first kinds of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*. The common *phrase* of *forraine Nations* is different from ours, concerning the *Titles* of men of *reputation*: they esteeming every man *Noble*, which hath any excellency remarkeable, above others; (so saith *Iodocus Clitbiovius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none noble under the degree of a *Baron*, and with them *Generosus* is a greater title than *Nobilis*, whereas with us it is much inferior. The truth is, that the two *titles* of *Nobility* and *Gentry* are of equall esteeme in the use of *Heraldry*, though custome hath equally divided them, and applied the first to *Gentry* of the highest degree, and the latter to *Nobles* of the lowest ranke. And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *bloud*, some by *office*, some by *possessions*, some by sacred *Academicall dignity*; all which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coate-Armours*, as the *Ensignes* of their worth.

This

The Atchievement of an Esquire.



This Atchievement pertaineth to Richard Berkley of Rancombe in the County of Gloucester, Esquire, and is thus Blazoned. He beareth two Coates quarterly, whereof the first is Gules, a Cheveron, Ermyne, betweene

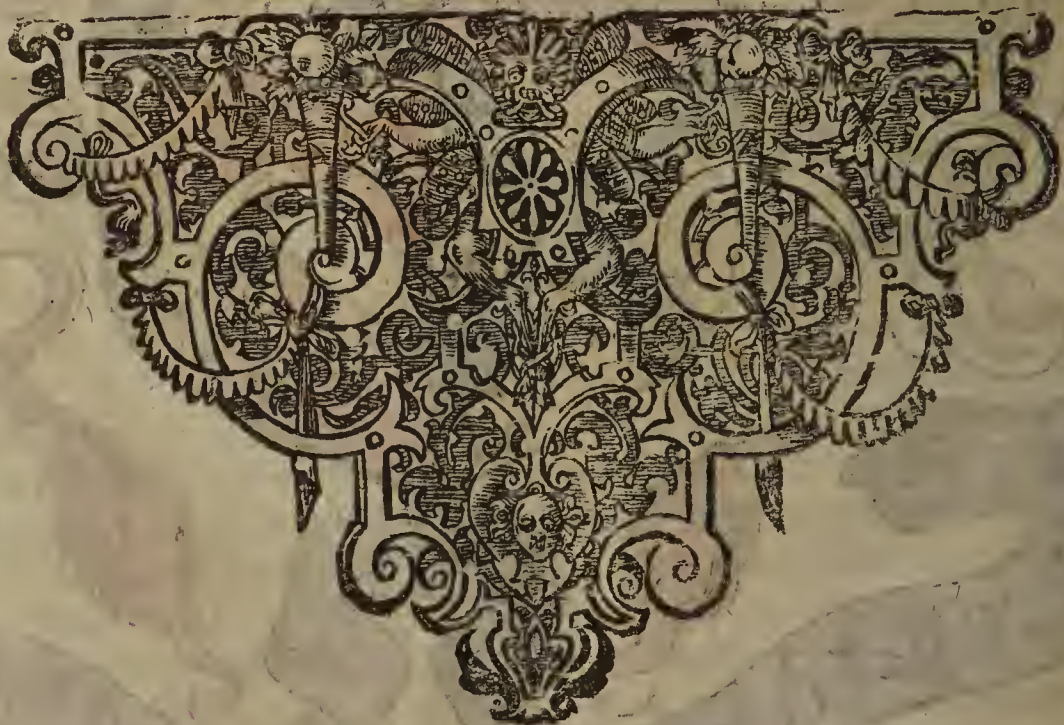
Ggg

tenne

tenne crosses patee, Argent, foure, two, one, two, and one, by the name of Berkley: The second is, Or, a Saltire engrailed, Sable, by the name of Botetourt: The third as the second, the fourth as the first; Insigned with an *Helmet* answerable to his degree, *Manteled* Gules, *Doubled*, Argent, on a *Torce* or *Wreath*, Argent and Gules, a *Miter*, Gules, charged with a *Cheveron*, Ermyne, betweene tenne crosses patee placed, one, three, two, one, two, and one: the pendant *Labels* of the *Miter* inscribed with these words *DESPICE QUÆ VULGVS SVSPICIT*; which is also the *Motto* belonging to this *Atchievement*.

Here you may observe the before mentioned difference betwixt the *Helmet* of an *Ordinary Gentleman*, and an *Esquire*, as this worthy bearer is, being the eldest sonne and heire of *Henry Berkley* of *Stoke Gifford*, in the County of *Gloucester* *Esquire*, which *Henry* was eldest sonne and heire of *Sir Richard Berkley*, Knight.

The dignity of an *Esquire* is the second degree of *Gentry*, the reason of whose denomination we gave elsewhere, as in the first ranke of *Gentry* so in this there are sundry kindes according to the custome of this kingdome; concerning which point you may reade learned *Master Camden*, in his *Britannia*, pag. 176. where he mentioneth five sorts of *Esquires*, one of which are *Knights*, eldest sonnes and their eldest sonnes likewise successively. And such a one you see is this *Richard Berkley* whose *Atchievement* is here demonstrated.



The Atchievement of a Knight.

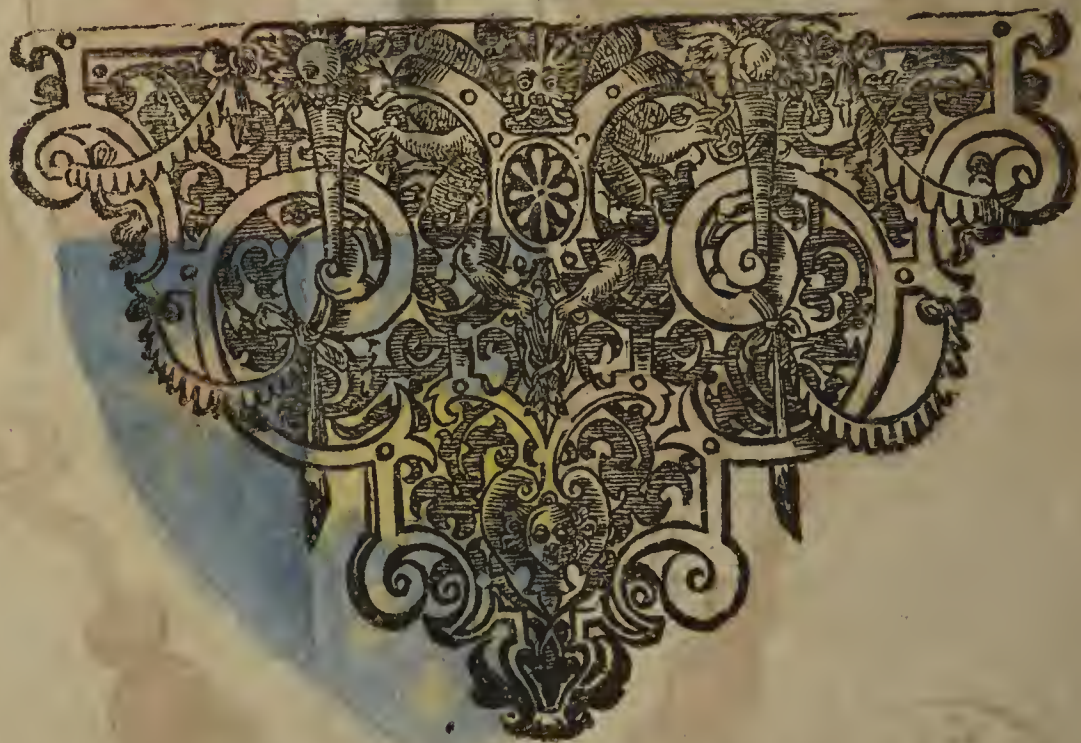


This *Atchievement* belonged to the Right worshipfull Sir *Richard St. George*, Knight deceased, *Clarenceux*, *King of Armes*; of the South, East and West parts of *England*, from the River of *Trent* Southward, and is thus blazoned,

