A display of heraldrie manifesting a more easie accesse 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 Guillim.

Contributors

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A DISPLAY OF HERALDRIE:

MANIFESTING

A more easie accesse 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

IOHN GVILLIM,
late Pursuivant at ARMES.

The third Edition;

Corrected and much enlarged by the Author himselfe 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 communem usum depromere.
Unius labor multorum laborem allevat.



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

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Together with his owne Addition of explaining the
Terms of Blazoning and Armory, for the ease and
delight of LEARNERS.

Quod quisque periturus accipit, reverter ei communem vitam adjuvare.
Omnis labor meditatio sui laborem allevat.

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

TO

THE RIGHT HONOVRABLE, THOMAS, EARLE OF ARVNDELL AND SVRREY, PRIMIER EARLE *OF ENGLAND, EARLE MAR-*

shall of the same Kingdome, Baron, *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 COVNCELL.

Right Honorable,

NOT knowing any other way of building a lasting Monument *to the* Author *of this learned* Treatise, *since Bookes having an immortality beyond their Authors, 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* Artist 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* Invention, *the offspring of his owne curious Fancy, deserve*

the Bayes) *thereby not onely to procure* young Students *in this* Profession *Ease and Furtherance, 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 chiefely, 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-helplesse* Orphan, *which next to his* Sacred Maiesty, 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 devoted *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 himſelfe 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 endearements 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

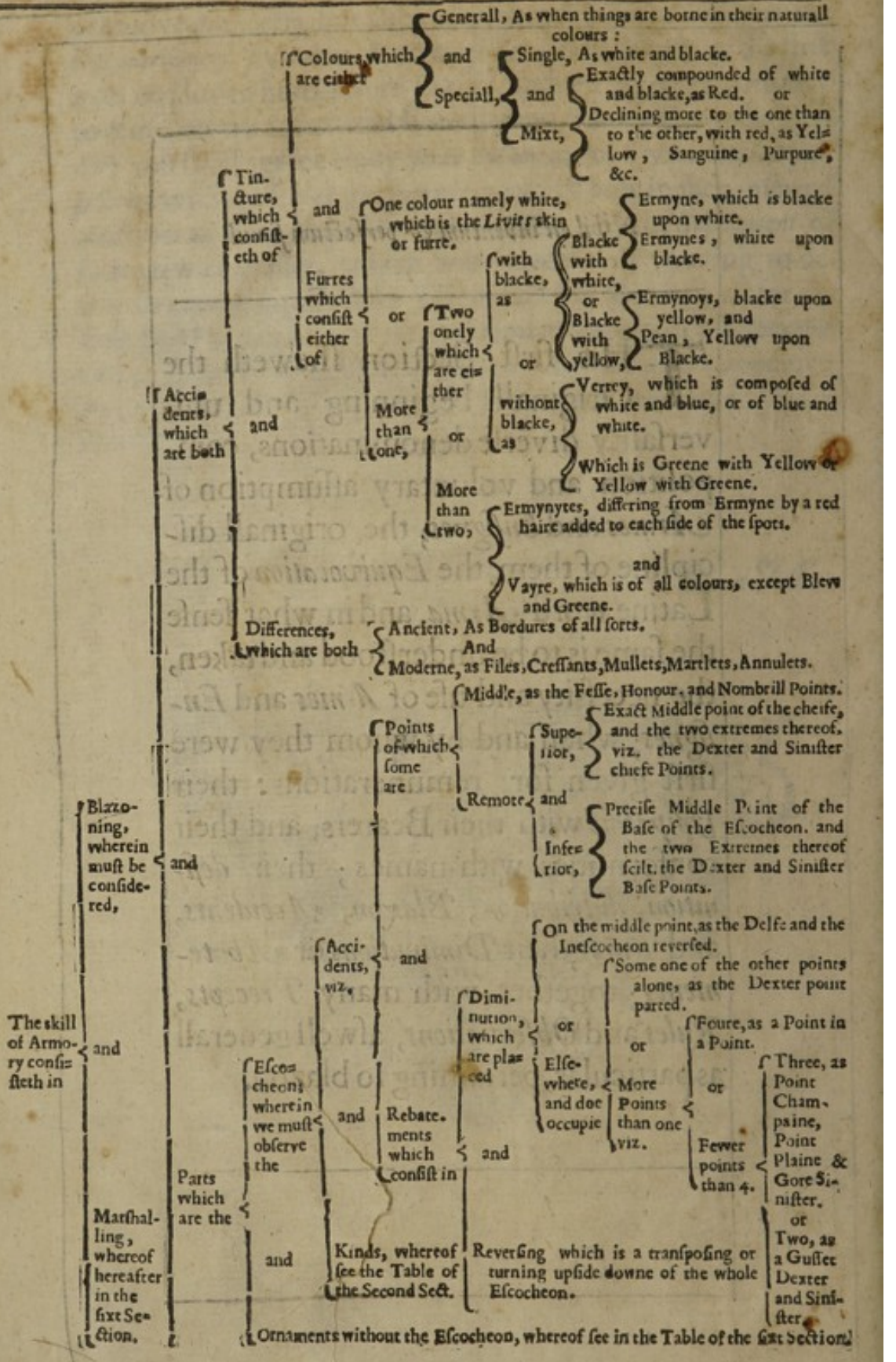
primitive pureneſſe, but alſo endevoured to purge and prevent the *mercenary Inſertions* of unworthy *Armes*, which by the firſt man imployed herein were *ſordidely* ſcraped together, contrary to mine owne intent and knowledge. Thus (*Courteous Reader*) you ſhall againe enjoy your *Author* in his owne *naturall perfections* without fraud or alteration, except only in ſuch inſerted *Addittons* as have varyed 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 renouned *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.



LENVOY 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* Gaines,
To countervaile 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 disarme;
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 *Æsops 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.*

IOHN St. GEORGE.

To his neareſt and deareſt kinſman, IOHN GVILLIM *Purſevant* of *Armes* THO. GVILLIM 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* fury *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 thy Worke of thine,*
Which with thy name ſhall now eternize mine.

To my worthy Friend Maſter GVILLIM.
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 lite 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. *Iohn 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 redut'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 ſhewne,*

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 BRITAINE) *made it facile for our use.*
Sith unconfusedly the same is shown:
Then, all that honour Armes *must honour* Thee,
That hast made Armes *from all confusion* Free.

IOHN DAVIES
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 appeare,
Deserv'st more praise than *Papers Armes* can beare.

Iohn Speed.

In

In Authorem, *Gulielmi Belcheri*
Eulogium.

ARmorum *primus* Winkynthewordeus *artem*
Protulit, & ternis linguis lustravit eandem:
Accedit Leighus: concordat *perbenè* 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.

TO THE COVRTEOVS 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 writing 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-

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, *briefely 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) *whatſoever thou deſireſt concerning the* Principles *of this* Profeſſion: *So that thou in ſhort time and with much eaſe maieſt reape not onely a profitable gleaning, but a plentifull* Harveſt *of this my long and paineſull Lucubrations.* FAREWELL.

A DISPLAY OF HERALDRY.

Sect. I. Chap. I.

WHosoever shall addresse 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 ad scientiam perveniatur, bonum est, modum præscribere docendi & ordinem, quia per ordinem res intellectæ magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clariorem.* Such order and course of writing doth also procure in the reader a facilitie of apprehension, as *Erasmus* noteth, saying; *Facilius discimus quæ congruo dicuntur ordine, quàm quæ sparsim & confusim.* *Cassan.*

What *Order* is, S. *Augustine* doth informe us, saying, *Ordo est parium disparium que 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 *Heraldrie*, 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 both

Definition of order. *Aug. de civit. Dei.*

Order twofold. *Cas. Dialect.*

Order in this Worke observed.

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 certainely 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, Ligones, & hujusmodi.* Also *Arma Coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Æneid. 5.* speaking of the necessaries pertaining to shipping, saith,

Instruments Mechanicall.

Colligere arma jubet, validisque incumbere remis.

Instruments Military.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctor *Casius* take it, saying, *At hominibus arma industria finxit, eóque 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 usually call by the name of *Armes*. And of them in processe 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 apellare.*

Metaphoricall sense.

Claudius Fauchet saith, that *Armes* have their *appellation* or *denomination*, because *Military men* bare 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 Souldiers, or by the authors of Rebellion to their pernitious 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 barrenneſſe of the Latine tongue, his words are these, *Insignium nomen ex linguæ Latinæ videtur fluxisse inopia; & certè vix alium vocabulum hunc magis quadrat quod hæc 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 treate 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 *Worthy* prowesfull 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 wisedome 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 whereinthey are set up, of what family their Bearer is descended; and who were his next, and who is his remote parents or ancestors.

Armes, externall 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 conceipts) they were externall 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 Sirnames 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 there were two distinct families of one Sirname, yet bearing severall Coate-Armours, it is no consequence that they are originally issued from the same Ancestors; for their agreement of their Sirnames may be said to be a probability, but yet it is no proofe 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 interessed 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 proofe, why hee doth arrogate the proprietie thereof, than the other can: In such case the cause shall be questioned before the Soveraigne, 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.

The sympathy of Armes with their Bearers.

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 unreverently 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 shal right himselfe against such an offender, or wrongdoer, *Actione injuriarum.*

The Antiquity of Armes and Ensignes Armoriall.

As touching the *antiquity* of these signes which we call *Armes*, *Diodorus Siculus* maketh mention, that *Osyris* sirnamed *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 longue*, as may be seene in Ancient Medals, and chiefely in which is found this word, *Allocutio.*

The ancient Armes of the French Kings.

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*.

Whence they received those *Armes* it is not certainely 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, whichdoe 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 Armories 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 Phantasie is chiefely exercised: whereby they receive a greater contentment of things pertaining to the minde, that is to say, as well Morall, as Naturall, and *Supernaturall Philospohy*. For like as our exterior senses are delighted with corporall, and corruptible things; so in like manner are our minds affected to things *Spirituall* 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.

Vse 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 limitted, 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 their Ensigns	The Hebrew letter *Tau*,
	Scythians		A *Thunderbolte*,
	Egyptians		An *Oxe*.
	Phrygians		A *Swine*.
	Thracians		*Mars*.
	Romanes		An *Eagle*.
	Persians		*Bow*, and *Arrowes*.

Co-

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) encreaſed exceſſively. Armes generally 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 diverſly 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 production of Armes rough and ruſe.

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 derfection, According to that saying, *Invenit antiquitas, poſteri perfecerunt*, neither doth this derogate ought from the ſtudious, Diverſe Denominations 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 governement 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 governement; 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* governement.

Those *Ensignes* that are remote or exempted from governement and authoritie are diverse, according to the diversitie of conceipts 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 concerning the Antiquitie 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 opinion.

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 Authenticall proofe, 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 governement 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 eluceſſit.*

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 retreate to the troopes of the Enemie, to the danger of their ſurpriſe, 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 enemie; 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 expreſly 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 Hebræi 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 Mandoragoram 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 Borhaus, 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.

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 mutuò se cognoscunt, & suos ab Adversarijs distinguunt.*

Lyra.

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 thē 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 Soveraigne Authority or Iurisdicton annexed to them.

Of the first sort are such *Armes* as are borne by *Emperours*, *Kings*, and absolute *Princes*, and free Estates, having Soveraigne 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 governements 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 *Proconsull*, 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 Soveraigne or absolute power: or of the lesser *Nobility* or *Gentry*, *Knights*, *Esquires* and *Gentlemen*; neither yet are they Enfignes 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 paternall 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 *Escocheon*, either traverse, oblique or direct, the colours become tran!muted, 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 ruinated 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 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 gloriâ.* *Abr. Fra. pa.* 76. And without all doubt there is great reaſon that *Armes* ſhould bee diſtributed unto men, renowned for their learning and wiſdome, who with expence, even of their lives and ſpirits in continuall ſtuddy, to enable themſelves fit for to ſerve the Weale publike at home, by magiſtracy, and civill governement, wherein they may no leſſe merit reward of their Prince at home, by their politicke mannaging of civill affaires; than the *Martiall* man abroad, with his brandiſhed ſlaughtering ſword; ſithence they oftentimes in their civill governement, 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 wiſedome, 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 mannaging of Civill affaires by learning and wiſdome at home, have been immitated by divers *Emperors*, *Kings*, and *Princes*, of ſucceeding ages, uſing therein the miniſtery of the Office of Heralds; as ſubordinate officers thereunto appointed and authorized, reſerving alwayes to themſelves the ſupreme Juriſdiction of judging and remunerating perſons according to their deſerts; but uſing the miniſtery 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 Soveraigne; 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 *Herauld*, 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 neerest 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 shal 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.* Of Division. Use. 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 quæ divisim traduntur facilius intelliguntur.*

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

This skill of *Armory* consisteth of { *Blazoning* and *Marshalling*. } Distribution.

Albeit I doe here make mention of the *Marshalling*, or conjoyning of diverse *Armes* in one *Shield*, or *Escocheon*; nevertheless, 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 *Escocheon*, 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 *Armoriſt* 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 so 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 briefe 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 briefe 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 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.

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.

Rules of Blazon *in genere*.

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 foure words, *viz.* *Of.* *Or.* *And.* *With.* For the doubling of any of these, is counted a great fault, insomuch as the offender herein is deemed unworthy to *Blazon* a Coate-Armour.

In *Blazoning* you must have regard of the things that are borne in *Armes*:

as

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 moſt 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 *Eſcocheon* 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. Nevertheleſſe 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 Soveraigne, by precious Stones: and to Emperors, Monarchs, Kings and Princes, blazon by Planets. Prepoſterous Blazons. Selected Kinds of Blazoning.

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.

Sect. I. Chap. III.

Distribution.

SO 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 *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subjecti interitu. Accidents* may be said to be cozen germans 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 meant are these, *viz.* { *Tincture*, and *Differences*.

Tinctures.

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 mentioned is both { *Generall*, and *Speciall*.

Colour generall.

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*.

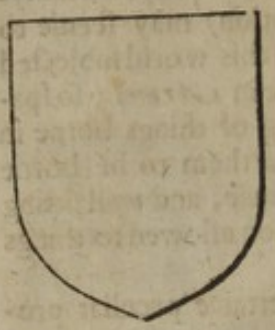
Simple colours are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa 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 efficacie 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 brevitas adjutrix memoriæ, facilitatis socia, semper est commendata.*

White defined.



White is a colour that consisteth of very much light; as it is of *Scriboneus* 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.

Note.

Resemblance of white.

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,

Dignity.

Quæ laudanda forent, & quæ culpanda vicissim,
Illa prius cretâ, mox hæc carbone notasti.

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 præsupponit habitum.* Finally, *Vpton* preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field.

Precedencie.

This colour is most commonly taken in *Blazon* for the metall *Silver*, and is termed *Argent*, whersoever 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 fleame, 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 plentifull 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 skinne or furre of a little beast called a *Liturte*, 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 chiefest 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 exiguæ 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 horrour 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 darkenesse, called in Latine *Tenebræ, eò quod teneant*, id est, *impediant 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 contemperatione producitur*. *Colores medii.*

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 darkenesse, 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 æquali 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 neerest to the quality and vertue of the Sun. In regard wherof it was ordained, that none *Red exactly compounded.*

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.

Yellow.



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 Yellow*, 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*.

Dignity of Gold.

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 contemperatus*. This *color* is blazoned *Vert*, and is called in Latine *Viridis, à vigore*, in regard of the ſtrength, freſhneſſe and livelineſſe 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 otiari. Farneſ.* 2. 18.



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.

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 *Purpura*, 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 *Tyrius Color*. They must be taken alive, and that chiefely in the Spring season, at which time this juyce is most plentifull 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 cloathed 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 staynand. Tawny

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 *Stainand 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 *Iohn 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.

Hitherto 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 *skinnes* 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*.

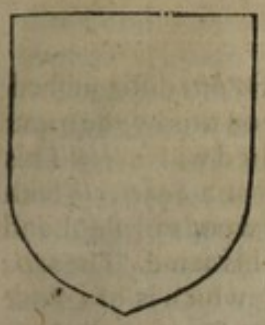
And these thus trimmed and imployed, are called in Latine *pellicei*, *à pellendo*, of driving away, (quite contrary in sense, though like in sound, to *pellices*, *à pellicendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preserve the bodies that are covered 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*, which in *doubling* is taken for the *Lituits* skin, before spoken of, *pag.* 18. An example whereof we have in this *Escocheon*. 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 *Escocheons* 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 Læsæ 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*.

White Furre.

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.

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

- with *Blacke*, and are either
  - *Blacke* mixt with *White*, as { *Ermyne*, and *Ermynes*.
  - *Blacke* mixt with *Yellow*, as { *Emynois* and *Pean*.
- or
- without *Blacke*: such are, according to *Leigh*, { *Verrey*, scz. A. and B. and *Verrey*, Or, and Vert.

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* powdred 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* do propose this little *Beast* for an *Hieroglyphick* of *Chastitie*, *Farnes. Lib.* 2. *fol.* 15. So greatly is this little Beast affected 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 doe 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 chiefely 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 tooke them away, saying, Such garments were too cold for Winter, and too heavie 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 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 *Furre is Ermynes.* 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 Treasuror 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 Custome (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 tearmed in *blazon*, *Ermynois*, whose ground or field is *yellow*, and the *Pouldrings 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 Iardyn d'armories*, in the *Arme of Leefwelt*. Ermynois.



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 bith *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 do they also receive a diverse *blazon*, from these before specified which are these that follow, and their like. Other Furres.



Rule.

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 preheminence as the more worthy. The *Frenchmen*, from whom wee doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* 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 *vaire* doth consist of *Argent* and *Azure*, you must in *blazon* thereof, say onely, hee beareth *vaire*, and it suffiseeth: but if it be composed of any other *colours*, then you must say, he beareth *vaire* 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 & cæruleis*, accounting them for *skinnes of little beasts*. For that in ancient times they were used for *linings of Roabes*, and *Mantles* of *Senators*, *Consuls*, *Emperours* and *Kings*, and thereupon are skilfully tearmed *doublings*. Of this use of them, *Alex. ab Alex. Genial. dierum*, lib. 5. fol. 285. saith, *Legimus Caligulam depictas penulas induisse*.

Robes of estate furred after this manner.

Alex. Gen. Dier.

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 beseeming an *Emperour* or Chiefe Commander to weare; nevertheless 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 *Trabeæ*, 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 *Depictæ penulæ* 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 & cætero habitu, neque patrio, neque anili, ac ne virili quidem, ac denique non humano semper usus est: sæpe depictas gemmataſque Penulas indutus. Wolf. Lazius in Comment. Reip. lib.* 8. 857. If you observe the proportion of this *vaire*, you shall easily discerne the very shape of the *case* or

or *skinne* 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 skinne 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 eld she was that she ne went
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.* { *Ermynites.* / *Vaire of many colours.*



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 Vaire. 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, *vaire*, *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* vaire, *or variated*, for which word *variated* 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 vaire, *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*, Vaire: *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*, Vaire, 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*, *vaire* 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.

HAving 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 thē.

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 ſubſtraction 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 *Porphyrus. 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

ticular persons, of one and the same family, each from other among themselves, according to that saying of *Cass. Differentiæ sunt quædam 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 additam ents, whereby Bearers of the same Coate-Armour are distinguished each from others, and their neareneſse 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 processe 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 & familiæ.* 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 *plaineneſse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metall*, 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. Plaine. Rule.

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 insuetis, per Moysen imperatur a Domino: ut in signum memoriæ quod præcepta Domini recordentur, per singulas vestimentorum fimbrias habeant cum cocco Hyacinthini coloris Insignia, ut etiam casu huc illucque respicientibus oculis, mandatorum Cœlestium 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 *imbordering* 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 bordures

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 *Ingredior*, which ſignifieth to *enter*, or *goe in*; *Quia iſta linea ex qua conſicitur 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 invecked.

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 meerely 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 Gralhye*, *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 *Iſiodorus* noteth) which ſignifieth to take away or diminiſh, *Quia aliquid de cibis 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. *Iſiodor.*

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 countercomponed*, Or, *and* Gules; which is as much to ſay, as *compounded of theſe two Colours counterly placed.* Note that *Counter-compony* 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 countercomponed.



Hee beareth, Gules, a *bordure purflewe*, Verrey. Note here that, this terme *purflewe*, 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 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. Bordure purflewe of vaire. Rule.

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 alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Sometimes yon shall finde the *Bordures* charged with things liying, 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 Enaluron of Martlets.

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 Plantagenet, base brother to King *Henrie* 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 certainety 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 vegetable things *Hen. Courtney* Earle of *Devon*, and Marques of *Exeter*.



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 England* and *France*.

He



He beareth Gules, *a bordure, quarterly composed of purflewe, 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.

Henry Fitz-roy Duke of Richmond.



He beareth Sable, *a bordure,* Or, *charged with Verdoy of Trefoiles, slipped to the number of 8. proper.* Note that this terme *Verdoy* is appropried 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 expressely mention what kinde of *vegetable* the *bordure* is charged withall.

Bordure Verdoy.

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

Bordure charged with things inanimate.



He beareth, Or, *a bordure,* Sable, *charged with Entoyre of 8. Besants.* 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, Mullets, Annulets,* or whatsoever other *dead thing.* A *Besaunte,* or (as some call them) a *Talent,* is taken for a *Masse Plate* or *Bullion* of *Gold,* containing (according to *Leigh*) of Troy weight, 104. *li.* and two ounces, and is in valew 3750.*li.* 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.*

Richard Plantagenet King of the *Romans.*

Entoyre Note.

Bordure gobonated.



Sometimes you ſhall finde *bordures gobonated* of two 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 *Bendelets*, as in this next *Eſcocheon* in part may appeare.

Bordure Bendy.



He beareth Gules, *a bordure*, Sable, charged with three *Bendelets*, 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, Enaluron, Verdoy, &ce.* 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 fantaſticall 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 treate 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: *Exempla 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 ſutes 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 ...yſed

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 ſithence 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 certainely avouch, becauſe I find that divers *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. *Budæus*, 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 Budæus.

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 forbeare to determine any thing, seeing those so learned cannot certainely 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 Label*, *Gules*. This forme of *bearing* is found in the *Chappell* of the *Castle* of *Camphire*, *alias Trevoir*, in *Zeland*. Such is the dignity of the *File*, a sthat 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 lingulæ sive labellæ* (saith hee) *non dicuntur proprie signa*, *sed differentiæ signorum*. Nevertheless 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 plainely 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 *Eslington* 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* whilest 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*: 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 *Neeces* should faile. Note, that the *second brother*, might not intrude himselfe into the absolute *Signes* of his family, the *Inheritance* being in his *Neeces* 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. The Labell transferred upon occasion. *Wyrley.* 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' artois.



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 *Bartholus Budæus*, 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 unequall points. Nevertheless not so resting satisfied, I have sithence endeavoured to examine their use (the faithfullest interpretour of things doubtfull) to which end I tooke occasion to peruse certaine *Miscellanean* 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.



Sigillum hoc appendit Chartæ cujusdam Ioh. ap Howell de Monnemoth fact. Christianæ 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 *Wanneswell 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 next in *Escocheon*.

He



He beareth Argent, *two cheverons*, 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 *Gisworth*, in the County of *Chester*, wherein they were found faire Limmed many yeares agoe. As appeareth by a booke of visitation of that Shire, remayning 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 associated and accompanyed 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 Antiqnity: As appeareth by the Coate of Sir *Thomas Leybourne*, that bare, Azure, six *Lionceux 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 therof 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 Anteceff. &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, buryed 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*: Nevertheless sithence I have undertaken to treate 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, mouvant 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 *Uncle*? 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 minde are *Nich. Boerius*, *Lucas de Penna*, and *John de Monceleo*; 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 *Avionin* a city of *Narbone* 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 idcircò 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.

The First House.



The Second House.



The Third House.



The Fourth House.



The Fifth House.



The Sixth House.



To

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 observation 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 bloud, 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*, albeit they seeme to make some alteration in the *Coate-Armours* whereunto they are annexed, yet is the same but meerely *Accidentall*, 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 interitu.*

Observation in bearing of Armes.

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 expresly manifesting them to be of lesse esteeme 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) aswell that thereby all confused *bearing of armes* might be avoided; as 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 genituræ.*

Differences called *Diminutiones Armorū*, and why.

Occasion of invention of Differences.

Vse of differences.

Lyrain 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 quæ acquiruntur Primogenito, acquiruntur titulo universali, 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 begotten.

Chassa. Conclu. 76. part. 1.

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 *sirname* 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 *sirname* allowed, yet for difference, that one of them may be discerned from another, there is added unto each brother a *prænomen*, 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 neecessity 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 *Soveraigne 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 *Soveraigne*. 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 *Soveraigne* 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*, *Pile*, *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 darkenesse and unapparent formes, occasioned by imposition of one difference upon another: the perill whereof hath not a little extenuated their estimation. Nevertheless, 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 firname, and doe receive their denomination from the Family whereof their husbands are descended. And so much doth the word *Soror* notifie unto us, as *Sosinus* 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* happen 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 { *Escocheon.* / *Ornaments without the Escochon.*

An *Escocheon* 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 ad scuta galeasque impenetrabile*, *An impenetrable hide fit to make a Shield*. And the Poet *Statius*,

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

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemplex*, for the sevenfold doublings of leather: as elsewhere he describes a *Target* — *duo taurea terga*: *made of two Oxe hides*. But the cleerest 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 *Escocheons* 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 behoovefull 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 *Escocheon*, 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, bee use it is more praise-worthy to defend a friend, than to hurt a foe, as a Noble Generall once said: *Mallem unum Civem, &c. I had rather save one good Subject, than kill an hundred enemies.*

Camden, Britan.

Escocheon an Hieroglyphicke of defence.

Advocate termed Miles.

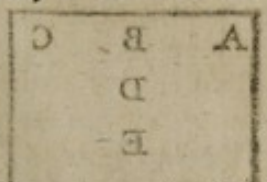
The

The Accidents in this *Escocheon* are { *Points.* / *Abatements.*

Points are certaine places in an *Escocheon* 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 *Escocheon.*



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

The *Fesse Point* is the *exact Center* of the *Escocheon.* 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. Fesse, Honours and Nombrill Points.

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

Of these there are { *Superiour.* / *Inferior.*

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

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 *Escocheon.*

And are termed { *Dexter,* / *Sinister.*

The *Superior Dexter Point* hath his beginning neere unto the right *corner* of the Escocheon 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.

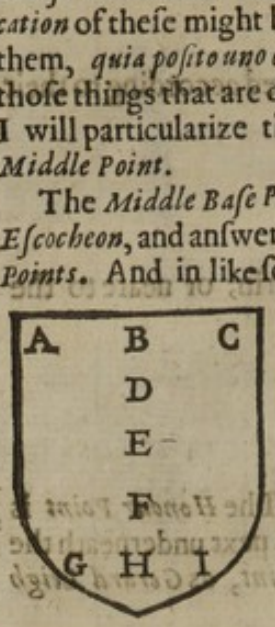
The *Inferior Points* doe occupie the *Base* of the Escocheon, and thereof have their *denomination*, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both { *Middle,* / *Remote.*

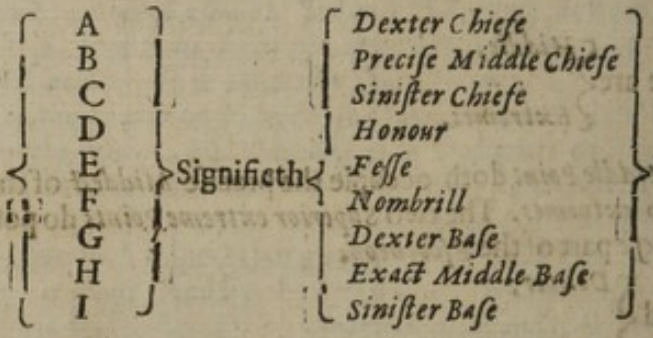
Note

Note, that each of these doe answer in *opposition* unto the severall *Superior Chiefe Points* above mentioned, in a direct line, insomuch 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 *Escocheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points.* And in like sort doe both the *Inferiour Base Extremes* answer in an equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escocheon.* 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 *Escocheon*, 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 prioritie of nomination of things, so is there also in their locall distribution: wherefore you must have respect unto the points of an *Escocheon*, for therein also consisteth a dignity, inasmuch as one point or place of the *Escocheon*, is more worthy than another, whereunto you must have regard in blazoning, *Quia à dignioribus semper est incipiendum.* What those points of an *Escocheon* are, appeareth in the last precedent *Escocheon*; and here made more manifest as in example.



Preheminence in nomination and loeation.



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 *Escocheons*) 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*, unlesse hee doth rightly understand the particular *Points of the Escocheon.*

Sect. I. Chap. VIII.

WE come now from *points*, the first part in our *partition* of *Accidents* of an *Escocheon*, 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 { *Dominution.* / *Reversing.*

Diminution is a blemishing or defacing of some particular *point* or *points*, of the Escocheon, by reason of the imposition of some *staine and colour* thereupon. Note that all these *markes* of *diminution*, in the Escocheons next following, must be evermore of some one of the *staine 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 Statutes of Diminutions.

These are placed on { the *Middle.* / Some other part of the Escocheon.

Such as are placed in the *Middle* are expressed in these next two Escocheons 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 *moe* of them in one *Escocheon*, 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.

Escocheon reversed for deflowring either maid or widow



Hee beareth, Or, *an Escocheon reversed, Sanguine.* This is that other *abatement* that occupieth the *Middle point* of the *Escocheon*, 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 Escocheon,

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 *Escocheon*.

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 *Iudicious Virgil* brandeth *Dranees*, doth seldome deceive, *Lingua melior, sed frigida bello Dextera*, 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 proofe, 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 *Escocheon*.

Doe comprehend, { *Foure points.* / *Lesse then foure.*

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

He



He beareth, Or, a *Point in Point*, *Sanguine*, Herein you may see in part how necessary it is to know the *Points* of the *Escocheon* 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 perpendicularly to the *precise base point*. In former ages this *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 prælio sint fortiores:* If a Souldier demeane himselfe not well in fight, the Iudge Martiall may cause his *Escocheon* 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 Scæva* (the principall man who taught *Iulius Cæsar* the way to conquer *Britaine*) whose valour *Cæsar* hath eternized with this acknowledgement, that it was he alone who saved the *fortification* against *Pompey* at *Dyrrachium*, where *Cæsar* 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*.

Point in point for sloth in warre.

Piercing of the Shield a punishment for Cowardize.

Those *Diminutions* that doe comprehend fewer than foure,

Are either, of { *Three*, / *Two*.

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



He beareth, Or, *Point Champaine*, *Tenné*. This is the first of those *Diminutions*, that doe comprehend three *points*, and is formed of one *Arch-line*, which taketh 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*, rather to kill, than to hazzard himselfe to be slaine; *Alwaies* (saith Sir *Iohn Froyssard*) *by right of* Armes *a man ought to grieve his enemy, and good company of* Armes *is mercy to Knights and Souldiers*.

Point Champaine for killing of a Prisoner.

Froyssard.

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 *Soveraigne*. For if *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 *Escocheon*, 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 Escocheon, 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 the *Dexter Goare*, we must otherwise esteeme of it; for (saith *Leigh*) though it be of *staine 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.* 1. *Æneid*. 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.

Leigh.

Gusset.

That *Abatement* that comprehendeth onely *two points* of the Escocheon is called a *Gusset*, and is formed of a *Traverse line* drawne either from the *Dexter* or *Sinister chiefe point* of the Escocheon tending to the *Honour point*, and descending from thence perpendicularly to the extreame base parts of the Escocheon; 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 *Escocheon* 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-armour*

mour whereunto 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 Eſcocheon 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 *Eſcocheon* ſtandeth, the *Baſe Point* is the higheſt part thereof. By this inglorious ſubverſion of the *Eſcocheon*, 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 Læſæ 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 Iuſtice*; that ſo men might be deterred, not only from the actuall 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 Læſæ Majeſtatis.* See Num. 16. & Num. 27. 1, 2, 3.

As touching perſons convicted of *High Treaſon* in the *Iuſtice* of the *Law of Armes*, for the further coertion 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 *Armes* 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

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 dammage in their name, ſtate, preheminence, 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.

Statut. Hyber. Fol. 175.

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 ſhee 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,

Hainouſneſſe of Treaſon.

