

AA. Num. 5.

X num 23

10/1

Edmund

STC. 15372

prohem # 26 62

by art an Herald by nature a portager
~~Such is the bearing of the portager~~

~~If I were when you were
you should know I would be a man~~

man

by art an Herald
by nature a portager
~~such is the bearing of the portager~~



y. numi 3.





The Accedence of Armorie.



Aduise you well this worke ere ye reprove,
Conceiue it warely, read it more then once,
Be learned ere ye teach, leaue off telfe loue,
So shall you find an Art, worth pretious stones.
Although by kind the (Backe) will not abide,
The glittering shew of comly Phebus course,
But from the light aie shrowds her selfe aside,
Apolloes beames pardy shine nere the worse.



To the honorable assemblie of gentlemen in the Innes of Court and Chancerie,
Gerard Leigh wisheth loyaltie.



Considering (right Honourable) dutie that I owe to my naturall Countrey, and that I haue a talent to vse to the increase of vertue, by which I am stirred to set foorth some part of my time spent, in discharge of my dutie towards God, and the world: Wherefore

taking boldnesse, partly of your benigne inclinations, towards the auncient tokens of Armorie, as right wel appeareth in the most ancientest of your houses, now newlie re-edified: I haue therefore enterprised to set out in the English tooong, the Blazon of Armes, which are aswell gathered out of the holie Scriptures, as of other most antientest Authors.

And although those be worthie of great laude, that found out the sciences liberal, wherewith the soule of man is beautified. Yet is there due as great commendation to them, that hath searched foorth the way, to make the bodie not much inferiour to the soule, And those are they that haue written, and be the aucthors of this science or sciences. They I say, are named ancient Herehaughtes, who haue made distinction betweene the gentle and the vngentle, in whom there is as much difference, as betweene vertue and vice. For the which we are bounde to make for them a worthe memoriall, declaring our kindnesse dewe towards them. Of which sort, I will shew so manie, as I haue authorized this phamphilet by. And they are of number ix. as followeth.

1. Nicholas Vpton, descryed blasfonne. 2. Nicholas

The Preface.

Warde worthe of the whole worke. 3. Bartholus of tricking, and differences of brethren and kinsfolke. 4. Vlpianus wrote of the whole. 5. Buddeus, of the beginning of the Law of armes. 6. Alciatus the booke called Parergon. 7. Fraunces of Foea, of vnperfect colours. 8. Honorius, of the order of battailes and combat. 9. Iohn le Ferrone, of the blazon of colours. And though I haue of these nine authoritie, yet my attempt is not of presumption to teach, (I my selfe hauing most need to be taught) but onlie to the intent that gentlemen, that seeke to know all good things, and would haue an entry into this, may not finde here a thing expedient, but rather a poore helpe thereto. And for because in matters of learning, great volumes are of little price, vnlesse the matters therein be of themselues worthie: therefore I thought good, rather to write some little booke of rare title, then to make a great volume of common matter, And forsomuch as this treateth of blazon of Armes, and of the worthie bearers of them (which Plato affirmeth to be the upholders of the common wealth, & Salomon saith likewise, where such be not, the people shall fall to ruine) I therefore, haue named this, the Accedence of Armorie, and doo now dedicate it vnto your honors, as the first fruits of me gathered in other mens Orchards, Trusting that your wisdomes will take in good part my meaning & indenuour (although opprest with rudnesse) by the example of king Artaxerxes: who disdained not the poore husbandman his homelie hands-ful of cleane water, but thankfully received the same, esteeming the present not after the value, but after the will of the giuer, by which it appeareth, that the mind of man enricheth the value of euery thin, & not the greatnes thereof. And if (most graue lawyers) I may perceine your good contentation with
sent

The Preface.

this, I st. al. God willing, after my returne from Venice, present you with the Genealogie of all the kinges of England, since the conquest hetherto: the rather because I have seene a booke of the Genealogie of the kinges of France & French kinges, wherein might faults be espied, if it were as diligently looked to, as it hath bin long looked for. And yet I think him an Herehaught that compiled the same. But where I shall in this booke commend any one cote, or dispraise, I protest unto you, my meaning is but the general description of the one and of the other. And againe, how many seuer I set forth, I meane to name verie few, and such they are, as be gone from the world, of whom I am sure to be vntanked. Wherefore most humbly I beseech your honours, to daine to be patrons of this my worke, against the middle finger pointings of the vngentiles, disseuered into iij. vnequal parts. The first whereof are gentile vngentile. Such be they as wil rather sweare armes then beare armes. Who of negligence stop mustard pots with their fathers pedegrees, or otherwise abuse them. The second sort, are vngentle gentlemen, who being enhaunced to honor by their fathers, on whom (though it were to their owne worship) yet can they not keepe so much money from the dice, as to make worshipful obsequies for their said Fathers, with any point of armory: but despise the same, because (say they) those his armes were purchased for slips. Most of these desire the title of worship, but none do worke the deed that appertaineth therunto. And of these that runne so farre as will not turne, old women will say, such youth wil haue their swing, and it be but in an halter: but God keepe them from that. The third sort, and worst of all, are neit her gentle vngentle, or vngentle gentile, but verie stubble curs, & be neither doers, sufferers, or wel speakers of honors tokens. As of late, one of them was called to

The Preface.

wer ship in a Citie within the province of Middlesex, unto whom the Herehaught came, and him saluted with joy of his new office, requesting of him to see his cote, who called unto him his mayd, commanding her to fetch his cote: which being brought, was of cloth garded with a burgunian gard of bare veluet, well bawdefied on the halfe placard, and squaioted in the fore-quarters. Lo, quoth the man to the Herehaught, here it is, if ye will buy it, ye shal haue time of payment, as first to pay halfe in hand, and the rest by and by. And with much boste he said, he ware not the same since he came last from Sir Iohn Shorne. The Herehaught being somewhat mooued, said: I neither asked you for this cote. shepe cote, or hogges cote, but my meaning was to haue seene your cote of Armes. Armes quoth he, I would haue good legs, for my armes are indifferent. This man was a horsman, but not of the lightest sort, or such as are called light horsmen. For (saith the Herehaught) such haue feete and cannot go, legs they haue, but they cannot stand, let them be like such as dispise all gentlemen, and euermore be infected with the gowte. I could shew you of the end of him, but because this little booke ought to followe the matter, whereof it beareth the title, which shal be done in familiar talke betweene Gerard the Herehaught, and Leigh the Caligat knight, therefore I leaue off. And thus praying you to suffer Diogenes to lye croueling stil, which if ye do not, he wil reprove you, as he did one that was suspected of robbing dead mens tombes, whereof ye are netter doers or sufferers. And so praying to God to keepe you stil in that mood, to whom I commit you with the end of my preface. Humbly be seeching you to vnderstand ere you iudge.