ned, He beareth *quarterly sixe Coats*, as followeth. The first is *Argent, a Chiefe, Azure, over all a Lyon Rampant, Gules, Crowned, Or*, by the name of *St. George*: The second is *Argent, a Crosse flory, Sable*, and is also borne by the same name: The third is *Gules, three Cups covered, Argent*, by the name of *Argentine*: The fourth is *Argent, a fesse betweene sixe Annulets, Gules*, by the name of *Auenell*: The fifth is *Azure, a fesse dauncette betweene sixe Escallops, Or*, by the name of *Engaine*: The sixth *Argent, a Star of sixteene points, Gules*, by the name of *Delabay*, Insigned with an helmet answerable to his degree; *Manteled, Gules, doubled, Argent, on a Torce, Argent and Azure, a Demy Lyon rampant, Gules, Crowned, Or, Langued and Armed, Azure*, his word *Firmitas in Cælo*; shewing thereby that his confidence is reposed in haven, where true joyes are to be found.

Here you may observe the forementioned difference betwixt the *Helmet* of an *Esquire* and a *Knight*, as this worthy bearer is, being so *dubbed* by our late *Soveraigne King James*, the 28. day of *September* in the 14. yeere of his *Raigne, Annoque Dom. 1616.*

As in this *Atchievement* you may observe a *Wreath* or *Torce* interposed betweene the *mantle* and the *Crest*, so in this next ensuing example you shall finde the like interposition of a *Crowne*.



Another Achievement of a Knight.



This Achievement belongeth to the Right worshipfull sir John Scudamore,
of Homlacy in the County of Hereford Knight, sometime Standard-bearer to
her late Majesties honourable Band of Gentlemen Penstoners, and is thus bla-

Sir He. Tregoz.
a Baron 27. Ed.
6. 8 Ed. 2 pag.
130. Walter
Huntercombe,
was at the
Seige of Cala-
verock with
Ed. the first.

zoned. He beareth foure coates quarterly, as followeth, viz. The first is Gules, three Stirrops Leathered and Buckled, Or, for his Paternall Coate, by the name of Scudamore. The second is Azure, two Barres Gemewes and a Lyon passant gardant, in Chiefe, Or, by the name of Tregos. The third is Argent, a Fesse, Gules, betweene three Rowels, Sable, by the name of Ewyas. The fourth and last is Ermyne, two Barres Gemewes, Gules, by the name of Huntercombe. Insigned with an Helmet fitting the degree of a Knight, as hath beene formerly shewed, Manteled, Gules, Doubled, Argent, and for his Crest, within a Crowne, Or, a Beares foote, Sable, Armed, Gules. And to make his Achievement in all points complete, he hath annexed this Motto or Device placed in an Escrole underneath his Shield, S C V T O A M O R I S D I V I N I. Manifesting thereby his confident affiance in the most puissant protection and never failing helpe of the Almighty against all adverse events and occurrents: grounding his assurance upon the saying of the Kingly Prophet David, Psal. 5. 13. For thou Lord wilt give thy blessing to the righteous, and with thy favourable kindnesse wilt defend him as with a shield. This noble knight hath so honourably deserved, both of his Country in generall by procuring (together with his worthy Lady) the Building of the goodly Bridge neere unto Rosse, over the River Wye; and likewise of my selfe in particular; as I held my selfe obliged in a double band of loving respect to yeeld him in this place, this due acknowledgement of his worthy vertues.

Camden in Brit.
in Ordin.
Anglica.

The Title of a Knight, is amongst most Nations borrowed from Horsemanship, whereof the Italians call them Cavalier, the Frenchmen Chevalier, the Germanes Reiter, the Welshmen Marchog, of Riding, but the Saxon word Cnyght, whence ours seemeth to be taken, signifieth an Attendant or Servitor; whence (in likely-hood) the terme of *Servitium Militare*, Knights service hath since beene appropriate to their tenures. No man is borne to this dignity (as to other degrees they are) but receiveth the same by Creation, either from the King himselfe, or from the Generall of his Army, either for a Remuneration of Martiall prowesse, or for prudent administration of Civill government, or for encouragement unto either employment.

Knight Bachelour.

Wheresoever you shall find this word Knight without any adjunct, you must take the same to be meant of a Knight Bachelour (which is a Knight of ordinary creation) otherwise it should be sayd, a Knight of the Garter, of the Bath, of S. Michael, du Sanct Esprit, of the Toyson, of the Annunciation, &c.

Forme of making a Knight
Camden 1b.

The manner of making a Knight, or dubbing, (as it hath beene anciently termed) Master Camden sheweth you, saying, *Nostris temporibus qui equestrem dignitatem suscipit, flexis genibus educto gladio leviter in humero percussitur, Princepsque his verbis Gallicè affatur: Sois Chevalier, au nom de Dieu,* which is as much as to say, as Be a Knight, in the name of God: Afterwards he saith, *Avances Chevalier*, that is to say, Arise up Knight. But Knights of other Orders, as the Garter, Bath, &c. have other solemne Ceremonies of Creation, as is at large set forth in the booke of Honour Military and Civill.



THis was the *Atchievement* of the Right Honourable Sir Robert Spenser Knight, Baron Spenser of Wormeleiton in the County of Warwicke deceased, father of William now Baron Spenser, which Robert Lord Spenser was most worthily advanced to that degree by our late Sovereigne Lord King James, Anno regni sui primo, in regard of his Lordships many Noble vertues besitting that Dignity, who bare eight Coates marshalled in one Shield