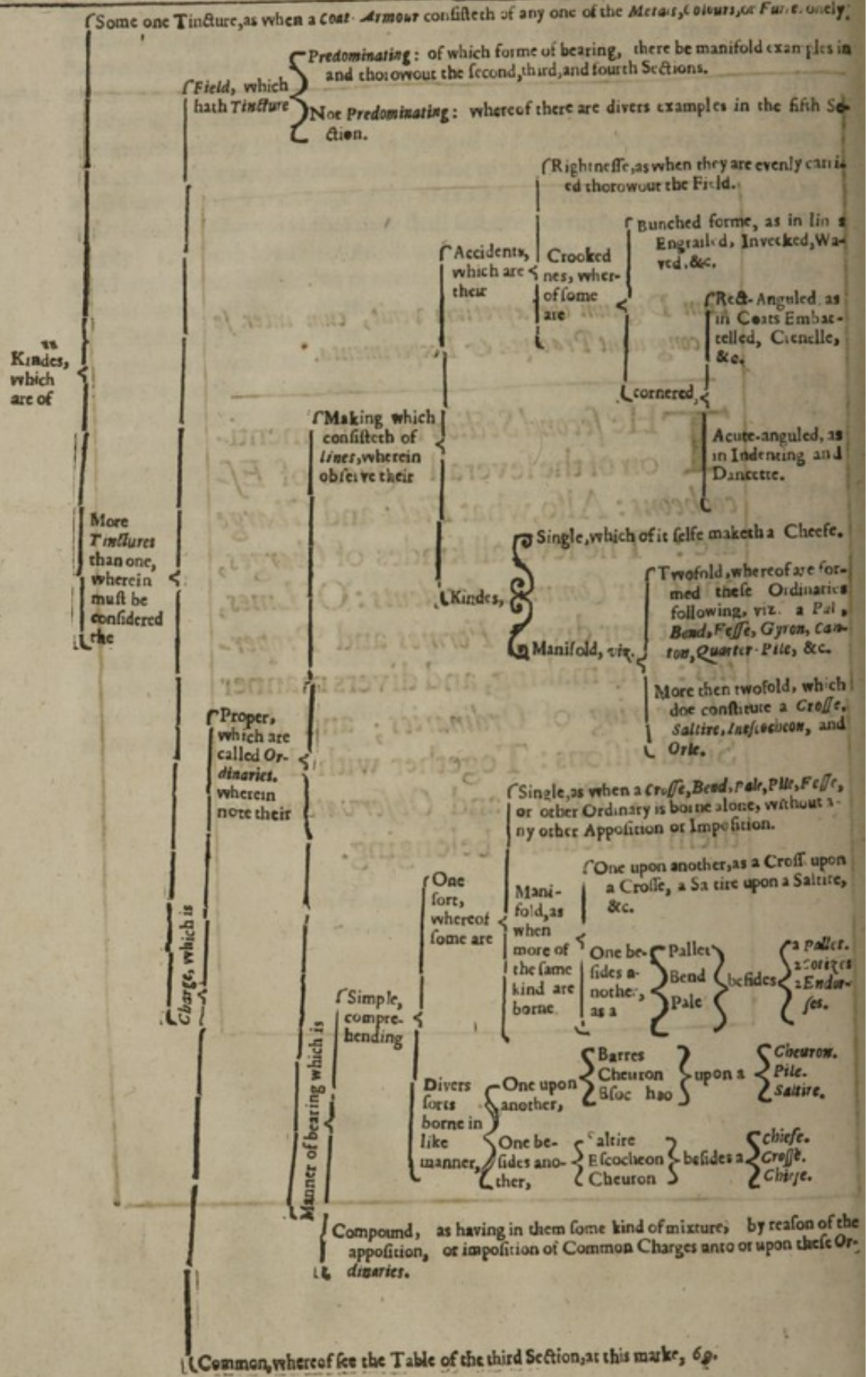
Turpius eijcitur, quam non admittitur hoſpes:

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 only.
Field, which hath Tincture
Predominating: of which forme of bearing, there be manifold examples in and thorowout the second, third, and fourth Sections.
Noe Predominating: whereof there are divers examples in the fifth Section.
Rightnesse, as when they are evenly carried thorowout the Field.
Accidents, which are their
Crookednes, whereof some are
Bunched forme, as in Lin s Engrailed, Invecked, Waved, &c.
Rect-Anguled, as in Coats Embattelled, Crenelle, &c.
cornered,
Acute-anguled, as in Indenting and Dancette.
Making which consisteth of lines, wherein observe their
Kindes,
Single, which of it selfe maketh a Cheefe.
Manifold, viz.
Twofold, whereof are formed these Ordinaries following, viz. a Pal, Bend, Fesse, Gyron, Canton, Quarter-Pile, &c.
More then twofold, which doe constitute a Crosse, Saltire, Inescocheon, and Orle.
Kindes, which are of
More Tinctures than one, wherein must be considered the
Proper, which are called Ordinaries. wherein note their
Charge, which is
Manner of bearing which is
Simple, comprehending
One sort, whereof some are
Manifold, as when more of the same kind are borne
Single, as when a Crosse, Bend, Pale, Pile, Fesse, or other Ordinary is borne alone, without any other Apposition or Imposition.
One upon another, as a Cross upon a Crosse, a Saltire upon a Saltire, &c.
One besides another, as a
Pallet
Bend
Pale
besides
a Pallet. 2 Coticzes 2 Endorses.
Divers sorts borne in like manner,
One upon another,
Barres
Cheuron
Bsoc hao
upon a
Cheuron. Pile. Saltire.
One besides another,
Saltire
Escocheon
Cheuron
besides a
Chiefe. Crosse. Chiefe.
Compound, as having in them some kind of mixture, by reason of the apposition, or imposition of Common Charges unto or upon these Ordinaries.
Common, whereof see the Table of the third Section, at this marke, 69.

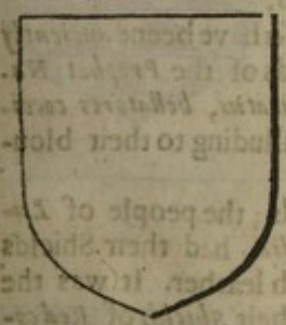
SECTION II.

CHAP. I.

HAving formerly handled in the first *Section* the *Common Accidents* of an *Escocheon*, viz. *Points* and *Abatements*: Now will I proceede to shew their severall kinds. Severall kinds of Escocheons.

Escocheons are either of { *One Tincture*, / *More than one.*

Those *Escocheons* 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 John 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. Escocheons 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 *Æneidos lib.* 11. White Shields. Virgil.

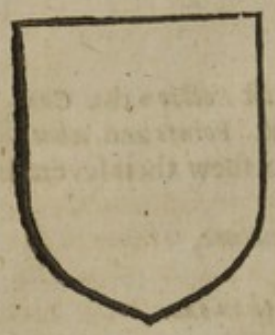
Ense levis nudo, parmaque inglorius alba:
Quicke he was with naked sword,
But white Shield did no praise afford.

Contrariwise, *Leigh* reckoneth such *unportraicted bearing* to be good, and withall very *ancient*, grounding his assertion (if I be not deceived) upon the 1 *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 valew 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 *workemanship*, as that it might have beene prised above the worth of the *gold* it selfe: an example whereof, *Ovid in Metamor lib.* 2. giveth, where describing the glorious beautie of the *Palace* of the *Sunne*, he saith,

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

Alex. Severus Impe.

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 *Embossements, Graving*, or *Portraictures*.

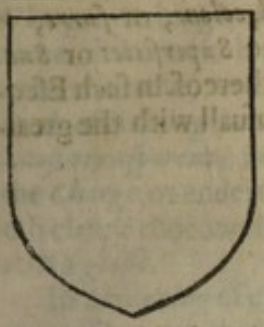
Alex. Macedo.

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 Nahum, 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 Russet 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



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 Brett*, 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 Brittaine*) I could produce many examples even to this day; were not the use hereof so vulgar, as that it is altogether impertinent to give instance therein.

Eumenius de la Brett.

Only Furres borne in Shields.



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*, *Staunton*, 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, wee 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*.

Tincture predominant 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 Escocheon, which we usually call the Field thereof. In such Escocheons 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 Continente*, whether it be *Sensitive* or *Vegetable*, *Naturall* or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Escocheon*, 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 transparens*, 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 clearely 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 affoordeth no other representation than the simple *shadow* thereof, which in Latine is called *umbra*, and thereof is it termed *umbrated*. And the *Portracting* 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 *vacant forme* of a thing deprived of all *substance*, which must be done with some *unperfect* or *obscure colour*, as *Blacke* or *Tawny*, unlesse the *Field* be of the same *Colour*. Rule. Portracting 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: Rule.
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*. Rule.
As touching the distribution of *Charges*, it is to be observed, that

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.

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 effectuall as if it were onely one by the Soveraignetie of these *partitions* being interposed betweene them.

Most worthy partitions and why so called.

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

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 *Euclydes Artists*, if I trace not in their steps and *definitions*, but use such *descriptions* as shall be fittest for our practise.

Their making.

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

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

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

Consisting of Rightnesse, Crookednesse.

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.

Rule.

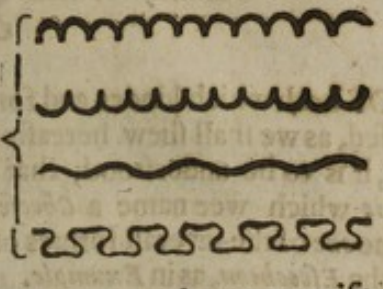
These *Honourable Ordinaries* before mentioned (according to *Leigh*) are in number nine, *viz.*	*Crosse*,	whose Content is	5. Part of the *Escocheon* uncharged, and charged the 3.
	Chiefe,		3. Part.
	Pale,		3. Part.
	Bend,		5. Part uncharged, and charged the 3.
	Fesse,		3. Part.
	Escocheon,		5. Part.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

As

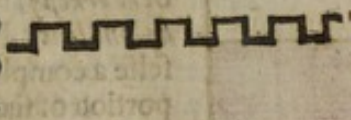
As touching the *properties* of a *Crooked Line*, it is to be observed, that Lines crooked.

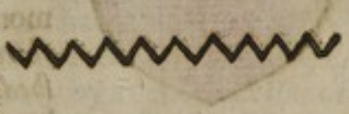
A *Crooked Line* is { *Bunched*, *Cornered.*

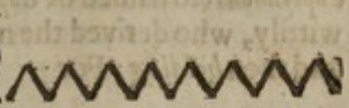
A *Bunched Line* is that which is carried with *round reflections* or bowings up and down, making divers *hollow Crookes* or *Furrowes*, by reason of the sundry bendings to and fro, as by these examples next following may appeare: Bunched.

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

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

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

Acute-anguled: so named because their corners or angles are acute, or sharp; and these we call { *Indented*, after this manner, 

Dauncette, which are formed after this sort, 

Note, that these two last mentioned sorts of *Lines*, viz. *Indented* and *Dauncette*, 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.

HAving 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 *Escocheon*, as in *Example*.

A Chiefe.



1/3

He beareth, Gules, a *Cheefe*, Argent, by the name of *Workesly*. 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 *Capitaneus* (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

Signification.

Non minor est virtus, quàm quærere, 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 *Escocheon* 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 *horne* of a *bow*, or ſuch other thing. There is a kinde of *bearing* much like unto this in *ſhew*, 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.

Cheeſes 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 kind of *partition*, and for that cauſe doth extend the dividing *line* (as in this *Eſcocheon*) 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 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*? Chiefe charged.

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 *Eſcocheon*, *Quia à Capite edendaeſt 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.



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 encompaſſe 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.

So named for two reſpects.

Fillet to home fitting.

Sect. II. Chap. V.

Manifold Lines.

Hitherto hath our *Pencill* 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 { *Twofold*, / *More than twofold*.

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 *Eſcocheon*. The *content* of the *Pale* muſt not be inlarged, whether it be charged or not.

He



He beareth Gules, a *Pale*, Or: which Coate was born 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*. Pale.

This *Ordinary* is subdivided into { *Pallet*, *Endorse*.

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



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 *Armorists* doe hold: but that it may be *parted into foure*, *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 *Escocheon* 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*. Leigh.



He beareth, Or, an *Endorse*, Gules. This *Endorse* (saith *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 beene sometimes *two Coates* of *Armes*, and after conjoyned within one *Escocheon*, for some *Mystery* or secret of *Armes*. And for the approbation of such *bearing*, he giveth an instance of an *Escocheon* of *pretence*, or *Engistet*, (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 displaied*. Gules. Endorse. Ferne. Endorse may be borne alone. 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 *Escocheon*, 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 *bredth* 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.

Denomination.

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 *Escocheon*, *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 *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 *Escocheon*, 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*.

Representation or a scaling ladder.

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 *Escocheon*.

Bend Volded.



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 invironed round, aswell the ends as the edges.

The



The late *Right Honourable Henry* Earle of *Sussex*, *Viscount Fitz-water*. Lord of *Egremont*, *Burnell* and *Botatoart*, *Knight* of the most noble order of the *Garter*, 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. Henry Earle of Sussex. Engrailed.



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

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, *What soever 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.* Beleeve in God and he will helpe thee, order thy way aright, and trust in him, hold fast his feare, and grow old therein. Eccl. 2. 4, 5, 6.



Hee beareth, Azure, a *Bend Crenelle*, Argent, by 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 Tooles) and so found meanes to ascend the *walls*, and surprise the *enemies*. Crenelle.

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 have here an example in this *Escocheon*. Gartier.

Derivation of a Gartier.



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 wee 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 renouned 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.



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, *Costæ a custodiendo sunt dictæ. 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 *couples* 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.

Why named a *Cost*.

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 intrailes. 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 *Subdivisions* 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*.

Notes.

Riband what, and the content 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*, drawen traverse the *Escocheon*, 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 *Escocheon*, as in *Example*. *Bend Sinister* what.



He beareth Argent, a *Bend Sinister*, Vert. You may perhaps sometimes finde this *Bend* borne *jointly* with the *Bend dexter* in one *Escocheon*, 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 worne 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 *Escocheon*.



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.

to

Note of illegitimation.

to the *extremities* of the *Escocheon*, whereas the *Batune* shall be *Couped*, and touch no part of the same, as by this *Escocheon* appeareth. This is the *proper* and most *usuall note* of *Illegitimation* (perhaps for the affinitie betwixt *Baston* 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 restraine 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 a *toleration* 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 *Immunities* 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 admittebantur ad Iura Sanguinis cum alijs filijs: Except only, that they had not the right of blood and inheritance thereby*; to participate with the lawfull inheritance of their Father, as appeareth *Iudges* 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 ffequent use: which *Marke* (as some doe hold) neither they nor their children shall ever remove or lay aside, *Ne sordes per errorem inter præcipuos reputentur*; *Least the fruites of lust should by errour gaine the estimation of Generositie*.

The use of this marke.

Leigh.

Legitimation of Bastards.

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 vnitas, viz.* the unity or community of blood.

To discerne 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 asunder (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.* { *Equall*, *Vnequall.*

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 fisters 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 conjoyned

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

By { *Lawfull Marriage*, *Vnlawfull Knowledge.*

The first is thus contracted; My brother and I are Consanguine in the first degree, Hee taketh a Wife, her they call, *personam additam personæ 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 Nephewes 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, *Istæ Fissuræ tot modis variantur, quot modis fiunt bendæ: These Fissures have as many varieties of formes as the bends have.*

Severall formes of *Fissure*. For there are of them (saith hē)

Planæ,	Plaine.
Ingrediatæ,	Ingrailed.
Invectæ,	Invecked.
Fusilatæ,	Fusile.
Gobonatæ.	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 à 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*. *Chassaneus* saith, that *bastards* are not capable of their fathers patrimony, either by *law* or *custome*, *Quia filius Ancillæ non erat hæres cum filio Liberæ: 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 inlarged, or broken after this manner.

He



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 Heralds*. 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 *Eſcocheon*. Bendlet.



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 *Eſcocheon* doth anſwer to the juſt middle of the ſame, betweene the *upper* and *nether lines* thereof: but the *bendlet* beginneth in the *exact corner* of the point of the *Eſcocheon*; ſo as the *lower line* is diſtant from the corner thereof the full breadth of the *bendlet*. Difference of the bend and bendlet.

Sect. II. Chap. VI.

OVR 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 *bredth* of the *Eſcocheon*; 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 Heralds* doe *blazon three barres gemels*, for a *feſſe of ſix peeces*. Feſſe and contentthereof.



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 cal *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*.

This *Girdle of honour* may seeme to have beene in ancient time 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 *Davids* Army, *Ioab*, would have given the *Messenger* that brought him newes that *Absalom* 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 halter*. 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 assumpted 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.*

2 Sam. 18. 11.

St. Ambrose.

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 *Ferettus* noteth, where he saith, *Augustus laudabiliter militarem disciplinam gessit severissime: & privatos militari Cingulo nunquam restituit, nisi illos præ cæteris 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 atchieved, 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

Augustus Imperat.

Gallants,

Gallants, who in *times* and *places* of *peace*, are ſtill drawing their ſwords, like warriours, 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 infamy than in former times. *Depoſitio Cingulorum & Baltheorum* (ſaith *Wolfgan. Lazius quod genus pœnæ 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 *unknightly actions and qualities*, deſerve a baſe and unknightly 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 *vierge* thereto appertaining. Who anciently to the name, as being the Kings *Vavaſores*, being in times paſt a degree not much inferiour to a *Baron*, and given to their *Family ex Regio munere*, as M. *Cambden* noteth in *Yorkeſhire*, ſpeaking of *Haſelwood*, being the ancient inheritance of the ſaid *Family*. Feſſe Dauncet. + K. James

So much of a *Feſſe*: now of a *Cheueron*. A *Cheueron* is an *Ordinary*, formed of a *two fold line Spirewiſe* or *Pyramidall*; the *Foundation* being in the *Dexter*, and *ſiniſter baſe points* of the *Eſcocheon*, and the *Acute angle* of the *Spire* neere the *top* of the *Eſcocheon:* as in example. Cheuron what



The *Field* is Topaz, a *Cheueron*, 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 roofe 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 *Cheueron*, 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 *Escocheon*, 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 fantasticall 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 discerne 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 *accidentall*, 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.

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.

Content of a Cheuron.

Note.

Cheuron reversed.



Cheuron in chiefe.

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 *Escocheon*, whereas others have their rising from or neere above the *dexter* and *Sinister base points*. The *Ancestors* 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 *Escocheon*, *Couping*, *Voiding* and *Reversing*. Of all which I purpose to give severall examples in their proper places.

Accidents of an Escocheon.

He



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



He beareth, Azure, *a Cheuron 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 *cheuron* were of a *different metall, colour*, or *furre*, from the *Field*, then ſhould you *Blazon* it thus: A *Cheuron engrailed*, Or, *ſurmounted* of *another*, of ſuch or ſuch *colour*. Cheuron Engrailed.

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.



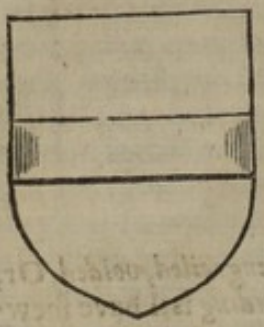
He beareth, Argent, *a cheuronell*, Vert. Of theſe (ſaith *Leigh*) you may have no more than three in a Field, except *partition*. The other *Subdiviſion* of the *cheuron* is called a *couple cloſe*. A *couple-cloſe* is a *ſubordinate charge* derived from a *cheuron*, and formed of *two lines* erected *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 *Escocheon*, after the manner of the *Fesse* before mentioned, as in this next *Escocheon* 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 *Escocheon* 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 *Escocheon*. But if there be but one onely *Barre* in the *Escocheon*, then must the same occupy the place of the *Fesse*, as appeareth in this *Escocheon*. 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 *Escocheon* 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 *Escocheon*, 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 *Escocheon*.

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 therupon doth manifestly appeare. *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 *Escocheon*, 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 thighes: 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 *Escocheon*, 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 *Escocheon*, 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 thorowout to the *Extremities* of the *Escocheon*, then would they constitute *two Gyrons*, as in this next *Escocheon* 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 evermore 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 *Escocheon*, and resting on the *Fesse point*, and the other drawne *Fesse-wayes* overthwart the *Escocheon*, and meeting with the same in the said *Fesse Point*, do make one *Gyronne*: so do the same drawne thoroughout produce *two Gyrons*. Two *Gyronnes*.

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 *Escocheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escocheon*, 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 *Escocheon*. Some *Armoristes* 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 beseeme an *Earle* or a *Baron* receiving the same at his *Soveraignes* Whereof so named.

Prehemintence of certaine Ordinaries.

hand; yet in the *Quarter* to be preferred in dignity before the same: and before them both, Sir *John Ferne*, preferreth the *Escocheon of Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton parted* traverswaies, whether it be from the *Dexter corner*, or from the *Sinister*, doth make two

Note Base Squires how made. Rule.

base Squires. And if the *Canton* be placed in the *Dexter corner* of the *Escocheon*, 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 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 *Escocheon*) as also in that it is not of so frequent use.

Quarter what,

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 similium 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 *Escocheon*, and the quarter comprehendeth the full *fourth part* of the *Escocheon*, as in example.

Difference of a quarter and Canton.



Estanton.

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 beseeme the dignity of a *Baron* or an *Earle*, as aforesaid.

The quarter a reward for service.

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 what.

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 lessoning by degrees throughout with a comely narrownesse and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Escocheon* appeareth.



Vse 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 *Poictow*, 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 *Escocheon*, 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 *freedome* 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 *downewards*, 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 *Waterworkes*.

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 *Escocheons* 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 *Escocheon*, 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 *Eſcocheon*, *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.* { *Flaſque.* *Flanch,* *Voider.*

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 *Eſcocheon*, and from thence againe decreaſing with a like comely deſcent unto the *Sinister baſe points*, as in example.

A Flaſque what kinde of reward.



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 *Ambaſſages*: for therein may a *Gentleman* deſerve aſwell of his *Soveraigne*, 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 ſignifieth to *bend* or *bow*.

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 *Escocheon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escocheon*.



Hee beareth Ermyne, *two Flanches*, Vert. This (saith *Leigh*) is one degree under the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (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 speciall mention of the *forme* of *Line* whereof it is composed. Note.

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 *Escocheon*; 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 Tenne, *two Voiders*, Or. This is the *Reward* of a *Gentlewoman* for service by her done to the *Prince*; but when the *Voider* should be of one of the *nine furres* 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 resemble the accustomed *voiding Plates* with narrow brims used at Tables, or else of the *French* word *voire*, which signifieth a *looking Glasse* or *Mirrour* (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. Reward for a Woman. Voiders why so called.

Sect. II. Chap. VII.

Ordinaries of lines more than two-fold.

HAving 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*, *Fourefold*.

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 *Escocheon*, as in example.



Ineſcocheon named Escocheon of Pretence.

Note.

He beareth, Ermyne, 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 *Escocheon*, and not an *Ineſcocheon*: so must you also, if there be moe than one in the *field*. This *Escocheon* is sometimes termed an *Escocheon* 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 *Escocheon*, 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.

He beareth, Or, an *Orle*, Azure, by the name of *Bertram, Lord of Bothall*. This word *Orle* seemeth to be derived from the *French* word *Oreiller*, 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*. *Vpton* termeth it in Latine, *Tractus*, which signifieth a *Trace*, or *Traile*, because the *field* is seene both *within* and *without* it; and the *Traile* it selfe is drawen thereupon in a *different colour*. If this were *flored* (saith *Leigh*) then must it be called a *Tressure*, which must containe

Vpton.

taine the *fifth part* of the *Field*. And if two of these be in an *Escocheon*, 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 *Threefold Orle* or *Tract*, which doth include the *twofold*, as in this next *Escocheon* 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 insuper 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. This *Ordinary* is *borne diversly*, according to the severall formes of *Lines*, before handled, as may appeare in the *Examples* ensuing. Orle of three peeces.



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 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*. Orle Engrailed.



Il pert (saith he) *de Gules ung trace engrailee, 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 both sides*, Or, *in a field*, Gules. And no doubt by heedfull observation you may finde these *Orles* in like sort borne *Invecked*, *Similium enim similis est ratio*; *for like things have the reason and respect*. Note, that divers *Charges*, as well *Artificiall* as *Naturall*, are borne *Orle-wayes*, 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 *Furres*, I hold it needlesse to use examples to expresse them to the view, for that by consideration of the manifold Note.

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 fourefold 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 *fourefold Line* for the effecting of them.

Of this sort is the { *Crosse.* / *Satire.*

Crosse.

The *crosse* is an *Ordinarie* composed of a *fourefold 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 *foure acute Angles* neere about the *fesse point* of the *Escocheon*; 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 cruciatu*, 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.

Crux dicitur a cruciatu in regard of the unspeakeable torture it gave to the executed thereupon.



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 bedchamber*, 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*, according 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 *Choist 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 *Souldiers* 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 *cheurons* formerly spoken of) hath beene also depraved through

Content of the Crosse.

the

the considerate handling of *common Painters*. For which cause I have caused this precedent *crosse* 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 crosse* is warranted by Rolles of greatest Antiquity, and is most consonant to reason, that the stemme thereof should be much longer than the crosse part, by how much it was requisite that the same was to be deepely 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 *crosse*, 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 shrinke thereat; Especially sithence by the Discipline of the *crosse*, we are brought to the true knowledge of *God*, his Omnipotency, Wisdome, Iustice, Mercy, and all other his Divine Attributes, and of our owne miserable and damnable estate, through our adherent and inherent corruption of sinnes aswell Actuall, as Originall.

A like forme of *Bearing* of this, is that *Crosse* which wee finde *borne* in thē *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 *Escocheon*. This *Ordinary* is subject to *voiding* and *couping*, as these examples following shew.

Alphonsus K. of *Aragon.*



He beareth, Argent, a *Croße voided*, Azure. *Panormitan* writeth of *Alphonsus 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 beſeeme 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 thi. Coate-Armour with the next will manifeſtly appeare: wherefore you muſt uſe an adviſed deliberation in *blazoning*, eſpecially of *Armes* of neere *Reſemblance*.

Croſſe Fimbriated.



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 *Garment*, and is to be underſtood to be of the ſame thickeneſſe with it, and not to lie either upon or underneath.

Croſſe Engrailed.



He beareth, Ermyne, a *croße ingrailed*, 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



He beareth, Argent, *a crosse wavey, 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 wavey.

Of all other sorts of *crosses* the *crosse waved* 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 assayled, 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 in terming this kind of *crosse*, a *crosse Patee*, I differ from *Leigh* who calleth it *formy*: But *Chassaneus* blazons it *Patee*, and giveth this reason thereof, *Quia extremitates ejus sunt patulæ*, because his ends are broad and opened, *Chass. fol.* 28. *Bara* is of the same opinion, *Bara le blazon des Arm.* 67. and with these agree many of our *Blazoners*. Crosse Patee on three parts and Fitched on the fourth.



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

What a *potent* is I have formerly shewed in the first *Section, pag.* 27. It may also be blazoned a *crosse crowchee*, for the resemblance that it hath of a *Crowche*, which *Chaucer* calleth a *potent*, which is properly figetive: For were it that the overthwart or crosse 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.

Zach. 8. 4.



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

Crosse voided and Couping.



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

Piercing what.

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, { *Round.* *Losengwaies.* *Quadrate.*

As

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



He beareth, Sable, *a Crosse couped, Pierced*, Or, by the name of *Grill*. If this *Round* in the middest 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 chiefely 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 Losengewaies*, 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 transposed, 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 *Substraction*, 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.* Crosse Moline Losenge pierced



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 Quadrate piereed*, 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 *Or-*

A Saltire what

dinary that is framed also of a *foure-fold line*, that is to say, a *Saltire*. A *Saltire* is an *Ordinary* consisting of a *foure fold 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.



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* therwith, 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 *Chiefetaine* of the *Danes*, who was ſlaine by *Guy* Earle of *Warwick*, who was *Champion* for King *Athelſtane*.

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.

HAving 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*.



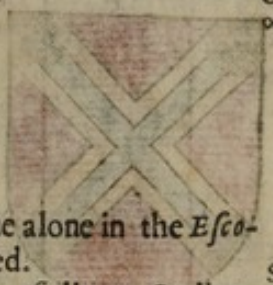
These are borne { *Simple*, *Compound*.

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 *Escocheon*: such are these precedent examples before handled. Single bearing what.

By *Manifold bearing* of *Ordinaries*, I meane 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*. 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 foure *Escocheons* next following.



He beareth, Ermyne, *a crosse*, Gules, *surmounted of another*, Argent, by the name of *Malton*. Amongst the *crosses* 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 thorow the *innermost* parts thereof, but in this it is farre otherwise; forasmuch as herein are *two crosses*, 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 crosse *voided*, as that formerly handled.



Hee beareth, Vert, a *crosse couped*, Argent, *charged with another*, Gules. This example doth more apparantly expresse the double *charge* shewed in the last precedent *Escocheon*, for that the *crosse* 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 *crosse 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.



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 likeneſſe, the reaſon is diverſe.

Saltire what uſe thereof.

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 *Eſcocheon*; as a *Pale* betweene *two Endorſes*, a *Bend* betweene *two Cotiſſes*, and ſuch like of the ſame kinde, As in example.

The



The *Field* is Azure, a *Bend Ingrailed*, Argent, *Cotisſed*, 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 *Vptons* 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 dauncettie*, 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. Mounſieur Iohn 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 *wavey*, Azure. This is the ancient *Paternall Coat-Armour* belonging to *Wilbraham* of *Cheſhire*, as appeares 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 *Iames*, 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 some great enterprise 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 waved*, 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 than one trouble should succeede 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. Againe, *hee delivereth 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 anguled Ordinaries*, that in *Blazon* we terme by the name of *Dauncette*; and is in shape like to that other sort of *Acute anguled Line*, which is there named *Indented*, but differeth from the same onely in quantitie, wherein these doe exceede those, as being more spaciously 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 *Diminitives* abstracted from them, eftsoones 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 *Cheueron*, Argent, *three Barres Gemealles*, Sable, by the name of *Throkmorton* of *Glouceſter ſhire*. Theſe are termed in *Blazon Barres Gemelles*, 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. Cheuerou with Barres Gemelles.



He beareth, Sable, a *Pile*, Argent, ſurmounted of a *Cheueron*, 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 *Eſcocheon*; viz. that the *Charge* lying next and immediatly upon the *Field*, ſhall be firſt nominated, and then things more remote. Pile and Cheueron.



He beareth, Sable, on a *Saltire Engrailed*, Argent, an *Ineſcocheon*, 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 *Eſcocheon*, 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 *Eſcocheon*: but here are ſeverall *Shields*, and thoſe pertaining to diſtinct *Familes*, and therefore not to be holden for *falſe Armorie*. Saltire and Ineſcocheon.



He beareth, Argent, on a *Pale*, Sable, *three Croſſes Patee*, Or, within a *Bordure Engrailed*, of the ſecond, by the name of *Crewch* of *Alswike* in the *County* of *Hartford*. Here you may obſerve that when you are to *Blazon* an *Eſcocheon* 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 kindes 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 *Escocheon* 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 informe the understanding of studious *Armorists*, that as well *Ordinaries* of divers kindes, as those of the same kind, are found borne one upon another, and withall to occasion them to prie more narrowly into those curious and nice manners of bearing, which numbers of them doe sleightly 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



He beareth, Or, *a Fesse betweene two Cheuerons*, Sable; This Coate-Armour was borne by Sir *Iohn Liste Knight*, one of the first *founders* of the *most Noble Order 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 Liste* was Lord of the Mannor of *Wilbraham* in the *County of Cambridge*, of which said Mannor *William Liste Esquire*, is at this day Seised. A Gentleman, to whom the Studious in our antient *Saxon* tongue are much obliged, for the cleare light he hath given therein by his great travell and paines.

Robert Liste, 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 *Liste*.



He beareth, Gules, a *Crosse*, Argent, in the *Dexter Quarter*, an *Escocheon*, Or, *charged* with *three Cheurozels* 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 Escocheon Dexter.



He beareth, Argent, a *Crosseflowry*, Gules, in the *Sinister quarter*, an *Escocheon*, 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 seldome seene to be borne by any: in Blazon of which I breake not the Rule formerly given, by twice repeating the word *crosse*, because it is in the *Escocheon* 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* sometime belonged to the old *Bruses* of *Anandale*, and also to the *Earles* of *Carict*; 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 *Harecourte*, whose Coat-Armour it is if the *chiefe* were away. In this *Escocheon* 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.