Richard Argoll of the Inner Temple
wisheth the Reader advancement
by Vertue.



HE common saying is that the
Iuie bushe is hanged at the Ta-
uerne doore to declare the wine
within: But the nice searchers of
curious questions affirme this
the secrete cause, for that that
tree by his natiue propertie fa-
shioned into a drinking vessell
plainely describeth vnto the eie
the subtil art of the Vintner in mingling licors, which
els would lightly deceiue the thirstie drinkers tast. And
therefore where good wine is according to the prouerbe
needeth no bush: euen so to praise it whose excellencie
vtereth it self, is but matter superfluous and meere mis-
pent time. For loe, the verie title of this worthy worke
stryeth the glauncing eye of the passer by, & maruelou-
sly both ioyeth the minds of those who by Gods secrete
indgement haue attained the honor thereof, and won-
derously inflameth the harts of others who as yet haue
not tasted it, to atchieue the like. Notwithstanding per-
haps some grimme Philosopher will renue Democritus
practise in making such scoffe hereat, that hee wil more
comber the world with his vaine gigling, then this small
volume might seeme to comber him. Such girars nowe
be, who seeming to contemne all thinges, become them-
selues a contempt to all men. But to such foot-follow-
ers of like philosophers, I reply, that those their great ma-
sters whose disciples they vaunt themselues, yea in those

To the Reader.

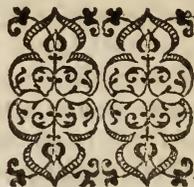
bookes wherein they scorne honor, yet sought the same in setting their names thereto. Neither think I notwithstanding their ytter shew, that any of them with Diogenes wil throw away the dish to drinke in their hands. But wel wit they, that the original Author of honoring Nobilitie, is the high God, who euen in the heauens hath made a discrepans of heauenlie spirites, giuing them seuerall names as ensignes of honor. But sithence my purpose is to other ende, leauing this I hye me thereto, wishing the Reader rather with fauorable attention to listen the precious worth and commodities of the knowledge disclosed in this pamphlet, then with rash and prejudiciall iudgement nothing hurtfull to the Author but redownding to his owne reproch, to condempne it. All knowledge and Arts rising first in the East amongst the Children of God, as by his secrete meanes reuealed vnto them were by the painful toile of man diriued from cuntrie to cuntrie, from Nation to Nation. For Greece it self, who shortly after became the storehouse of the highest misteries, attributeth the first receiued grounds to the hard traual into Ægypt of that diuine *Plato*. Rome eke was not smally enriched by her Orator, who seemed to spoil that famous Athens of her peculiar eloquence, as witnessed the outcrie of *Appolonius* rapt in admiration, astonied, & sory, saying: *O Tully*, as with wonder I praise thee, so lament I the fortune of the Greeks, sith that learning and eloquence which onely was left vs, is now to Rome transported by thee. Herein as Nations began to grow, so began they to cōceiue a stately opinion of them selues ioyned with a maner contempt of others that lacked the knowledge they had. The Iewes called all other Gentils: The Grecians & Romans vsing a more reprochfull terme scorned the rest as Barberous. The Italians euen at this day (a people in whom as yet lie raked the old sparks of the Romayn glory) call vs on this side the Alps, *Tramontani*: noting thereby in vs the lack of ciuility & of their cuntry curtesy, thinking that nurture hath
not

To the Reader.

not yet crept ouer those vast huge hills. Thus see wee by little and little howe knowledge crept to places erst vnkowne: Yet for we are (as pretely noteth the Poet) seuered from the world, It is thought that common knowledges came later to vs then to others our neighbors, for our farther distance from the places where Artes first sprang. But for the feats of chiuallry and proper aduancementes thereof, It is well knowne that this our Cuntrie may compare with those who therein thinke themselves most victorious. For perdy their growing fame first grewe by him out of whose loines the English Nation sprang. The sonnes of Ebrancus the fift King from Brute sailing into Germany, vnder the cōduct of their brother duke *Asseracus*, possessing a great part therof, made their prowes knowen vnto that forein nation. *Belinus* with his brother *Brennus* begot by *Dunwallo* first crowned king of this Realme, by peaceable possession, and establishing good laws, wel declared before thy huge gates (O mightie Rome) their princely courage to be nothing inferior to the old Italian glory, *Gurgunius*, sonne to that famous *Beline*, encreasing the honour left him from his worthe auncestre, sayling into Denmarke with famous victorie conquered it. And reason well accordeth. For this our clime being subiect to Mars, although I know some iudg the Moone chiefly to haue domination ouer vs, the people naturally must yeeld such effects, as that mighty planet imprinteth in these inferiour bodies his subiects. For as the heauens haue ruled of old the earth, an vnmoouable masse, with their beneficiall effects: so in this our region, the fire of honour mounting by martiall prowes, the chiefe aduancer of gentry, must of force so long last in this nation, as matter ministred from aboue maintaineth it. Thus gentry rising by prowes, in memory kept & maintained to posterity by diligence of the Herehaught, craueth of eche gentle wight of their courtesie, fauour & frendship to him: who by record preferueth to ensuing age, their yong and tender fame, making the same freshly

To the Reader.

to florishe many yeeres after their last long sleepe, and death. For, no lesse welcome ought be this displaying of the ensignes and prizes of honour, then of honourable deedes, sith honour is the maintenance as well of all other vertues, as of it selfe. Of the honorable therefore, & worshipfull, not only reason, but dutie requireth the entertainment of this Gentleman. But yee that nowe liue, or hereafter shall, traouelling in the chafe of the glory descried here, if hereby your mindes be stirred by vertue, to seeke what erst you lackt : then are ye also endebted to this well deseruing author. But of necessitie enforced ye of elder fame, embrace the man, and loue the worke, for here your vertues are displayed and blazed to the world, that but in corners lurked before.



The description of the Viniēt with
the circumstance thereof, contained in the
 first Page of the Booke.



THE King hath receiued of God, by the handes of Moses, a sword of correction for transgressors, whereby he ruleth his Realme, maintaineth the Lawe, and by his knight-hood, defendeth the Priest & labouring man. The Iudge receiueth the Law, wherewith he doth euery man right: and in seruice of the King, he quieteth the King, the Priest, and the labouring man. The Priest married to his bookes, preacheth and prayeth for the King, the Iudge, and the labouring man. Vnto whom he ministreth the Sacramentes, whose trophy is the cup of health, with bread and wine. The labouring man who holdeth the plough, he worketh for the King, the Iudge and the Priest, and getteth the fruites of the earth to their sustenance, whose trophie is the bill with bow and arrows. All this while they are obedient to God, he giueth them dominion of the world, and maketh all creatures subiect vnto them: who by reason, haue power to search the secretes of euerie kind, whereof the cardinal vertues haue their originall: whose tokens bee shewed in the Scocheon betweene the King and the Iudge.