as followeth, viz. First quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaz*, over all on a *Bend Diamond*, three *Escalops*, of the first, being the ancient Coat belonging to this noble Family, as a branch descended from the *Spensers*, Earles of *Glocester* and *Winchester*. The second is *Saphire*, a *Fesse Ermyne*, betweene six *Seamewes heads erased Pearle*, born also by the name of *Spenser*. The third is *Ruby*, three *Stirrops* leathered in *Pale Topaz*, by the name of *Deverell*. The fourth is *Topaz*, on a *Crosse Ruby*, five *Stars* in *Pale Topaz*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheveron* betweene three *Cinquenfoiles* pierced *Ruby*, by the name of *Warsteede*. The sixth is *Ermyne*, on a *Cheveron*, *Ruby*, five *Beisants*, a *Cressant* in chiefe of the second, by the name of *Graunt*. The seventh is *Pearle*, on a *bend* betweene two *Lyons Rampant*, *Diamond*, a *Wiverne* with the wings overt of the first, by the name of *Rudings*. The eighth and last is *party per Cheveron*, *Saphire* and *Topaz*, three *Lyoncel* passant gardant, counterchanged, a chiefe, *Pearle*, by the name of *Carlyn*, all within the *Escoccheon*. And above the same, upon a *Helmet* fitting the degree of a *Baron* a *Mantle Ruby*, doubled, *Pearle*, thereupon within a *Crowne Topaz*, a *Griffons* head with wings displayed, *Pearle*, gorged with a *Gemew Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon* parted per fesse, *Pearle* and *Topaz*, gorged with a *Collar Diamond*, charged with three *Escalops*, *Pearle*, whereunto is affixed a *Chaine* reflexed over his loynes *Diamond*, armed, *Ruby*. And on the *sinister* side a *Wiverne*, *Pearle*, gorged also with a *Collar*, whereunto is affixed a *chaine* reflexed over the hinder parts *Diamond*. His *Motto*, DIEU DEFENDE LE DROIT, *God defend the right*; being a worthy testimony both of his owne honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the onely providence of the al-righteous and al-righting God. This noble Lord was a president and paterne of all honourable vertues, munificence, and affection to *Heroicke* profession and knowledge; I (out of the obligation of my devoted minde) thought it best to produce his *Coate-Armour*, as the paterne of all other *Atchievements* of that degree.

Of Barons.

THe reason of the name of *Barons* is not so well known in *England*, as is their greatnes. Some derive it from a Greeke Word, *Barn*, signifying, *Gravity*, as being men whose presence should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Par-homines*, *Peeres*, or men of equall dignity; the *Germanes*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Laford*, (whence our Word *Lord*) and the *Danes* call them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe *Cities*, and *Gentlemen* of certaine possessions enjoying that Title; and about those times every *Earle* had a certaine number of *Barons* under them, as every *Baron* had *Capitaneos* under him. But times have altered the limits of this Honour; *Barons* being now reputed no lesse absolute *Lords*, though lower than *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with us a *Baron* is reputed the first step of *Nobilitas Major*.

In which respect some have thought that in *Atchievements*, none under a *Baron*, may use *Supporters*; but by ancient examples, you shall finde that *Knights Bannerets* also had that Ornament allowed them, and therefore though a *Banneret* hath a middle place betwixt Ordinary *Knights* and *Barons*; yet I have omitted his *Atchievement*, the difference being so little betwixt it and the *Barons*. *Banneret* (or *Baronet* as some will have it) by some is derived from *Banner-rent*, because in their creation, after certaine Ceremonies, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hires*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this land. This

The Achievement of a Vicount.



This Achievement belongeth to the Right Honourable Sir Adam Loftus Knight Viscount Loftus of Ely within the Kingdome of Ireland, Lord Chancellor of the sayd Realme, and one of his Majesties Justices of that Kingdome: who beareth, Diamond,

The Atchievement of an Earle.



This Atchievement thus Marshall'd is here set forth for the peculiar En-
 signes of the Right Noble and truly Honourable *Thomas Howard*, Earle of
Arundell and *Surrey*, Premier Earle of *England*, Earle Marshall of the same
 Kingdome,

Kingdome, Lord Howard, Mowbray, Segrave, Brus of Gower, Fitz-Alan, Clun; Oswaldstre and Mautravers, Knight of the most Noble order of the Garter, and one of the Lords of his Majesties most honourable Privy Councell; which noble Lord beareth Quarterly eight Coates: The first whereof is Ruby, on a Bend betweene sixe crosse crosetts fitchee, Pearle, an Escoccheon, Topaz, thereon a Demy Lyon peirced through the mouth with an Arow within a double Tressure, counterflowred of the first, and is the paternall Coate of the noble flourishing Family of the Howards. The second is Ruby Three Lyons passant guardant, Topaz, in chiefe a File of three points, Pearle, which was the Coat-Armour of the Lord Thomas of Brotherton fifth sonne of King Edward the first, and Earle of Norfolke and Suffolke. The third is Checkey, Topaz and Sapphire, which was the peculiar Armoriall Ensignes of the Earles of Warren. The fourth is Ruby, a Lyon Rampant, Pearle, Armed and Langued, Sapphire, by the name of Mowbray. The fifth is Ruby, a Lyon Rampant, Or, Armed and Langued of the first, by the name of Albany. The sixth is Pearle, a Chiefe, Sapphire, by the name of Clun. The seventh is Diamond, a Fret, Topaz, by the name of Mautravers. The eighth is Pearle, a Fesse and Canton, Ruby, by the name of Woodvile; all within the Garter: And above the same upon an Helme a mantle, Ruby, doubled, Ermyne, next upon which is placed on a mount Emerald, within a Torce, Topaz and Ruby, a Horse passant, Pearle, holding in his mouth a slip of an Oake fructed, Proper, supported on the dexter side with a Lyon, and on the sinister with an Horse, both Pearle, the last holding in his mouth an Oaken slip fructed, Proper. And for his Motto to make the same Atchievement absolute, these words in a scrole, V I R T U T I S L A V S A C T I O .

This Atchievement is here proposed as *Instar Omnium*, for a paterne of the Coate-Armours of Earles, of which this Noble Lord is the Premier of England, and therefore is his Lordships Atchievement the fittest to be here demonstrated: besides, whose Coate-Armour could more properly challenge a due place in a worke of this nature than his who is not onely by his office of Earle Marshall proper Iudge of Honour and Armes, but also in his affection the most Honoured *Macenas* and Noble Patron as of all learning in generall, so more particularly of this of Armory.

Of Earles.

The Title of an Earle is very ancient, the dignity very honourable, their calling being in signe of their greatnesse adorned with the lustre of a Coronet, and themselves enobled with the stile of Princes. *Comites* among the Ancient Romans were Counsellors and neere Adherents to their highest Commanders, which honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them *Ealdermen*; the Danes, Earles; they being (as may seeme) at first selected out of the rest of the Nobility for commendation of their Gravity, Wisedome and Experience.

The flowers and points of a Marqueffe his Coronet are of even height. The pearled points of the Earles Coronet are much longer than the intermixt flowers thereof.

The next degree above an Earle is a Marqueffe whose Atchievement I have omitted in respect that the same is chiefly differenced from that of an Earles in this, that the Marqueffe his Coronet is *Meslée*, that is, part flowred and part Pyramidall pearled, the flowers and points of equall height: and the Earles is Pyramidall pointed and pearled, having flowers intermixt but much shorter than the pearled points.