Chevronels and Chiefe.



Earle of Penbrooke.

The *Field* is Azure, *three chevronels*, brased in the *base* of the *Escocheon*, 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 chevronels*, in respect they are abstracted from *chevrons*, whereof they have not alone the shape, but also a borrowed name of *diminution*, as if you should call them *minute*, or small *chevrons*.

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 Charges*, whereof ſome be *Naturall* and meerely formall; ſuch are *Angels* and *Spirits*: and others are both *Formall* and *Materiall*: as the *Sunne*, *Moone*, *Starres*, as alſo ſuch *Natures* 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 *Senſitive Creatures*, with their *Generall* and *Particular Notes*, *Rules*, *Precepts* and *Obſervations*.

Common Charges whereof some are

- Formall, As all kinds of spirits, which albeit they are *Incorporeall Essences*; yet in respect that some of them have had assumpted bodies, as those that appeared to *Abraham, Lot*, &c. they have beene borne in *Armes* according to such their assumpted shapes.
- Materiall, Naturall,
  - Simple
    - Constant
      - Heavens.
      - Starres { Fixed. / Wandring: as the *Sunne, Moone, Comets*, &c.
    - Inconstant, as the *Elements, Ilands Mountaines, Fountaines*, &c.
  - Mixt
    - Brute as *Meteors* { Fiery, as the *Mullet*, or *falling Starre, Lightening*, &c. / Watery, as *Cloudt, Raine-bowes*, and their like.
    - After some sort, as *Metals* or *Minerals*,
      - Liquefiable, as *Gold, Silver*, &c.
      - Not liquefiable, as Stones: { Precious, as the *Diamond, Sapphire, Escarbuncle, Ruby*, &c. / Base, as all sorts of stones of vulgar use, and imployment.
    - Living,
      - Imperfectly, Plants and other vegetives that grow upon a Stumpe
        - Simple, that doe grow upon one body or stemme, as all kinde of trees with their limbs, leaves and other parts.
        - Manifold, as *Shrubs* of all sorts, whose *leaves, flowers* and *fruits* are of more frequent use of bearing in *Armes*, than is their whole bearing.
        - Stalke: Such are all kindes of herbes and their parts, *viz.* their *leaves* and *flowers*.
      - Perfectly, Sensible Creatures.
        - Common parts
          - Contained, whereof onely bloud is of use in *Armes*.
          - Containing.
            - Adjuncts, *scil.* their { Support as the *bones*. / Covering, which is their *Skinne*.
            - Their Animall parts destinated to { *Sense* and *Motion* together, as the *Braine*, whose excrement, *viz.* teares, are onely of use in *Armory*. / *Motion* alone, the use whereof in *Armes* is the *heart*.
        - Kinds which are
          - Unreasonable, such are Animal.
            - Terrestriall that live
              - Upon the earth, & are
                - Foure footed and do produce
                  - Living creatures
                    - Whole footed, as the *Elephant, Horse, Mule, Asse*, &c.
                    - Diversly clovē, *viz.* { In two, as, *Harts, Goats*, &c. / Into many parts as *Lions, Beare, Wolves*, &c.
                  - Egges of which some have { Foure-feete, as the *Tortois, Frogge, Lizard, Crocodile*, &c. / More than foure feete, as the *Scorpion, Ante, Grashopper*, &c.
                - Creeping, or rather gliding, as *Snakes Snailes, Blind-wormes*, &c.
              - Above the earth, having their feet { Whole and plaine, and are called *Palmipedes*, as the *Swan, Goose, Ducks*, and other like river Foules Divided, as *Eagles, Hawkes*, and all Birds of prey, and domesticall Foules.
            - Watery whose coverings, { Soft of which some are { Skinned, as *Lampreis, Eeles, Congers*, and such like. / Scaled, as the *Dolphin, Barbell, Carpe, Breame, Roch*, &c. } / Hard, which are { Crusted, as *Lobsters, Crabbes, Crevices, Prawnes, Shrimps*, &c. / Shelled, as *Escalops, Oysters, Perlwinkles, Muskles*, &c. }
          - Reasonable, which is *Man*.
    - Artificiall; whereof see the Table of the *fourth Section*, at this *Character*, ☞.

SECTION III.

CHAP. I.

HAving 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; *Multæ sunt, & propè infinitæ, non tam res, quàm rerum species, in Cœlis, in Aere, in Terris, in Aquis*: therefore 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 *rankes*, 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 *Essentiæ formatæ rationales & immortales*, *Essences perfectly formed, reasonable and immortall*: 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 natures.

Amongst such *formes* are numbred { *Angels*, *Cherubims*.

Etymologie of the word Angell

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 Pretor, 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 *Embassadours* and *Messengers*; and their doctrine is *Evangelium*, the *good Angelicall Message* of life eternall with the *Angels* in Heaven.

Ministers Gods messengers

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. Nevertheless, 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* expresly sheweth.

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 assumpted bodies for the time, to the end they might the more effectually accomplish the service that God had injoyned 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 injoyned 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 knowen unto men what they were indeed. Hereupon it seemeth the *Ancients* of forepassed ages have used the *bearing of Angels* in Coate-Armours,

Assumpted Bodies.

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



Angell volant.

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 foure *Letters*: G. I. E. D. The *Letters* doe signifie the words uttered by the *multitude* of heavenly Souldiers that did accompanie the *Angell* which brought unto the *Shepheards* the most joyfull tidings of the *birth* of our blessed *Saviour Iesus Christ*, praising God, and saying, *Gloria in excelsis Deo, & in terra pax: Glory to God on high, and on earth peace.* This Coate may well beseeme 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.



Angell standing.

The *Field* is *Mars*, an *Angell* standing direct, with his hands conjoyned, and elevated upon his brest; 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 *Archangell*, couped at the *brest*, *the wings* displaied, and insigned in the forehead with a *crosse*. And that *Gideon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the *base* of the *Escocheon*, with his *hands co joyned*, and elevated on his *brest*, the *wings* displaied for readinesse of flight.



Angels kneeling.

He beareth *Luna*, upon a *cheueron 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 Krwm* 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* expresly forbiddeth *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 proofe 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 *Iupiter*, 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. Iudaic.* 8. saith, *Hæ cherubicæ effigies quanam specie fuerint nemo vel conijcere potest vel eloqui: Of what shape these Cherumbims were, no mortall man can conjecture or utter.*

Cherubim upon an Ordinarie.



He beareth *Luna* on a *chiefe*, *Iupiter*, 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 ordinarry 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 *Cheueron* betweene *three Cherubims*, Or. This Coate pertained to the right worthie *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.

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 materiall 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 *Spheares* or *Globes*, are { *Vnmoveable*. *Moveable*. Spheres.

The *Vnmoveable* is holden to be that *uttermost sphere* that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Cælum Empyreum*, the *fierie 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 beene 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. Immoveable.

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

A *Spheare* is a figure or body exactly round of all parts, and voide of all angles and corners. The *Spherical* 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, Spheare what. Spherical forme perfect.

which are evermore in continuall and restlest 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 Sphærica* (saith *Aristotle, Lib. de Cælo & mundo*) *est omnium figurarum nobilior.*

The motion of the Heavens is the most sinceere 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, Amos* 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 materiæ 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 æthereique animi, ut ipse æther, 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, *Sæpe 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 sinceerest 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, cujus centrum est ubique, circumferentia verò 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.

As

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

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 sithence the order of my *Method* requireth the same; and that *bonum aliquod sæpius 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*. 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 unmoveablenesse 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 *Vnmoveable*. 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*. Moveable Firmament.

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 *Architecture*; 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 wisedome 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 journeies.

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 wiſedome 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 *Lyons*, *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 diſcomfiteth and ſubdueth his enemies, and ſuch as ſeeke the ſpoile and deſtruction of his choſen people. As we may ſee *Iudg.* 5.20. *They fought from heaven, even the Starres in their courſes fought againſt* Siſera. *The Sunne ſtaied 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*

Iudg. 5.

Ioſuah 10.

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. 1.5. *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 invocating him for his aide; and say with the Kingly Prophet *David, I lift my Eyes to the Hils 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 aquè atq; Philosophia, ab omnibus adversis tuetur, nihil ejus 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 mutu preceptoribus: si illæ tamen mutæ dici possunt, qui in silentio omni Doctrinâ sunt verbosiora.* Of all the things that are, saith *Cicero*, there is nothing in the world that s 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 *Spherical* 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 *Spherical* or round Forme of the Heavens than doth the *Sun* by his Circular motion; *The Sun,* Ecclesiast. 46. saith *Solomon, Eccles.* 1.5. *riseth and goeth downe, and draweth to his place where he riseth.*

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, Psal.* 24. 1. The *Orbicular* forme that we observe to be in *Celestiall bodies* is to them naturall, but Accidentall to the Elements. According to that saying, *Figura Spharica in Cælestibus essentialiter, in Elementis verò accidentaliter. Arist. I. de Cœlo.*

A *Star* (which is next to be considred after the *Heavens*) is a permanent and constant *Essence*, & the more *condensat* or *compacted* part of the *Sphere*, wherin 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 *wandring*, yet they are indeed all *fixed* alike, and setled 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 *twinckling*, 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 sixe 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*, *Stellæ*, *a stando*, 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 signifie *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 will.* In vaine therfore 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.



Starre of sixteene points.

He beareth, Argent, *a Star of sixteene points*, Gules, 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 mannaging 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*.

Piercing whole.

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

Starres evermore pierced round.

red. Moreover, it is a rule infallible, that the *piercing* of *Starres* must be evermore round; for the *piercing square*, and *Losengewaies* 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, exemplifyed 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 GOD 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, *Iudges*, 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 Soveraigne King *Iames*, 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 *Iohn Hobart*. I shall have better

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



Indented Chiefe.

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*, *Cheueron*, *Fesse*, *Saltire*, *Barre*, and all other the before mentioned *Ordinaries*, charged upon, as before we observed, and hereafter shall appeare.

Ordinaries when, and why called Honourable.



A Canton.

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.

Why blazoned three Starres. Starre not rebated.



Escocheon within an orle

He beareth, Gules, *an Escocheon*, 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.



Pole Arctike, and Anctartik.

The *Field* is *Diamond*, a *Fesse wavey* betweene the *two Pole Stars*, *Arcticke* and *Antarctick*, *Pearle*. Such was the worth of this most generous and renouned 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 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 betweene Starres



He beareth, Argent, a *Fesse* betweene *three Starres*, Gules, by the name of *Everard*. The *three Starres* expressed in this *Escocheon*, 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 Iustice towards men.

Ordinaries called most worthy partitions.

The *Starres* may signifie unto us, a hopefull successe and happy event, in the turbulent time of Tempestuous flawes 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 *Escocheon*, 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 Escocheons*: that they be borne *upon Ordinaries*, it is manifest by the *second Escocheon*: that they are parted by *Ordinaries* interposed betweene them, it appeareth by these *last Escocheons*: that they are borne in forme of *Ordinaries*, or *Ordinary wayes* it is cleere by the *fourth Escocheon*. 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 shall 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*, *Cheueron*, 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* born 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.

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THus 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 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 effectuall, 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 aspect of the Planets is lesse to the view. 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 expresly mentioned, as in due place shall appeare. 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 appa-ret: for that only he is so great*, *or for that when he is risen*, *he so darkneth all the rest with his splendor*, *as that he alone appeareth in Heaven*, *as a Monarch in his Kingdome*. The Sunne in his glory.

dome. Of the glory and excellency of the *Sun*, it is said, *Eccle.* 43. 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.* The forcible power of the Sunne. *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.



He beareth, Gules, a *chiefe*, Argent, on the lower part thereof a *cloud*, the *Suns resplendent Rates* 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 *Rates* 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 this next example.



He beareth, Azure, *one ray of the Sunne*, issuing out of the *dexter corner* of the *Escocheon Bend-wayes*, proper by the name of *Aldam.* Here I doe not in the *blazon* make any mention of the three points or lines which are on either side of the *ray*, for in Nature they have no *essence*, but proceed from the weakenesse of the *Eye*, which is not able to behold so glorious an object as the Sunne.



Occasion of the Sunnes Eclipse. 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 *Suns 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 errrour 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 Cœli oculus, caloris 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 distributer.* 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 meerely *reflective*, as the brightnesse of a *Looking-glasse* against the *Sun*; and in respect that her substance is very unequall, as in some parts of *thicker* substance, and in some parts thinner, therefore she is *unequally* inlightned by the *Sun-beames*, which maketh the weake *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 *Incressant*, 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 *Incressant* 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 quarter.

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 Increſſants*, 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.



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.

Vſe of the Moone.

The Moone miſtriſſe of mutabilitie.

The Moone in her decrement.



He beareth Azure, a *Moone decreſſant*, 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 cõmonly the *ſeventh day* after ſhe hath attained the *Full*, and receiveth 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 *Eſcocheon*, 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, *Labores Lunæ, the throwes or pangs of the Moone.* In former time the old *Germans* thought the *Moone* was in a *Traunce*, 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:

The Moone in her detriment.

Passive formes of the Moone.

Nec par aut eadem nocturnæ forma Dianæ,
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 *Escocheon*, 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 sort) in his *Escocheon* which *Ioseph* had in his *dreame*, *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 *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 truely 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 Maries* 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*,

Sunne Moone and seven Starres.

Holinshed's 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 needes perish: whereupon *Iupiter* staied 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 *bearings* 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 seeene in the next *Escocheon*.

Crescents 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 shooes: as these *Cressants* are, sometimes the sole Charge of the *Field*, as in this last *Escocheon*; 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 *furres* 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 *Escocheon* 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 midst 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 prater 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 sydera 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 firy Drakes, *and* Blazing-bearded-light,
Which fright the world, and Kingdomes threat with feare.

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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 fouud 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 proofe, 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 speciall 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 Angell 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 *Eliah* 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 *Chro.* 7. 1.



Whereupon this Coate was given.

Hee beareth, Argent, a *Cheueron*, Sable, betweene *three flames of Fire*, Proper. This *Coat* 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 inforced 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 come to offer prayer or praise and thankes to the Lord: the *Holy 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*.

Hypocriticall zeale.



Force of Counsell.

He beareth, Argent, two *Billets Raguled*, and *Truncked* placed *Saltirewayes*, 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.



A Bend betweene fixe Fountaines.

He beareth, *Diamond*, a *bend*, *Topaz*, betweene *fixe Fountaines*, *proper*, borne by the L. *Sturton*. These *fixe Fountaines* are borne in signification of *fixe springs*, whereof the *River* of *Sture* in *Wiltshire*, 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 *Grati*: *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.



A Rocke what.

Hee beareth, Or, a *Rocke*, Sable, by the name of *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*.



A mountaine enflamed.

The Field is, Or, a *Mountaine*, Azure, inflamed, 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*. *Ætna* is like this, or else this like *Ætna*, it being a *Hill* in *Sicily*, 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 Ætna* 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.

The

Fifteene Ilands.



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 heavie *bearing*, but much in use among the *Germans*:) *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 puft *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 beleeve them, and I thinke the *Buiers* should be lesse coozened.

Witches of Norway.

Sect. III. Chap. V.

Natures of mixt kind.

HAving 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 unperfect.

By *Brute natures* I understand all *Essences* whatsoever of *mixt kinde* that are meerely 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 *Aierie 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*.

Corpora sublimia.

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

Vapour what.

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

Fierie Meteors are *formes* consisting of hot *Exhalations* attracted into the *Aiery*

Aiery Region, having a hot quality, which at length breaketh into a *Fire*. Firie meteors what.

And of these are { *Simple.* / *Mixt.*

Simple firie 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 *Escbocheon*. Meteors of divers sorts. Divers bearing of Mullets.

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 apparance of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenhal*) 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 *Escocheon*. 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 wisedome, Learning, and Integritie by her advanced to that high place of *Lord Keeper*. His eldest Sonne Sir *Nicolas Bacon*, was the *first Baronet*

that our late Soveraigne King *Iames* of ever blessed memory, made by letters patents under the Great Seale of this Kingdome: And Sir *Francis Bacon*, one of his yonger 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.

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 *Stellæ dimissæ è cælo*, *Starres let downe from Heaven by God*; not *Stellæ dejectæ*, *throwne downe*, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from God and their Religion; nor yet *cadentes stellæ*, *falling starres*, such as the stroke of *Iustice* and their owne demerits casts downe from the height of their honours.

Noble signification of Mullet.



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 middest 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 bee called *Rowels*, meaning (as I conceive) *Rowels of spurres*. But he might more aptly have applyed the same in particular unto *mullets pierced*, in respect of their neerer resemblance of such *Rowels* then 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;

Rule prescribed by Leigh.

Divers opinion concerning Mullets.

M.S. Nr. 18. fol. 135. b.

——— *Et ungz esperons d'ores qui seront atachiez a une cordellette autour de la jambe affin que la mollette ne tourne dessoubz 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

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* what.

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 *eare*, than subjected to the *sight*: nevertheless, 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 selfe 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 firy 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 ingendred 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 Cælis, 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 represented to our senses, by reason that our *sight* is farre more subtill 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 conjoyned 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-wayes*, Argent. *Chassaneus* 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 businesse with much celerity and forceablenesse; 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

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*, coniously attracted by the powerfull operation of the *heavenly bodies* into the *Aire*, and there *transmutated* 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 watery.

A cloud what.

The *Clouds* are resembled to a *Spunge* repleniſhed with *Water*, and God with the hand of his providence wringeth the *Spunge* 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: nevertheless, former times have coined, (of these also) *a conceited forme*, as in these next *Escocheons* may bee 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 representing of the Raine-bow.

A *Raine-Bow* is a divers coloured *Arch* or *Bow*, formed in a *hollow*, *thinne*, and *unequall Clond*, 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 Nombrill 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 foreshewеth *Thunder*; and in the *East*, prognosticates *faire Weather*.

The Raine-bow a token of Gods Covenant.

A president for Nobles.

Farnesius.

Sect. III. Chap. VI.

Things living what.

Hitherto 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.

Soule taken in the largest signification.

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*.

Metals what.

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 *watterish moisture*, and of an *oylie kinde* of *Earth* firmely *compacted* together. Stones.

Of *Stones*, some are { *Pretious.* / *Base.* }

Stones precious are of that sort that we call in Latine *Gemmæ*; 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 *Escocheons* 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, *pommette & 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 *Chirurgions* 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, *pommette & 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 *Minerals*, 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 *Sickneſſe*, 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; insomuch, 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.



Digonius Earle of Flanders.

He beareth, Vert, *three Flint stones*, Angent, 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 Digonius 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 *Francescane Friers* did as impiously defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudith*, *Sisera* be *Iael*, and the *Ægyptians* by *Moses*. As the like examples are still produced by the traiterous *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.

Censure of a Physiognomer

Franciscane Friers.

Steeles.

Three Milstones.



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 Amicitiæ*, 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 *Lady* to weare it at her *Eare*.

Whereto resembled.

Needfull use thereof.

Minerals used in the largest sense.

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*, so

Blazoningta

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.
Selected *Formes* of *Blazon* before mentioned	1 *Or.*	1 *Topaz.*	1 *Sol.*
	2 *Argent.*	2 *Pearle.*	2 *Luna.*
	3 *Gules.*	3 *Ruby.*	3 *Mars.*
	4 *Azure.*	4 *Saphire.*	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.

SO 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 treate of *vegetable Animales*, 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 farre 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 chiefest 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 *Animals*

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 wisedome, 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 concurre in the *generation* of *Plants* and *Animals*, nevertheless 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, Wisedome 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 Elohim è terra omnem arborem concupiscibilem, id est, visu, & 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 delightfull 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

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 invironed 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 beene 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, leasing, blossomming, 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.

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 chiefely grow in *India,* the *Plane tree* in *Ægypt* 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 *Armorist*; to whom it sufficeth to shew superficially, that these, and their severall *parts,* are borne in *Coate-Armour,* aswell simply of *themselves,* as also with things of *different nature,* as in the examples following may appeare.

Examples of fruits better knowne to us.

An Oake.



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.

Genes. 1. 24.

Pine apple-Tree.



He beareth, Argent, on a *Mount* in a *Base,* a *Pine Apple tree, fructed,* Proper, by the name of *Pine.* There is a difference betweene the production of seed of *Trees* and of *Herbes,* aswell 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 *Peare tree*, fructed, 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. Peare tree.

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 *Trunke* of a *Tree* *Eradicated*, or *Mooted* up by the rootes, as alſo *Couped* 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 Embaſſage*, where the one *Embaſſador* had a *giddy head*, and the other *gouty feete*, whereof one ſaid, that it had neither *head* nor *foot*. Truncke.



He beareth, Azure, a *Cheueron*, Ermyne, betweene *three Oaken ſlips*, acorned, Proper, by the name of *Amades* of *Plymouth*. By the words formerly noted 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 particular ſorts are preſerved) the one that doe bring forth their ſeed in their ſtalkes without fruit, and *Trees* doe produce their ſeed in their fruit. Three Oaken Slips.



He beareth, Argent, three *ſterved branches*, ſlipped, Sable, by the name of *Blackeſtocke*. This *Example* 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 mortall 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 riches 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 righteous man ſhall be as the tree planted by the Waters of life*. Other *Eſcocheons* of the ſame kind enſue. Sterved branches.

Limbe of a tree.



He beareth, Gules, a *Bend* of the *limbe* of a *Tree*, *Raguled* and *Trunked*, Argent, by the name of *Penruddocke*. 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 helpefull an instrument of offence to the enemie may this trunked tree be, when other helpes are wanting to the besiegers.

Stocke.



He beareth, Argent, *three Stockes* 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 Soveraigne *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 *Irœneus* 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



Elmen leaves.

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.



Woodbine leaves.

He beareth, Or, three *Woodbine Leaves pendant*, Azure. This Coate-Armour petaineth to the *Family* of *Gamboa* in *Spaine*. Sometimes you shall have these *Leaves* borne *bend-waies*, as in this next *Escocheon*. 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 *Trees* borne *Ordinarie waies*, as in example.



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 *Escocheon* in shape, but different from them in the manner of their position, in that those are borne with their points downewards, 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 *Escocheon*.



Nettle leaves.

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 *Girle* being stung by a *Nettle* 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*, 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

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-wayes*.

Borne barre-wayes.



He beareth, Argent, *three Holly-leaves, Barwaies, two* and *one*, their stalkes towards the *Dexter part* of the *Escocheon*, 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.

Pomegranits.



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 holden to 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 of good and evill* 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 chiefely and principally first, and secondly, the fruite because of the inderdiction. Prohibition of the Tree.

The end for which *God* did prohibite *Adam* the eating of the fruite of the *Tree* of *Knowledge of good and evill*, 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 hests 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 thankes for the same, from the ground and bottome of his heart.



He beareth Gules, a *Cheveron*, Ermyne, betweene *three Pine Apples*, erected, Or, by the name of *Pine*. The *Pine tree* was in much request in antient times, for adorning of *walks* about *Mansion houses*; according to that of the Poet: A Cheueron betweene three Pine Apples.

Fraxinus in sylvis pulcherrima, Pinus in hortis,
Populus in fluviis, Abies in montibus albis:
The Ash in Woods makes fairest shew;
The Pine in Orchards nigh;
By Rivers best us Poplars hew,
The Firre on Mountaines high.



He beareth, Or, three *Mulberies*, *their Stalkes trunckt*, *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 clearely past and gone. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Iudges* attire who attempted *Susanna*, in the other that hue of their face which should have beene in them, if they had beene so gracious to blush at their fault, Three Mulberies. *Susanna.*

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 *Edmound* 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*.



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 one in another; as *Farnesius* noteth, saying, *Prater naturæ 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 meerely 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?

Slow ripening how procured.

Force of Art.

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



Sole bearing of a Rose.

He beareth, Ermyne, a *Rose*, Gules *Barbed* and *Seeded*, Proper, by the name of *Beverley*. Amongst *Flowers* in antient 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 *Portracture* or resemblance of a *Rose*, may signifie unto us some kinde of *good* environed or be set on all sides with evills, as that is with prickels, which may give us notice how our pleasures and delights, are *beset with bitternesse* and 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.



A Rose upon Canton.

He beareth, Argent, on a *Canton*, Gules, a *Rose*, Or, *Barbed*, Proper, by the name of *Bradston* of *Winterborne* in the *County* of *Gloceſter*. 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 and worldly estate, are so weake, so mutable, and so momentary, as that oftentimes in the same day wherein he flowrisheth in his chiefest jollity, his beauty consumeth, his body decaieth, 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;

Whereunto resembled.

Mirabar celerem fugitiva ætate rapinam,
Et dum nascuntur consenuisse Rosas.
Quàm longa una dies, ætas tam longa Rosarum;
Quas pubescentes juncta senecta premit.
As fades the blushing Rose, so speedes
our flowry youth away:
It growes, it blowes, it speeds, it sheds
her beauty in one day.

Fruit bearing plants of manifold stalkes.

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 appeare.

Heurt berries.



He beareth, Argent, a *Cheueron*, Gules betweene *three Heurts*, ~~Proper~~, by the name of *Baskerville*, in the *County of Hereford*. These (*saith h Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he likeneth 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.

THus 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.

Producing Graine.

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 *cheefe 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 *Countrey* 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 eate your bread to the full, and dwell in your land safely.* And againe, *Deuter.*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 Valleyes and Hils; A Land of Wheate and Barley, and Vines and Figge-trees, and Pomgranates; A Land of Oyle Olive and Honey; A Land wherein thou shalt eate bread without scarcenesse, thou shalt not lacke any thing in it: A Land whose stones are Iron, and out of whose hils thou maist digge brasse.*



Wheat stalkes.

He beareth, Azure, *three Eares of Ginny Wheate, Couped* and *bladed*, Or, by the name of *Grandgorge*. 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 flowrishing, yea and more abundant than it was cast in.



Three Rie stalkes.

He beareth, Gules, on a *Bend*, Argent, *three Rie stalks*, Sable, by the name of *Rye*, or *Reye*. 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 heavie wrath inflicted upon us for our sins. As appeareth in the Prophet *Amos.*4.9. *I have smitten you with blasting and Mildew, &c.* And likewise in *Haggai* the second, the same words are used.

Amos 4. *Hag* 2.



The *Field* is, Ermyne, *two Flaunches*, Azure, each charged with *three Eares of Wheate, couped*, Or, by the name of *Greyby* of *Northamtonshire*. It maketh not a little to the commendation of this graine, that it is taken in the *Scriptures* 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

A Garbe of Wheate.

Coate-Armour bound up in sheafes, and banded of the same *Metall* or *Colour*; 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 *Cheshire*, 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 Record 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 *Holmeshed* 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 cursseth their mercilesse hearts: and such an one was *Hatto Abbot* of *Fulda*, who suffered *Rats* rather to eate 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. Cosmograph.

Cheueron betweene 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 *Cheueron* 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 *Escocheon* like unto this (but of different *Colour* and *Metall*, *viz.* the *Field*, Saphire, a *Cheueron* betweene *three Garbes*; Topaz) was borne by Sir *Christopher Hatton* late *Lord Chancellor* of *England*, *Councellour* to that *Peerelesse Queene Elizabeth* of *immortall memorie*: a *Coat* wall befitting his *Magnificencie* and *bounteous Hospitality*, wherein he hath scrce had any *Rivall* ever since.

He



Garbe upon a Fesse.

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*.



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.



Fesse dauncettie betweene Garbs.

He beareth, Azure, a *Fesse Dauncette*, betweene sixe *Garbes*, Or, by the name of *Rayncowrt*. *Leigh* calleth it a *Sheafe of Wheate*; but though it were of *Rie*, *Barley*, or *Comine*, or whatsoever 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 *Metall* 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.



Beane Coddes.

He beareth, Argent, *three Beane Coddes 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 perchance, 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 *Betonie*, *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 brevitie 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. NExt 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 *sent*: 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-Gilloflowers*, *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 Escocheon*, 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 custome. Out of these severall kindes I have selected some few *Examples*, as in the *Escocheons* following appeareth.

Estimation of the Flower de-lis.

Chevron betweene.



He beareth, Or, a *Cheveron* betweeen *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 *Raine-bow*. 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 *Cheueron*, Gules, between three *flowers de lis*, Sables, an *Inescocheon* 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.



Cheueron charged upon.

He beareth, Sable, on a *Cheueron Engrailed*, betweene *sixe crosses Patee-Fitchee*, Or, *three flowers de lis*, Azure, each charged on the toppe with a *Plate*, by the name of *Smith* of *Nybiey* in the county of *Gloucester*. The *Plate* is the representation of *Silver Bullion* fitted for the *stampe*, and therefore neede not have other *Blazon* than its owne name. *Armoristes* 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 beseeme a *Bearer*, whose sober and well composed conditions are accompanied with the lustre of *shining vertues*.



Bend interposed.

He beareth, Sable, a *Bend*, Argent, betweene *sixe Flowers de lis*, Or, by the name of *Redmere*. This Coate-Armour have I added in regard of the variety of bearing hereof from those before handled, inasmuch as in this one *Escocheon*, 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 *Escocheon*.



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 *Astacton*, *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 be *blazoned Semie de flowers de lis*: And the like is to be obserued 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 haue inserted this *Escocheon* 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 *leaues*, 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 enuious of his high fauour, 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 *Soueraignes* princely fauour.

Treefoiles Slipped.



The husbandmans calendar.

He beareth, Argent, a *Fesse Nebule*, betweene three *treefoiles slipped*, Gules. This Coate pertaineth to *George Thorpe* of *Wansuell* 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 leaues, it foretelleth raine; and therefore the *Fesse Nebule*, representing the *rainie 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



He beareth, Argent, a *cheueron*, Sable, betweene three *Columbines slipped*, Proper, by the name of *Hall* 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. Columbines slipped.



He beareth, Gules, a *Cheueron* betweene *ten Cinquefoiles, foure, two, one, two, and one*, Argent. This Coat-Armour *pertaineth* to the worshipfull *Family* of *Barkeley* 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 *fivefold victorie* over a stronger *Enemy* than that *three-headed monster Cerberus*. The Cinquefoile. Resemblance thereof.



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 choisest attires of the *garden*: yet because such daintinesse and affected adornings better befit *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*, Gilloflowers slipped.

Treefoile, &c.



He beareth, Argent, a *Cheueron*, Gules, betweene *three blew Bottels*, 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 Blew Bottles.

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 meerely *Medicinall*, and such as a man (were it not for necessity) would wish rather to weare in his *Escocheon*, 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 *Marish* 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.*

Of Plants, Trees, &c.

Sect. III. Chap. XI.

Things Sensitive.

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 *Heralas* 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 bloud*, or at the least some kinde of hot humour that is to it in stead of *bloud*, *Anima enim cujusq; 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 bloud or supplementall Humour.

That which is spoken of divers kindes of *Insecta*, that there is no *bloud* to be found in them, it is to be understood to be meant of true perfect and naturall *bloud*, but of necessitie they must have in stead thereof some kinde of humour in them, that hath the qualitie of *bloud*, *viz.* that is both hot and moist as aforesaid, else can they not live.

Concerning *Animals* in generall, it is not to be doubted but that all sorts of them, aswell those of *savage* and ravenous kinde, as those of *domesticall* and labouring kinde, as also venemous *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 Elohim 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 subjecisti 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 wisedome, 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 especially as are *celestiall*, *David*, the kingly *Prophet*, proposeth to us for examples, Psal. 32.

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 chiefely in the knowledge of *Animals, viz.* in the understanding of their wisedome, natures and properties, which knowledge hath beene approved by God himselfe from the beginning, and not onely approved but also ordained, and given to *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 *Guttæ*, 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 *Guttæ 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 *vitiated*, 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*, aswell 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, 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 bloud, it is joined with his life: *Therefore I said unto the children of Israel, Ye shall eate the bloud of no flesh, for the life of all flesh is the bloud thereof, whosoever eateth shall be cut off.* Gutte de Sang.



He beareth, Argent, *Gutte de Larmes*, or *de Larmettes*, a *Chevron 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*, 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 sort them together with these; than to bestow them confusedly under severall heads. Gutte de Larmes.