Prudence

Of the viniēt.

Prudence.

The first whereof is a looking glasse of Christall in a field of greene, which signifieth *prudence*. *Salomon* saith, the feare of God is the beginning of *prudence*. *Prudence* searcheth all thinges, and tryeth foorth trueth. See taketh counsell of thinges that she purposeth to bring to a good end, calling to minde thinges past, deliberately pondering therein with thinges present, that shee may the rather preuent the daunger of thinges to come. *Prudence* discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballance of Siluer, in a fiede blewc, which signifieth, *Iustice*, who aswell vpholdeth the dignitie of euerie estate, as also the comon wealth, and yeldeth to euerie one his due, and telleth what to do, and what to leaue vndone. *Iustice* giueth reward after merite, as to the benefactor mede, and to the transgressor punishment. *Iustice* sustaineth the weak, and maketh a perfit pathway between thine and mine, in which sort *Dauid* executed righteousnes and *Iustice*.

Fortitude.

The third, is a piller of Porphier in a goldē field, which signifieth *Fortitude*, who groundeth vpon beliefe, & hath a bold spirit inuincible. He passeth not to spend bloud, life, & good. *Fortitude* is magnificence, with a ioyfull cleare courage administering thinges laudable, with confidence to holde strongly his entent, and by tolleration to suffer all manner griefes, and yet keepeth his minde without

Of the viniēt.

out alteration Fortitude is perseuerance, to main-
taine al iust quarrels, he fleeth to none but to God,
saying he is my fortitude.

¶ Temperance.

The fourth is a Iugge and cuppe of Ruby rock,
in a field siluer which signifyeth temperance, who
ruleth himselfe by discretion, against the violent
mouings of courage in things vnlawful, & causeth
all things to proceed in order and degrec. He qua-
lifieth manners to comlines, and discerneth causes
of equal regiment, keeping alwaies the meane. And
as *Salomon* saith, he is discreet, that hath temperance
in talke. And so silence attempereth speech, Tem-
perance is the meane to ioine the bodie and
soule by abstinence and sobernes, and
causeth the bodie to despise the
world, and desire heauen.

The



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The Accedence of Armorie.

Leigh.

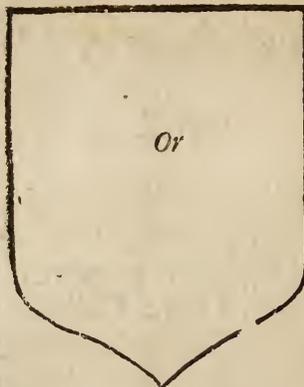
Gerard.



O D faue you Sir Herechaught.
Gerard. And you also. What are
 you and wherefore come ye hi-
 ther? *Leigh.* I am a Calighate
 knight, & vnderstanding ye are
 an Herechaught, come to learne
 those things, that you are bound
 to teache me: that is to blaze Armes, with all the
 termes therto apperteining, with my seruice to my
 Soueraigne. *Ger.* And if I were not bound to doo
 it by mine Othe, yet of courtesie I will teache you.
 And because ye are willing, I will the sooner in-
 struct you, euen from the beginning to the ende,
 Telling you for the first point, that there are nync
 fundrie fieldes, of the which, seuen of them be ter-
 med colours, and two, Mettals. *Le.* which are they?
Ge. The two mettals are Gold and Siluer. And the
 seuen colours, are Red, light Blew, Blacke, Greene,
 Violet, Orenge-Tawney, and Murrey. But you
 must not so terme them. Wherefore, I will set their
 proper names within euerie of their Scotcheons.
 And for to call them by these names, it were shame
 amongst the Herechaughtes, and not worthie the
 name of blazon. But to the effect. First I will begin
 with the most pretious metall, Golde.

(Or.)

The Accedence



L. That word is French,
And wherfore do ye blafe
in that language? G. I blafe
not in that language: But
the termes of blaſonne are
in that language, and I wil
tell you why. Sithens the
time of that famous prince
King *William the Conque-
rour*, whoe ouercame this
realme with his Normans,

euen vnto Cheshire to the Malpas, that language
hath bin commen to euerie Englishman. Like-
wiſe, by the victories of that puiſſant Prince King
Edwarde the thirde, conquering twiſe ſo much in
France, as the Conquerour did in Englande: It
came to paſſe, that wee haue bin mixed, as well in
language as alſo in bloud. For beyond Burdeaux,
the English ſpeech hath beene as commonly tal-
ked, as in London is now both *French* and *Dutch*.
Since that time (I ſay) they haue beene vſed as wel
heerein, as in the Lawes of this Realme, the names
of all offices, and officers, and in a manner, in all
gentlemanlic games and paſtimes, as hawkinge,
hunting, or otherwiſe. And now to ſpeake of the
worthines of this mettall, Golde, *Aristotle* ſayeth,
it is fixxed and when it is fine, it will not ruſt: ſo
will it not melt in the fire without Art. *Plato* telleth
of it to be plyant pure, and temperate, and to haue
vertue to cleaſe ſuperfluities gathered in boddies,
whereupon hee declareth, that it helpeth Lepro-
ſye, and clenſeth meſelric. *Auycene* reporteth, that
the

the fylings of Gold, put into meate or drinke, taketh away the trembling of the heart, sowning and the splenatique disease. *Leigh.* Why set you forth such commendation of gold? is such praise also required in your Arte? *Ger.* I say thus much, and must yet saye more in commending of the worthinesse thereof. For looke howe much this mettall excelleth all others in the kinde thereof, as in finenesse and puritie: so much should the bearer thereof, excell all other in prowes and vertue.

Therefore, sayeth *Christine* of Pice, no man should beare this mettall in Armes, but Emperours and Kinges, or of the bloud royal. *Le.* Are there not many that notwithstanding, beare golde in their armes, and are not of the bloud royall? *Gerard.*

Yes. But *Christine* spake it, as onely for the woorthinesse thereof. Meaning that as none ought to be worthier then they: so they shoulde beare the worthiest mettall of all other. And yet I might say more in commendation thereof. *Le.* By your leaue, I perceiue then, that it was not in vaine that *Phalerius* sayde, they would digge *Pluto* out of hell for Golde. The which whether it were for the worthines of the mettall, or for couetousnes of their minds: doubtlesse not onely they, but many moe, haue in such sort desired it, that some haue ventured body and soule to beare it. *Ger.* Whensoever I speake of bearing, I meane the woorthinesse of the bearer, for honours sake. And so worthie is this mettall Golde, as it hath not beene, but well remembered to be spoken of in the Bible, as in Exodus by the commandement of God, when there were diuerse