This



This *Atchievement* pertained to our *Soveraigne Lord King Charles* when he was *Duke*
 of *Torke* and *Albany*, *Marqueffe of Ormount*, *Earle of Ros*, and *Lord of Ardmanoch*,
 his elder brother *Prince Henry* being then living. And is thus *blazoned*. *Quarterly quar-*
H h h
tered

tered as followeth: The first, Iupiter, *three flowers de lis*, Sol, quartered with Mars, three *Lions passant gardant in Pale*, Sol. The second, Sol, within a double *Tressure Counterflowred a Lyon Rampant*, Mars. The third, Iupiter, *an Irish Harpe*, Sol, *Stringed*, Luna. The fourth and last quarter, in all points as the first. Over all on the chiefe part of the *Escutcheon*, a *File with three Lambeaux*, Luna, each charged with as many *Torteauxes*. Above the *Shield* a *Dukale Crowne*, above the same an *Helmet* fitting his high *Estate*: and thereupon a *Mantle*, Mars, *doubled*, Ermyne. And for his *crest*, upon a *Chapeau* or *Cap* of *Estate*, Mars, turned up, Ermyne, a *Lyon passant gardant*, Insigned with a *crowne*, Sol, *Armed*, Iupiter, and gorged with a *Lable*, charged as aforesaid: Supported by a *Lyon gardant*, furnished in all respects as his *crest*, the *chapeau* excepted. As also by an *Vnicorne*, Luna, *Armed* and *Vnguled*, Sol, gorged with a *crowne*, whereunto is affixed a *chaine* passing betweene his forelegs and reflexed over his backe of the last. And underneath this last mentioned *crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome* of *Torke*. Both which *Supporters* doe stand upon a *compartment*, placed underneath; in the midst whereof, to make his *Graces Achievement* perfect and compleat is placed his *Motto*.

Of a Duke.

That the Titles of Dignity, were primitively (for the most part) taken from Military imployments, may appeare from the lowest steppe of Gentry, to this which is neere unto the highest amongst us, and in some Countries is the highest of all; For as the *Esquire*, the *Knight*, the *Banneret*, have their Denominations for some place, and service in the Campe; so hath the *Duke* also, which in his originall, signifieth nothing but a General or grand Chiefetaine; till the Dignitie became Hereditary to their issue. At which times, when many enjoyed the same Hereditarie honor, occasion was given, of erecting even amongst *Dukes* also another supereminent Title, of *Arch-Duke*, a name well knowne in forraine parts, but never entertained in this *British Island*.

The high dignity of *Duke of Torke*, hath beene a long time borne by the second sons of the Kings of this Land, though of elder times *Torke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crowne*; as appeareth by *K. Richard* the first, who having conferred the title of that County on his Nephew *Otho*, *Duke of Brunswike*, the *Torke*shire men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their *Soveraigne* tooke so great contentment, that he bestowed on his Nephew the *Earledome* of *Poictou* in exchange, and reserved the title of the *Earledome* of *Torke* to himselfe. Since which time, it became a *Dukedome*, and hath beene reputed of long time the prime Title of this Kingdome, next to the *Principallitie* of *Wales*.

Here might be expected, that the *Achievement* of the most Noble and excellent *Prince Henry*, *Prince of Wales*, &c. should be inserted, to exemplifie in that most *virtuous*, *religious* and *peerlesse* *Prince*, the *bearing* and *blazoning* of such *Princes* as are in height of dignity next to *Soveraigne Kings*; but because the difference thereof, and this next ensuing *Achievement* of *Soveraigne Ensignes* is in effect so little (being onely a *Labell* of three *Points*) I thought fittest to comprehend it under the *Ensignes* of his *Majestie*, in whom is comprized the happiness and welfare of all true hearted and religiously affected *Subjects*.

The



The Blazon of our Soveraignes Atchievement.



HE most high and mightie Monarch CHARLES by the grace of God King of great Britaine, France and Ireland, Defender of the onely true Apostolicall faith, &c. beareth for his Highnesse soveraigne Ensignes Armoriall; these most Royall Coat-Armours, quarterly, quartered as followeth, viz. Principally in the first, Iupiter, three Flowers de lis, Sol, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, Mars, three Lyons passant gardant in Pale, Sol. Secondly, Sol within a double Treasure Counter flowred a Lyon Rampant, Mars, for the Royall Armes of Scotland. Thirdly, Iupiter, an Irish Harpe, Sol, Stringed, Luna, for the Ensigne of his Majesties kingdome of Ireland. The fourth and last quarter in all points as the first. All within the Garter, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: above the same an Helmet answerable to his Majesties Soveraigne Jurisd. Etion: upon the same a rich mantle of cloth of Gold, doubled, Ermyne, adorned with an Imperiall Crowne and surmounted by a Lyon passant gardant, Crowned with the like: Supported by a Lyon rampant, gardant, Sol, crowned as the former: and an Unicorn, Luna, gorged with a crowne thereto a chaine affixed, passing betweene his forelegs, and reflexed over his backe, Sol. Both standing upon a compartment placed underneath, from the midst whereof issue the Royall Badges of his Majesties chiefe kingdomes of England and Scotland, to wit, the Rose for England, and the Thistle for Scotland. And in the Table of the Compartment his Highnesse Royall Motto DIEV ET MON DROIT. Thus have I finished the Blazon of these his Majesties most Royall and Monarchal Ensignes, and therewithall the scope of my intended poore Travells.

It hath bene questioned, sith these Armes are peculiar to the English Soveraigne, wherefore the Armes of France should have the preheminence in Marshalling. But the reasons thereof are diverse: as first, because the Kingdome of France is the greater: secondly, because these Flowers de lis from their first bearing have bene the Ensignes of a King; and those of England deduced onely from Dukedomes. For the Conqueror (as Duke of Normandy) brought in for his Coate-Armour, two Leopards: I say deduced, because the Kings of England after the Conquest did beare two Leopards, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who according to the received opinion by marriage of Eleanor daughter and heire of the Duke of Aquitaine and Guyan, annexed the Lyon her paternall Coate, being of the same Field, Metall and Forme with the Leopards, and so from thence forward they were jointly marshalled in one Shield & Blazoned three Lyons. A third reason may be given, for that at the first quartering of these Coats by Edward the third, question being moved of his title to France, the King had good cause to put that Coat in the first ranche, to shew his most undoubted Title to that kingdome, and therefore would have it the most perspicuous place of his Escosheon.

These

These *Soveraigne* Ensignes have I thought fittest to produce in this last, but highest place, because all the smaller streames of *Nobility* (with which I began according to the usuall order of precedence in all solemnities of state; by degrees from the least ascending still to the greatest) doe both take beginning and ending in this full *Ocean of Majesty, Generosity, Nobility, and all worldly eminency and honour* whatsoever.

Kings being upon Earth Lieutenants of the All-powerfull *G O D* of *Heaven*, no understanding man will doubt, but that, as God is the fountaine from which, and the end unto which *all spirituall graces* doe flow, and tend; so also the *King* is the highest Spring and bestower of all *earthly noblenesse*, and his estate likewise is the principall thing, for upholding whereof the *Powers, Honours, and Endeavours* of all truly *Noble*, are to be employed, and (if need be) also hazarded.