He beareth, Sable, a *Turnip*, Proper, a *chiefe*, Or, *Gutte de Larmes.* This is a wholesome roote and yeeldeth great relieve 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.* A Turnip proper.



He beareth, Sable, *Gutte de Eau*, a *Canton*, Ermyne, by the name of *Dannet.* 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 sight of the *Heathen*, as *Eusebius* testifieth; and yet they were no *Fresh-wa-* Gutte de Eau.

ter

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 *Milkesfield*. 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 *Cheueron*, Gules, *three dead mens sculls* of the first, by the name of *Bolter*: this kind 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. Supporters. Bones.

Parts of support whereof we have use in *Armes*, are those solide substances 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 *ligatures* and *Sinewes*. Of the use of these in *Coate-armour*, you shall have examples in these *Escocheons* next following.



He beareth Sable, *Shinnebone* in *Pale*, surmounted of another in *Crosse*, Argent, by the name of *Baines*. I doe give this forme of *blazon* hereunto, because the 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 pursflings. A shin bone surmounted of another.



He beareth, Sable, *two Shinne bones Saltirewayes*, the *Sinister* surmounted of the *dexter*, by the name of *Newton* of *Derbyshire*. To this *Coate-armour* I give the *blazon* in the former, for the reason before delivered. Concerning bones, *Iesus Syrach* recording the fame 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 whithered 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 briefe you see the use of these parts of support. Two shinne bones Saltire wayes.

Sect. III. Chap. XII.

IN following 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 *Containing*, because they are the mansion, in which not onely the *bloud* and *spirits*, but also the *bones* (which we named the parts

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 *Zanchius*) 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 eate, 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

Order of God in Nature.

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.

Divers ends of Art and Nature.

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* processe 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 precede, and then such *parts* and *members* thereof as usually are borne; for so every one that first hath seene the *whole*, will discerne the *parts* the better, whereas he that seeth a *part* (having never seene 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 Animals.

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 *whelpes* 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* displaied 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 contrarie to their *Titles*. A true *generous* mind will endevour 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 dignity.

Nam genus, & Proavos, & quæ non fecimus ipsi,
Vix ea nostra voco, — *Ovid. Met. Lib.* 13. *Verse* 140.
Great Birth, and blond, 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 *Escocheon*; we must conceive the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering* and *Stealing*, and so of all other. All *Beasts* 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 fierceneſſe: 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 *Rampand*. Action doth the *Prophet David* approve to be proper to a *Lyon*, *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 Lyon.* 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 *proprietie* 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* chiefely 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 naturæ: that is the best disposition of every creature, which is most agreeable to nature.*

Naturall and Accidentall 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 chiefely 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 chiefely 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 chiefely 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 *Iacket*, *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 diſcerne 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 renounced 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 proofe 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 verò fuiſſe Imperatorum, planum fit ex Tranquillo in Ceſare, qui Alexandriæ circa oppugnationem pontis, eruptione hoſtium ſubita compulſus in ſcapham, pluribus eodem præcipitantibus cum deſiliſſet in mare, nando per ducentos paſſus evaſit ad proximam navem elata læva, ne Libelli, quos tenebat, madefierent, paludamentum mordicùs 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 ſome thing 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 perſona geſtantis: 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 celestiall, 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* chiefely 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*. *Foure-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 *Females*. 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 *prioritie* to be observed; whereing those things that doe promise us a more easie accesse 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 *Foules*: 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.

Sect. III. Chap. XIII.

HAving 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 briefely, as in the next *Escocheon.* The invention of *Armes* wherin *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 *Lyons, 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 Obsservations 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.

Vse 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 povoke 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 their ranges, so that by every Elephant there stood a thousand men armed with coats of maile, and Helmets of brasse upon their heads; and unto every Beast were ordained five hundred Horsemen*

Pride of the Elephant.

Elephants how provoked to fight.

1 Mac.6.34.

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 expreſly 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.*

The incomparable ſtrength of the Elephant.



Three Elephants heads.

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.



A Proboſcide of an Elephant.

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 *Theſſaly*, 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 *ligges*, 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 *Snowt*, 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 boult 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 ſith 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



A Bend with three Calves.

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 *Fallow 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 *Shoomakers 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.



A Bull passant.

He beareth, Ermyne, *a* Bull *passant*, Gules, *Armed* and *ungnled*, 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 egresse. The Bull being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signifie 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 contained two *Drachmaes*, which maketh of our money little more than *Elevenpence halfepenny*. Whereupon this *Proverbe* was grounded, *Per linguam bos inambulat: The Oxe walketh up and downe with the tongue.* Reproving 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, doth *faintnesse* of courage, as *Upton* 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 *Carselacke*. The *Bulles head* may signifie a man inraged 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 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, betweēn 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 maried the *vertuous* and *beautious* Lady *Anne*, daughter of the ſame *Earle*, and *Mother* to the moſt *Glorious Queene Elizabeth*; the memorie of whoſe long, moſt proſperous and flouriſhing *Gouernement*, be bleſſed and eternized to all future Poſterities.

Bulles heads runcked.



He beareth, Gules, a *Cheueron* betweeu three *Bulls Heads trunked* or *caboſſed*, Argent. *Armed*, Or, by the name of *Baynham*. *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* in atchieving 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*.

Sithēce

Sithence we are now come to treate of *beasts* of the *Forrests*, I hold it fit to speake somewhat in my first entrye of their *Numbers, Names, qualities, Royalties, Armings, 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.* / *Hynde.* / *Hare.* / *Boare.* / *Wolfe.* } As Old *Woodmen* haue anciently termed them.

These have beene accounted properly *Wild Beasts* of the *Forrest*, or *beasts* of *Venery*. These *beasts* are also called *Syluestres (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 / Second / Third / Fourth / Fift / Sixt } yeares, you shall call them { *Hind* or *Calfe.* / *Brockett.* / *Spayade.* / *Staggarde.* / *Stagge.* / *Hart.* }

But here by the way wee must obserue 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 obserue 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 { *Hart* 1 / *Hare* 2 / *Boare* 3 / *Fox* and all *Vermine* 4 } is termed { 1 *Fumets* or *fimashing* of all *Deere.* / 2 *Crottelles* or *Crotizing.* / 3 *Lesses.* / 4 *Fiantes.* }

Terme of footing or treading of all *beasts* of *Venery* and *Chase*.

That of a { *Hart* / *Bucke* and all *Fallow Deere* / *Boare.* } is termed { *Slot.* / *Viewe.* / *Tract* or *Treading.* }

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: it is said she *Doubleth.*
- Beateth the plaine high-way where you may yet perceive her footing. it is said she *Pricketh.*

Termes of the *Tayle.*

That of a
1. *Hart*
2. *Buck*, *Roe*, or any other *Deere*
3. *Boare.*
4. *Fox*
5. *Wolfe*
6. *Hare* and *Coney.*

is termed his

1. *Tayle.*
2. *Single.*
3. *Wreath.*
4. *Bush*, or *holy water sprinkle.*
5. *Sterne.*
6. *Scuite.*

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 *Roe*, *Boare* and *Hare* is termed *Beuy Greace.* / *Greace.*

You shall say that a

Hart	*Harbowreth.*
Bucke	*Lodgeth.*
Roe	*Beddeth.*
Hare	*Seateth* or *Formeth.*
Conie	*Sitteth.*
Foxe	*Kenneleth.*

You shall say a

Deere	is *broken.*
Hare	*Cased.*
Foxe	*Uncased.*

You shall say *Dislodge*, *Starte*, *Unkennell*, *Rowse*, *Bowlt* the *Bucke.* / *Hare.* / *Foxe.* / *Hart.* / *Conie.*

You shall say

1 *Hart* or *Bucke*	goeth to his	1 *Rute.*	
2 *Roe*		2 *Tourne.*	
3 *Boare*		3 *Brymme.*	
4 *Hart* or *Conie*		4 *Bucke.*	
5 *Foxe*		5 *Clicketting.*	
6 *Wolfe*		6 *Match*, or to his *Make.*	

Termes

Skilfull *Wood-men* describing the head of a *Hart*, doe call the

a	*Rownde Rolle* next the Head	*Burre.*
b	*Mayne horne*	*Beame.*
c	*Lowest Antlier*	*Browanteliers.*
d	Next above thereunto	*Bezanteliers.*
e	Next above that	*Royall.*
f.	Vpper part of all	*Surroyall Toppe.*

The

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 beseeming men of a generous race to have a superficiall skill in either of these professions, forasmuch as they both (especially the former) doe well beseeme 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 appropried (by skilfulleſt *forresters* and *Woodmen*) to *beasts* of *Chase*, according to their severall names, seasons, degrees, and ages, like as I have formerly done of *beasts* of *Venery* 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 subtilitie, 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*
Second		*Foxe.*	or the like.

The *Marterne*, or *Marton* (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 fift and laſt *beaſt* of *Chaſe* is the *Roe*, whoſe proper termes pertaining to chaſe are theſe:

He is ſaid to be the { First / Second / Third / Fourth / Fifth } yeare, a { *Kydde.* / *Gyrle.* / *Hein 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 afarre off, for preventing their danger: for theſe are more timerous 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 hante 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* ſtandiug at Gaze, Argent, *attired* and *unguled*, Or, by the name of *Ioues* 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



A Stagge tripping.

He beareth, Argent, a *Stagge Tripping*, Proper, *attired* and *Vngules*, Or, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes 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 opportunities: A man unwilling to assaile the *Enemie* rashly, but rather desirous to stand on his owne *guard* honestly, than to annoy another *wrongfully*.



A Stagge springing.

He beareth, Vert, a *Stagge springing* forwards, Or, by the name of *Gilsland*. *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 decencie, 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.



A Stagge in his full course, pursued by a brace of dogs.

He beareth, Azure, a *Stagge* in his *full course*, Or, pursued hotly by a *Brace* of *Dogges*, Argent, all *Bendwayes* 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 proofe. So *David* speakes of some, who *carrying bowes turned their backes*; as having *Armes*, but wanting *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.



Three Bucks in full course.

He beareth, Vert, a *Fesse*, betweene *three Buckes*, *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 chiefely 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 Robucks in full course.



Hee beareth, Vert, a *Cheueron* Argent, betweene three *Robucks* in full *course*, Or, by the name of *Robertson*. Although this *Beast* as a *coward* flieth 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 so 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 *Rivall* or hinderer of his hot desire.

English Proverbe.

Three Bucks tripping.



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 qualitie is, that they are *sociable*, and love to keepe together in *Heards*; which is the property of all harmelesse 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*.

Sociablenes of fallow Deere.

Stagges at gaze.

Female Deere borne.



Arist. Top. 1. w

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 *Stags* 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*, here next following.

He



He beareth, Sable, *two Hindes 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 stomackfull, 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, the hath given them especially unto the *Males*, as to those that are both better and stronger, and hath left the *Females* altogether disarmed: whereof *Martiall* writeth in this manner. Hindes counter tripping. *Plin lib. 9.*

Dente timetur Aper; defendunt cornua Cervum:
Imbelles Damæ, quid nisi præda sumus?

Martial.

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 sight 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*, appeares by this; that they repose their safety, rather in their *Speedie foot-manship*, than in the strength of their *Heads*. The Tines of the *Stagges Head* doe increase *Yearely*, untill he hath accomplished the full number of *Seven Yeares*, and then decreaseth againe. Stagges heads couped. Attires of Gentlewomen.



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.* 240. setteth down for the *Armoriall 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-* Three Stagges heads trunked.

nall 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 ſharpeneſſe of ingenious *device* or invention.

Thre Bucks heads couped.



He beareth, Gules, *three Buckes heads, Couped*, Or, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iuriſdiction* and *Authority* to adminiſter *Iuſtice* and to execute *Lawes*: 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 *Iohn 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 *Buckes 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 enemie.



He beareth, Sable, a *Buckes 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 *Eſcocheon*.

He



He beareth, Argent *three raine Deeres heads, Trunked* or *Caboffed*, Sable, by the name of *Bowet*. If you should have occasion to make mention of the *hornes* 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 *ungules*, 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 *mewеth* 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 nntill 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 aswell *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 *Heydenheih*, &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 *Ælianus* 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 hugh *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 seene) 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*, *Iob* saith, *Wilt thou trust him, because his strength is great, and cast thy labour unto him? Wilt thou beleeve him, that he will bring home thy seed, 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*. Insomuch 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 concurre, 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 Vnicornes current.



He beareth, Sable, *three Vnicornes in Pale, Current*, Argent, *Armed*, Or, by the name of *Farrington*. It seemeth by a question moved by *Farnesius* 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



He beareth, Gules, *three Vnicornes heads Couped*, Argent, by the name of *Shelly*. The *Vnicorne* is an untameable beast by nature, as may be gathered by the words of *Iob, chap. 39. Will the Vnicorne serve 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?* Three Vnicornes heads couped.



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 enemie. After all these *cloven footed beasts*, I will adde one more, no way inferiour in *stomacke*, 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 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 shield of a *Boare* well mannaged, is a good *buckler* against that cruell *Enemie* called *hunger*. A Boare passant.



He beareth, Argent, *three boares heads, couped*, Sable, *Armed*, Or, by the name of *Cradocke*. The *Boare* is so cruell and stomakefull in his fight, that he *foameth* all the while for rage, and against the time of any encounter 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 given to the House of *Vere*, because *Verres* is the name of a *Boare* in Latine. Three B heads c

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 *ignomi-*

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 encountring his Enemie, and he beare the ſhocke or brunt of the conflict with a noble and magnanimious 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 *Ramſey* of *Hitcham* in the County of *Buckingham*, of which family was *Adam Ramſey*, 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 ſinnes 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.

Beasts having many Clawes.

Hitherto of such beasts as we call *Animalia bisulca*, which have their feete parted onely into two *clawes*: the next part of our *distribution*, conteineth those which are called *Multifida*, which have many *clawes*; of which sort, are not onely *Lyons*, *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 heedefull 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 *Lyon* reckoned the *King* of *beasts*: *Dignioribus enim digniora loca sunt danda*, *Highest person highest place*.

Opinion of some French Armorists.

Some *French Armorists* are of opinion, that the *Lyon* should never bee made *Gardant*, or *full faced*, affirming that to be proper to the *Leopard*: 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 denyed that prerogative, *Quia omnia Animalia debent depingi & designari in suo ferociori actu, ex illis enim actibus, magis vigorem suum ostendunt*. 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 *Lyon*, *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 verò habet unum colorem continuum, cum pectore hispido, cum certis jubis in cauda*. The *Leopard* is portraied with *blacke spots* and a *great head*, and no where *shaggie*: whereas the *Lyon* is one colour, *shaggy brested*, with a certaine *tuft of haire* in his traine. So that it is evident that the *Leopard* is notably distinguisht 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*.

Rule generall.

Difference betweene the Lyon and Leopard.

It is observed that the *generous nature* of the *Lyon*, 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 *Lyons* were those whereof *Saint Hierome* maketh mention, *In vita Pauli eremitæ*, saying, *Talia in anima voluente, ecce duo Le-*

ones ex interioris Eremi parte currentes, volantibus per colla jubis ferebantur:
Lyons shaggy Locks. Two *Lyons* came running with their *shaggie 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 betweene 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
Cowardly Lyons which. *Lyons* are called in Latine, *Imbelles Leones*, that is, *Heartleſſe* or *Cowardly Lions*; 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 truely *generous*, becauſe he degenerateth from the vertues of his *Anceſtors*.

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 *ſharpenes*, to the end they may ſtrongly *ſeaze* upon and *detaine* their *Prey*, and ſpeedily rend and divide the ſame.
Rule 2. 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 *harmleſſe beaſts*, that have their *Teeth* knocked out, and their *Nailes* 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*.

Bearing of Beaſts in a diverſe Colour from that which is naturall whence taken. 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 betweene 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.

Propertie of Beasts of Rapine.

The *Lyon* (saith *Vpton*) passing thorow stony places, doth *contract* his *Tallons* 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 *sharpenesse*, and so become lesse able to attach and rend his prey. And this property 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*.

Defective production of beasts of rapine Natures foresight herein.

Not onely *Lyons*, but also all other *beasts* of ravenous kinde, (according to *Bekenhawb*) doe bring forth their *young* in some part *defective*; as *Lyons* doe produce their *whelpes dead*, *Dogges* bring them forth *blinde*, *Beares* deformed and *shapelesse*, *&c.* For *Nature* would not that they should attaine *perfection* in the *wombe*, in regard of the safety of their *Damme*, lest in their production 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 convenient 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 quàm præcepta,
Et melius docemur vitâ quam verbo:

Examples are more forcible than Precepts,
And our lives teach more than our words.



Lyon dormant Standard of the Tribe of Iudah.

He beareth, Iupiter, a *Lyon dormant*, Sol. The *Hebrew Rabbies* (saith *Leigh*) writing upon the *second* of *Numbers*, doe assigne to the *Tribe* of *Iudah*, a *Lyon* after this manner; alluding belike unto that blessing that *Iacob* (a little before his death) did pronounce upon *Iudah*, saying; *He shall lye downe and couch as a Lyon; who dares stirre him up?* Wherein one noteth, that *Iacob* 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* (saith he) *Rex Iudæ similis esse cæpit Leoni dormienti; neque enim erectis jubis timorem suum latè effudit, sed quodam modo accubuit in spelunca. Latuit tamen quædam occulta virtus sub illo sopore, &c.* The *King* of *Iudah* 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*, neither durst any the most adventurous to rowse him. This may be true of the

Iudah seemeth to sleepe.

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 ſetled 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 quàm 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 *Gwyan*, one of the *Peeres* of *France*, whoſe *Daughter* and *Heire* named *Eleanor*, was maryed 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 Lyons* in one *Shield*: Sithence which time the *Kings* of *England*, have borne *three Lyons Paſſant*, *Gardant*, as hereafter ſhall appeare, *vid. pag.* 193.

He

A like *Lyon* 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*.



Three Lyoncels passant Gardant.

He beareth, Argent, three *Lioncels*, *passant*, *Gardant*, in *Pale barrewayes*, *Langued* and *Armed*, Gules. This Coat-Armour pertained to that worthy *Gentleman Sir John Brograve*, *Knight*, sometimes *Attorney Generall* of the *Dutchy* of *Lancaster*. In the *Blazoning* of *Armes* consisting of more *Lyons* in a *Field* than one, you must tearme them *Lyoncels*, (according to *Leigh*) which is as much to say, as so many *young* or *petite Lyons*. The reason of this rule I take to be this, that inasmuch as the *Lyon* hath a *Prerogative Royall* over all *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 *Lyons* in one *Field* must be understood of *Lyons whelpes*, which as yet have not so great feeling of their owne strength, or *inbred noble courage*, nor apprehension of their ingenerated *Royall Soveraigntie* over all beasts as *Lyons* 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 adeò generalis, quin admittit exceptionem in suo particulari*: For this rule holdeth not in the *Soveraignes Ensignes*, where these *beasts* are sayd to be *Lyons*, *propter dignitatem Regiæ 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 *Soveraignetie* 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.

Reason.

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 valorours courage of these kinde of *beasts* though young, where he saith, that *as a Lyon or a Lyons whelpe roareth upon his prey*, against whom if a multitude of Shepheards 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 Lyons are not well cut.*

He



He beareth, Sable, two *lioncels counterpassant*, Argent, *the uppermost towards the sinister side of the Escocheon, 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 lyoncels, the one passant, the other repassant*, 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 *Escocheon* their heads are placed, which is contrary to the Rule given *chap.* 4. *Sect.* 1. *pag.* 27. The Lyon and the Lioness 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 Wavey 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 Majestie, Clemencie and Circumspection.



He beareth, Gules, on a *Fesse*, Argent, *three lyoncels, Passant gardant*, 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*. This Lyon is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escheon* 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*.

Lyon passant parted per Pale



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 *Escocheon*, 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 the Field, but to flie is a reproach; and therefore of all *gestures*, I never find any Lyon *Current*.

Lyon Saliant how discerned.

His gesture in prosecution.



The *field* is Ruby, a *Lyon Rampand*, Pearle. This was the *Paternall Coate-armour* of *Thomas Mowbray Duke* of *Norfolke* 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 truely 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 the *left foot*, in the *Dexter corner* of the *Escocheon*, 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.

Lyon Rampand how knowne.

His gesture in seazing.



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*) seene, 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 transcript

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 *Lyon Rampand, the taile elevated and turned over the head*, Sable. This is the *Coat-armour* of *Iohn 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. *Iohn 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 treate more largely of this point.

A Lyon Rampand a File of three points or Lambeaux.



He beareth, Azure, a *Lyon Rampand*, 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 sort 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 Lyon Rampand parted per Fesse.



The Field is, Or, a *Lyon Rampand, parted per-fesse*, Azure, and Gules, *armed and langued*, Argent. This is the *Coat-armour* of *Rafe Sadlier* of *Standon* in the countie of *Hartford*, *Esquire*, Grandchild and heire male to Sir *Ralfe Sadlier* the last Knight *Banneret* that lived in *England*, a Grave Councellor of State to *King Henry the Eight*, *King Edward the Sixt*, and *Queen Elizabeth*. This kind of *bearing* of a *Lyon 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.



Vpon a Pale Radiant Rayonee a Lyon Rampand.

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 skilfull *Artist* in this way observe it well, he cannot but commend the invention of its first deviser.



He beareth, Argent, a *Lyon Rampand* between *three Cressants*, Sable, a *Chiefe*, Verrey. This is the *Coate-armour* of *Thomas Wilkockes* 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 *Souldier*, 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 *Cuër-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 *Escocheon* wherein you shall finde an *Ordinary* charged with *three Lioncels Rampand*.



Three lioncels Rampand on a Cheueron engrailed.

He beareth, Azure, on a *Cheueron Engrailed*, Argent, *betweene three Trefoiles slipped Ermynois, as many Lioncels Rampand*, Sables, *armed* and *langued*, Gules, by the Name of *Barliffe Bariff* 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-Armour* of another, they both being descended from severall families, although their *surnames* be neere agreeing or the same.

Lioncels Rampand Combatant.



The signification thereof.

He beareth, Or, *two lyoncels Rampand 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 *govenment*, 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, but he that is Iuster.*

Lyoncels Rampand Endorsed.



He beareth, Azure, *two Lyoncels rampand, 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 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.

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 *Rampand*, 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 conjoyned in the Center of the sayd circumference. The like was borne in *Device* 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 *Rampand*, 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 Iessant*, his *taile forked*, Or, by the name of *Hastang*.

Lyon Iessant.

A *Lyon Iessant* 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 thereunto, but is not subjected to the primarie charge, but is borne over both the *Field* and *Charge*, and is therefore called a *Lyon Iessant*, *a jacendo*, 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 S^r. *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 *Lyons head eraséd*, 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 members thereof. I have formerly made mention, as also of the commendable bearing of *Members Eraséd*.

A Lions head eraséd.



He beareth, Topaz, on a *Chiefe*, Diamond, three *Lyons* heads eraſed of the firſt. This is the *Coate-Armour* of Sir *Thomas Richardſon*, Knight, late *Lord Chiefe Iuſtice* 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 Iuſtice* which its *bearer* executeth under his Majeſtie.



The Field is, Azure, a *Cheueron*, Argent, *betweene three Lyons 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 Lyons pawes* iſſuing out of a *Dexter* and *Siniſter baſe points*, erected in forme of a *Cheueron*, 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 *Lyons* clawes are crooked and exceeding hard, with theſe he carveth and rendeth his prey, and for this purpoſe hee keepeth them very choiſely 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 *Lyons* 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 *Lyons* 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



He beareth, Argent, two *Lyons pawes, Eraſed*, in *Saltire*, the *Dexter ſurmounted* of the *Sinister*, Gules. That *Lyons*, *Panthars*, and *Leopards* doe hide their clawes 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 *Cheueron-wayes*, *Croſſe-wayes*, *Saltire-wayes*, *&c.* As by the precedent examples may appeare.

A Lyons pawe on a Canton.



He beareth, Sable, *three Lyons tailes 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 aſſaile 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 prouideth 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 diſcouered, whereby they may know which way to make after him.

Three Lyons tailes eraſed.

The

The *Lyon* beareth his *Taile* after a diverſe manner, inſomuch as we may thereby (if not certainely 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 *Tayle* 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, qua 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 ſubſtraction in *Armoriall* ſignes maketh them ceaſe to be the ſame that they were; *Omnia Arma Arithmeticis 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 Rampand*, Sable, onely in *Buxtons Coate* the *taile* is *elevated and turned over the head of the Lyon*, as it more plainely appeares 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 placabilitie or tractableneſſe, 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, cæde terga cauda tua, verbera pateant
Face, cunctamugienti 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 fitly 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



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.



A Tiger passant.

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 *Oxeford shire*, 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 *Escocheon* is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesia*. Some report that those who rob the *Tiger* of her *young*, use a policy to detaine their *damme* from following them, by casting sundry *loooking-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 ons*, 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 Beare passant.

He beareth, Sable, *a Beare Passant*, Argent. It is written of the *Shee-Beare* that she bringeth forth her *young ones* unperfect and deformed, like a *lumpe* of *raw flesh*, and licks it till it come to shape and perfection. The *Shee-Beare* is most cruelly inraged 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 Beare robbed of her whelps*. Which teacheth us how carefull *Nature* would have us to be of the welfare of our children, sith so *cruell beasts* are so tender hearted in this kind.



He beareth, Argent, *a Beare Rampand*, Sable, *muzled*, 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 *Britaine*; 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 mischiefe it might otherwise doe, as you may observe) as it were

bound to the good behaviour with a *muzle:* I must confesse I have often seene 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, *muzled*, Or, by the name of *Pennarthe* of *Cornwall.*

The *Beare* is reported to combate 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 Saliant.



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 diſpares, Anubis & Macedon, proſequuti ſunt, uterque Armis uſus eſt inſignibus, aliquo animali haud ab eorum natura diſsimili: nam Anubis Canem, Macedon Lupum, inſigne 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.* *Vpton* 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 *higheſtimation*, 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*.



Grey-hound Paſſant.

He beareth, *Argent*, a *Grayhound paſſant*, Sable, by the name of *Holford*. Such *Dogges* as doe purſue their *Game* with a more leaſurely 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*.

Note that it appeareth in an old manuſcript treating of *blazon*, that a *Greyhound* cannot properly bee termed *Rampand*, 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.



Talbot Paſſant

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 couragious, 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

Armies in ſtead of *Souldiers:* Some otheres have beene ſo *Truſty* and *loving* to their *Maſters*, as being by errour 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 injoyned, 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 pencill.*

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 proſecute 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 proſecute 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 atchieve their *Prey* by *Subtill meanes*, 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 briefely, 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 *craſty 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 *ſponged*, they are better friends than ever they were, and *laugh* at thoſe *Geeſe*, that will not beleeve them to bee *Foxes*, till they (too late) finde themſelves *Fox*-bitten.

He



A Cheveron betweene three Squirels Sciant.

He beareth, Argent, a *Cheveron* Azure, betweene *three Squerrils Sciant*, Gules, by the name of *Lovell*. This *Beast* hath his name *Sciurus*, or *Scuirell*, 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 ſhaddow 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 *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 *Eſcocheon*, 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 *Eſcocheon* to be cut like unto that which is depicted in that *Manuſcript*, becauſe I was deſirous to demonſtrate unto you the faſhion of *Eſcocheons* 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 fourefooted *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 plentifull 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 Ingraiked.



He beareth, Gules, three *Conies Sciant*, within a *Bordure Ingrailed*, Argent, by the name of *Conubie*. 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 foo : ever growing ſo nigh them, that they neede not put themſelves into danger except they liſt.

Three Hares heads couped Nebule.



He beareth *Argent*, on a *Feſſe Nebule*, Sable, *three Hares heads couped*, 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 : ll, 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 *Inpiter* 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* one'y, 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.

THis 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, aſwell 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) approcheth neere unto God in likeneſſe; ſo, in like manner doe other *Animals* reſemble *man*, wherein they doe participate with man in likeneſſe after ſome ſort, but in diverſe degrees, foraſmuch as ſome of them have more and ſome leſſe likeneſſe 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 hugeneſſe 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, & ſuæ naturæ 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 to be no leſſe *Honourable* than many of thoſe that in common eſtimation are reputed farre more worthy; inſomuch that they may well beſeeme the *bearing* of the greateſt *Potentate*. For if it pleaſed the *Soveraigne* King of Kings to uſe them as his ſpeciall inſtruments to *chaſtiſe* the ſtubburnneſſe 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* entred the houſes and chambers of the *Aegyptians*, 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 *Graſhopper*, the *Canker-worme*, the *Catterpiller* and the *Palmer-worme*, the honorable title of his huge great Armie, why ſhould we prize them at ſo low a rate as that we ſhould diſdaine to beare them in Coate Armour? Sithence God ſaith by the Prophet *Ioel*, *I will render you the yeeres which the Graſhopper hath eaten, the Canker-worme, and the Catterpiller, 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 bee 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 *gate* 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, *quæ reptant*, which *Creepe*, as *Frogs*, *Ants*, *&c.* and thoſe *quæ ſerpunt*, which *glide*, as *Snakes*, which latter kinde we ſhall ſpeake of afterward.

But here we mention thoſe *Reptiles* which are *Greſible*, ſuch as by meanes of their feete, are able to goe *ſtep* by *ſtep* from one place to another, ſo termed *à 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.

Three Toades.



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 *Snowt*, and *feet*, gules, 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, Τυφλὸς, Τυφλὸτης *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 shels 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 Musicall sound, whereupon he framed it into a *Harpe*, which caused others to imitate his practise, and to continue the fame unto this day.

A Tortis passant.

Harpes how invented.



He beareth, Azue, *A Tortois erected*, Or, by the name of *Cooper*: this *Escocheon*, I have caused to be inserted in this Edition to manifest the various *bearing* of this *Gressible Reptile in Armorie.*

Bara in his booke intituled, *Les Blazones dez Armories*, 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 feete, 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,

Lawes 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 *Ælianus*) 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 *notorious crimes*. Of the *Spider*, *Solomon* writeth in this manner; *The Spider taketh hold with her hands, and is in Kings Palaces.* Pro.30.28.

A very remarkeable 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 rase 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 endevour 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 denique 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 dearely, tenderly and affectionately, 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 Cælo 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 were the *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 *foure-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 *Escocheon.*

Eleven Emmets.



He beareth, Argent, *eleven Emmets*, 3. 2. 3. 2. 1. Sable. Of this silly 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 *wisedome*, 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 upbraid 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 disswasions from vice, by reason of the apparent signes of the wisedome, power and mercy of God that are found in them. By the *Emmet* or *Pismire* may be signified a man of great labour, wisedome and providence in all his affaires, and of a pregnant and ready memorie.

Pro. 30. 25. Pro 6. 6. Ibid. 7.

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 only 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 others 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 Grashopper passant.



He beareth, Gules, a *Grashopper in Fesse passant*, Or. *Grashoppers* (saith *Pliny*) doe flye with wings made like *Pellicles* or fine skins. The *Males* of the *Grashoppers* doe sing in the *Summer* season, but the *Females* 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' quæ cantaveris, in Hyeme salta.* You that sung all *Summer* may goe shake your heeles in the *Winter.* Among the *Athenians* the *Grashoppers* 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 *foure ſmall* things in the *earth* that are full of *Wiſedome*, ſaying, *The Graſhopper hath no King yet goe they forth all by bands.* The nature of the Graſhopper.

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 *vagipennæ*, (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 *Ælianus*, and others report, to be *winged* in *Ægypt* 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*. *Vagipennæ* 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 beleeve 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*, that where the wrong is offered, there the amends ſhould be made. And as theſe in this *Eſcocheon* 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 *Eſcocheon*, Gules, three *Pallets*, *Verrey*, on a *Chiefe*, Or, a *Scorpion erected*, Sable. And thus much of *Greßibles* of all ſorts. Cheueron betweene three Scorpions. Cure of the Scorpions ſting.

Sect. III. Chap. XVI.

Gliding Animals.

NOw touching such *Creatures* as wee 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.



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 bea *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*.

Property of the Serpent.

To the *foure-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 *foure-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 unequall to *foure-footed Animals* both in shape and strength; yet will they not give place to many of them for sharpenesse 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 wisedome 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 *backe* 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 skinne and shell.



Three house Snailes.

He beareth Sable, a *Fesse* betweene three *House-snailes*, Argent, by the name of *Shelley*. These are called *House-snailes*, either because they so carrie 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 the top of the *highest Tower*, as the worthy and learned Gentleman *Master Carew* 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*.