The Accedence

struments appointed to bee made to his honour, then Golde was vsed as mettall fittest to serue for the same purpose. *Le.* I pray you nowe abridge off your talke thereof, for I know it to bee precious, and I my selfe will conclude the whole matter, with that wittie saying of Philip that mightie King of Macedonia, who being fully bent to take a certaine Castle, whereof it was told him by his Souldiers, that it was a thing vnlikely by strength of man to be ouercome, asked of them if it were not possible for an Assē heauie laden with gold to haue accessē thereto. *Gerard.* In deede, this perswadeth further to make me thinke that Golde is not onely vertuous, but also victorious. Well nowe to leaue this matter, and come to an other, I will shewe you of that planet, whereunto Gold is resembled. The Sonne is likened thereto, and is vsed likewise in blazon. The Philosophers write, that as the harte in man is the noblest: so is this Planet, of all other the worthiest, and as it were the verie comfort of them all. Euen so *Ambrosius* in *Exameran* saith, that the Sonne is the eye of the world, mirth of the day, fairenesse of heauen, measure of times, vertue and strength of all that is engendred. *Martianus* telleth, that the Sunne passing in the middle of the circle of the Zodiack, sendeth from himselfe twelue beames, by which the vpper and nether bodies are comforted. The Sunne (sayeth hee) is the well of the minde, reason, might, and in witte of the worlde, and moderatur of the firmament. *Macrobinus* sheweth in defyning the Planettes, that the light of all the roundnesse of Circles, commeth of the

the Sunne. And that hee is in the middest among the Planettes, to make Harmonie and accorde, as the middle string of an Instrument of Musicke. Ecclesiastes sayeth, what is more cleare then the Sunne? The Sun sayth he, ouerlooketh all things and declareth the day. *Leigh*. Can ye say any more in commendation of this Planet? *Gerard*. Yea, twise as much, if it were not for making you wearie. But to conclude, Saint Mathewe writeth, that *Iesus* when he was transfigured, his face shone as the Sunne. And hee saith also, in the ende (whereby hee meaneth the ende of endes) the righteous shall shine as the Sunne. Well, nowe I will proceede to that precious stone, which the Herehaughtes doo vse in blazon, for, and in the name of this mettall, and Planet that is called a Topace, which stone, for his vertue, is sayd to bee noble. And as *Dioscorides* writeth, it swageth wrath, sorrowe and euill thoughtes, and healeth the bearer thereof of frencie and suddaine death. This Stone, for his woorthinesse, was set in the breast lappe of Aaron. *Leigh*. Are these so manie and sundrie blazons, vsed of all Herehaughts? and are they all auncient? *Gerard*. These three sortes haue beene vsed, and are as auncient as from the first beginning of Armes bearing. And there are three other also, but they be of nearer time. As blazon by the dayes in the wecke, deuised by Fawcon, principall Herehaught of Englande, in the time of the famous King Edwarde the thirde. Also blazonne by Flowers, deuised by a French Herehaughte called Mallorques, in the tyme of

The Accedence

Charles the seventh French king. And last the blazon by the principall parts of mans bodie deuised by an Almayne in the time of King Henrie the fift. But all those I omit for lengthning of time. Now will I shewe you the meaning of this mettal and that it is sometime simple, and sometime compounded. *Le.* How is it when ye call it simple? *Ge.* The Scochon is then, either mettall or colour, onely a field. *Le.* But is that good Armorie? *Ge.* Yea and verie auncient. And who that beareth so, it being *Or*, signifieth vnto them, wisdome, riches, magnanimitie, ioyfulness and elation of mind. *Le.* I pray you tell the compoundes. *Ge.* I will. You must note by the way, that compoundes are sometime termed partitions, and yet are they still called compounds; whereof I will shew you hereafter at large, when you shal terme them compoundes, and when per-titions. Nowe I will onely shewe the composition, or ioyning of mettall or colour, with Gold as followeth.

- 1 But simple, first it signifieth as before is rehearsed.
- 2 With *Argent*, to be a victor ouer all Infidelles, Turkes, and Sarazins.
- 3 With *Gules*, to shedde his owne bloud for the riches of this worlde, and liberally to spende it.
- 4 With *Azure*, to be trusted to keepe the riches of the world for himselfe, and from others.
- 5 With *Sable*, constant in euerie thing, also in loue.
- 6 With *Verte*, ioyfull with worldly riches.

7 With

- 7 With *Purpure*, a frend to his enemy.
 - 8 With *Tenne*, patient in trouble.
 - 9 With *Sanguine*, trusteth and soone deceiued.
- Le.* I perceiue you well. Go nowe to the seconde mettall.

Argent.



Ge. That is called Siluer, and blased by the name of *Argent*. It is a royall mettall, and doth honorable seruice to princes, as well in vessell of housholde, as for the larges in gift thereof. It is commonly known to be of such nature, that it will not bee wrought with the hammer before

the siluer Smith hath abased it with copper. Beeing fine, it is said to be medicinable. *Le.* You digresse now, and meddle with that that apperteineth not to this *Art.* *Ge.* I maruell what Science, Arte, or mysterie it were, that an Herauld shoulde haue none intelligence thereof were it neuer so secrete or profound? For, if he haue not of all things some vnderstanding, as well as of seuerall languages, he is not worthie to be an Herehaught. Therefore necessarie it is for him to haue an vniuersal knowledge in eche thing. But though this in deede concerne another *Art*, yet our part is to set out that we doo to glorie. For looke what soundes to praise and commendation, that we meddle and must haue to doo withall. But because ye haue taken me vp so sort at

The Accedence

the beginning, as though ye thought I would haue bin long in praising of Siluer, as I was of Golde, I will for your ease cutte of much that I was mynded to haue spoken of. To conclude therefore, onlie note this. That as the pretious mettall golde dooth in his nature excell all other: So is Siluer onelic excelled thereof, and except that, is the most pretious of all other mettalles. Nowe I will leaue it, and come to the planette thereof, which is the Moone. *Plinie* saieth, the Moone is the fairenes of the night, mother of the humour and ladie of the sea and times. *Macrobius* writeth that the Moone is the chaunger of the ayre and windes, Ladie of floudes and ebbes, and encreaser of braine, bloud and marrowe. The holie Scripture saith, she is the ripener and increaser of fruites, as appeareth in the benediction of Ioseph, Moyfes blessing him, with the ripe fruites of the Moone. Which is a good prooffe, that the Moone bringeth ripenesse vnto fruites, though it seeme a thing contrarie to reason. And so there I leaue, and come nowe to the pretious stone, called the Pearle, which *Isidore* writeth to be engendered of the dewe of the Heauen. *Plato* saieth, the Pearle hath vertue comfortatiue, and restoratiue, and is foode to man: which is veryfied by *Iosephus*, who sheweth that when Ierusalem was besieged by *Tytus Vespasian*, the Iewes liued long, hauing nothing to eate but only pearles. *Aristotle* telleth, that Pearle hath a singular vertue in confortting the braine. The kingdome of heauen saieth Christ, is like vnto a Marchant seeking goodlie Pearls, which when he found one pretious pearle,
fold

sold all that he had and bought it. Whereby Here-
haughts may learn to bestow this pretious treasure
vpon such as woorthilie will esteeme the same, and
to rewarde the Oxe with haye as *Agrippa* well no-
teth. And so ende I with this mettall, planet and
stone, shewing vnto you the signification of the
mettall.