The chiefe attributes of God are, his *Power, wisdom, goodnesse*; in all which the nearer any King commeth to the imitation of that prime *Idea*, the more truly doth he deserve that glorious name, and expresse the noble nature of a King. Which all *Countries* (in part) have shewed by the severall Titles given to their *Soveraignes*: most Nations calling them, *Reges*, for government, which cannot be as it should be, without the said three *Regall properties*; and the *Saxons* (our ancestors) call them Kings, of *Cynning*; a word signifying both *cunning* or *wisdom*, and also *Power*, whereby all Kings can doe much more than good Kings will doe.

The beginning of Kingly power was from the first created man, who was made an absolute (but fatherly) *Soveraigne* over all; and the necessity of such a *Chiefe*, was so great even in the eye of *Nature*, that as there are no flocks or herds of beasts but have one leader of their owne kinde, so there is no *Nation* so brutish or barbarous, but have found the necessity and use of having a King over them, to rule them and administer justice to them, which is the prime office of a King: and that such hath alwayes beene the office of Kings of this our *Iland*, our owne ancient and learnedst *Lawyers* testifie: For *Rex* (saith *Bracton*) *non alius debet judicare, si solus ad id sufficere posset, &c.* Whence a latter learned *Lawyer* gathereth most truly, that though the King substitute other to minister justice under him, yet himselfe is not discharged of that authority, when himselfe please (as often as our Kings have done) in person to sit and take notice of causes; and likewise the Royall Oath at his *Coronation* runneth, *Facies, fieri in omnibus judicijs tuis equam & certam justitiam, &c.* And that such was the Kings absolute *Jurisdiction* in this *kingdome* before the conquest also, the same *Author* so copiously proveth, that it is ignorance to deny it, and folly to enlarge the prooffe of it. And yet saith *Aeneas Silvius*, It is the manner of Kings in writing to use the plurall number, as *Mandamus, Volumus, Facimus, &c.* As appeareth, *Epist. 105.* where he saith, *Reges cum scribant, etsi dominatum habent ut quicquid placet, Legis vigorem habeat; ea tamen moderatione utantur cum scribunt, ut aliquid precipientes non se solos videri velint fecisse, sed cum aliorum consilio.* They doe temper their *Soveraigne Jurisdiction* with such moderation, that it may appeare they prescribe and command not without counsell and advice of others.

Touching the greatnesse of the Kings of this *Iland* and precedence before any other *Kings*, these are two maine reasons: First, that the *Kings* of this *Land Lacijs*, was the first *Christian King* of the world, as also *Constantine* the first Emperour, publikely planting *Christianity*. Secondly, for that of all *Kings Christian* the King of *Britaine* is the most (and indeed onely) absolute *Monarch*, he being no way subordinate to any *Potentate*, *Spirituall* or *Temporall*, in causes either *Ecclesiasticall* or *Civill*, as other *Kings* are, through their owne default.

Moreover the King of *England* is both *Anointed*, as no other King is, but onely the *French*, of *Sicilie*, and of *Ierusalem*: and he is also crowned, which honour the *Kings* of *Spaine*, *Portugall*, *Arragon*, *Navarre*, and many other *Princes* have not. God grant that as our Country hath beene blessed with prerogatives above all other Kingdomes, and with the blessing both of all earthly *felicities* and heavenly *graces*, beyond any other, and with more

puissant, victorious, learned, religious Kings than all the people what-

soever (as the world seeth at this day) so we may goe beyond all

Nations in thankfulnessse to so mercifull a God, and in du-

tifulnesse to so gracious a *Soveraigne*; whose *Crowne*

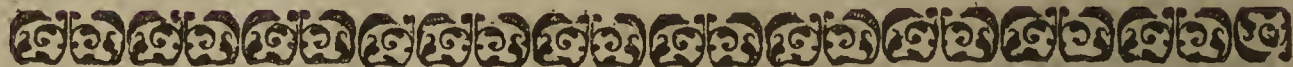
let it flourish on his *Royall* head and on his *Pe-*

sterities till the *heavens* leave to move,

and *Time* be no more.

Amen.

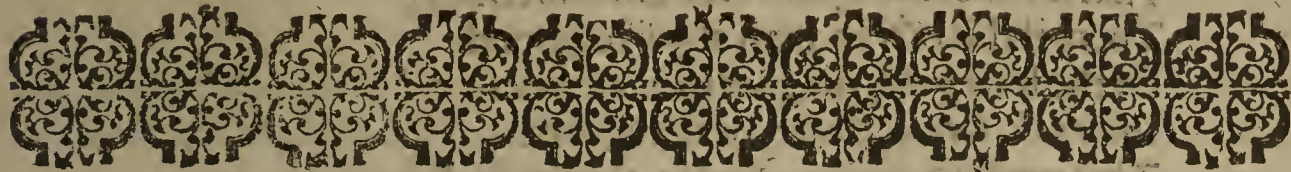
FINIS.



To the Generous Reader.

My Taske is past, my Care is but begunne;
My paines must suffer censures for reward:
Yet hope I have, now my great paines are done,
That gentle Spirits will quite them with regard.
For whom my love to Gentry here they find.
My love with love they must requite by kind.

But if th'ungentle Broode of Envies Groomes,
Misdoome my paines; no force, they doe their kinde,
And i'le doe mine which is to scorne their Doomes,
That use unkindly a kind wel-willing mind.
Thus I resolve: Looke now who will hereon,
My taske is past, and all my care is gone.



A Conclusion.

BVt *HE* alone, that's free from all defect,
 And onely cannot erre (true *Wisedomes* Sire)
 Can, without error, all in *All* effect :
 But weake are men in acting their desire.
 This *Worke* is filde ; but not without a flaw ;
 Yet filde with *Paine*, *Care*, *Cost*, and all in all :
 But (as it were by force of *Natures* Law)
 It hath some faults, which on the *Printers* fall.
 No Booke so blest that ever scap't the *Presse*
 (For ought I ever read, or heard) without ;
Correctors ful' st of *Art*, and *Carefulnesse*,
 Cannot prevent it ; *Faults* will flee about.
 But heres's not many : so, the easier may
 Each gentle Reader rub away their staines :
 Then (when the verball Blots were done away)
 I hope their *profit* will exceede their *paines*.
 Besides it may be thought a *fault* in me,
 To have omitted some few *differences*
 Of *Coronets* of high' st and low' st degree ;
 But this I may not well a *fault* confesse :
 For, twix't a *Duke* and *Marquesse* *Coronets*
 Is so small * ods as it is scarce discern'd,
 As here i'th *Earle* and *Vicounts* frontilets
 May by judicious Artists now be learn'd.
 Then these are faults that Reason doth excuse ;
 And were committed wilfully, because
 Where is no difference there is no abuse,
 To *Grace*, *Armes*, *Nature*, *Order*, or their *Lawes*.
 This breakes no rule of *Order*, though there be
 An *Order* in Degrees concerning *This* :
 If *Order* were infring'd ; then should I flee
 From my chiefe purpose, and my *Marke* should misse.
ORDER is *Natures* beauty : and the way
 To *Order* is by *Rules* that *Art* hath found :
 Defect and excesse in those *Rules* bewray,
Order's defective, *Nature's* much deform'd.