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A 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 necessarie, 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;

Fowles more worthy than Fishes.

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 *proprietie* of their *naturall actions*, of *going*, *sitting*, *standing*, *flying*, &c. Otherwise such *Armorie* 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. Nevertheless, in their *Species*, or *severall kinds* they differ much touching their *particular qualities*: for some of them are *simple*, some others *subtill*, 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. *Leigh* saith, that *Birds* in an *Escocheon* 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*.

Rule generall.

Different qualities of Fowles.

Numbring of Fowles in Armes.

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 *clawes* unto *Lyons*, *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 one 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 *displaied*, 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*

The Cocke and Fowles of prey termed Armed.

The Female of Fowles of prey hardiest.

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.



A Swan membred of the ſame.

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 with her wings Expanſed.

He beareth, Sable, a *Swan* with her wings *expanſed*, 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 expulſed him: and theſe two points are cauſes of moſt quarrels amongſt the *nobleſt ſpirits*.



Three Swans neckes eraſed.

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.

Lacy.
O, a Lyon Rampt Armd & 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 *closeneſſe*: 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 *wild Duckes*, *volant*, Proper, by the name of *Wolrich*. The *wild Ducke* hath many threwd enemies, as *Men*, *Dogges*, and *Hawkes*; and therefore *Nature* hath assisted her with many shifts; when any man layes waite 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 æternis consiliis*, *Nature doth nothing but by Gods speciall direction.*

He



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* requireth 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 *Alian* 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 who freely gave him *house-roome*, flying in the *villaines* face, strucke out both his *eyes*.

Three Storkes.

The gratefulnesse of the Storke.



The *Field* is Azure, *a Cheveron betweene three Sternes, close*, Argent, *membred*, Gules. This is the *Paternall* 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 renowne*. And being compound with Argent, it denoteth the *Bearers* vigilancy in his Soveraignes service.

Vnder these sorts, will I briefely 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.

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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*, othersome are *Predable* or fit to bee made a *Prey*.

Fowles frequenting partely 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 chiefely 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.



The *Field* is Saphire, *an Eagle displayed*, Pearle, *Armed*, Ruby, *on a Canton* of the second, *a sinister hand 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*.

Signification of the Eagle displayed.

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 sight 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 *Altivolans 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 very 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 encreased. 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 expresly 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 *Iordan* 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 *Escocheon* 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 *Lyoncels* in the 15 *chap.* of this third *Section pag.* 195. for the *Eagle* is the Soveraigne of *Birds*, as the *Lyon* 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* perteineth to the *family* of *Abington* of *Dowdeswell* in the *County* of *Gloceſter*, 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 Iames* 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 proofe of their *young*, by exposing them against the *Sun-beames*, and such as cannot steddily behold that *brightnesse*, are cast forth, as unworthy

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 *Conqueror*.



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 heades 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* downeward to seeke out some *prey*; which is most unworthy of any noble spirit, whom it ill befitteth to prye 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 dust: and therefore one compares them to *riches* gotten by *oppression* or *fraud*, which will eate out in time all the rest though well gotten.



Five Marlions wings.

He beareth, Gules, *five Marlions wings in Saltire*, Argent. This Coate pertaineth to *Sir Arthur Porter* of *Newarke*, in the *County* of *Gloceſter*, 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.



Three Oſtrich feathers on a bend.

He beareth, Or, on a *Bend*, Sable, three *Oſtrich-feathers*, Argent, paſſing through as many *Scroles* of the firſt, by the name of *Roger Clarenden*, that was baſe ſonne to the puiſſant *Blacke Prince*. The proper *conuzance* 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 ſometimes alſo the *Deuice* of *King Stephen*, who gave them with this *word*, VI NVLLA 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 *Kingdomes* well eſtabliſhed.



Sixe Oſtrich feathers.

He beareth Argent, *ſixe Oſtriches feathers*, 3. 2. *and* 1. Sable, by the name of *Iervis*. This man was a principall *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 participation of both kindes: yet doth *P. Belon du Mans* make no ſcruple at all to ſort him among *Birds*: therefore I have held it fit to place his *feathers* here amongſt the parts of *Birds*.

He

An Eagles leg eraſed.

a la Cuiſſe



He beareth, Sable, an *Eagles legge* in *Pale*, *eraſed a la quiſe*, Argent, the *Tallons*, Gules, by the name of *Canhanſer*. 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 wi h 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 betweene 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 *Eſcocheon*, 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 mained 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 Pearch*, Or. *This Coate pertaineth to the family of Hawkeridge of Hawkworthy in the Countie Devon.*

Now ſithence we are come to treate 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 appurtenent, according to the ſlenderneſſe 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 *Soſia* his late Bondman, touching the delights of his ſonne *Pamphilus*, *Ter. And.*

Quod plerique omnes faciunt adoleſcentuli,
Vt animum ad aliquod ſtudium adjungant, aut equos
Alere, 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 meetely well ſeene in them all.

The Termes of *Fawlconry* that I purpoſe to touch in this place, are briefly theſe that follow.

Firſt, a *Hawke* is ſaid to *Bate*, when ſhe ſtriveth to fly from the fiſt.

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 *nooked*.

The nether part of the *Beake*, is called the *Hawkes Clap*.

The *holes* in the *Hawkes* Beake are called her *Nares*.

The *yollow* betweene the Beake and the Eyes, is called the *Sere*.

Hawkes of long ſmall blacke feathers like haires 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 ſkliſeth.

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 aſſoone 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



He beareth, Sable, a *Goſhawke*, Argent, *pearching upon a Stocke* fixed in the *Baſe Point* of the *Eſcocheon* 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 imploied.

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 quòd 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 Deuteron.* 14.) *idem eſt quod Falco*. This *Bird* (according to the ſame *Author*) is very *bold* and *hardy*, and 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,

A Falcon on a Canton.

Alietus the ſame that we call *Falcon*.

Obtinet exiguas Alietus corpore vires;
Sunt & aves minimæ præda cibuſq; ſuus:

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 hē 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 *Cheueron 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.



Foure duties of a Father.

He beareth, Gules, a *Pellican* in her nest, with wings displaied, 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 *eare*.

A like borne by Fox Bishop of *Winchester*.

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* V I I. and *Henry* V I I I. which noble *Prelates memory* shall be eternally blessed for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry* the Seventh) to *Iames* the Fourth King of *Scotland*; by whose glorious issue, *Great Brittany* 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 wee 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 ministreth 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* affirme, *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 decoape 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 *Harbenger*, 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 discerne your friends as you were wont. Swallowes Proper.



He beareth, Argent, 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 betweene three Swallowes.

Bend cotized betweene sixe Martlets.



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 *Bekenhawb*) 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.

Martlet hath little uſe of her feet.

Martlet why given to the fourth brother.

Sect. III. Chap. XXI.

Fowles domeſticall.

FRom *Fredable Fowles* that are *Savage*, we come to *Fowles Domeſticall* and *home-bred*, that are delighted with *Mans* ſocietie: Such are theſe that follow, with their like.

The Cocke Knight amongſt birds. His Armour.



He beareth, Gules, three *Cocks*, Argent, *Armed*, *Creſted*, and *Iellopped*, 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 à pee*, 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 ſociety of men. Of all *birds*, this may beſt be ſaid in *blazon* to be *armed*, that is thus furniſhed and prepared to the encounter.

The Cocke moſt properly ſaid to be Armed.

He



He beareth, Argent, *three Capons*, Sable; *Armed, Creſted, & low-Lopped*, Or, by the name of *Capenhurſt*: I doe terme theſe *Capons Armed*, becauſe *Naturâ ſunt bellicoſi, tametſi caſtratione factis ſunt omninò imbelles*, 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 *Cœlites*: *the ſingle life*, the *Saint-like life*. But *Lipſius* muſt bring better witneſſes than *Capons* to approve the truth hereof, before it will be received for truth.

Capon why ſaid to be Armed.



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 diſplaieth his plumes againſt the raies of the *Sunne*, that they may gliſter the more glorioufly; and he loſeth this beautifull *Traine* yearely 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.

Three Peacockes.



He beareth, Argent, a *Cheueron*, Sable, betweene three *Turkycockes* in their *pride*, Proper, by the name of *Yeo* of *Devonſhire*.

A cheueron betweene 3. Turkicockes.

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 *Domeſticke 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 beliefe, and will aske as large a volume, as the Common-wealth, either *Platoes* or *Licurgus*, to ſet it forth as it deſerveth.

Three Bees volant.

Theſe

These small and slender bodies are indowed with a perfect *soule* (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 *wisedome*; 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 *wisedome* to these contemtible 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 *feræ naturæ*, 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 interessed 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 *Regall power*, because in him (besides the nature of bruit *Animals*) he is constituted a *King* that administreth his function (as it were) by *deepe counsell*, for asmuch as he is voide of *sting*, and governeth his *Hive* as his common-wealth altogether by *lenity*.

If a *Bee sting* a dead carkase 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 *Reve* 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 liveli-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 *foure wings* a peece: and none againe have above two, that carry their *weapon* in their mouth. To the former (saith he) *nature* hath given it for their *revenge*, to the other onely to feede themselves withall and to content nature. All *Insects* (saith the same *Author*) having *hard eyes*, have their *forefeet* longer than the rest, to the end that with them they may otherwhiles scoure their *eyes*. A Harvest flye. Note generall.



He beareth, Sable, three *Gad-bees volant, en arriere*, Argent, by the name of *Burninghill*. This *Flye* maketh a great humming noyse when he flyeth, and of some is called the *Gad-bee*, and of others the *Dun-flye*, *Brimesey*, or *Horse-flye*, which in the *Summer* time doe grievously vex *Cattle*, having, as *Ælianus* saith, a *sting* both great and stiffe. These are of the nature of *Common Barrators*, *Pettifoggers*, and *Promooters*, which are ever disturbing the quiet state of their civill and honest *neighbours*. Three Gad-Bees volant.

Sect. III. Chap. XX.

Having 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 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*. Watry Animals.

Enobled by the bearers dignity.

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*.

Rule generall.

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.

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 & spatioso, 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 quæ natant reptandi habent vel speciem, vel naturam: because things when they swimme seeme to creepe along* in the *water*.

Psal. 154. 25.

Fishes albeit they have not breath (as wee may say in a comparative sort) so strong and sensible as *foure-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 *gils*; 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 comming 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: Nevertheless 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.

Fishes are borne after a diverse manner, *viz. directly*, *upright*, *imbowed*, *extended*, *endorsed*, *Respecting each other*, *Surmounting one another*, *Fretted*, and *Trianguled*, *&c.*

Rule 1.

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 whereon they feede. All *Fishes* raised

ſed 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 fantaſticall 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 beleeve *Farneſius*) is called *piſcis à 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 briefely give ſome few examples, wherein I rather purpoſe to lay open their diverſe formes of *Bearing* in Coate-Armour, than meddle with their unlimitable paticular kindes: as in example.



He beareth, Argent, *three Eeles Naiant* in *Pale*, Sable, by the name of *Ellis*. Of this ſort are all *Lampries*, *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 feete 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. Three Eeles naiant.

Soles.



Hee beareth, Argent, *a Cheveron*, Gules, *betweene three Soles fiſhes Hauriant*, Proper, *within a bordure engrailed*, Sable. This Coate perteineth to the Family of *Soles* of *Brabanne* 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 Soleæ*, i. *a ſhooes ſole*: *Sandalium*, which commeth from the Greeke, σανδάλιον, or σανδαλον, a kinde of *ſhooe* open with latchets on the inſteppe: *Lingulaca*, *quod formam linguæ 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-Iames*. 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 overheady and outragious men, who ſeeking furiouſly the hurt of others, feele the ſmart themſelves, in their owne overthow.

Dolphin hauriant.



The field is Iupiter, a *Dolphin hauriant*, 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 like to women, ſo alſo in her affection of love; inſomuch that *Dolphins* have fallen ſo exceedingly 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 Barwise

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 *vantguard* 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 *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.

(These words must be read after next section)



The *Field* is, Gules, *a Cheveron*, 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 sayd 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 *Ælianus* produceth strange examples.



He beareth, Sable, three *Salmons Hauriant*, Argent, by the name of *Salmon*. If *Apicius* (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 swimmeth against the *streame*. These three *Salmons* here were very faire *bearing* in a great *Charger* Argent. *Fishes* are borne *hauriant*, both respecting each other, and also *endorsed*, as in these next *Examples*.

Three Salmons Hauriant.

The fish Acipenser.



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-wayes*, 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 a la Queue*, Argent, by the name of *Trowtebecke*. We use these words *Teste a la Queue*, in *Blazon*, to signifie the manner of their *Fretting*. The *Heire* of this *Family* was in the time of *Henry* VIII. married to *Iohn Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now living, are lineally descended, and doe *Quarter* this *Coate*.

Three Chalbots.



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.

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Scales of Fishes not Continuate.

THE *Hardnesse* of *Scaly fish* (whereof we have before spoken) is not *Continuate*, but *Plated* fitting for *Motion*; but there is another sort of *hard covering*, which is *continuate*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheveron betweene 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 *Nobleza de Andalviza*, 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*, *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 harme and violence. Of theſe, the *Shels* are of moſt frequent uſe in *Armes*, and are diverſely borne, as well with *Ordinaries* b tweene them, as charged upon *Ordinaries*, as by *Example* in the next *Eſcocheons* in part ſhall appeare. Lobſters pavvei.



He beareth *Barry wavey 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, betweene 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 forbeare 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 thē foreſeete of this ſort of *fiſh* are called *forcipata brachia Cancrorum*, of *forceps*, which ſignifieth *a paire of Tongs* or *Pincers*, or ſuch like, alluding to their quality, which is to pinch and hold faſt whatſoever they doe ſeaze upon.

Eſcallop ſhell Gules.



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.

The nutritive quality of the Eſcallop.



Hee beareth, Pearle, *a Lyon Rampant*, Ruby, on a *Chiefe*, Diamond, *three Eſcallop ſhels* 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 *ſhels*, and endevour to ſort them with (I will not ſay hundreths) but millions of other *ſhels* 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 æquales.* 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 ſhels*, 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 *Eſcocheon*, their reaſon is, becauſe none other *even number* under *tenne*, can decreaſe in every ranke one to the *baſe point* of the *Eſcocheon*, 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 Eſcocheon*, as in the *Elements* of *Armories*, *pag.* 181. is obſerved.

The



The *Field* is, Argent, on a *Fesse*, Azure, *three Escallop shels* 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 *Iohn Fenne*, one of the Captaines of the Citie of *London*: I read in a *French Manuscript* remaining in the *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 ventred to sacrifice himselfe for their safeguards. MS.M.18. fol.116.



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 *Gloceſter*. 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 indended, 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 *tailes*; 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 workemanship*, manifest even in the very *shels* 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 *Shels*. A Fesse betweene three Welkes.

Sect. III. Chap. XXIV.

A Transition from things unreasonable.

WEE have long insisted in the *bearings* of *Animals* or *Living Creatures Vnreasonable*, distinguishing them according to their *Kindes*, sorting them into severall *Rankes*, 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 *Soveraignitie*, that they should serve *Man*, and *Man* should serve *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 treate 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 fruitfulnesse 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 just cause to glorifie Gods omnipotencie, mercie and wisedome.

Man the Noblest of Gods creatures.

Man as *touching* his body hath a *three-fold* estate, *viz.*

Esse, *Non esse*, *Semper esse* } in { *Creatione*, *Morte*, *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 *wisedome*, *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 celestiall 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 *Celestiall* 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 *Spheare*? 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 al the *Elements*, and retaineth with the *world* the forme of a *Spheare*. 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 *Spheare*. 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 mankinde 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 *floud*, 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 *floud* 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 meats*; 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 conjoyned and knit; and our *flesh* with the *veines*, whereby the *bloud* 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 beseeme 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 tendereast 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 *Limmeale* (as I may terme it) and also *entire*, with all his *Parts conjunct*, 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 in Coate-armour.

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Our Lady with her Sonne.

The *Field* is, Iupiter, our *Blessed Lady* with her Son in her right hand, and a *Scepter* in her left, all Topaz. 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 *Escocheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portract 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 acknoledged, 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 Sonne*, especially where their ridiculous *fained miracles* daily broached, doe finde any credit.



A King enthronized.

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 *Spaine*. 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 *employment*: 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 Horseback: So shall they receive such reverence as is answerable, both to their *persons* and *functions*.

Man in his noblest action.

Many degrees of callings.



A Bishop in his Pontificals.

The *Field* is, Saphire, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Croisier* in his *left arme*, staied upon the *chaire*, and extending his right hand towards the *dexter point* of the *Escocheon*, Pearle. This *Coat-Armour* was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the *noble* progeny of the *Holly*. 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 Doctrine*, which the *Romish Bishops* have abolished.

The dignity Episcopal next the Regall.



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 *Meredigith* 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 *Living creatures* the *Head* obtaineth the chiefeſt prehe-minence, ſaith *Pierius*; and (as *Iſiodore* noteth) it is called *Caput*, not onely becauſe it is *Capeable* of the *k*nowledge attained by the *Senſes*; but for that alſo it comprehendeth and containeth them all. As this *Member* is chiefeſt in dignitie, ſo hath Nature appropried thereto, the higheſt and principall place, it being lifted up on high, as in a *Watch Towre*, that it might overſee all approaching 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, *Cranium*, 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 *Chevron* 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 *haires* 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 aforenamed.

Vnder theſe three partitions are placed three ſeverall faculties: In the *forepart* is the *Phantaſie*, or *Senſus Communis*, *ſcil.* the *Iudgement* of the *ſenſes*, or univerſall notion of things; In the *middle* the *Imagination*; And *memory* in the *hinder part* of the *head*.

Within the *concavitie* 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 *Ideas* of things, apprehended by the exterior ſenſes, are ſeverally and diſtinctly imprinted; therefore to the end the ſame might be more effectually perfor-

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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 *concavities* or hollownesses, 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 hē placed the fountaine of the *sinewes*, which from thence are dispersedly conveied 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*, *Conserver*, and *Redeemer*, to serve 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 conjoyned 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 admired?

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 briefe 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 faculty* 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 sort than by *inspection* of *Imagination* and *Imaginary* shapes, which are engendered of *Externall* formes, and are by the outward senses conveied to the *phantasie* or *Image* conveied in the minde. Most wisely therefore hath God there placed the *seate* and wisedome 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*.

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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 conjoyned and fastened together, and consolidated, and also receiveth increase 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 comlinesse; whereof the *Poet* rightly wrote in these words,

Finxit ineffigiem moderatûm cuncta deorum.
Pronaque cùm spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Iussit & erectos ad sidera tollere vultus. Ovid. Met. 1.
—fixt The forme of all th' all-ruling Dieties.
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*, *eares*, *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 treate something in their due place, as those that are best knowne to use.



He beareth, Argent, a *Cheueron* Sable betweene three *Blackemores heads couped*, Proper, by the name of *Iues*. I finde that some have given this *Coat-Armour* another *Blazon* thus, He beareth, Argent, a *Cheueron* betweene three *Iewes heads couped*, Sable; but then I take it the *Bearers* name should have its *Orthographie* thus; *Iewes*.



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.

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A Cheveron betweene three heads couped.

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: *Ideo quære.*



A Cheveron betweene three Peruques.

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 *Commatus*, becauſe of his *long hayre*) having attained the government of the Sterne in the Kingdome of *France*, at his firſt comming 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 *Francis de Roſiers*) did inſtitute by a publicke Edict, that the *haires* 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 eaſily 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 *skinnes*, 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 kinds 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 *Waggons* of the shapes and resemblances received into the *eyes*, to be conveyed to the *Phantasie*: 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 two fold 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 *Phantasie* should not be deceived.

Furthermore he hath covered the *eyes* with *liddes* as it were with *foulding-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 *Roose* 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 conjoyned. 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 sickness; 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*, wherethrough the whole body receiveth the *vitall spirits*; which are (as it were) certaine quickning flames, which by the ministery of the Arteries and Veines, are dispersed throughout all parts of the body, giving thereto life and vigor, and enabling the same to the performance of every action.

He



A Feſſe betweene three hearts vulned.

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 nobiliorem 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 himſelfe 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 decide 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 *hearty* affection of true *charity*, than a ſpeculative contemplation *voyd of Chriſtian* practiſe.



A Heart betweene two wings.

Biſhop of London, An. 44. Hen. 3.

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 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.



An Arme.

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 *Cornehill*. 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 of fleſh*.

Three dexter Armes conjoyned.



He beareth, Gules, three *Dexter Armes conjoyned, 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* conjoyned 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 ambulant.*

A hand extended 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 latter times 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 *comelineſſe* than *uſe*; *Quam multarum artium miniſtræ 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 *Annularis*, 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 couped 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 notifie 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*: *Manus 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 *Auſidius Caſius* 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 them.*

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 M. *Selden* in his *Titles of Honour. pag.* 40.

Barry of sixe peeces.



He beareth *Barrey* of sixe peeces, Or, and Sable, over all a *Pale*, Gules, *charged with a Woman's 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 *Iames 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*) *portera son escu d'or &* Sables, *barre de sixe pieces & ung Pale de Gules, auec 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 *Iuditious Reader* by carefull observation thereof may make some good use. Of this member is taught 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.*

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 bee 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 wholsome and plentifull feeding nourisheth and encreaseth milke, so contrariwise, thinne dyet, sorrow, and griefe of minde or sickenesse, dryeth up, and much wasteth the same.

Esay 32. 12.

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 sharpely reprehendeth their backewardnesse 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 aswell 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* over them. So did *Abraham* cause his *servant* to doe; and the like *oath* also did *Israel* require of his *sonne Ioseph*.

A mans legge Couped.

Ancient Custome.



He beareth, Argent, a *Mans Legge Erased* at the *Thigh*, Sable, by the name of *Prima*.

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 *Shrigley* 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 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.

A legge couped below the knee.

Sect. III. Chap. XXV.

IN 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 raping.



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 *Bever* is like an *Otter*, and both of them are like *slye dissembling companions*, who to make their profit, and feede their owne bellies, will 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 *Bever*; 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 *Bever* 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 Maundevile* 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 *Seals feete Erected* and *Erased*, Sable. These *Armes* doe pertaine to the Towne of *Yarmouth* 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 wholesome against the *Falling sickenesse*: 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.

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* kinds 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 careless neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kindes, to sort and feede together confusedly

Occasions of unkindly procreations.

ſedly 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 *Abbeſſes*, 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 *Abbeſſes* 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 Abbeſſes 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 Gardant*, 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 ſlenderneſſe 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 *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 middeſt of the denne (by reaſon he is much bigger bodied than the

The ſhape of the Leopard.

Leopard enemie to the Lyon.

Leopard) that he can goe neither forwards nor backwards. The *Lyon* being thus distressed, his enemie passeth thorow his *Denne*, and commeth behind him, and gnaweth him to death. Of this *Beast*, the heads is 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.



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 *Lioness* 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.*

Occasion of bigenerous procreations.



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 *Assington* 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* befitteth, 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 sæpè sunt meliores.*

He



Leopards heads leſſante Flowers de lis.

He beareth, Gules, *three Leopards heads*, Or, *Ieſſant 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 *Auſte*, 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 reverſed.

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.

Sect. III. Chap. XXVI.

ANother ſort there is of *exorbitant Animals* much more prodigious than all the former: ſuch are thoſe *Creatures formed* or rather *deformed* with the confuſed ſhapes of *Creatures* of different kinds and qualities. Theſe according to ſome *Authors*) are called in Latine *Monſtra*, *à Monſtrando*, for foreſhewing ſome ſtrange events. Theſe *Monſters* (ſaith Saint *Auguſtine*) cannot be reckoned amongſt thoſe good *Creatures* that God created before the tranſgreſſion of *Adam*: for thoſe did God (when he tooke the ſurvey of them) pronounce to be *valdè bona*, for they had in them neither acceſſe nor defect, but were the perfect workmanſhip of Gods creation. And of them *Zanchius* ſaith, that *Eorum deformitas habet uſus, cum & Deo ſerviant, ad gloriam ipſius illuſtrandam, & electis ad ſalutem promovendam.* If *Man* had not tranſgreſſed the Law of his *Maker*, this dreadfull deformity (in likelihood) had not happened in the procreation of *Animals*, which ſome *Philoſophers* doe call *Peccata 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 displaied, 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 Rampand.



The valour of the Griffon.

He beareth, Or, a *Griffon Rampand*, with wings displaied, 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 successefull 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 Rampand* 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 *Rampand*, 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 displaied.



He beareth, Argent, a *Wiverne*, his wings displaied, 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

The *Poets* doe feigne that *Dragons* doe keepe, or (according to our *English* phrase) ſit abrood 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 *Ieremiah* 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.*



A Cockatrice displaied.

He beareth, Sable, a *Cockatrice displaied*, Argent, *creſted, membred, and jollopped*, 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 *poyſonfull* 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 oculus mihi faſcinat Agnos.
I know not what wicked eye hath bewitched my tender Lambs.



A Reremouſe displaied.

He beareth, Argent, a *Reremouſe displaied*, Sable, by the name of *Bakſter*. The *Egyptians* (ſaith *Pierius*) 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 innumerous 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 *Æſop*) 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 skinnes. So is ſhe the onely *bird* that ſuckleth her young with her paps and giveth them milke.

A Harpey disclosed in her wings.



He beareth, Azure, an *Harpey* with her wings disclosed, her *Haire flotant*, Or, *Armed* of the same. This *Coat* standeth in *Huntington* Church. Of this kinde of bird (or rather Monster) *Virgil* writeth in this manner;

Virgilius.

Tristius haud illis monstrum, nec sævior ulla
Pestis & ira deum, Stygijs sese extulit undis,
Virginei volucrum vultus, fœdissima ventris
Ingluvies, uncæq; 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* clawes, *her* colour *pale and fell.*

The Harpey displaied.



The *Field* is, Azure, an *Harpey* displaied, *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 foulenesse 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.



Vnto 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.



A Lyon Rampart Regardant.

Hee beareth, Or, a *Lyon Rampand-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 meerely repugnant to the most couragious nature of the *Lyon*, *Cujus natura est imperterrita*, according to the saying, *Leo fortißimus bestiarum ad nullius pavebit occursum*.

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 meerely contrary to his generous nature; yet nevertheleſſe 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.



A Lyon Rampand coward.

He beareth, Argent, *a Lyon Rampand, coward*, Purpure 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 shrinke or be abashed at any encounter, so valiant and resolute is he of nature.

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 Rampand chained.



He beareth, Argent, a *Lyon Rampand*, 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, grisled, 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 gentlenesse than by severity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quàm 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 compulsatory 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*, *Escalloppe*, *Pellette*, *&c.* as by this that ensueth in part may be seene.



He beareth, Azure, a *Lyon Rampand*, betweene Eight *Crosse*, *Croslets*, *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 fitche 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 Croslets.



The *Field* is, Diamond, *a Lyon Rampand* betweene Eight *Crosses Croslets*, 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 *Thorneham*, 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 touching my owne particular. A Lyon Rampand and Croslets.



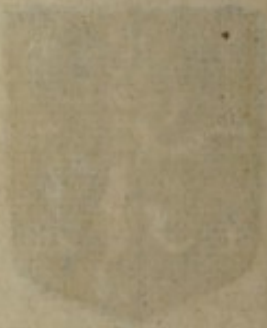
The *Field* is Gules, *two Lyoncels passant*, Argent, betweene *nine crosses croslets Fitched*, Or, *an Inescocheon* of the second *charged with a Sinister hand couped at the wrist* as the first, *in chiefe one Cressant surmounted by another* (for a difference of a second Brother of a second.) This *Coate-Armour* 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 croslets Fitched*, although the one of them by reason of the addition of the superjacent *Inescocheon* 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.





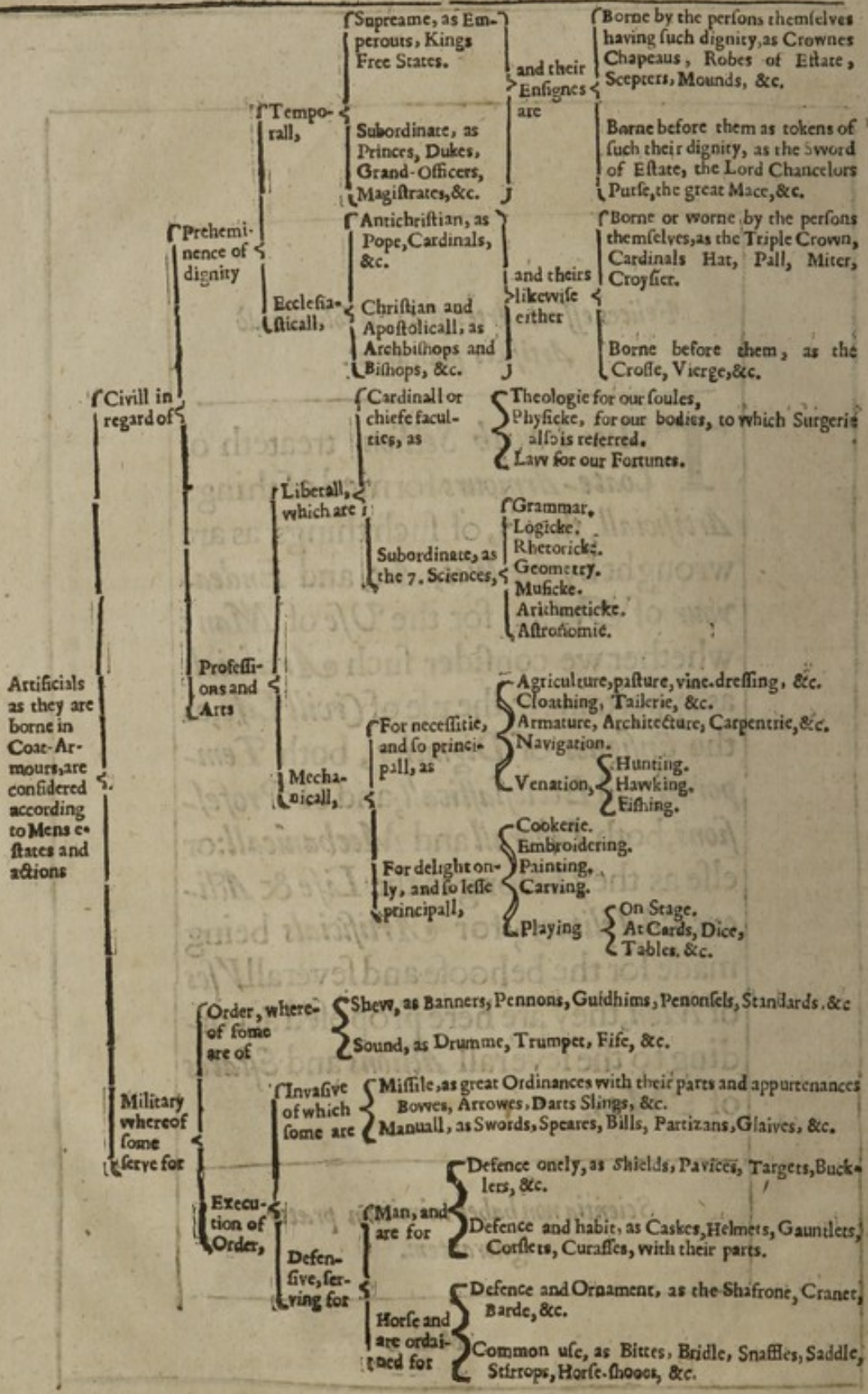




Felices essent Artes, si de his solummodò Artifices judicarent.

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.