1 Simplie of it selfe, it signifieth to the bearer ther-
of Chastitie, virginitic, cleare conscience, and
Charitic.

Compounded

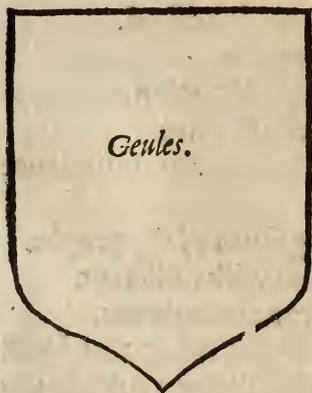
- 2 With *Or*, to reuenge Christ bloodshed.
- 3 With *Gules*, bold in all honestie.
- 4 With *Azure* curtesie with discretion.
- 5 With *Sable*, yeelding vp all pleasure.
- 6 With *Verte*, in youth vertuous, and continuance
thereof.
- 7 With *Purple*, the louing fauor of the people.
- 8 With *Tenne*, to be content with sufficient.
- 9 With *Sanguine*, to recouer an ouerthrow.

Le. I pray you satisfie me in one thing that I will
aske you, whereby I may the rather vnderstande
your compoundes. For in your compoundes of
golde, with all other, you haue sett the siluer, and
shewing your meaning thereof, in that place your
saying is, with siluer, and here ye say with gold, and
to mine vnderstanding, they ought both haue one
meaning. *Ge.* It might seeme so to the vnskilful, but
you must vnderstand that in the treaty of gold, wher
I say with *Argent*, which is as much to say, as with
siluer, the gold is there first. So heere in this place,

The Accedence

when I saie with Or (which is to be vnderstanded with Gold) the siluer is first. For that must bee a generall rule vnto you for the first naming of euerie thing. For therein standeth a preheminance. *Le.* I doo now vnderstand you. As though the field of the Scocheon were of both these mettals, of the which (by the means of the standing of them) there should be a regard, and that is shewed by the meaning of this word (with,) Well now I pray you to proceed, and shew me of the vij. colours.

Geules.



Ge. The first of these seuen colours, is called *Geules.* And in colour neither red nor Sanguine, but is the verie vermilion it selfe, for that is right Geule. It is a royall colour, and hath that proper qualitie in it selfe, that it may not be gased on any while. For then the cie is weakened therby.

The Author whereof is prooffe it selfe. *Le.* I thinke you may bee to seeke for commendation of this colour, for I haue not hearde much either spoken or written in praise of it. Can ye say any thing? *Ger.* Although it shew it selfe to be commendable, yet shall it not want my praise. I were neere driuen to the wall if I had no more to commend this colour by, but that wherewith the French Herehaughtes did sette foorth their *Auriflambe* which came from Heauen, as by vayne miracle they faine.
But

But they that make such shift, shoulde rather haue taken occasion to praise the same, for that the Red Rammes skinnes couered the arke. And that is no fable, Yet for my promise of commendations, I say to you it is, & long hath bin vsed of Emperours and kinges for an apparell of maiestie, and of Iudges in their iudgement seats. Also God the father, promising redemption to the people by the passion of Christ saith, what is he that commeth from Edom with red coloured clothes of Bosra: which is so costlie cloth? Besides this, it is often spoken of in the scripture, which I leaue of for lengthning of time. Now wil I speak of the planet Mars, which is the planet, that this colour apperteineth to, and is of all other the hottest, and most fire. *Martiansus* telleth, he is the Armipotent God of battel, whose hardie desire is to be auenged with speedie boldnesse. *Ptolomeus* saith, this planet maketh a man apt to all fire workes. *Le.* If this be al the praise you can giue him, you will no more offend me with tediousnes. *Ger.* What needeth more then enough, can ye not vnderstand hereby what the nature of Mars is? *Le.* Yes verie well. *Ge.* Why then I will shew you of the precious stone apperteining to that colour and planet, which is called a Rubie. It is a stone of dignitie, and as *Isidore* writeth, is of the kind of Carbuncles. This pretious stone, neither fier wasteth nor changeth his colour. This was one of the precious stones that was set in the breast lappe of Aaron. Of diuerse authors, this is diuerslie and wonderfully commended, for his singuler vertues. As who list to reade, may finde plentifully enough written

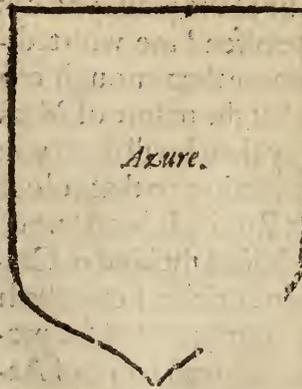
The Accedence

written thereof. Nowe to the colour simple, and compound.

Of it selfe.

- 1 It betokeneth strength, boldnesse with hardnesse.
 - 2 With *Or*, a desire to conquer.
 - 3 With *Argent*, enuie reuenged.
 - 4 With *Azure*, to win heauen by good deeds.
 - 5 With *Sable*, hateth the worlde with wearinesse thereof.
 - 6 With *Verte*, bold of courage in youth.
 - 7 With *Purpure*, strong in deed, iust in word.
 - 8 With *Tenne*, mortall hatred.
 - 9 With *Sanguine*, enemie to Venus pastime.
- Le.* Now if it please you, to the second colour. *Ge.* That is called light-blewe and named of Herehaughts.

Azure.



Azure: It is roial & a colour of heauenly hew. For when the Sunne shineth most clere, & that all cloudes are put to exile, the firmamēt is all wholly of this colour, which is onely of the purenesse of the aire. Whereof Iob speaketh to the busie searchers of gods mysteries, saying, Then shal the residue of the life be as clere as the noone day: which to the iudgement of man is all *Azure*, Whose proper planet is Iupiter, which by his goodnesse

nesse as *Martianus* saith, abateth the malice of Saturne. Therefore the Poets saine, that hee did put his father out of his kingdome: *Isidore* writeth, as he abateth the malice of the euil planets, so he augmenteth the goodnes of good planets, whose precious stone is the Saphier, which as *Isidore* telleth is both noble and excellent, and to be worne vpon the fingers of Princes. *Dioscorides* writeth of it, saying: It lightneth the bodie and preferueth the limmes whole. The Saphier (saith hee) is the Carbuncles mother. For the Carbuncle is found within the Saphyer, as the childe within the wombe. He saith also, it hath a singuler vertue, to accord people in strife, and to abate vnkind heate of burning feauers. Bound to the poulse, it helpeth against melancholie, and stauncheth bleeding that commeth of anguish, and is a remedie against venome, and preferueth the sight. In the old time, it was onely hallowed to *Apollo*, the rather to haue a speedie answer of him, of those things that were requested. Here ending with this colour, planet, and stone, I will enter into the significations.