* But in (now)
Mr. Garters
 Booke of ho-
 nor Military
 and Civill the
 difference (such
 as it is) doth
 appeare : to
 which I referre
 the Reader.

But

But *ORDER* is the *Center* of that *G O D*
 That is unbounded, and *All* circumscribes;
 Then, if this *Worke* hath any likelyhood
 Of the least *good*, the *good* to it ascribes.
 In *Truth*, *Grace*, *Order*, or in any wise
 That tends to *Honour*, *Vertue*, *Goodnesse*, *Grace*;
 I have mine *ends*: and then it shall suffice,
 If with my *Worke* I end my vitall *Race*:
 And, with the *Silke-worme*, worke me in my *Tombe*,
 As having done my duty in my *Roome*.

Finis Coronat Opus.

IOH. GVILLIM.



Printed at *London* 1638.

*Additions to be inserted and Amendments according
as the number of Pages and Lines direct.*

Page 12. Line 17.

— themselves to be fit for to serve —

pag. 16. lin. 4.

— consisteth in distinction —

pag. 24. lin. 9.

— which is of colour *Browne*, The *Egyptians*. —

Ibid. lin. 16.

— Leigh in the former part of his *Accidence*, fol. 132. seemeth —

Ibid. lin. 38.

— This is that other *Furre* —

pag. 28. lin. 21.

— except it consisteth of *Argent* and *Azure* —

pag. 32. lin. 22.

He beareth, *Azure*, a *Bordure*, *Gules*, *Enurny* of eight *Lioncels passant*,
Or. Otherwise thus. He beareth, *Azure*, a *Bordure*, *Gules*, charged with
eight *Lioncels passant*, Or.

pag. 34. lin. 7.

— charged with *Bends* as —

Ibid. lin. 9.

He beareth *Gules*, a *Bordure Sable*, charged with three *Bends*, *Argent*;

pag. 35. lin. 24.

— charge transmutation of *Metall* into *Furre*, and such like were used —

pag. 36. lin. 38.

— the *File* of five *Lambeaux*, saith Leigh —

pag. 77. lin. 25.

— *Vavasour* who in the Reigne of King *James* was *Knight Marshall* of
his then Majesties household, and of the *Vierg* thereto appertaining; whose
Family anciently had the Addition *Le* to the name —

pag. 112. lin. 2.

— substance thereof and the like —

pag. 133. lin. 6.

— fish to be presented —

pag. 148. lin. 1.

Hee beareth, *Argent*, a *Chevron*, *Gules*, betweene three *Hurts* by the
name of *Baskerville*.

pag. 208. lin. 10, 11.

He beareth, *Gules*, three *Cories seiant*, *Argent*, a *Bordure engrailed*, *Sable*,
by the name of *Coniebie* —

pag. 211. lin. 17.

— want, but these two last *Escocheons* should have beene inserted in the
former *Chap.* pag. 208. next before these words, *Hitherto have wee* —

pag. 219. lin. 4.

He beareth, *Gules*, a *Swanne*, *Argent*, by the name of *Leigham* —

pag. 237. lin. 31.

He beareth, *Argent*, three *Eeles naiant in pale barre*, *Sable*, by the name of *Ellis*

pag. 238.

pag. 238. lin. 39.

He beareth, Azure, three Dolphins naiant extended in pale Barrey, Or —

pag. 239. lin. 1.

Blot out the two first lines and halfe in this page, and insert them in the same page next after these words, Whereof *Ælianus* produceth strange examples.

pag. 253. lin. 19.

— with a lace or chaine —

pag. 255. lin. 24.

— that hath not beene in former times —

pag. 256. lin. 26.

— good use the function of this number is thus taught us —

pag. 257. line 11.

— over them as I have formerly shewed, pag. 255.

pag. 272. line 16.

— instiled in their Coines, — pag. 290. line 20.

— the harvest, if thou husband the field diligently thou shalt receive a plentiful harvest.

Ibid. line 31. *Alex. ab Alex.* noteth.

pag. 303.

Blot out the last three lines of this page.

pag. 309. line 12.

— others that preceded or succeeded him, as — pag. 329. line 13.

The field is Iupiter, three Banners disvelloped in Bend, Sol.

pag. 330. lin. 27.

He ordained that there should be in the county of Kent high Standards.

pag. 336. lin. 25.

Sir John Bingley Knight in the Reigne of King James, Auditor of his then Majesties recits in the Exchequer.

pag. 348. lin. 13.

He beareth Vert, a Barre Compony, Argent and Azure, betweene three casses of the second, on a chiefe, as the same, as many Fermailles or Buckles like the third.

pag. 367. lin. 33.

— Knight sometimes Cofferer to King James. —

pag. 367. lin. 32.

The field is parted per pale, Ruby and Sapphire, three Eaglets displaid, Pearle.

pag. 384. lin. 7.



The Shield is parted per pale Baron and Femme: The first is Argent, on a fesse betweene three Cockes heads erased, Sable, crested, Beaked and Ielloped, Or, a Miter of the third, borne by the name of Shelleto. The second is Sable, a cheueron betweene three bul's heads truncked; Or, cabossed, Argent, by the name of Bulkley. This coate. armour thus impaled belongeth to George Shelleto of Heth in the County of Yorke Esquire one of his Majesties *Iustices* for the conser-
vation of the peace within that County, who married

with Elizabeth, one of the daughters of Sir Richard Bulkley of Beaumarish in Anglesey Knight, and of Mary his wife one of the daughters of the right honorable William Lord Burgh deceased.

pag. 387.

pag. 387. lin. 2.

— Author Francis de Rosiers reciteth —

Ibid. lin. 40.

— The second Verrey, three Bends, Ruby, both which are —

pag. 388.

In the Inescoccheon in Sir Thomas Pennestons Armes the crosses patee should be Botoney.

pag. 420. lin. 4, 5.

— supported with two Raine Deere, Ermyne, Attired and Vnguled, Topaz —

In the Atchievement of an Earle.

The third is checkey Topaz and Saphire, which was the peculiar Armeri-
all ensignes of the Earles Warren.

pag 433

The Last

A

MOST EXACT
ALPHABETICALL
TABLE,

FOR

THE MORE SPEEDY
FINDING OUT OF ALL

their Names and Surnames, whose Coat-
Armes are contained in GUILLIM
his Display of HERALDRY.



LONDON,

Printed by *John Raworth*, for *Laurence Blaikelock*, and are to be sold
at his shop, at the signe of the *Suger-loafe* next *Temple-barre*.

M. DC. XL.

Boaz

Saml

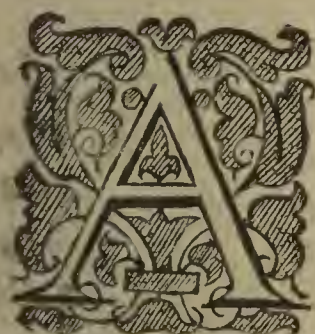
1730 By

J.B.