Artificials as they are borne in Coat-Armours, are considered according to Mens estates and actions
Civill in regard of
Prehemi-nence of dignity
Tempo-rall,
Supreame, as Emperours, Kings Free States.
Subordinate, as Princes, Dukes, Grand-Officers, Magistrates, &c.
and their Ensignes are
Borne by the persons themselves having such dignity, as Crownes Chapeaus, Robes of Estate, Scepters, Mounds, &c.
Borne before them as tokens of such their dignity, as the Sword of Estate, the Lord Chancelors Purse, the great Mace, &c.
Eccleſia-sticall,
Antichristian, as Pope, Cardinals, &c.
Christian and Apostolicall, as Archbishops and Bishops, &c.
and theirs likewise either
Borne or worne by the persons themselves, as the Triple Crown, Cardinals Hat, Pall, Miter, Croysier.
Borne before them, as the Crosse, Vierge, &c.
Cardinall or chiefe faculties, as
Theologie for our soules,
Physicke, for our bodies, to which Surgerie also is referred.
Law for our Fortunes.
Professions and Arts
Liberall, which are
Subordinate, as the 7. Sciences,
Grammar.
Logicke.
Rhetoricke.
Geometry.
Musicke.
Arithmeticke.
Astronomie.
Mecha-nicall,
For necessitie, and so principall, as
Agriculture, pasture, vine-dressing, &c.
Cloathing, Tailerie, &c.
Armature, Architecture, Carpentrie, &c.
Navigation.
Venation,
Hunting.
Hawking.
Fishing.
For delight only, and so lesse principall,
Cookerie.
Embroidering.
Painting.
Carving.
Playing
On Stage.
At Cards, Dice, Tables, &c.
Military whereof some serve for
Order, whereof some are of
Shew, as Banners, Pennons, Guidhims, Penonsels, Standards, &c
Sound, as Drumme, Trumpet, Fife, &c.
Execution of Order,
Invasive of which some are
Missile, as great Ordinances with their parts and appurtenances
Bowes, Arrowes, Darts Slings, &c.
Manuall, as Swords, Speares, Bills, Partizans, Glaives, &c.
Defen-sive, serving for
Man, and are for
Defence onely, as Shields, Pavices, Targets, Bucklers, &c.
Defence and habit, as Caskes, Helmets, Gauntlets, Corslets, Curasses, with their parts.
Horse and are ordained for
Defence and Ornament, as the Shafrone, Cranet, Barde, &c.
Common use, as Bittes, Bridle, Snaffles, Saddle, Stirrops, Horse-shooes, &c.

SECTION IV.

CHAP. I.

AS all *Naturall* things (of which hitherto we have intreated) 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 *Art* is reputed *Naturæ 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*, *Lenos*) 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 Naturæ*; *Nature* is much kept under and oppressed like a *Handmayd*, and therefore *Arts* were invented, to supply those defects of *Nature*.

Power infused into man with a soule.

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*; *præceptis 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 signifieth

Progression from the workes of Nature to those of Art.

a *Berk.*
b *Calep.*

Art taken in the largest signification.

Definition of Art.

Etymologie 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 Mitrall.



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 inſtiled *Coines, Imperatores, & Pontifices Maximi*; whence we may ſee that the *originall* was meerely *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 Signification of it elevated.



The *Field* is Mars, *A Crowne Imperiall*, Sol. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iuriſdiction* 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 Iuriſdiction*, 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 *Hierogliphicall* 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 *Hierogliphicke* we may obſerve the foure cauſes of the *Law*: The *efficient* cauſe is underſtood by the *head* of the *King* that is adorned with this *Crowne*. The *finall* 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 workemanſhip 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 *Spherical* forme is reckoned the perfectest and most noble, *Farnes.* 3.65.

The *Prince* is to the people the *authour* of all goodnesse, inasmuch as from him, as from a plentifull fountaine, doth flow a sweete current of plentifull 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 platting 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 in times 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 supreame 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 dignity 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 proofe, 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 *Dictatour*, which he (reverently bowing his knee) refused, for that he reputed the same a *Dignitie* more *ambitious*, and of greater esteeme, and withall 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 eafily perceive by this that *Iulius Cæsar* (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 *Dictatour* as a jurisdiction of lesse esteeme. *Leonard. Aretini 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 also 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 meerely repugnant to the nature of *Royall Iurisdiction*, 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 bee 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 enfigne 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 jurisdiction 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 Armories*, 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 Soveraigne Majesty and Iurisdiction of a King. By the roundnesse of the *Mound* and insigning 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 *Spirituall Iuriſdiction.*



He beareth, Sol, a *Cap of maintenance*, Mars, *turned up*, Ermyne. A like *Cap* did *Pope Iulius 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 Catholicæ 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 *Dignity* or *Iuriſdiction*) *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* Majeſtie or function of an *Emperour* or *King*: and are worne by the perſons themſelves that doe exerciſe *Soveraigne Iuriſdiction* 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 Iarretiere* (he meaneth, *Periscelis seu fascia poplitaria*) *tenet densam caligam caligaque tensa format tibiam, & tibia hominem compositum reddit: ita justitia stringit tibiam, id est, conscientiam, quam ad instar tibiæ Deus rectam creavit*, pag. 9. 10. And now I will shew you an example of three of these horne 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 *Norfolke Earle Marshall* of *England*, in the beginning of the Raigne of Queene *Elizabeth* Crowned and Created *Vlster King of Armes* of *Ireland*, bore this *Coat-Armour* with a *Martlet*, Sable, *in chiefe* for a difference of a fourth Brother, and *Iohn Narboon Richmond*, *Herald*, who liued 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



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 *Supreame dignity* 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 *Seale* is borne, the great *Mace*, &c. All which ſhall follow hereafter in place convenient.

Sect. IIII. 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. Enſignes Eccleſiaſticall.



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 *Ambaſſadours* to *Rome* unto *Pope Iulius*, 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.



The *Field* is *Argent*, a *Cardinals Hat*, with strings *pendant* and platted in *True love*, the ends meeting in *Base*, Gules. These are the *Armes* of *Sclavonia* a Region in the *Sea Hadriaticum*, and is commonly called *Windeshmarke*, [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:

[a] *Anno* 1251. *Onuph. Veron. de. Cardinal. Institut. p.* 162. *Chassa Cat. G. M. part.* 1. *Conclus.* 4.

Cardinals Robes.

Semiviros quicunque 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 breedes
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.



The *Feld* is Iupiter, a *Staffe* in *Pale*, Sol, and thereupon 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 Stolæ Sacerdotalis cum quibusdam crucibus nigris contextis, quod defertur super alia ornamenta, circundans pectus & humeros, ad modum coronæ 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 lawfulnesse and fulnesse 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.

Title of Metropolitan of England.

Ancient Vsage

Corporall oath exacted.

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 Malbanke*. 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 shape thereof, he writeth in this manner, *Adduntur 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 Rampand*, Argent, a *Bishops Croysier* 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 given to *Bishops* to chastise the vices of the people: and it is called *Baculus pastoralis*, as given to them in respect of their *Pasterall Charge*, and superintendencie over their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incursions of the *Wolfe*, wherein they doe imitate the good and watchfull *Shepheard*, of whose *Crooke* this *Croysier* 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 cleanneſſe 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*.

A Lyon Rampand with a Bishops Crosier.

In *Blazon* here you shall not say *debruised* or *oppressed*, both in respect the *Croysier* extendeth not to the extremities of the *Escocheon*, 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 *Escocheon*. Howsoever most true it is, that those who are advanced to the *calling* represented by the *Croysier*, 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 crosslets fitched*, Gules, *three croysiers*, 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 persons.

OF 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 *Field* is Pearle, *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 bee 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*.

The Manner of bearing thereof.

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 onely 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 *Tasselled*, Mars, all hatched, Topaz, embroidered all over with the *Soveragne 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 Keeper*, 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 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 *Iudges* 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 *Tetrastich*.

The Chancellors purse.

Peculiar Ensigne.

His Office.

The Kings Vicar.

Hic est qui Leges Regni cancellat iniquas
Et mandata pii Principis æqua facit.
Siquid obest populis aut legibus est inimicum.
Quicquid obsit, per eum desinit esse nocens.

Of *Ornaments* representing *dignitie* borne before *Ecclesiasticall persons*, the chiefest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches*, within their severall *Iurisdictions*, which I leave to each mans owne *Observation*.

Ornaments borne before Ecclesiasticall persons.

Sect. IV. Chap. IV.

TO 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 dignitie.

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 *Glod*; *Detrahens Pharaoh* (saith *Moses annulum suum è manu sua, induit illum in manum Iosephi, jussitq; 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*.

Collars bestowed upon such as were of the Bloud Royall.



Thre Rings enriched with Turkesses.

He beareth, Sable, *three Gem Rings*, Or, enriched with *Turkesses*, 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 custome 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.

Bushels full of Ring.

The *Lacedemonians* waging battell against the *Messeni*, a people of *Peloponesus* 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 thankefulnesse unto God, for his victories against the *Midianites*, he required of the *Israelites*, that every man would give him the *eare-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 Iewels, and purple raiment that was on the Kings of *Midian*. And besides the chaines that were about the Camels necks, *Iudges* 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 weare *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 Or, by the name of *Vypount*. This *Coate* 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 doe thereupon receive the name of *diminution*, and are supposed to be the *Rings* of *Maile*, which (according to *Leigh*) was an *Armour* of *Defence* long before the hard temper of *Steele*, and was devised by *Missius Massinus*, and then called an *Habergion*, for the nimblenesse 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. Sixe Annulets. Annulets w^t &c.

Sect. III. Chap. V.

NOw come to *Coate-Armours* betokening or borrowed from the *Arts Liberall*: which (according to *Joh. 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 turpi & sordido quæstu, &c.* *Because they make men to be of liberall and ingenious mindes, free from base and sordide covetousnesse and sensuall delights, ennobling* them with true *wisdome* (the most noble endowment of *mankind*) whereby *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 wisedome* 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 approved *Heralds*, to have the precedency of all *worldly professions* whatsoever; and this *Celestiall Science* tending to the eternall happinesse of the *Soule*, is accompanied 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 neglected 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 perfection thereof, no though he be well read in *Naturall* Histories, in *Chronography* and *Morall* Discipline, as may be seene *Eccles.* 1. 13. *And I gave my*

heart to seeke, and search out by wisdome, 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 wisdome 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 wisedome and knowledge are not gotten without great travell of body and minde, and when a man hath attained to the highest pitch yet is 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.

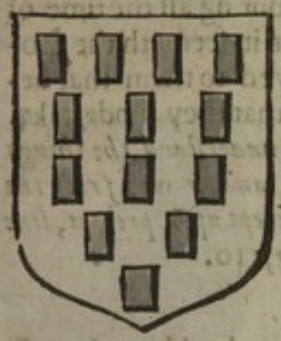


The *Field* is Iupiter, a *Booke expanded in Fesse*, Luna, garnished, having 7. *labels* with *Seales*, Sol, and this inscription, *Sapientia & Felicitate*, Saturne, betweene three *Crownes of the third*. This *Coate-Armour* pertaineth to the *Famous Vniversity of Oxford*; the bearing whereof appeareth to be very ancient, by that which is ingraven in the toppe of Saint *Samsons* Church in *Grekelade*, in *Gloucester-shire*, where that Vniversity in the *old Britaines* 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 *Wisedome*; 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*; *Wisdome* 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 Crowneth us*: and others thus, *In principio*, &c. *In the beginning was the Word, and the Word was with God.* This one *Escocheon* 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 *Escocheon* be *tenne* or under, then you must in *Blazon* of

of such a *Coate-Armour* say, *he beareth such or such a metall or colour, and so many Billets*; as in this present *Coate-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 plainely demonstrated.



He beareth, Argent, *Billette*, Sable, by the name of *Belvale*. Now I will shew you one other *Escocheon* 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 Heralds Blazoned*, *Billets sans nombre*.



The *Field* is Pearle, *Billette*, Ruby, *a Crosse engrailed*, of the second. This is the Paternall *Coate-Armour* of that worthy *Iudge Sir Robert Heath*, *Knight*, *Lord Chiefe Iustice* 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 ung peu plus longues, que* [a] *carres & sont une mesme chose si non pour difference de nom, les Billes ou Billetts se numbernt; & le Billette est sans nombre*; and a little after, *Et est Billet seneſiance de lettres closes qui sont communement plus longues qûe lers* (I thinke he meanes *larges*,) *& en plusurs pais appellees billes, parles quelles len adiouste foy credence & connoissance servantes a corps dome, & seneſie 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] Quarré which now thus orthographed signifieth in English foure-square.

[b] faits.



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 wisdome of a Learned man, commeth by using well his vacant time: and he that ceaseth not from his owne matters nd labour may come by wisedome: *Eccles.* 38. 34. n 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 grea-

Three Pens.

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.

Great things performed by the penne.

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 proverbe grew, *Demandere Calamum*, which may be applyed to them that bestow 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 drawen 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 *Soveraigne*; than which there cannot be a greater *Spurre* to good endevours, or more beneficiall for the universall good, for that it returneth with plentifull interest: As a certaine *Author* noteth, saying, *Professoribus atque veris bonarum Artium studiosis quicquid tribuitur, &c.* Whatsoever is bestowed upon *professors* of *Arts* and those that are truely studious, that returneth an hundreth fold benefit to the *Common-wealth*; whilst every man performeth the function whereunto he is called: either by preaching the Word of God, or by forming some politike course of government, 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 imployed their time and travell in the practise of good *Arts*.

Spurre to welldoing.

Double priviledge.

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 *Bekenhawb* noteth, saying, *Literæ sunt quædam 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 Ω; 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 momentany 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 *Compasse*, *&c.* whereof the *Carpenter* and *Mason* have use aswell as the *Geometrician.* As for *Globes*, *Spheares*, *Quadrants*, and other *Astronomicall* 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 consistet h in strings, and in the skilfull fingring of them as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari cords*, *Bandore*, *Alpharion*, *Citterne*, *&c.* The third sort consistet h in striking, as the *Taber*, *Timbrell*, *ordinary Drums* and *Kettle Drums*, and such others, whereof in another place. Instruments pertaining to Arts Liberall. Musicall Instruments. Wind-Instruments.



The *Field* is Sapphire, *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 Howboyes with as many Crosse Crosslets.

He beareth, Azure, three *Howboies* betweene as many *Crosse Crosslets*, Or, by the name of *Bourden*. Albeit the *Harpe* or *Organs* are onely named to be the invention of *Iubal*, yet we must by them understand him to have beene the first deviser of all other *Musicall Instruments*. For so doth *Tremellius* observe in his Annotations upon that place before alleaged, saying, *His nominibus Synecdochicè comprehendit omnia Instrumenta Musica quæ digitis ventoque moventur*. Of some *wind-Instruments*, as the *Fife* and *Trumpet*, we shall speake among *Military Instruments*.



A Harpe on a Canton.

The signification of the Harp.

He beareth, Ermyne, on a *Canton*, Sable, a *Harpe*, Argent, 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, because therein are conjoyned 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 praysing of God, and used by the godly King *David* in his most devout Meditations.



Three Treble violents transposed.

He beareth, Gules, three *Treble Violents*, *transposed* Argent, *stringed*, Sable, by the name of *Sweeting*. *Diogenes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) 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. Vnder these will I comprehend all other sorts of stringed *Instruments* whatsoever. And now I will proceed to *Astronomicall* examples.



Three Celestiall 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 said 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 *Iustice* 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 aswell 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 bee borne; but of the contrary you cannot say, it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*. A quarter of the celestiall Zodiacke.

Sect. IIII. Chap. VI.

THough 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 imployments of an industrious hand; yet in these also, as there is great use for the necessity of mans 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 truely 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 esteemed 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, Kain verò Agricola*; for here we understand not onely *Tillage*, but also *Pasturage*, *Vintage*, and all kinde of increase of *Beasts*, or fruits for food; under this name of *Husbandry*. Differences of Arts Liberall and Mechanicall. 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 *Dunging* of our land, in *planting*, *praning*, and such like.

That *Tillage* and *Husbandry* was the first of all the *Mechanicall* Trades (as we now call them) it is manifest *Genes.* 2. 15. *Then the Lord Good 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 given to *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 eate of it all the dayes of thy life, Gen. 3. 17. Thornes also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field, verse 18. Before Adams fall* he was injoyned 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 si colas diligenter uberrimum fructum capies: The minde is the field, intention the Tillage, care the seede, labour the harvest, thou shalt receive a plentifull harvest.* If thou husband well diligently.

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 bee 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* conjoyned in the *Nombrill* of the *Escocheon*, with a wreath, Argent, 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 serrâ, & tribulis ferreis, & securibus: & sic fecit David omnibus Civitatibus Ammonitarum.* Harrowes.



He beareth, Gules, three *Scithes* in *Pale Barre*, Argent, by the name of *Kempley*. The condition of this kinde of men is well set downe, *Ecclesiast.* 38.25. *How can he get wisedome, 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.* Scithes.



He beareth, Gules, three *Wheeles*, Or. This was the *Coate-armour* of Sir *Payne Roet Knight*, who had a daughter married to the famous *English Poet* Sir *Geffery 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 *Inchantments*, and then brought forth his *Plowes*, *Carts*, *Oxen*, &c. saying, *Hæc mea incantamenta, These are my conjurings*: meaning that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idlenesse*. Wheeles.

Wheeles are the Instruments whereby *Chariots*, *Wagons*, and such like things are carried both speedily and with great facility: and they are so behoofefull 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 declive faciliter ruit*, because it rouleth 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 *Shepheards*, *Vinedreſſers*, *Bakers*, *Brewers*, *Vintners*, *&c.* for that theſe are all grounded upon *Agriculture* or *Husbandrie*.

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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 *Handy-craft* 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 artubus*, 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 meanely ſoever we reckon of theſe in a *Relative compariſon* to the *Arts Liberall*, nevertheleſſe it is cleere that theſe (no leſſe than thoſe) doe proceede

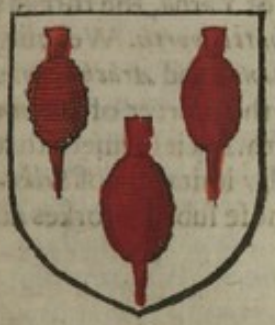
proceed from the immediate gift of God, as doth plainely appeare by *Bezaleel* and *Aholiab*, *Exod.* 35.31.) and are no lesse behovefull and necessary for mans use and for the support of humane traffike and society; as we may see *Ecclesiast.* 38.31. Where after he had made mention of the care and diligence 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 wisedome 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 behoovefull for the use of mans life, and their exquisite skill, and knowledge issued out of the plentifull 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 famosiùs dicitur esse de genere ejus ex quo, quàm 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 president in the 35. of *Exodus* 25,26. Where it is said, *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 wisedome spunne Goates haire.* Fusiles upon Slippers.

Fusiles transposed.



He beareth Sable, three *Fusiles* upon *Slippers* transposed, the points downeward, Argent. This *Coate* is quartered by *Knowell* of *Sanford*. *Closter* the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maids* were to be wedded, there attended upon them one with a *Distaffe* dressed and trimmed with kembed Wooll, as also a *Spindle* and *Yarne* upon it, to put them in mind, that *Housewivery* 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 *Cheueron* 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 *Silkewormes*, *Spiders*, and the like, whose subtill 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 *Embroiderers*, *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 *Stuffe* whereon he doth exercise his Trade. Hereto we will annexe some examples of *Taylorie*.

The



A Maunch.

The *Field* is, Topaz, a *Maunch* Ruby. This *Coate-Armour* pertained to the honourable Family of *Hastings*, sometimes *Earles* of *Pembrooke*, 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 *Arras* 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.



A Dexter Arme with a Maunch.

He beareth, Gules, a *Dexter Arme* habited with a *Maunch*, Ermyne, the hand holding a *Flower de Lis*, Or. This *Coat-Armour* pertained to *William Mohan*, alias *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 *Armoristes*, is termed *Manche mal taillee*, *Quasi manica malè talliata*, as an ill shapen sleeve. 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; *Objiciebatur quasi delicatum, apud Maronem quòd tunicæ haberent Manicas*. The comming of the hand out in this manner doth shew the same to be a *Sleeve*. For (if you observe) you may herein discerne the bought of the *Arme* in the middest, as also the *Elbow* opposite thereunto, and the widing 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 concurre 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.

The signification of a Maunch.

Hieron. Epist. ad Eustochium.

As touching apparell, we finde that though the same be made chiefely 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) expresly 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 needle-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.* 1. 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 Cheueron between three Combes.



He beareth, Sable, a *Cheueron* 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 deuised by imitation of the back-bone of a *Fish*: and serveth not onely for clensing the Head from dandruffe and other superfluities; but is of most use with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them than their whole body is worth.



He beareth, Argent, a *Cheueron betweene three Palmers 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 *Knights* 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:

Palmers all our Faders were,
I a Palmer liued here
And traueld 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* adjoyning to *Snodland* aforesaid, which came unto this Family by a match with a daughter of the Lord *Poynings*: and *Katharine Palmer* this S. *Thomas Palmers* Sister, was married to *Iohn 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*, *Iohn Milward* one of the Captaines of the Citie of *London*, and first *Governour* of the *Corporation* of the *Silk-trade*. Some *Armoristes* are of opinion that *Beisants* and *Plates* in *Armory*, are Emblemes of Iustice 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 sort, are these alwayes *Silver*. Six plates.

The

Argent on a Bend engrailed 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 remaines a *Monument*, whereupon these *Armes* here demonstrated, as the paternall *Coate-Armour* of this Family, are portraied: Neare unto which *Tombe* lie interred *Richard Cuts* Esquire, and his foure sonnes, *viz.* *Richard Cutts* Esquire, eldest sonne, who erected that *Monument*, Sir *William Cuts* Knight, second sonne, (and lately his onely sonne and heire *Richard Cutts*, Esquire) *Frances* third sonne, and *John* the fourth sonne; which *Frances* married *Katharine* one of the daughters and coheires of *John 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 faire st.

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 *Soveraigne* power amongst many regall immunities to that supreme jurisdiction peculiarly belonging and to none others.

Nevertheless wee read that *Monarchicall Kings* and *Soveraigne States* have imparted this prerogative or preheminence 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, Azure, *three Peny-yarde 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-yarde* neere the market Towne of *Rosse* situated upon the River of *Wye* in the County of *Hereford*.

To

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 malamorte mortuum, qui libenter operacharitatis exercuit; habet enim multos interceſſores, & impoſsibile eſt multorum preces non exaudire.*



He beareth, Gules, *a Cheveron betweene three Iriſh Broges*, Or. This *Coate* pertaineth to the Family of *Arthure* of *Ireland:* the pulling off a mans *Shooe* (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 iſſuleſſe 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 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 *Shooe*, 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 Shooe is pulled off.*

There is another family of the Arthurs in Ireland that beareth a Cheveron betweene three Sufflues what a Sufflue is Boſwell in his Armor of Honor. *p.* 124. *b.* ſheweth. Some call Sufflues, Reſts.

Though the *Shooe be an habit ſerving* for the *foote*, which is the moſt inferiour part of mans body, 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 Shooe over it.*

It was an ancient cuſtome amongſt the *Iſraelites* (in transferring of poſſeſſions) for him that departed therewith to plucke off his *Shooe*, 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 concer-*

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 *Iewes* 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 Propheſie 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 comming 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 governement, (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 firmed 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. Rosse.* 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 dayly in use.

Sect.

Sect. IV. Chap. VIII.

HAving 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* and *Carpentry* and *Metall workes*, which doe concurre to building and other necessary strengthening for protection of our *weake Carcases*. For houses are mansions for our *Bodies*, as our *bodies* for our *Soules*; and the weakenesse of the one, must be supplyed by the strength of the other. *Escocheons* of this kinde are these which ensue, as first, for *Masonry* and *Stoneworke*. What understood by Armature.



He beareth, Sable, three *Pickaxes*, Argent, by the name of *Pigot*. This *Coate* may compare for *Antiquity* with any; in respect that it, or some such *Instrument*, seemeth to have beene 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 Mullets*, 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. Vse the perfection of things.

Three Levels with their plummets.



He beareth, Azure, three *Levels* with their *Plummets*, 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 fals right, howsoever it be held, and what ever betide a *Vertuous* man, his *Actions* and *Conscience* will be uncorrupt and uncontroulable.

Reference.

To this head must be reduced all manner of *Instruments* that doe pertaine to the severall *Trades* of *Bricklaiers*, *Plaisterers*, *Paviers*, 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 *Escocheons*.

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 betweene 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, *Iordanus Vrsinus*, *Viceroy* of *Sicily*, being imprisoned by his owne *Sonne*, gave for his *Impresa*, 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* suted very aptly, forasmuch as hee did execute the Office of Chiefe *Iustice* of *England*.

The



The *Field* is Argent, a *Cheveron Ingrailed*, betweene three *Compasses Dilated*, Sable. These *Armes* doe pertaine to the *Company* of *Carpenters*. Armes of the Company of Carpenters.

Vnder this head must be comprehended all sorts of *Instruments*, (whereof there is use in *Coat-Armours*) pertaining to the severall *trades* of *Joyners*, *Milwrights*, *Cartwrights*, *Turners*, *Coopers*, &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 *Mactall 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 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.* Armes of the Company of Smiths. Necessitie of Iron.



This *Coate-Armour* is borne by the name of *Clovell* and is thus blazoned: The *Field* Argent, *two Cheverons*, Sable, each charged with five *Nailes*, Or. The naile hath had his use in *Military Service*, as well as *Domesticke Vse*: 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 Housholders minding to settle themselves in some house The bearing of Nailes.

wherein they meane to make them a setled habitation; doe drive *Nailes* 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 Thornhaw*, 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, Ioyners, 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 *Plummets*, Sable, by the name of *Ienings*. The *Plomet* 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.

AMongst 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 *moveable*, as *Tents, &c. Examples* whereof we will now produce.

He



A Tower triple towred Sable: Munſter in Coſmographi.

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 *Iewels*, but for avarice would not diſperſe his heaped treaſures amongſt his *Souldiers*. Afterwards *Alan* King of the *Tartarians* ſurpriſed 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 eate 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 hils, or other lofty or well fenced places by nature, as well for deſerying 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 looſe 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 honour 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 bŏneſtetur, non militia, ſed militaris ignavia nomen tenet, non Regum modo judicio, ſed vulgi*. *Caſtles* and *Towers* have proved many times very pernitious 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.



A Lyon Rampand and a Caſtle.

The *Eield* is, Gules, *a Lyon Rampand*, 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*.

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. *Iudah, As a Lyons whelpe ſhalt 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 *Authour* ſaith, *Leo fortiſſimus Beſtiarum, ad nullius pavebit occurſum*: The *Lyon* the ſtrongeſt of all *beaſts*, feareth not the encounter of any.

He

A Castle triple 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 *Escocheon* to the other, then must it be named a *Castle*. But if it be thus Turretted 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 bee 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 Maunsell 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 spirituall 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*; *Alijs inserviendo 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



A Pillar enwrapped with an Adder.

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* conjoyned 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*, 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 vowes 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*.



Tents.

He beareth, Sable, a *Cheueron* betweene three *Tents*, Argent, by the name of *Tenton*.

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 setled buildings. Such is the manner of the *Tartarians* at this day: they have no Cities, Townes, or Villages to inhabit, but the open and Champian 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 Ionas* of *Lannaire* 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 *Houſhold-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 *Vtenſiles*, doſerve aſwell for *Ornament* as *Neceſſity*: whereas others there are which ſerve for neceſſity onely, as in example.

He



He beareth, Gules, a *Fesse Humet, betweene three Trestles*, Argent, by the name of *Stratford*. More aptly (in my conceit) may this transverse 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 vitailes 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 Rebuckes, 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 houthold 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 vitaile with many disguisings, plaies, minstrelsie 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 *à Tripode*, which in *Greeke*, signifieth a Stoole of so many feet. Amongst the *Heathens*, *Apollo's* Priest was said to give *Answers* from the *Oracle*, sitting on such a Stoole, 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 *Ægypt* 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 Bellowes.



He beareth, Argent, three paire of *Bellowes*, 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. dæmon. 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 meerely from some naturall cause.

Besides these aforesaid, there are sundry other Instruments, of *Houshold 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 *Device*, 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 cheueron, 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 diſcerne if we looke backewards to the times that have already overſlipped 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 fruitleſſely; according to that ſaying of *Petrarch*, *Virtute & induſtria, bonarumque artium ſtudijs frænari 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 place, 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.*

Sect. IV. Chap. X.

The Art of Armature.

NEXT to *Armature* with the appendices thereof, succeedeth *Navigation*, whereunto pertaine all sorts of *Ships* and *Boats*, with their severall parts, their *Huls*, *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 couped.



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* whereunto 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 animæ 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, DVARVS, 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



A Ruther of a Ship.

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 Are, that by turning of his tayle 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 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 lifteth 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 *Shipps* have heene borne both in *Coate-Armour* and *Impreses*: *Horatius Gonsaga* gave the *Prow* of a *Shippe* tied to a *Plow-wheele*, with a *Laurell* over it, signifying his quiet *Countrey 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.



A Lighter boate.

He beareth, Or, a *Lighter Boate* in *Fesse*, Gules. This *Coat-armour* pertaineth to the family *de Wolfo* of *Sweuland*. Like to this was borne in *Devise* by the *Prince*, *Iam Bentivolious*, who opened his meaning with this *Word*, Me Video In Mari Sine Gvbernatore: 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 *Device* was a *shippe* without any Tackling to stay it, with this *word*, In Silentio Et Spe Fortitvdo Mea, My strength is in *Silence*, *Patience* and *Hope*.



The Hull of a Shippe.

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.

He

A Ship with three Masts.



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 *Impresse* 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 QVI CVSTODIT; *he that is keeper, is no sleeper.*

A Galley under 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 *Floud*: but *Iason* first made the *Galley*, which *Sesostris* King of *Ægypt* used after him.

SECT. IV. CHAP. XI.

THe 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 horseback 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 witnesse 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

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 briefe, 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 of Hunters Horne.



The *Field* is, Sable, *three Bugle Hornes ſtringed*, Or, *garniſhed*, Azure. This is the *Paternall Coat-armour* of *Iohn 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* durableneſſe, and the *charge* of this *Eſcocheon* 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-hookes* 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*, *Hayes*, *Collars* for *Greyhounds*: of which laſt ſort, I finde an *Eſcocheon* 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 Belles.



He beareth, Or, on a *Fesse*, Azure, three *Hawkes Bels* of the first, by the name of *Planke*. This sort of *Bels* 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 bels of gold round about:* to shew that the attention and devotion of Gods people must be stirred up by the ministery of this most sacred *Function*.

3 Lewres.



He beareth, Sable, a *Cheveron*, Or, betweene three *Lewres*, Argent by the name of *Prenue*. This *Coate* was quartered by *Sir Nicolas Arnold* Knight sometimes of *Hyneham* in the *County* of *Glocester*. A like *Coate* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawlkners* 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 *Puttes*, *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 *mash* of a *Net*, as I shall presently shew you by good authority: and *Nets* are in sacred Writ *Hieroglyphickes* of perswasion, 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 subvertion 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 *losenges*, 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 Iohn 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 *ſtratagems* 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. Sometimes theſe are borne to the number of ſixe, *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 *Eſcochcon*. Three Maſcles.



He beareth, *Gules, ſeven Maſcles* conjunct, *viz.* 3. 3. *and* 1. Or, *a Canton*, Ermyne. This *Coate-Armour* pertaineth to *Henry Ferrers* of *Badſley* in the County of *Warwicke 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 *Maſhes* of a *Net*, as *Sir Iohn 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.



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 Tornament 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 *Nechur*. 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 *Mautravers* (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 Heralds*, 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 Engrailed.



He beareth, Gules, a *Fret Engrailed*, Ermyne, by the name of *Eynesort*. 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.

He



He beareth, Sable, a *Cheveron* between three *Fiſhing Hookes*, Argent, by the name of *Medvile*. Not unproperly (ſaith *Pierius*) doe men ſignifie by this kinde of *Hooke*, fraude and guile, *Quia decipere eſt unum oſtentare, & aliud præter opinionem inferre*: for the *Fiſherman* under a ſhew of rendring food to the *Fiſh* (having ſubtilly 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*. Fiſhing hookes



He beareth, Sable, a *Cheveron* betweene three *Eele-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 conjoyned. Eele-ſpeares.



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 *Illiberall*, 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 mechanicall* of the firſt and principall ranke. 3 Weeles.

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 wisdome*; as *Apelles*, *Phidias*, *Polycletus*, and others, whose workes have deserved immortall reputation, and some of their *Master-peeces* have beene prised 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, poynted and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the mind which is imployed 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, *Statesmen* 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



A Fesse betweene three Chesse rookes.

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*.



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 gaines 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 errours 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. Nevertheless 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 *Wisedome* 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*.

A Cheveron betweene three Dice.



He beareth, Argent, *a Cheveron* betweene three *Dice*, Sable, each one 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 uncertainety 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 *Illiberall*, necessary or delightfull whatsoever.