1 Which simplie, sheweth the bearer to be of godlye disposition, and in renoune to the ende of the worlde.

2 With *Or*, the ioyful pleasure of riches.

3 With *Argent*, vigilant in seruice.

4 With *Genles*, readye to reprocue villaynous deedes.

5 With *Sable*, lamenteth all mens hurts.

6 With *Verte*, to preuayle in all newe enterpryses,

7 With

The Accedence

7 With *Purple*, good in Counsell, and to be beleued.

8 With *Tenne* soone angry, and soone pleased.

9 With *Sanguine*, long or he be moued, either to good, or euill. *Le.* The third colour and fift field, is blacke, what say you of it? *Ge.* I say it is so of colour, but must not so be called, but *Sable*.

Sable.



And although it do represent moorning, yet it is honourable, and worthie to be borne in armes, so that it be borne orderlie. Black (saith Aristotle) is the priuation of white, or clearnesse that is engendred of darkenesse. Whereby it should appeare, to be the antientest among colours.

For in the first of Genesis it appeareth that darkenesse was before God made light, and then darkenesse would haue beene fellow with light, if God had not seperated them. I coulde shewe much commendation thereof, by authoritie of scripture. But for tarrying too long on one thing, I ouerpasse that colour, and will beginne with this planet, whose name is Saturne, that highe and mightye potentate, which surmounteth so much all the rest in degree. Vnder whom are brought out graue and deepe counsellers, great builders, and repairers of antient houses, plentiful keepers of them, and long liued men. Whose precious stone is, the Diamond
which

which of his hardenesse perſeth all other ſtones and mettalles: whereof it is ſaid by Ezechiel. Thy forehead ſhall be harder then the Diamond ſtone. As who ſhould ſay: thy forehead ſhalbe as hard as that which hath nothing to cōpare with it in hardneſſe. This ſtone is called of the Greekes, by the name of a vertue, as may not be daunted. *Iſidore* ſaieth, it warneth the bearers thereof to eſchewe venome. *Dioſcorides* writeth, that it withſtandeth witchcraftes. This ſtone (ſaieth he) borne on the left ſhoulder hath vertue againſt chidings, & ſtrife of enemies. *Leigh*. What are the ſignifications of this colour Sable? *Gerard*.

- 1 Of it ſelfe conſtancie, diuine doctrine, and heavineſſe for loſſe of friends.
- 2 With *Or*, honor with long life.
- 3 With *Argent*, famous.
- 4 With *Gules*, to be feared of his enemies.
- 5 With *Azure*, ſtudious to appeaſe ſtrife.
- 6 With *Vertè*, after great ſorow, much ioy.
- 7 With *Purpure*, religious to the death.
- 8 With *Tenne*, vnquietnes hindereth his deſire.
- 9 With *Sanguine*, prosperous in Pionary.

Le. I haue hard it ſaid of Herchaughtes, that ſiluer and Sable is the richeſt ſhield of all other. I pray you tell me whether it be ſo? *Ge*. No, whoſoever ſaieth ſo miſtaketh the matter. For we haue in armes bearing three ſundry degrees. And they are all Superlatiues, as followeth.

- 1 Moſt rich.
- 2 Moſt faire.
- 3 Moſt glittering.

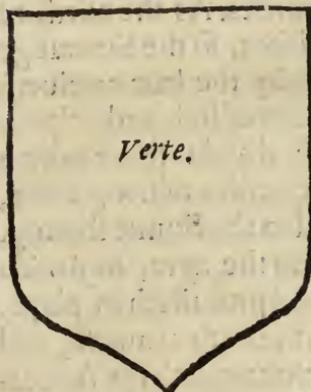
Le.

The Accedence

Le. I pray ye tell me which they are, and how I should knowe them. *Ge.* When the field is *Or*, and the thing that occupieth the field, is *Sable*, that cote is most riche. *Le.* What is your reason? *Ger.* When the Diamonde is set in Golde, the mettall honoureth the stone, and the stone the mettall. And if it were set in Siluer, the stone shoulde honour the mettall, and the mettall abase the stone of honour. And so that colour is most richest, when it is in most richest field. *Leigh.* And what say ye by the seconde? *Gerard.* Most fayrest is that, that may bee farthest seene, or best perceiued. The which is, when the field is *Argent*, and that that occupieth the field, is *Sable*. *Leigh.* What is the reason? *Gerard.* *Argent* will bee seene in the darkest place that is, and contrarywise, *Sable* will bee seene in the most clearest light that may bee. So these are euen as light and darkenesse. And sithen of nature they may be seene farthest of all other colours, therefore is that shield called fayrest in the field. And as for the thirde, you knowe the value of Golde, you knowe also the riches of the earth, when it is cladde with that comfortable colour, Greene; both which are ioyfull to beholde, aswell to man as beast, being not onely to them great delight and comfort, as also the onely meane of all their chiefest sustenance. When these two richesse (I say) are borne together, it geeueth reioysing to the hart of the beholder. And therefore when Gold is the field, and *Verte* occupieth the same, then is it most glittering. It is written in Ecclesiastes. As a Smaradge that is set in Gold, so is the

the mirth of Musicke, by the mirth of Wine. By which comparifon you may fee, that *Verte* in Or is glorious to behold, and glittering of it felfe. And now to the fourth colour.

¶ *Verte.*



That is greene and blazed *Verte*: Of the which all Authors agree, that it is much comfortable to the fight of man, and of all colours most ioyfull to the hart. And therefore in May (the pleafantest month of all the yeere) when the groūds are clad all in their naturall colour and kinde

what ioy trow ye is it to the beholder? Dooth it not, euen while hee reioyseth, rauish him of all his fenfe? *Eſay* ſayeth: take your pleaſure vnder all greene trees, with much more commendation, (whereof I could ſpeake) mentioned in the Scriptures, *Le.* Let that paſſe. I pray you what planet belongeth to this colour? *Gerard. Venus*, which as *Meſſa Hala* the olde *Aſtrologer* ſaith, is a femynine planet, and of complexion temperatelic colde and moyſt. *Iſidore* writeth, that the Planet exciteth to loue wonderfully, eſpecially betweene man and woman. But that I commit wholly to the iudgment of worthy *Gower*, & of that famous ſir *Geff. Chaucer*, whoſe workes do yet remaine as greene as the