AN
 ALPHABETICALL
 TABLE,
 OF
 All those whose Names are mentioned
 in this Booke.

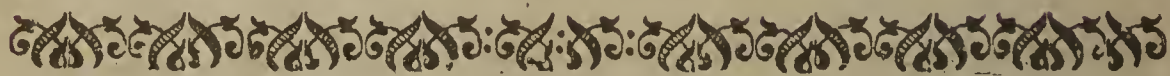
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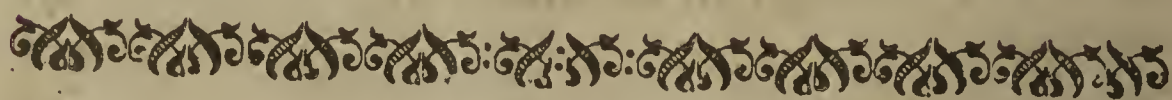
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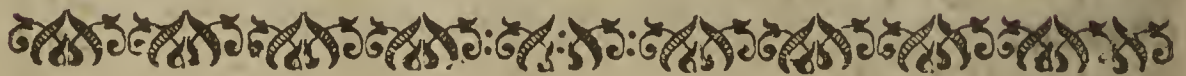
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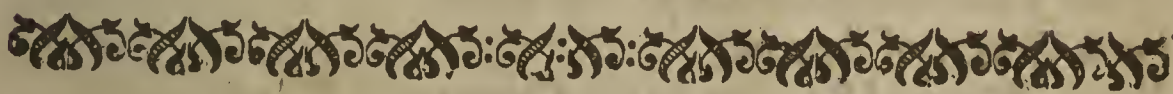


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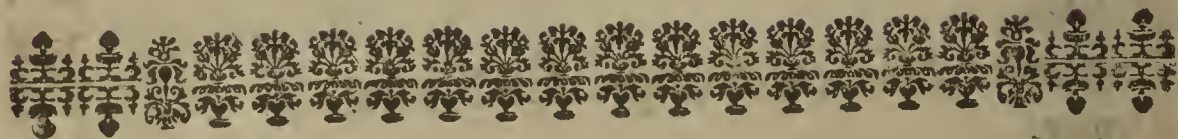


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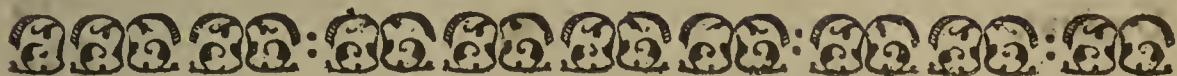


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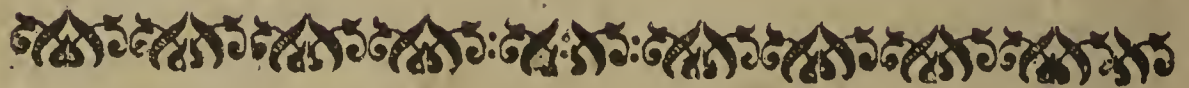


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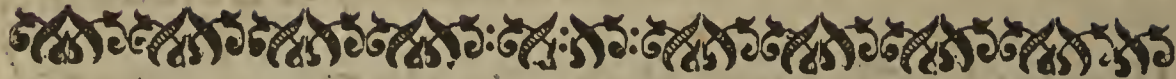
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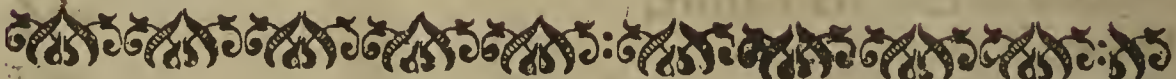
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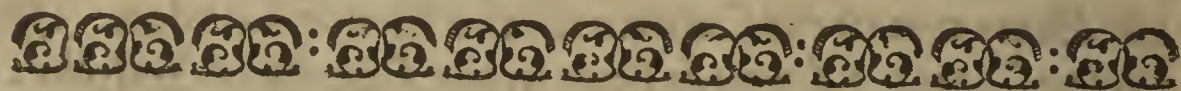


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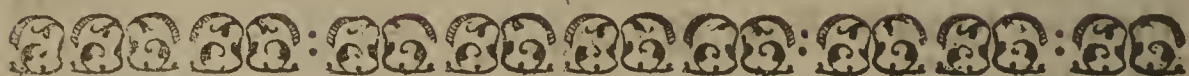
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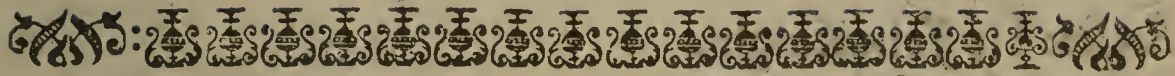
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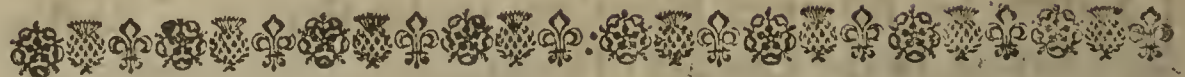


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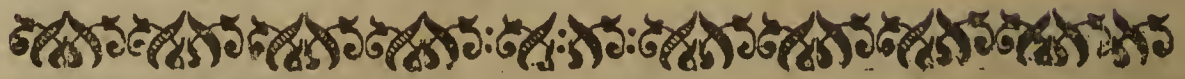