Sect. IIII. Chap. XIII.

What 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 *Tracts* 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*, *Arisings*, *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 successefull. 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 *Cæsar* 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 treate 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 Ægypt.*

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 *Ægyptians 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 relieſe 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 governement, 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.*



Order for placing the foure Standards.

And on the East side toward the rising of the Sunne, shall they of the Standard of the Campe of Iudah *pitch, throughout their Armies: and* Naashon *the son of* Amminadab *shall be Captaine of the Children of Iudah. And his hoste, and those that were numbred of them were threescore and fourteene thousand, and six hundred.*

The Standard of *Iudah* according to *Borbam.*

And those that doe pitch next unto him, shall be the 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* Helon *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.

2 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* Shedeur.

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 middeſt of the campe: as they encampe, ſo ſhall they ſet forward, every man in his place by their Standards.

The midle 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



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 Ahiezur the ſonne of Ammiſhaddai.

The Standard of the Campe of Dan according to Borham.

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 Pagiel 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 foure 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 uncontroulable 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, coſidering 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 effectuall 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 Borhaus* (who differeth from *Speed*) his very words you may read in the firſt Chap. and firſt Section of this Booke.

But ſithence here is mention made of ſignes pertaining to particular families and perſons, it may perhaps bee queſtioned what theſe *Signes* were? whereto I anſwere, 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 needes 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 straighr 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 *Iud.* 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 *Iudas Maccabeus*. *Thus they went home and sung Psalmes, and praysed the Lord in heaven for he is gracious and his mercy endureth for ever*, 1 *Maccab.* 4. 24.

The

The skilfull managing of military affaires is a kind 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 retreite.

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 slight 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 dismission, 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 *Causariam sio*, as much to say as an occasionall dismission 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 *houshold 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 shunne 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 thy 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 victorie.

Some men are of opinion that such as are vanquished in *Battell* ought not to be captivated to such as had subdued them, unlesse the *warres* were just and lawfull as Doctor *Casius* hath observed, but *Borreus* 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; *Quia legislatoris intentio est, ut virtus vincentis 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 coaped 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 surprised, whatsoever is found therein is due to them that tooke the same, aswell the persons as their

their whole substance, whose opinion herein *Aristotle* followeth *Polit.* 40. 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 slaine 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 beseemeth 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 discoursed 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 *Kingdome of Baldachia*. *Disvellopping* is the proper terme for *spreading* or *displaying* of this *Martiall Ensigne*, as *Wyrley* 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 enfignes for every particular band of *Foote* 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 distinguishing 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 shapes; 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, being so named, *tanquam minus velum*, as it were a little *Saile*.



He beareth, Azure, foure *Speares* in *Bend* garnished with *Penoncles* dexterwayes, counterly surmounted of as many other like, Argent. This *Coate* is borne quarterly 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 *Banners* doe) astonish the Enemy through their continuall

Speares garnished with Penoncels.

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 *Impresse*, upon a *mount* a *Beacon fired* with this *Motto* annexed, *Sic perisse juvat*; meaning to die for his *Countries* safety was his desire. The bearing in *Armes* of three of these *fiered 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 Becuian*, 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 muſicall 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 fierce 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 prælijs) 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.



A Cheueron engrailed betweene three Trumpets.

He beareth, Argent, a *Cheueron 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 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.



Three Flutes in Bend.

He beareth, Azure, three *Flutes* in *Bend*, Argent. This *Inſtrument* ſeemeth to have beene invented, for the quiet ſetling 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

to wantonnesse and pleasure, all their Gentry taught their Horses to daunce at the sound of Musicall 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.

THe 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 *Ingine*, and after we will come to such as are *Manuall*, or mannaged 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*, wherewith our bodies are covered and fenced. But one saith that it was the Divell himselfe who invented this *hellish 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



He beareth, Argent, a *Cheueron*, Sable, surmounted of another, Ermine, betweene three *Chambers*, placed transverse the *Escocheon* 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, three *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 sprincles*; other suppose them to be *Balls* of *Wild-fire*; I rather thinke them to be some murdering *chaine-shot*. *Amadæus* Duke of *Savoy* gave two *Staves* topt with *wilde-fire*, with this word IACTÆ CRESCIMVS. Murthering Chaine-shot.



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 plainely 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 Edmonds* in the *County* of *Suffolke*. To this head must be referred all other the appurtenances of great and small *Ordnance*, 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-wayes*, Proper, *headed*, Saphire, *Armed* and *garnished*, Topaz. This is the paternall *Coate-Armour* of the Right Honourable *Robert Berty*, *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 surprise them. Such an Engine (amongst divers others) did *Titus Vespatianus* 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.

He



A Crosse-bow bent.

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 *Ammianus Marcellinus* noteth, saying, *Et Scorpiones quocunque manus peritè duxissent, rotundos Lapides evibrabant.*



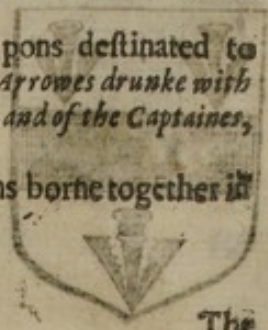
He beareth, Ermyne, *three long Bowes Bent in Pale*, Gules, by the name of *Bowes*. This kinde of *Bowe* is called in Latine *Arcus*, *ab arcendo*, of keeping the enemy aloofe, and not permitting him to approach neere to us, by darting (as it were) out of the arrowes, whereby we doe gall, wound or kill 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 *Escocheon*.



He beareth, Gules, *three broad Arrowes*, Argent. The *Arrowe* is called in Latine *Sagitta* (as some doe conceit it) *quasi satis ictus*, 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 ictus 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 destinated to avengement, as appeareth, *Deut* 32. 42. *I will make mine Arrowes drunke with bloud* (*and my sword shall eate 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 *Escocheon*, 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, *A quiver*, Gules, *banded and replenished with Arrowes*, Or, *betweene three Pheons*, Sable. This *Coate* is quartered by *Loyt* of *Hollyrood Ampney* in the County of *Glocester*. 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 certainely knowne.



The *Field* is Argent, 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 recepters 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 afarre off. This is called in Latine *Iaculum, quia è longinquo iaciatur*: 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 *Yorkeshire* family, and was resident at *Rawdon* or *Roudon* 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 *Lyon 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 *Cheuecron*, Argent, *three barbed Arrow heads*, Sable, by the name of *Kemis* of *Wickwicke*, in *Gloceſterſhire*.

And hitherto of *Miſsils*: we now come to *Manuals*. 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 grapling 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 *Eſcocheon* 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*.

He

Three swords.



He beareth, Gules, *three Swords* conjoyned at the *Pomels* in *Fesse*, their points extended into the corners of the *Escocheon*, 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 militiæ & Privilegium.*



He beareth, Azure, *three Swords, one in Pale point upward, surmounted of the other two, placed Saltire-waies points downeward*, 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 enemie, 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 victoriæ genus, abeo 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 surprise or slaugher, have used the same and none other all the dayes of their like. As appeareth (in part) 1 *Maccab.* 3.12. *So Iudas 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 balthæus, 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 downeward, 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 *Cotte* of like *Charge* and *Name*, but diversly borne from this. As by example appeareth in this next *Escocheon*.

The



Three Swords their points towards the Dexter.

The *Field* is, Sable, *three Swords Barre wayes*, their points towards the *Sinister* part of the *Escocheon*, Argent, the *Hilts* and *Pomels*, 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 they see the feates of *Armes* in the Field against the enemy; and therefore the *Chisetaine* 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 foure 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 fifteene 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 *Hoysting London*. King *Richard* the *second* rewarded his good service with a grant of forty pounds of yearely revenew 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 Philipot* is descended Captaine *Thomas Philipott* of *Apston Hall* in *Hertfortshire* not farre from *Woodhall Philpots*, 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 Pleas* in *Ireland* but borne in *Kent*, is branched from those of *Gillingham* aforesaid. I have seene some evidences which doe

Captaine *Thomas Philipott* a valiant Gentleman.

perſwade me to beleeve that the lands now belonging to *Sir John Phillipot*, the chiefe of this houſe at *Stepney* nigh *London*, came to his Anceſtors by mariage 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-wayes*, eſpecially when they intend 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 diſplaied 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 cuſtome 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 bloud, and ſcorched with fire, into the Soile of that people againſt whom ſuch warre was denounced; to notifie unto them that they would ſeverely proſecute 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 transgressed 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 *Yoake* consisteth of three *Speares*, whereof two were pitched upright, and the third was bound crossewayes 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 nimblenesse 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 hugenesse of his stature which was six *cubits and a hands breadth*, 1 *Sam.* 17. 4. Also we reade of *Ishbibenob* the son of *Haraphah* (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.

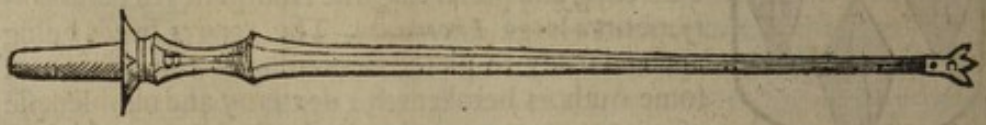


He beareth, Sable, *a Cheueron betweene three Speares heads*, Argent, *their points embrued*, Proper, by the name of *Morgan*. *Alexander* the great compared an *Army* without a good Captaine to a *Speare* without a ſtrong *head*, for that as the ſhaft of the *Speare* could have little force without the *head*, though it be much larger than it, ſo the greateſt *Army* can little availe without the foreguidance of a valiant Leader.

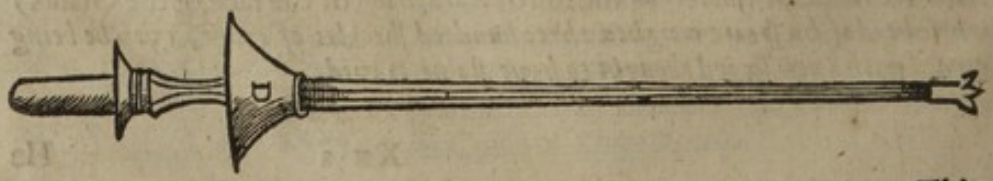
Now, I ſhall I hope without any great breach of *Method* demonſtrate the bearing in *Armory* of ſome part of a *Tilt-ſpeare* or *Tilt-ſtaue*, call it which you pleaſe, which kinde of weapon or inſtrument, although it be not of any uſe in the warres, yet the well managing thereof maketh a man the more expert for *military* ſervice *on horſebacke*, and therefore may challenge to be ranked among *martiall* weapons managed with the hand.



He beareth, Sable, a *Cheueron*, 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-ſtaues*, 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 ſeene, cannot be demonſtrated by the *Art* of *Cutting* or *Painting*: ſome have termed, or rather miſtermed 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 on to 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 *Wisemans Coate Blazoned*, a *Cheueron* betweene three *Cronels*. Alphabet. L. l.

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 ἱππος i. *Equus*, and μαχη i. *pugna*, it is also called by the Latines *Ludus militaris*, or *Ludus Troiæ*, 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 wished 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 bils 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.

OF *weapons* Invasive or offensive we have formerly discourse: 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 *habit* also: of the former sort are such as next ensue and their like.



He beareth, Argent, *three Escocheons*, Sable. This was the *Coat-Armour* of Sir *Iohn 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 Bleverhasset Esquire*, now Lord of the same *Mannour*. Vnto *Dame Ioane* the relict of this Sir *Iohn Loudham*, did Sir *Edmond de Vfford Knight*, brother of *Robert de Vfforde Earle of Suffolke*, Sir *Robert Bacon Knight*, and *Robert de Preston*, 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 Escocheons.



He beareth, Or, a *Barrulet* betweene two barres *Gemewes*, Gules, *three Escocheons*, Verrey, by the name of *Gamoste*. This was the *Coat-Armour* of *Alanus de Gamell* 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 hæc verba*; *Compertum est, quod Henricus Filipnham de Gamul tenet dimidium unius feodi militis in Storton, &c.* From whom is descended *Edmond Gamull* Esquire, one of the Aldermen of the Citie of *Chester*: whose endevours 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



Three Eſcocheons Barrey.

He beareth, Or, three *Eſcocheons Barrey* of ſix, Verrey and Gules, by the name of *Mounchenſey*. 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. Touching ſignes in ancient times depicted upon *Shields*, *Vegetius* hath theſe words: *Ne Milites aliquando in tumultu prælii a contubernalibus aberrarent, diverſis Cohortibus diverſa in ſcutis ſigna pingebant, quæ ipſi nominabant digmata, ſicut etiam nunc moris eſt: Præterea in adverſo ſcuto uniuſcujuſq; Militis literis erat nomen adſcriptum, addito ex qua eſſet Cohorte, quave 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 geiu, 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; Inſomuch as he that was found culpable therein, was excluded from all ſacred rites, and common Councels; 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 retreit 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 Cæsar*, 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 harnessed *souldiers* (whether they were horse or foot) with the skinnes 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 sight of their enemies, and their enemies eye being occupied in admiration of the strangenesse 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



He beareth, Argent, three *Helmets* with their *Bevers* 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 *Bevers* open, have their severall intendments; those of *Action*, and these of *Cessation*. So much briefely 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 treate of the Atchievements of the prticular state of dignities.

Three Helmets with their bevers open.



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 wisedome 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 wisedome, and all good arts and sciences; which statue is evermore found to be adorned with an *Helmet* on her head, which doth represent to our understanding, not so much the safegard and defence of the head from violence, as also that the same is inwardly fraught with wisedome, 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 warriours, 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 *Cheueron*, 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 occurres 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 Despencer and Burghurst.

The *Field* is Saphire, 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 *Spigelius* in these words: *Iure belli licet provocato diem & locum Prælij dicere.*

Honour and Armes, pag. 73 M. S. *Londre & ferme de la Bataille devant le Connestable & mareschall. 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 bee appointed by Iudges 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 *bearer*, for then are the *Armes* best fitted for the performance of high enterprises, 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 intrailes of man, against all force and violence whatsoever, from the gullet of the throate to his loynes whereupon they doe chiefely 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 answere 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 proofe: Such was that much famoused linnen *Brigandine* of *Amasis King* of *Ægypt*, 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 platted 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 *Ruly*, 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 *Shaffron*, 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 bee shewed. I will here therefore set forth such as are of Ordinary and common use, as they are severally borne in *Escocheons* as followeth.

Three Saddles.



He beareth, Argent, three *Saddles* ſtirropped, Sable. The *Saddle* is of great uſe for all ſorts of horſemen, aſwell for eaſe in journying, 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 Stirrops 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-ſhooes*, Or. This is the *Coate-Armour* of *Nicolas Criſpe*, one of the *Captaines* of the City of *London*. The *Bearing* of *Horſe-ſhooes* 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-ſhooes*, Sable.

Three horſe-ſhooes on a Bend.



He beareth, Or, *a bend*, Sable, charged with *three Horſe-ſhooes*, 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 tooke 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 ſhall make mention in the next *Eſcocheon*. Not much unlike this is the Capariſon 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



A Chevalier Armed at all points.

The *Field* is Gules, *a Chevaliar* 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 Armaturæ 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 treate 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 brave *Martiall man* joyfully runneth through, yea even to the hazard of his life. *Trophees* (saith *Lazius*) are spoiles forced from the conquered enemie, 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 Souldiers* brought them home to their houses where they hanged them up upon some *Pole* or *Tree* called *Gentilitia arbor*, for a monument of the encrease 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 my selfe have seene and observed represented in *Ancient Coines*, an *Oake* having the limmes cut off, and upon the snagges thereof were hanged a *Germaine cloake* made of *Badgers* skinnes (or such other like) called *Lacerna Germanica*, two *Shields*, a *Barbaria pipe* and a *Germaine Enfigne*.

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 it 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 quæ bellicæ laudis victoriæque 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 Inscription 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 *Coronæ 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 Captaines*, 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 honourable 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 enemie 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 Maximus, Qui corona Graminea donatus fuit ab universa Italia; quandoquidem non pugnando sed cavendo rem Romanam restituisset & exercitum sibi creditum conservasset.*

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 *Garland* 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 enemie, that mounted on the walls of the Citty or Fortresse, being defended by, or for the *Romans*: and I reade, that *Hostius* the Grandfather of the Romane King *Hostilius*, for his prowesse was the first that was remunerated by *Romulus* with a *Chaplet*, called *Corona frondea*, 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 Cæsar* use. The *Athenian victors* had their *Chaplets* or *Garlands* of *Olive-leaves*; and these *Chaplets* were rewards also aswell for *Merciall* or *Martiall* deeds, some of which at first made of *leaves*, were afterward altered and composed of *Gold*; *Pliny* writeth that the *Rose*, the *Lily* and the *Violet*, be 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 under favour there that word *Corona* cannot be taken for a *Crown*, I meane such an one as is in use with us at this day made of *gold*, but *rather* for a *chaplet* or *garland*

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 *Emperor 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 æstum* Ruteam Coronam *injecit 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.

Sect. IIII. Chap. XVII.

VNto 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 *Boult*: 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 Shackebolts, 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 proweſſe can fetch off with ſtrength, or by his charity redeeme any of his fellow Souldiers in captivity.

Sect. IIII. Chap. XVIII.

TO 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 *Davids* three worthies, which brake into the Hoſt of the *Philiſtimes*, 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 kingdome, 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 *Escocheon* 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 thankefull 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 *Escocheon*, with a *File of five lambeaux or points*.



This is the true figure both of the *Escocheon* 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 *Escocheon* 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 Paternall *Coat-armour* of that Honourable family of the *Bourchiers*, sometimes *Earles* of *Ew* 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.

Sithence 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 { *Colours* or *Formes.*

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		Then we call them	
1	*Or*	1	*Besants.*
2	*Argent*	2	*Plates.*
3	*Vert*	3	*Pomels.*
4	*Light-blewe*	4	*Hurts.*
5	*Sable*	5	*Pellets or Ogresses.*
6	*Purpure*	6	*Golpes.*
7	*Tenne*	7	*Orenges.*
8	*Sanguine*	8	*Guzes.*
9	*Gules*	9	*Torteauxes.*

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 *Russels 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 intreate 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 seene 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 stout *English Blazoners*, it is accounted a great fault to tell their colours, except where they are found counterchanged in a *Field Trasmuted* as I have formerly said.

If you finde above the number of eight *Besants* borne in one single *Coate*, 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 *Torteaux ses*, *Besanæ numerantur usque ad octo, quem numerum si excedant, dicentur Besantee*, and *Tortellæ numerantur sicut Besantes*, and *Chassaneus* is of the same opinion, *Chass. Cato. 1. Glor. mundi pars concluse. 75.*

Leigh saith that the *Roundle* called a *Gutte*, is resembled to the Ball of the eye, and *Golpes* are in signification wounds, *Accidens of Armes, pag. 151.* *Pomels* are taken for *Apples* without thir 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 *Courtnys* 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 *Escocheon*; but if they have their location in any other forme, then you must alwayes tell how and in what manner, as in this next *Escocheon*.



Hee beareth, Argent, *three Torteauxes* in *Bend*, *betweene two Cotizes*, Sable, by the name of *Ince* of *Lancashirt*, and *Ivys* beareth, Argent, *three Torteauxes*, betweene *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*.

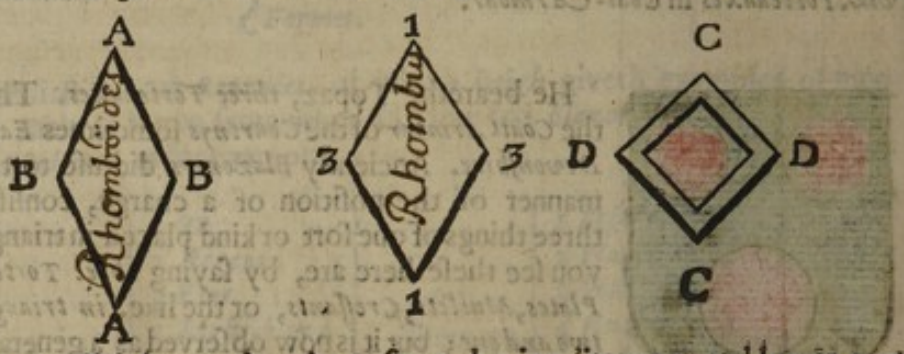
And thus much may suffice to have spoken of such *Charges*, as are differenced only from their distinction of their *Colours*, and consequently change their names; all which you may observe to be composed of a *Circular* figure; now it remaineth, that I treate of those other, which have a neere resemblance among themselves, yet vary their names onely from their distinction of forme.

Of this sort are { *Fusils*, *Losenges*, *Mascles*.

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 Mascle.*



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 *Chassaneus* sheweth a *Fusill* somewhat neare to the ancient in proportion thus,

A Fusill according to *Chassa.* pars 1. Consid. fo 75.



In

In this figure you may obſerve, the ſides be not *Angled*, but rather *rownd*. 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 collaterall or middle *Angles*, equals the length of any of the foure *Geometricall* lines whereof it is compoſed, as its figure before more plainely 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 *Maſcle* differeth from both the *Fuſill* and *Loſenge*; firſt, becauſe the *Maſcle* 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 *Maſcle* may be whole, but of this I have formerly ſhewed my opinion and my reaſon for the ſame, *p.* 317. next, a *Maſcle*, differeth from a *Fuſill* and a *Loſenge* in the proportion of ſpace; which is evidently demonſtrated in the *Maſcles* figure by the letters C and D, which ſheweth a *Maſcle* 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 *Maſcles* 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 Yorke-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, *Rich-mond 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 *Accidents* of *Armory*, in the 294. *pa.* of this booke. Now I will ſhew an example of bearing of *Loſenges* in *Armes*.

The



Azure three Losenges, Or. This is *Freemans* coate.

The *Field* is Azure, three *Losenges*, Or. *Losenges* are thus described by *Chassaneus*, *Losangia talia sunt ad modum Lozangiarum quæ ponuntur in vitrinis sub forma quadranguli, sed superior & inferior partes plus tendunt in acutum quam aliæ duæ collaterales seu mediæ, & sic plus longæ sunt quam largæ, Chassaneus part. 1. 4 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.

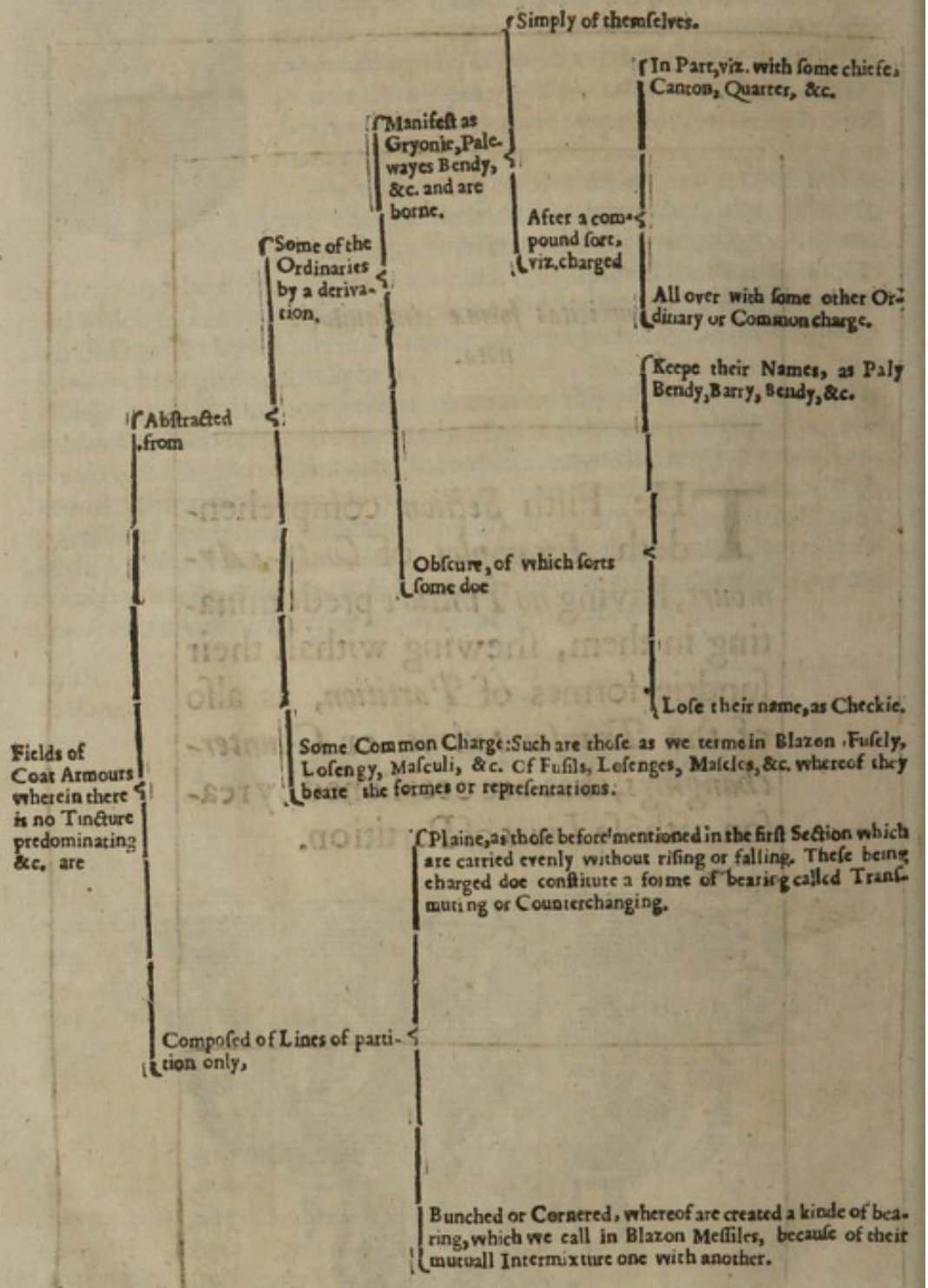
Thus have I in this one Section runne over this whole Chaos of things *Artificiall*; which I have so compendiously set downe, considering the infinit variety of things incident unto Arts of all sorts, as that any judicious Reader will rather approve my brevity therein, than concurre in judgement with that rash and unadvised Censurer of this book, who (before it was in Presse) sought to lay this aspersion on it, that it was wholy stuffed with *Superficialls 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* comprehendeth *Examples* of *Coate-Armours*, having *no Tincture* predominating in them, ſhewing withall their ſundrie formes of *Partition*, as alſo of the *Tranſmutations* or *Counterchangings*, that are occaſioned by reaſon of thoſe *Lines* of Partition.



Those of manifest derivation have their denomination from some of the ordinaries whose formes they dos 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, wherein Tincture is said to predominate.

SECTION V.

CHAP. I.

HAving finished the former Section treating of *Coate-Armours* formed of things Artificiall, in which there is *tincture* (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 *Ranzouij*, which is borne parted after this manner, though of *different colours*) in this Distichon:

Parted Coates Ancient.

Forma quid hæc simplex? simplex fuit ipsa vetustas:
Simplicitas formæ stemmata prisca notat.
What meanes so plaine a Coate? times Ancient plaine did goe:
Such Ancient plainnesse, Ancient race doth plainely show.

Hiero. Hennig.

After this manner may two *Coate-Armours* of distinct families be conjoyned into one *Escocheon* as shall be shewed hereafter in place convenient.

Note.

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 *Eſcocheon*. The conſideration whereof ſhall appeare hereafter in the laſt Section of this Booke, where I ſhall treate 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 preheminence 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 *Eſcocheon* 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 *Eſcochen*.

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, 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 *meerely* of *metals* and *colour*, or of any the before mentioned *furres* and *colour*, without any *charge* occupying the *quarters* of the *Eſcocheon*, 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 *Escocheon* 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 *Escocheon*.



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 *dexterside*, 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 hæc 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 *Escocheon*, as in this next example.



Hee beareth *parted per pyle transposed*, Or, Gules *and* Sable. This kinde of bearing of *bearing* is rare, aswell 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 *Eſcocheon*; 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



He beareth *quarterly*, Gules *and* Or, *a Crosse flory* on the *Dexter quarter*, Argent. This *Coate-Armour* 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. Quarterly.



The *Bearer* hereof hath for his *Armoriall Ensignes* *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 *Crolly*, who beareth *Gyronny* of tenne peeces, *Argent* and *Sable*. And that of *Basingborne* which beareth *Gyronny* of twelve peeces *Verrey* and *Gules*. A Gyronny of sixe peeces.



He beareth *Gyronny of sixe peeces*, Or *and* Sable, three *Nigroes heads couped Proper*, by the name of *Callarde*. Otherwise may you *blazon* it thus: *Gyronny of sixe*, Or *and* Sable, three *Nigroes* heads couped of the second. *Coats* consisting of *Gyronnes* 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 contra conata*. A Gyronny of sixe peeces, with three Nigroes heads.

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 Saphire, *three Eagles*, Pearle. This *Coate-Armour* pertaineth to *Sir Edward Cooke* Knight, sometime *Lord Chiefe Iustice* of his *Majesties* Court of the *Kings Bench*. Three Eaglets.

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 publikely manifested in sundry volumes 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 Ioncs* of *Gorthkenan* in the Parish of *Llanuaire Diffrincloyd* 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 *Sackviles 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 *Torke*.

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 preheminence to that *Metall, Furre*, or *Colour*, which occupieth the *Chiefe*, or the greatest part thereof; as you may obserue 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*. *Iohannes Peronus*, *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 bee 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 *Graston*, *Flisord*, 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. Nevertheless 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 straite 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.

IN 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 briefely, 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 filiæ Regis virgines pallis*: and so we read that *Ioseph*, 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 prædam, puellam unam, imo duas, in personam quamcunque: præda versicolorum est Siseræ, præda versicolorum Phrygionicum opus, &c. Bends* (saith *Sir Iohn Ferne*) or any other *principall charges*, *Ordinary*, may be parted of two *colours* or *more*. Counterchanged what. Resemblance. 2 Sam. 13. 18. Gen. 7. 3. Iudg. 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 Roundles counterchanged.



Ferne pag. 203.

The *Field is parted per pale*, Topaz *and* Ruby, three *Roundels Counter-changed*. This was the *Coate-Armour* of *Abtot 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 pungitive, or full of change: as he ſaith; *Diverſorum in Scuto colorum tranſmutatio, deſignat latorem omnem telorum ac temporum amaritudinem cum magnanimitate præferre voluiſſe.*

12 Guttes counterchanged.



The *Field* is *parted per pale*, Or *and* Vert, 12 *Guttes* 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 Guttes de Olive*, and as many *de Or*, *I alwayes*.

Note.

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 *Oxeford ſhire*: but ſome gather by his words in the *Teſtament of love*, that he was borne in the City of *London*, though his *education* and *aboade* were in *Oxeford* and *Woodſtocke*, in the eighth yeere of *King Richard* the ſecond. This prince of *Engliſh Poets* was *Comptroler* of the *Cuſtome 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 laughs to see the Rout below with clyming tired.

Sometimes you shall finde *Coate-Armours parted per pale, indented* and *counterchanged* as in this next *Escocheon.*



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 *Escocheon.*



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 *Escocheon*.



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 panthers heads counter-changed.



He beareth *perted per cheueron unde*, Sable *and* Or, *three Panthers heads crased 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*, lthey are plentifull. 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 beautifull 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.

THere are certainē 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 sixe 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 *Escocheon* is not cut. Paly of six peeces.



He beareth *Barry of sixe 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 *Escocheon* 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 remembring 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 seales 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



He beareth *Paly of six peeces*, Argent *and* Azure, on a *Bend*, Sable, *a Sword* of the first, by the name of *Sanderson* 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, *Palewayes of six*, Argent *and* Azure, a *Bend*, Gules, charged with three *Mullets*, of the first.

Sect. V. Chap. IIII.



Having 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 appropried 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 obserue, consists of a mixture of *Barres* and *Bends*, even as the first *Escocheon* 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 *Escocheon*, 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 shall 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 *Escocheon*, that hee will not much condemne this new *Blazon* given to this *Coate-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 part and all over, as shall appeare 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.

Accident. Arm. 156.



Checkie with a Chiefe.