Lawiell

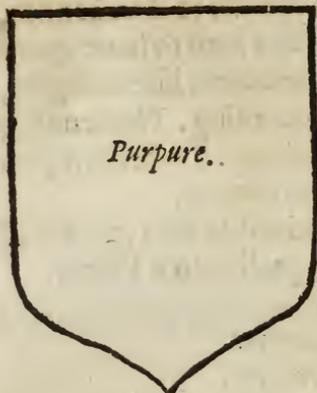
The Accedence

Lawrel tree, comparable in euerie point with those which haue deserued chiefest praise. And nowe to the Smaradge, a precious stone, otherwise called the Emerawde, which hath in it selfe singuler vertue. *Dioscorides* saith, it comforteth the vitall spirites. *Ecclesiastes*, in commendation thereof, maketh a comparison, with these wordes. As the mirth of Musicke comforteth the spirites, so the Smaradge comforteth the sight, whereby the hart receiueth ioy. Also it represseth motions of lust, and helpeth against illusions. *Isidore* saith, that this stone passeth all other colours in greennes, either of tree, hearbe, or grasse of the fiede. And in the Sonne shining, rayseth of it selfe a beame in the ayre. *Dioscorides* saith, it encreaseth riches, and preuaileth in playe. *Ambrosius* affirmeth, that it ceaseth tempest, and stencheth bloud: but who that readeth the Apocalips, shall find there a raine-bowe about the seat of God, of Smaradge only. Of the which colour, planet, and precious stone, I leaue off. And now to the significations. First of it selfe,

It signifieth ioyfull loue, bountifull mirthe, and gladnesse, with continuance of the same.

2. With *Or*, all in pleasure and ioy.
3. With *Argent*, a sure liuetenant.
4. With *Geales*, no wether stoppeth his will.
5. With *Azure*, too merry and glad.
6. With *Sable*, moderate of mirth.
7. With *Purpure*, after good fortune, euill lucke.
8. With *Tenne*, to delight in bloudshed.
9. With *Sanguine*, to laugh, and weepe at once.

The.



The which color in armes is purple, and is blazed by this word, Purpure, which is a princely color. *Isidore* saith, there are many other colours, that Dyers and Painters do occupie, but this colour (saith he) of them all is most noble. And that is well declared by the answer of *Plato*, to

Dicnisus who at a banquet, commanding a maske to be made in that colour, Purpure, esteeming the same according to the worthines, said: Sithence it was a colour for kings and Princes, to be vsed in Maiestie, it were not meete, to abase the same in vaine sporte and wantonnes. *Plinie* eke, writing thereof, saith, that wooll died into Purpure, is a remedie against incurable diseases. *Valerius* affirmeth, that *Hofilius* was the first King, that euer ware purple. I read, that *Salomons* seat was of the same colour whereof I leaue, and wil speake of the planet appropriated thereto, and that hight Mercury. *Mesahala* writeth, that it is of a goodlie tempera- ture, & is of qualitie good with the good, and goeth with the euill for companies sake. And in his coniunctions, agreeth with all the other planettes. The Poets call him, the God of Orators. *Ptholome- us* nameth him to be a kalker, and writer of Cha- racters; numbers and figures. The stone like ynto this planet is the Amatist, a verie precious stone, & one of them that was set in the breaste of Aaron.

The Accedence

This (as *Isidore* sheweth) is enemie to drunkennes, and giddie braines, & causeth a man to haue good forecast, & a quicke mind, remoueth idle thoughts, and encreaseth good vnderstanding. Thus ending with this colour, planet and stone: I will shew you the signification of the bearer thereof.

Simple, First it sheweth iurisdiction, a ruler of lawes, and in Iustice to be equall with a Prince.

2 With *Or*, sage and rich.

3 With *Argent*, loueth quietnes.

4 With *Gules*, politike in warres.

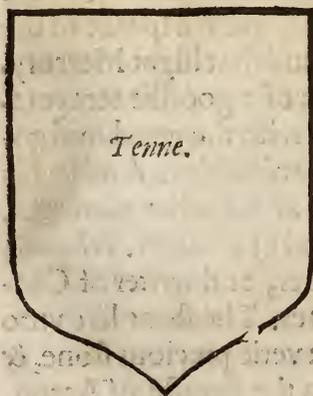
5 With *Azure*, a iust seruitour, but not luckie.

6 With *Sable*, as lamentable as the lapwing.

7 With *Verte*, Scorpion like.

8 With *Tenne*, good in fireworke, and to runne away by the light.

9 With *Sanguine*, such a Souldior, as at Kings Richards field, caused his man to brace him in a male and laie him in a ditch. Such bearers of armes there are some times, of whom I am wearie to write.



And now to the sixt colour, which we call Tawney, and is blazed by this worde, Tenne. It is a worshipfull colour, and is of some Herehaughts called Bruske, & is most comonlie born of French gentlemen. But verie few Englishmen bear the same: yet it is armorie, and so are all colours.

colours, that are not staynandes. And for because I finde no authour to commende this colour, and againe, I haue not vsed hetherto to speake any thing of my selfe, but all out of good authors, I wil speake but a woord of it, and so passe ouer. *Le.* What can yee say in commendation thereof? *Ge.* It is the surest colour that is, of so bright a hewe, being componed; for it is made of two bright colours, which is Redde and Yellowe. And yee shal not haue any colour so made amongst all that may be deuised and not to be staynand. This colour, Tenne, is compared to the Dragons head, which although it bee not a planet, yet is it such a starre, as in some respect hath the nature of a Planet, and keepeth likewise such course in the Zodiacke, as he resteth a certaine time in euerie of the twelue signes, as the planettes do. *Haly* calleth it a good starre, with whom when the Moone hath coniunction, it presageth good fortune. *Le.* You haue made harde shift to take a Planettes fellowe, in the stead of a Planet. And simple though it be, it standeth in good stead, and is not against reason. But how will ye do for a precious stone? *Ger.* There is a very precious stone that answereth to this colour and Planet, which hath to name the Iacynth. A stone of singuler vertue, for he maketh the eye messenger to beare hasty gladnesse to the hart. *Isidore* saith, it putteth away sorrowe, and encreaseth mirth. Being bound next vnto the skinne of a man or woman, it putteth away pestilent ayre, and giueth strength to the members, as liuelinesse to the sinewes, and maketh good fauour sweete and holsome.