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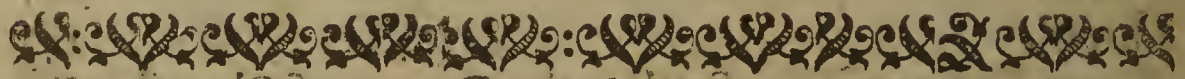
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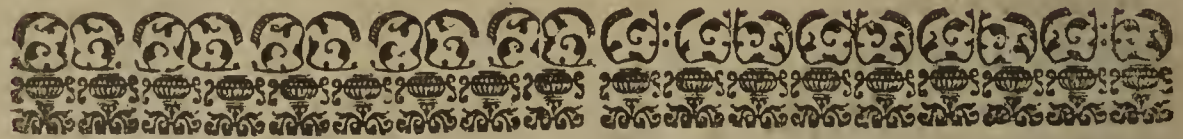
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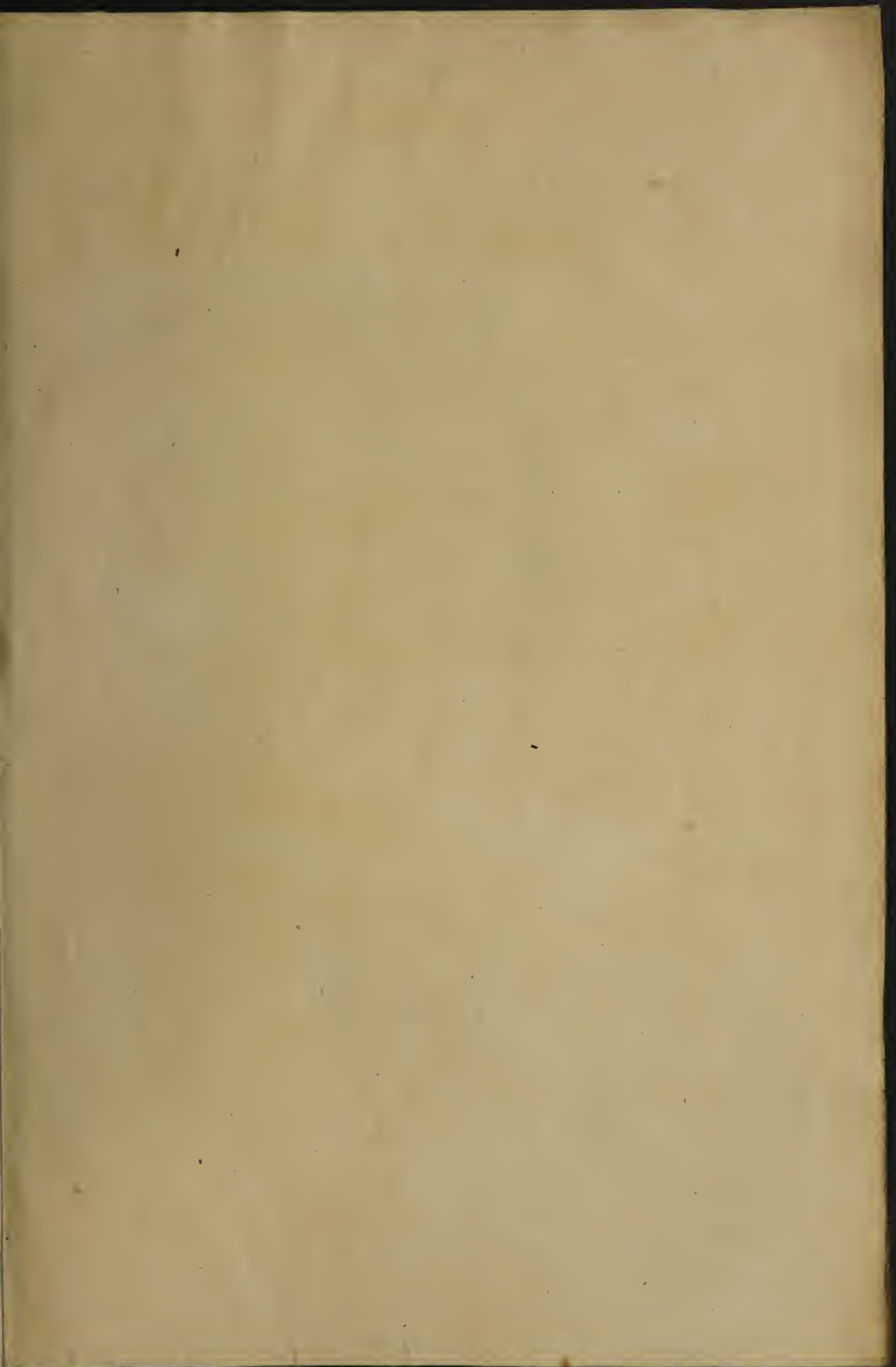
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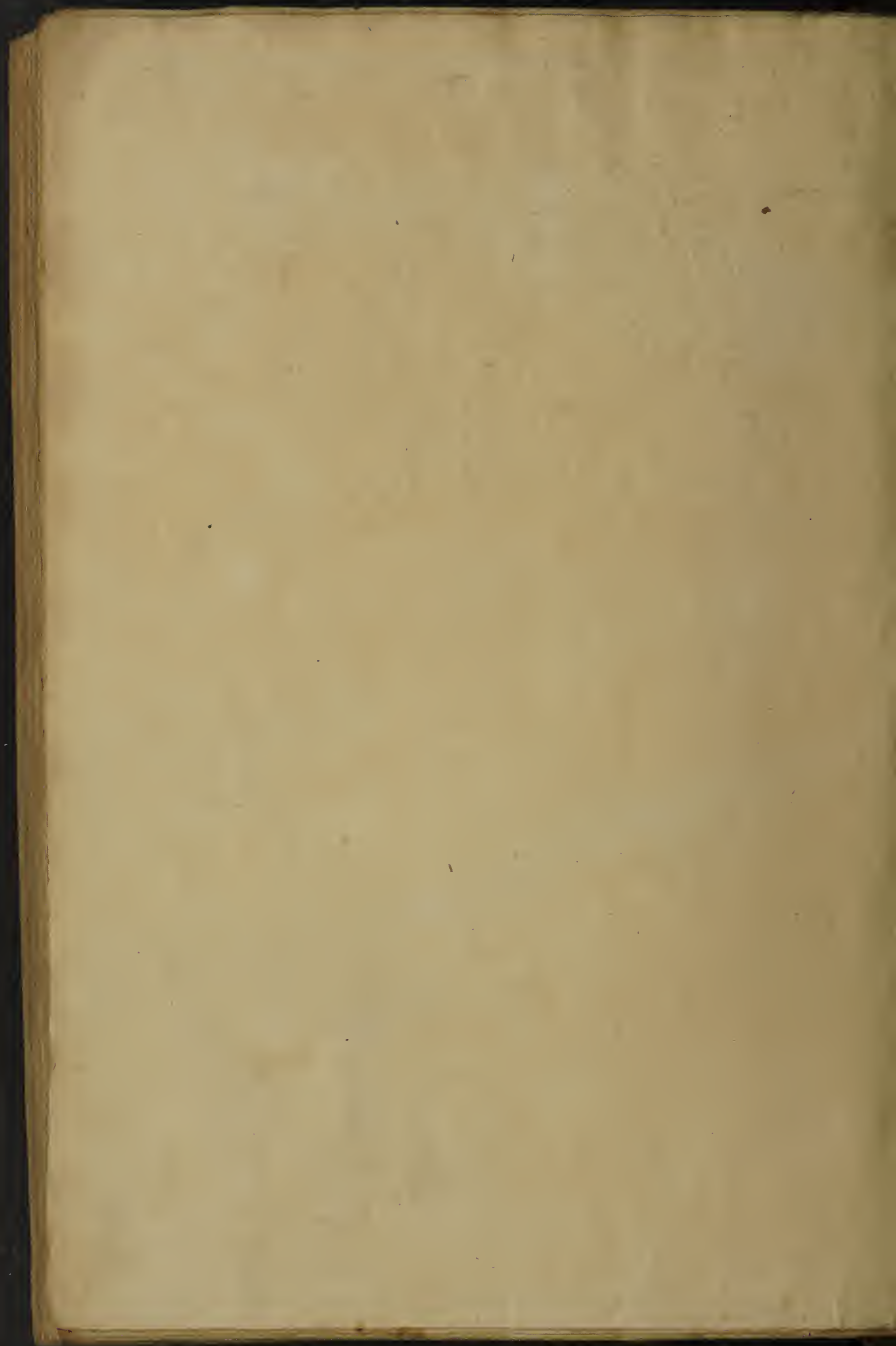


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