Hee beareth *Checkie*, Argent *and* Azure, a *Chiefe*, Gules, by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Palletts* 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 Rampand* of the first. This *Coat* pertaineth to the worthy Family of *Clifford* of *Frampton* upon *Severne* in the County of *Glouncester*, 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*, *Maſcles* and *Loſenges*, which being borne all over the *Field*, are termed in blazony, *Fuſely*, *Loſengy Maſculy*, that is *Fuſil-wayes*, *Loſenge-wayes*, *Maſcle-wayes*. 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 Wainefleete*, *Anno* 1456. ſometimes *Biſhop of Wincheſter*.

Io. Buddenus (in *Wainflets* 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 vitæ uſuram, a collegio decus & dignitatem, utrique pro eo ac debuit reſpondendum fuit. Greſſit idcirco in eodem clypeo utriuſque inſignia, Rombos cum Lilijs.*

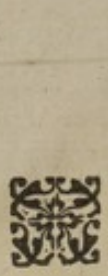
And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-Armours* having no *Tincture* prodominating in them, and withall ſhewing their ſundry formes of *Partition*, *Tranſmutation*, and *counter-changings*. I will addreſſe my ſelfe to the ſixth and laſt *Section*.

The end of the Fifth Section.



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 *Escocheon*, as well of those that by occasion of some adventicious *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 conjoyned.



- Marshalling is an orderly bestowing of things,
  - Within the Escocheon by a disposition of Coate-Armours of distinct Families
    - Manifest betokening,
      - Marriage,
        - Single, as when two Coate-armours of distinct families are conjoyned in one Escocheon, palewayes in one Escocheon, which we may call Baron and Fem.
        - Hereditary, signified by Bearing the Coate of the Femme,
          - Vpon an Inescocheon by the Baron after issue received.
          - Quarterly by their heire.
      - Gift of the Soveraigne, in respect of
        - Speciall favour.
        - Remuneration of service.
    - Obscure, as when persons of distinct Families conjoyned in Mariage, have their Coate-Armours so Marshalled, as that they cannot be conceived, thereby to signifie a Matrimoniall Conjunction.
  - Without the Escocheon, to wit,
    - Above the Escocheon, such are the Helme, Mantell, Crowne, Chapeau, Wreath or Torce, and Crest.
    - About the Escocheon, such are the severall orders founded by persons of
      - Majesty, as Emperours Monarchs, Kings. Such are the most honourable Orders of the Garter, of Saint Michael, Saint Esprite, &c.
      - Inferiour Dignity, as the Orders of the Golden Fleece, and of the Annunciation.
    - In some place neere to the Escocheon
      - On the sides of the Escocheon, which being
        - Living things, the Armes are sayd to be supported by them.
        - Dead things, the Armes are properly sayd to be cottised of or with such things.
      - Vnderneath the Escocheon, 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 *Blazoning*; wherein have beene confined and illustrated *Examples* of the diverse and variable kindes of bearing of all manner of *Coate-Armours*, of whatsoever *substance*, *forme* or *quality* consisting, together with the *generall* and *particular* rules in their proper places, for the better instruction of the regardfull Reader. 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 *celebrations*, 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 absolute 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 *Armory* 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 distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some have their place *within* the *Escocheon*, some without: and of those *within the Escocheon*, some have their *occasions obscure*, other some *manifest*, as are those whose *Marshalling* (according to ancient and prescript formes) do apparently either betoken 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 *Escocheon 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 *Ecclesiasticall*

What hath beene hitherto handled.

What now to be handled.

The large signification of the word Marshalling.

Honour Military and Civill.

The scope of the Author.

Marshalling what.

Impaling divers.

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 *Cathedrall Churches*, whereof they are superintendents, in somuch as when a *Bishop* deceaseth, *ejus Ecclesia dicitur viduata*. And therefore their *paternall Coate* is evermore *Marshalled* on the *left side* of the *Escocheon*, giving the prehemi-nence of the *right side* to the *Armes* of their *Sea*, *ob reverentiam dignitatis Ecclesiasticæ, 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 *Politicall 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*.

Paternall Coat on the left side.

Baron and Femme Ecclesiasticall.



Rule.

The Reverend Father in God *Iames 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*, conjoyned 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 *Iupiter*, a *Staffe* in *Pale Sol*, and thereupon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by foure other like *Crosses Fitched Saturne*, edged and fringed as the second; This *Coate* belongeth to the *Archiepiscopall See* of *Canterbury*, conjoyned 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 fixe, 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 invironed with the *Garter* of the *Order* merits Observation.



The Right Reverend Father in God *Lancelot Andrewes* 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, conjoyned with his paternall *Coate, viz.* Argent, *on a Bend engrailed betwen 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; conjoyned 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 Cheveron* betweene 3 *Mullets*, 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 *Escocheon* 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 conjoyned in *pale:* and then that part that doth cover his *right side* will answere to your *left*: So then accounting the *Coate* to be his that weareth it, you cannot erre in your judge-

judgement touching the true distinction of the *dexter side* of the *Escocheon*, 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 preheminence (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 Rampand*. Ermynes, *gorged with a collar*, Or, *Langued* and *Armed*. Gules, and is borne by the name of *Guillim*. The second is *Palewayes 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 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 *inescocheon* 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 *Escocheon* thus borne is called an *Escocheon 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, *Palewayes*, after the foresayd manner, so to continue the memoriall of the *fathers* match with such a family. Example whereof behold in this *Escocheon* following.

Prerogative of hereditary Coats.

Escocheon of pretence why so called.

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 Rampand*, Ermynes, *gorged with a collar*, Or, *langued and armed*, Gules, by the name of *Guillim*. The second is *Palewayes 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 aforeſayd, 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 *Eſcocheon impaled*, as aforeſayd, was in uſe neere hand within a thouſand yeeres ſithence within the realme of *France*, as appeareth by *Frances de Roſiers*, *lib. Stemmatum Lotharingiæ*: 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 liliis plenum, ſecundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo eſt ſcutum partitum impreſſum, prior pars decorata cruce, ac Eſcarbocle, ſeu Carbunculo; altera faſcia: Dat. Kal. Maij, Anno dominicæ Incarnationis*, 622.

Fran. Roſiers in Exempl. diplomat. diverſ. Ceſar. Reg. & Princ. fo. 2.

Anno Dom. 622.

Concerning the orderly *bearing* of ſuch *Coate-Armours Palewayes* in one *Eſcocheon*; 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 *Eſcocheon* 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 Coate-Armours.

It

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 Rampand*, 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 Rampand*, Saturne, as King of *Leons*: The second, Mars, *a Castle*, Sol, as King of *Castile*, *impaled* with Luna, *three Barres*, Iupiter, 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.

He

And for the antiquitie of bearing divers *Coats quartered* in one *Escocheon*, 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. adoing in the end thereof these words, *Arma Arragoniæ*, *Siciliæ*, *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 *Escocheon*: because he holdeth the same forme of description of seales of that kinde throughout all his collection of Charters. Antiquity of quartering.

As touching this *quarterly bearing* of many *coats* pertaining to sundry *families* togother in one *Escocheon*, *William Wieley* 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 *Inescocheon*, 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. An Inescocheon.



The *Field* is Pearle, a *crosse* raguled and trunked, Diamond; the paternall *Coat* of the Lord *Sands*, thereon an *Inescocheon* of two *Coats* borne quarterly; the first is Pearle, *a chcueron 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.

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 *Inescheocheon* 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 *foure 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 *Lyon Rampand*, 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 S^r. *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 *Warwicke*, 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.

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 proofe thereof, *Quòd 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*.

Toleration through custome.

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 *Eſcocheon* is *parted per pale Baron* and *Femme*. The firſt is Or, *on a feſſe betweene three croſſe-croſlets*, Sable, as many *Eſcallop Shels* 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 ſucha *coate* be *Marſhalled Palewayes*, with another, as a Marriage, then muſt that part of the *Bordure*, which reſpecteth thē *coat annexed*, give place therēunto, whether the *coat* be *bordured* be Marſhalled on the dexter part of the *Eſcocheon*, or the Siniſter, as in Example.



This *Eſcocheon* is parted *per pale*, *Baron* and *Femme*. The firſt is quarterly, Or, *and* Gules, a *bordure*, Sable, charged with *Eſcallop ſhels*, Argent, by the name of *Henningham*. The ſecond, *Checkie*, Or *and* Azure, a *Feſſe* Ermyne, by the name of *Calthrop*. 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 Marſhalled 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 ſeene.

Parted per Pale, Baron and Femme.



He beareth, Gules, a *cheueron* betweene three *Lyons pawes, erected and eraſed within a bordure*, Argent, on a *chiefe* of the ſecond *an Eagle diſplaied*, 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 *Ambaſſage* 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.*
Beſparing of thy ſpurres, but bridle ſtrongly uſe.

Note, that if a *Bordured coat* be to be Marſhalled 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 marſſial lings betokening the gift of the Soveraigne.

From ſuch *Marſhallings* as doe betoken *Marriage*, I come to ſuch as betoken a *gift* of the *Soveraigne* by way of augmentation. Theſe are beſtowed, either for *favour* or *merit*; though the very winning of *Favour* with *Soveraigne 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 Soveraigne (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 *Marſhalled 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 *Paternall Coat*, *Ob reverentiam munificentiæ Regalis*. As in Example.



The Lady *Iane Seymor*, 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 Pile*, Mars, betweene sixe *Flowers de lis*, Iupiter, *three Lyons passant gardant* of the first: impaled with her paternall *Coat*, *viz.* Mars, *two Angels wings*, palewayes inverted, Sol. Lady Iane Seymor.



Vpon like consideration the said *King Henry* the eighth gave unto the Lady *Katharine Howard* his fourth Wife, in token of speciall favour, and as an augmentation of honour, these *Armes* on the *Dexter part* of this *Escocheon*, which for like respect were preferred before her *Paternall Coate*, *viz.* Iupiter, *three Flowers de lis* in *pale*, Sol, betweene two *Flanches*, Ermyne, each charged with a *Rose*, Mars, conjoyned with her *Parternall 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 paternall *Coat*, *scil.* Luna, two *Bars*, Iupiter, a *Bordure Ingrailed*, Saturne. Lady Katherine Parre.

These may serve sufficiently to exemplifie the *bearing* of augmentations or additions of honour annexed to paternall *Coat-Armours Palewayes*. 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.



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 Majestie* of our *late dread Soveraigne*, King *Iames*, upon acceptable service by him performed both to his then *Majestie* 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 ennoblish 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*, conjoyned *palewayes*; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti Procerum nostrorum præsentia, Equitem auratum meritò creavimus. Et insuper equestri huic dignitati in honoris accessionem adjecimus, ut in avito Clypeo gentilitio Cantonem gestet argenteum, cum Angliæ Rosa rubente partita & Scotiæ Cardno virente conjunctum: Quæ ex Insignibus nostris Regiis speciali nostra gratia discerpsimus, ut virtuti benè merenti suus constaret honor: Et nostræ in tantum virum benevolentiæ testimonium in perpetuum extaret.*

An. R. Iacob. 3.



He beareth, Argent, a *Chiefe*, Azure, over all a *Lyon Rampand*, 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 *Garter* 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 *Escocheon* Azure, *three Crownes*, as by the said Letters Patents bearing date the 26. day of *September*, in the yeare 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 *escocheon* is demonstrated may receive this blazon, He beareth, Argent, a *Chiefe*, Azure, over all a *Lyon Rampand*, Gules, *crowned*, Or, on a *Canton* of the fourth, an *Escocheon* 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 treate of such *augmentations* as our late Soveraigne King *Iames* of happy memory granted to *Baronets* of this

this kingdome, who for certaine disbursements towards the Plantation in *Vlster* 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 *Inescocheon* 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 *Armorie*, 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 *Escocheon*, above the *Paternall Coate*, as in this next example.



The Earle of Rutland.

The *Field* is Topaz, *two barres*, Saphire, a *Chiefe* quarterly, Iupiter *and* Mars, on the first two *flowers de lu*, 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 *Belvoire*, which was given in augmentation to this family, they being descended of the bloud Royall from King *Edward* the fourth. This also is a forme of *bearing* of a part in a part: for here is abated one *Flower de lis* of the *Armes* of *France* and two *Lyons* of the *Armes* of *England*, and borne on the *chiefe* part of the *Escocheon*.

Whole in a part what.

Now in the next place, by the *Whole in a part*, I meane the bearing of the Royall *Ensignes* of the *Soveraigne* wholy in some part of the *Escocheon*, as in example.



The Earle of Worcester.

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.

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.

Secri

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 *Soveraigne* 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 incouragement to future honourable attempts, which is then chiefely 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.

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 *Eſcocheon*, Gules, a plaine *croſſe*, Argent. And this is now known for the Armes of *Savoy*, by reaſon that the firſt *Amadeus* or *Amy*, 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*, leaſt the *Infidels* ſhould thereupon take a greater 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.

Their enſigne.

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 Coate-Armour this *Enſigne* here mentioned. Sithence which time all thoſe that entred the ſaid Order, have alſo had their paternall Coat-Armour inſigned with this Croſſe on the *Chiefe* of their paternall *Coat*, as followeth.

He



The Earle of Savoys Coat.

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*, *Gerl*, 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 *Ireland*. Such *remunerations* as are beſtowed upon *military perſons ſecular*, are theſe that follow and their like.

Of ſecular remunerations.



Sir William Clarkes Coate.

He beareth, Argent, *on a bend*, Gules, betweene three *Pellets*, *as many Swans*, Proper, rewarded with *a Canton ſiniſter*, Azure, thereupon a *Demy Ramme 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* thus marſhalled pertained to *Sir William Clarke*, Knight, deceaſed, by hereditary deſcent from *Sir Iohn Clarke* his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longevile* and Marqueſſe 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 *Iohn Clarke* in the Church 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 Soveraigne, 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 ſaith Sir *Iohn 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 Iohn Ferne

Forced from the enemy.

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 authoriate, 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 bee 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.

Cessa. Catet. conclus. 28. part.

Arist. Metaph. 12.



Pet. Balthazar

The *field* is Topaz, *a Lyon Rampand*, 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. Nevertheless the law whereupon this Custome is grounded, is equall and just, albeit the event thereof falleth out oftentimes very hardly, as noteth *Cæsar* saying, *Melores 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 meanes 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 quædam & quasi expressæ imagines veræ 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 interessed in them.

Ayala de jure belli, lib. 1.

Law-makers

Balthazar Ayala de jure belli.

Sect.

Sect. VI. Chap. IV.

Marshalling lesse manifest.

Oncerning *Coate-Armours* marshalled within the *Escocheon*, 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 *Escocheon*, as that thereby the beholder can yeeld no reason or yet conjecturall probability of such their union, nor may well discerne them to bee 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.



Mynors of Triago.

Approbation by Vpton.

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 *blazoneth* 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 conjoyned as in this *Escocheon* 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.

The mothers Coate upon the fathers.

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 certè 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 maternu certa appropriantur Arma ab antiquo, ut fortè quia ipsa arma materna sortiuntur nomen progeniei suæ; Tunc ipse hæres, 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 *Escocheon*.

Distinct Coat-Armour Marshalled in one Escocheon.



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 *Escocheon*, 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 similium similis est ratio.* But these may seeme rather to bee conceited formes, than received grounds of *Marshallings*; 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 *Inescocheon.*

Conceited formes of marshalling.

Not unaptly may these *Coates* be sayd to be obscurely *Marshalled* when the occasion thereof cannot be either certainely 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 *Escocheon.*

Obscurely marshalled.

Sect. VI. Chap. V.

Marshalling without the Escocheon.

IN the former Chapters hath beene treated of such *Coat-Armours* as are marshalled within the *Escocheon*; In order it now succeedeth to speake of *Marshallings* without the *Escocheon.*

Externall Ornaments.

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 conjoyned and annexed to a *Coat-Armour* doe constitute an *Atchievement.*

Atchievement what.

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*, *Heawme* and *Timbre.* The *French* word *Heaulme*, which we call in *English* an *Helmet*, seemeth to have given derivation to that word *Heawme.* 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.*

Heawme and Timbre what.

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 *Custome*) 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*, *Creast*, *&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, aliàs 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.

Chassaxoncluſ. 49. part 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*, *Creast*, *&c.* Of which some have place *above* the *Escocheon*; some *under* it, some *round about* it; some on *each side* of it.

Order of externall ornaments.

Zanchius.

Of the first sort, are the *Helmet*, *Mantle*, *Escroule*, *Wreath*, *Crowne*, *Cap*, *&c.* And forasmuch, as with us the *Nobles* are divided into *Nobiles majores*, 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 progresse proper to *degrees* or *steps*) and so ascend to the highest; as in example.

Cambden. Brit. de Ordinibus Angliæ.



Esquire or Gentlemans Helmet.

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 *Homo ad arma*. 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 gentilitijs, quos in nobilitatis Insignia gestabant, vel quia Principibus & Majoribus illis Nobilibus ab Armis erant, nomen traxerunt.*

Cambden. in Brit.

Iudge 9.

1 Sam. 17.7.

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 præcedente 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.

Scutage ancient.

Signification of the sidelong helmet.

Helmet due to a Knight.



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 harneße boast himselfe, as hee that putteth it off:* which *Tremellius* thus interpreteth; *Qui induit arma pugnaturus, ne ita gloriator ac si victoriâ parta illa deponeret*; that is, according to the vulgar saying, We must not triumph before the victory. And for a further proofe, 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 *Soveraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets fulfaced 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 Ius statuendum est.*

1 Reg. 10. 11.

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 *Iurisdiction*, as in ranke of *Nobility*; as *Chassaneus* noteth, saying, *Sicut Rex debet habere subse 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 *Iurisdiction* they are subjected.

Sidelong helmet.

Subordinate ranks of Nobility.

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 infinitæ, ideo unum nomen plura significat*; which saying is by a certaine, (or rather uncertaine) Authour approved. *Multis 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 *Iurisdiction*, manage the governement 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 *Councels* or *Commands*; and such a gesture beseemeth 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.

This Helmet is for Soveraignes and free States.

Ed. Spenser in his Eglogues.

Now

Atchievements borne single.

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 bee seene.

Atchievements borne manifold.

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 *Escocheon*, because sometimes for *beautifying* the *Atchievement* of some great *Personage* of *Noble birth*, or *eminent place*, three *Helmets* are placed *joyntly* upon the *Shield*.

Rules for placing divers Helmets on one Shield.

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 aforesayd, then must they be so set, as the *Beaver* of the one may bee opposite to the other, as if they were worne by two persons aspecting or beholding each other.

Rule.

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*, aswell 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 Geffery 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 accompanyed them to the lists of the *Combate*: 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,
Couched 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*. *Wolfang. 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*

Wolf. Lazius lib. comet. Reipub. Rom. 8.

dem cum Lacerna extitisse autumo. As we shewed a difference of *Helmets* used in the garnishing of *atchievements* 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 Tymbre 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 Rosier lib. stem. Lotharing. 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 Christi que in majorum nostrorum insignibus magis ad Romanum similitudinem accedere arbitror, sic ea cum pictura nostra in frontispicio operis contuleris.*

Wolf. Latius lib. 9.

Neither hath this habite escaped *Transformation*, but hath passed through the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) insomuch 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 frownced after the manner of our now common received *Mantelings* used for the adorning of *atchievements*, 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 *atchievements*, 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 *Depictæ penulæ:* of which later sort *Alex. ab Alex.* speaketh, saying, *Tametsi legamus Caligulam depictas penulas sæpe induisse*; and *Lazius*, *Penula picta lasciviorius v tæ imperatoribus in usu fuit:* whereof he giveth an instance out of *Tranquillus*, who saith of *Caligula*, that hee was *sepæ depictas gemmataſque penulas indutus.*

Habits in blazon called doublings.

Robes furred with divers colours. *Alex. ab Alex. lib. 5. Gen. dier. Wolf. Latius lib. 8. in comment. Rei. Rom.*

Why called *penulæ pictæ.*

These were called *depictæ penulæ*, 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 admitteth

Cognisance how placed.

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*, *Hethcocke*, *Feasant*, *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.

Whereof called *cristæ.*

Concerning the use of these *cognisances* or *crests* amongst the *Romanes*, *Lazius* (having spoken of *shields* and the garnishing of them with portraitures of *living things*) hath these words: *Hactenus de clypeorum pictura, sive sculptura Romanæ Reipub. celebrata, unde nimirum & nostras cælaturas in his clypeis, quas Wappas dicunt, profectas credendum est. Iam enim Galeas illa quoque atque coronas supra positas cum cristis atque avium alis representabat.*

Wolfangus Lazius comment. Reipub. Rom. lib. 9. pag. 35.

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.

Variety of crests.

The *Galathians* 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.

The Galatians Trojans, Mysians, Thracians.



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 betweene 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 *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*. Rule.



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. Cap of dignity.



Albeit there are divers other sorts of *crownes* more usually borne interposed betweene 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 *Wolfang. 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, *Cætera coronarum genera in universum, quæ vel Galeis in Arma ſuſpenſis ob virtutem donatæ militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur octodecim invenio. Quarum, exceptis Aurea & Argentea, reliquæ omnes ex plantis paſſim & herbis conficiebantur.* The Prerogative or preheminence 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 *Soveraigne Iurisdiction* doth appertaine, as the same *Author* witnesseth, saying, *Prærogativam vero Coronas ferendi non hi solùm 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.

THus farre have I touched things placed above the *Escocheon:* now I will proceed to such as are placed elsewere; of which some are *Peculiar*, some more *Generall*.

By such as are peculiar, I meane those that are appropriate to persons having *Soveraigne 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, *Banneretti, qui alijs Baronetti cum valvasorũ nomen jam desierat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergô 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* displaied in the presence of the *Soveraigne:* 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 *Soveraigne 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 *Norfolke* and Earle *Marshall* of *England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of Saint *Michael*. Thomas Duke of Norfolke.

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 *Atchievements* 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 *Escocheon*, 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 Supporters. 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 supported.

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 derived.

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 *Compartiment*, placed usually at the foote of the *Escocheon*: 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 quædam ipsis Armis subjiciantur, videtur id nuper inventum ad imitationem eorumque Symbola a nobis appellantur*. And indeed, the *Motto* should expresse something intended in the *Atchievement*, 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 *Escocheon*; for these are the *Essentiall* parts of *Coats*, and those meerely *Accidentall*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, *&c.* (saith *Ferne*) are no part of the *Coat-Armour*, but *Additions* to *Atchievements* 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 Atchievements.

the *Escocheon*, your *Blazon* is done: so that when we shall describe any of those *exteriour 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 Atchievements.

Having thus set downe all the parts of *Atchievements*, I will now represent them *conjoyned* 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 *Northamton*, 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 *Cheueron* between *three crosses croslets fitched* Argent,

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 obserue 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-welth* 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 therfore 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 Naturall*, *Politicall*: 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 Clithovius*, *Nobilitas est generis, vel alterius rei excellētia 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 inferiour. 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.

The temple of honour.

Foure parts of Nobility.

Threefold nobility according to *Bartho.*

Different phrase of Nations.

Distinct orders of Gentry.

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

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 QVÆ VVLGVS 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 *blazo-*

ned, He beareth *quarterly sixe Coats*, as followeth. The first is Argent, *a Chiefe*, Azure, *over all a Lyon Rampand*, 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 between 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 rampand*, 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 obserue the forementioned difference betwixt the *Helmet* of an *Esquire* and a *Knight*, as this worthy bearer is, being so *dubbed* by our late Soueraigne *King Iames*, the 28. day of *September* in the 14. yeere of his Raigne, *Annoque Dom.* 1616.

As in this *Atchievement* you may obserue 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 Atchievement of a Knight.



This *Atchievement* 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 Pensioners*, and is thus *bla-*

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 Gemews 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 *Creast*, within a *Crowne*, Or, *a Beares foote*, Sable, *Armed*, Gules. And to make his *Atchievement* in all points complete, he hath annexed this *Motto* or *Device* placed in an *Escrole* underneath his *Shield*, SCVTO AMORIS DIVINI. 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.

Sir He. Tregoz. a Baron 27. Ed. & 8 Ed. 2 pag. 130. *Walter Huntercombe*, was at the Seige of *Calaverock* with Ed. the first.

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 imployment.

Camden in Brit. in Ordin. Anglica.

Whersoever 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 Espret*, of the *Toyson*, of the *Annunciation*, *&c.*

Knight Bachelor.

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 genubus educto gladio leviter in humero percutitur, 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.*

Forme of making a Knight *Camden Ib.*

This



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 *Soveraigne Lord King Iames*, *Anno regni ſui primo*, in regard of his Lordſhips many Noble vertues befitting that Dignity, who bare eight *Coates* marſhalled in one *Shield*

as

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 *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse* Ermyne, betweene six *Seamewes heads eraséd 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 Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheveron* betweene three *Cinquefoiles* 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 Rampand*, *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 *Lyoncels passant gardant*, counterchanged, *a chiefe*, *Pearle*, by the name of *Catlyn*, all within the *Escocheon*. 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*, DIEV 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, *Baru*, 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 Atchievement of a Vicount.



This *Atchievement* 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 *Iustices* of that Kingdome: who *beareth*, Diamond,

A

A Cheveron engrailed, Ermyne, *betweene three Treefoiles slipped*, Pearle; and above the same upon an *Helme* fitting the degree of a *Viscount*, *a Mantle*, Ruby, *doubled*, Ermyne: next above which is placed on a *Torce*, Pearle *and* Diamond, *a Boares head erased and erected*, Pearle, *Armed*, Topaz: supported with two *Raine Deere*, Ermyne, *Attired*, Or, and for his *Motto* in a *Scrole*, LOYALL AV MORT, expressing his Lordships *loyall obedience* to his *Soveraigne*.

This Noble Lord was for his many vertues befitting such a dignity worthily advanced to this degree of *Viscount*, by our late Soveraigne *King Iames* in the Twentieth yeere of his Raigne.

Of a *Viscount*.

A *Viscount* is a degree of dignity betweene a *Baron* and an *Earle*; and began first to be *honorary* here in *England*, in the time of our King *Henry the sixt* who by *Patent* in *Parliament* made *Iohn* of *Beaumont Viscount* of *Beaumont*.

Here in this *Atchievement* you may observe that the *Viscounts Coate-Armour* is adorned with a *Chaplet* of sleighter making than the *Coronet* which beautifieth the *Earles Escocheon*.



Blowen vris for ye Writing Book

The Atchievement of an Earle.



This *Atchievement* thus Marſhalled is here ſet forth for the peculiar *Enſignes* of the Right Noble and truely Honourable *Thomas Howard*, Earle of *Arundell* and *Surrey*, *Primier* 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 crosslets fitchee*, Pearle, *an Escocheon*, 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 florishing Family of the *Howards*. The second is Ruby *Three Lyons passant gardant*, 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* Saphire, which was the peculiar *Armoriall Ensignes* of the Earles of *Warren*. The fourth is Ruby, *a Lyon Rampand*, Pearle, *Armed* and *Langued*, Saphire, by the name of *Mowbray*. The fifth is Ruby, *a Lyon Rampand*, Or, *Armed and Langued* of the first, by the name of *Albaney*. The sixth is Pearle, *a Chiefe*, Saphire, 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*, VIRTVTIS LAVS ACTIO.

This *Atchievement* is here proposed as *Instar Omnium*, for a paterne of the *Coate-Armours* of *Earles*, of which this Noble Lord is the *Primier* 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 *Mæcenas* 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 Marquesse 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 *Marquesse* whose, *Atchievement* I have omitted in respect that the same is chiefly differenced from that of an Earles in this, that the *Marquesse* 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 *Yorke* and *Albany*, Marquesse of *Ormount*, Earle of *Ros*, and Lord of *Ardmanoch*, his elder brother *Prince Henry* being then living. And is thus *blazoned*. Quarterly quar-

tered as followeth: The first, Iupiter, *three flowers de lis*, Sol, quartered with Mars, three *Lyons passant gardant in Pale*, Sol. The second, Sol, within a double *Tressure Counterflowred a Lyon Rampand*, 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 *Escocheon*, *a File with three Lambeaux*, Luna, each charged with as many *Torteauxes*. Above the *Shield a Dukeale 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 *Yorke*. Both which *Supporters* doe stand upon a *compartment*, placed underneath; in the middest whereof, to make his *Graces Atchievement* perfect and compleat is placed his *Motto*.

Of a Duke.

That the Titles of Dignity, were primitively (for the most part) taken from Military imploiments, 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 Generall 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 Iland*.

The high dignity of *Duke* of *Yorke*, hath beene a long time borne by the second sons of the Kings of this Land, though of elder times *Yorke* 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 *Yorkeshire* 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 *Yorke* 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 Principalitie of *Wales*.

Here might be expected, that the *Atchievement* of the most Noble and excellent *Prince Henry*, *Prince of Wales*, *&c.* should be inserted, to exemplifie in that most *vertuous*, *religious* and *peerelesse Prince*, the *bearing* and *blazoning* of such *Princes* as are in heighth of dignity next to *Soveraigne Kings*; but because the difference thereof, and this next ensuing *Atchievement* of *Soveraigne Ensignes* is in effect so little (being onely a *Label* of three *Points*) I thought fittest to comprehend it under the *Ensignes* of his *Majestie*, in whom is comprized the happinesse and welfare of all true hearted and religiously affected *Subjects*.

The


HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

The Blazon of our Soveraignes Atchievement.

THE 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 *Treassure Counter flowred* a *Lyon Rampand*, 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 Iurisdiction*: 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 rampand*, gardant, Sol, *crowned* as the former: and an *Vnicorne*, 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 *Travels*.

It hath beene 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 beene the *Ensignes* of a *King*; and those of *England* deduced onely from *Dukedomes*. For the *Conquerer* (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 rancke, to shew his most undoubted Tittle to that kingdome, and therefore would have it the most perspicuous place of his *Escocheon*.

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 Lievetenants of the All-powerfull GOD 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 nobleness*, and his estate likewise is the principall thing, for upholding whereof the *Powers*, *Honours*, and *Endevours* of all truly *Noble*, are to be imployed, and (if need be) also hazarded.

The chiefe attributes of God are, his *Power*, *wisedome*, *goodnesse*; in all which the nearer any King commeth to the imitation of that prime *Idea*, the more truely 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 *wisedome*, 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 heards 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 aquam & certam justitiam, &c.* And that such was the Kings absolute *Iurisdiction* 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 proofe of it. And yet saith *Æneas 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 scribunt, etsi dominatum habent ut quicquid placet, Legis vigorem habeat; ea tamen moderatione utuntur cum scribunt, ut aliquid præcipientes 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 Lucius*, 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 whatsoever (as the world seeth at this day) so we may goe beyond all Nations in thankefulnesse to so mercifull a God, and in dutifulnesse to so gracious a *Soveraigne*; whose *Crowne* let it flourish on his *Royall* head and on his *Posterities* 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 * odds 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 Lawēs.
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 honor 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 *GOD*
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. GVVILLIM.

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 *Ægyptians*.——
Ibid.lin. 16.
——*Leigh* in the former part of his *Accidence*, *fol.*132. seemeth——
*Ibid. lin.*38.
——This is that other *Furre*——
pag. 2[illegible] *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——
*Ibib.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 *Iames* was *Knight Marshall* of his then Majesties houshold, and of the *Verg* 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 *Cheueron*, Gules, *betweene three Hurts* by the name of *Baskervile*.
*pag.*208. *lin.*10, 11.
He beareth, Gules, *three Conies 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 *Eles*

*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 plentifull 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 disvellopped 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 Iohn Bingley Knight in the Reigne of King *Iames*, *Auditor* of his then Majesties recits in the *Exchequer*.

*pag.*348. *lin.*13.

He beareth Vert, a *Barre Compony*, Argent *and* Azure, *betweene three curasses* of the second, on a *chiefe*, as the same, as many *Fermailes* or *Buckles* like the third.

*pag.*367. *lin.* 33.

—Knight sometimes Cofferer to King *Iames*.—

*pag.*367. *lin.*32.

The field is parted *per pale*, Ruby *and* Saphire, *three Eaglets displaied*, 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 *Iellopped*, Or, *a Miter* of the third, borne by the name of *Shelleto*. The second is Sable, *a cheueron betweene three bulls 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 conservation of the *peace* within that County, who maried 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 Inescocheon 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 *Armeriall* ensignes of the *Earles Warren*.

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the Last

A

MOST EXACT ALPHABETICALL TABLE,

FOR

THE MORE SPEEDY FINDING OVT OF ALL

their Names and Sirnames, 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.

AN

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OF

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