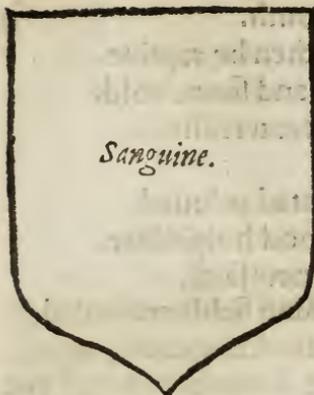
The Accedence

- 1 The signification simplie of this colour, to the bearer thereof, is glorie of himselfe.
- 2 With *Or*, venterous for wealth.
- 3 With *Argent*, prosperous on water.
- 4 With *Gules*, maker of enmitie.
- 5 With *Azure*, so hastie, as ready to take hurt.
- 6 With *Sable*, a good enginer for warres.
- 7 With *Verte*, rather to bid battell, then do it.
- 8 With *Purpure*, his counsell is best.
- 9 With *Sanguine*, neither dooer, or sufferer.

Le. Sir if it might not offend you, I pray you, is not this colour of your owne deuising. *Ge.* It is not so. Neither would I haue you think, that I should bee a corrupter of honour, with deuises of mine owne head. The colour was first deuised and vsed in Lidia, and euen heere in cote armour is it often scen, as in French cotes, yea & some English cotes also.

But now you compel me to shewe some names, which is contrarie to my promise. There is of the name of **Hunzaker**, and one other called **Finers**, I **darre say**, they are right Englishmen, and haue born that colour of long time, For they are both of aun-tient houses. Thus ending with this colour, mettall & stone, I purpose to proceed with the seuenth colour, or (as I may saie) the last of all coulours of Armorie, which is called Murrey.

Sanguine.



This is blazed Sanguin, & is a princely color, For so we must call it, because it is one of the colours, appertaining of antient time to the Prince of Wales, I pray god send vs one such. This color is of great estimation and very stately, & is the apanel of the knights of the Bathe, as also of the

Serieants of the Law at their solempne feastes. The heauenly starre appertaining to this colour, is the Dragons taile. Which though, (as I said of the hed) it be no Planet, Yet in his workings and mouings, hath the effect of a planet, through all the twelue signes in his aspects of the Zodiake, and is euer opposite to the head aforesaid. And as the Moone is enimie to some planets: so the taile of the dragon is enemy to the Moone in their coniuctions and oppositions. The precious stone to this colour annexed, is the Sardonix, the which (as *Isidore* telleth) hath a most pure vertue in it towards the bearer thereof. It putteth away letcherie, and embraceth chastitie. Saint Iohn writeth of this, saying, that this stone Sardonix, shall bee the sixt stone of the foundation of the heauenly Ierusalem. In the which Citie (I pray God) I may serue as a Pursuant and so I ende of this colour, starre, and stone, shewing you that it signifieth of it selfe to the bearer thereof, not to be hastie in battell, and yet a victor.

The Accedence

- 2 With *Or*, victorious in youth.
- 3 With *Argent*, rather die then be captiue.
- 4 With *Genles* hot in loud and soone cold.
- 5 With *Azure*, whom no man resisteth.
- 6 With *Sable*, disloyaltie.
- 7 With *Verte*, as lieue be hated as loued.
- 8 With *Purple*, keepeth good hospitilitie.
- 9 With *Terme*, euery day a new faith.

Ie. Now I perceiue the nine fields are ended, & I do not remēber that you took any order, whereof you would speake next: Therefore except yee haue any matter to ioine to this, my desire is, to learne what they were, to whom Armes first were giuen, and by what name ye terme them. *Ge.* You speake both of good matter and in good time.

Noblenes (according as authours haue written of the same) is a dignitie and excellencie of birth, and lignage. For when priuate possessions, were giuen by the consent of the people (whoe then had all things in common, and were equall without degree) they gaue both the one and the other to him at whose vertue they maruelled, and of whom they receiued a common benefit. And this benignitie is called in English, gentlenesse, and thereof were they called gentlemen. Of whome issued children who being brought vp in vertue, and perceiuing the aduancement of their progenitors, endeuoured themselues to walke their parents steppes, and still reteyned the fauour, and reuerence of the people. Thus for the goodnes proceeded of such generation, the state of them were called good kinde. And when vertue with great possessions or digni-

tie, had got continuance in one bloud, then was it nobilitie. For the which they were to be honored. *Aristotle* in his *Politiques*, rehearsed foure kinds thereof. As noblenes of riches, and noblenes of lignage, noblenes of vertue, and noblenesse of science. Of all which I meane to shew ye but of two of them, that is of vertue, & lignage, from whence all the other doe proceede, euen as one of them two proceede out of the other. Noblenes of vertue, is a glory gottē by courage of manhood, good conditions, chaste liuing, and by laudable honesty. All which belongeth to the harte of man, by exercise of good workes, with whom they are made familiar. *S. Chrysostome* saith, a man may presume to take himselfe as verie perfite noble, which is ashamed to sinne, and will not suffer himselfe to bee ouercome of the same. And therefore as the soule is more precious then the bodie, so much is noblenes of vertue, more precious then noblenes of lignage, and so I ende of that. The noblenes of lignage, is an excellency of dignity going out of the bodie, but not comming out alwaie of himselfe that is so ennoblised, for perhaps hee neuer deserued that which came to him from his auncestours, who by their merites haue gotten the same. And therefore comming of natures gifte, it ought not to bee boasted off. For *Seneca* sayeth, he that doth boast of the stock that he came off, doth praise an other man. The bondman may boast and say, all wee be commen of Adam. So Lucifer with his complisēs might say, all we be commen of heauen. And that is true. But yet for their punishmēt are all

The Accedence

driuen into the bottomles pit of hell, vnto whom the prophet Esay saith: How art thou fallen from heauen oh Lucifer? how hast thou gotten a fal euen to the ground? for thou saidst, I will climb vp into heauen, and make my seate aboue beside the stars. The same Sathuell tharchangel, made after the similitude of God, full of wisedome and perfite fairnes, as saith S. Gregorie, and Prince of the ten orders of Angels, abode not in heauen one houre, but for the sinne of pride, he with his consentants were vtterly expelled. For restitution of the which tenth order, it pleased the diuine Maiestie of God the father of his infinite goodnesse, to make man after his own similitude, as appeareth in Genesis. So man was made a liuing soule, and as the Philosophers saith, hauing life in foure maners, that is to say, perseuerant, liuely, moouing & vnderstanding. And furthermore, man in his first creation was immortal, not by nature, as Angels, which haue no power to die, but by grace, that is to say, by possibility not to haue died. For if he had kept innocencie, hee should haue had no knowledge of death. Now the diuell that was first bound, had despite at Adam, that was then so free, and assaulted him till he had caused him to breake the commaundement of God: by which, man was brought into thraldome, that continued vntill such time it pleased the father of heauen, to sende into this worlde his onely Sonne, begotten before Lucifer (as *Dauid* sayeth) *Iesus Christ*, a gentleman of great lineage, (as the Genealogie of *Mathewe* and *Luke* do accord) and king of the Iewes to redeme mankind

to fulfil that place in heauen by meekenes, that Sa-
thael lost by presumption, This did God ennoblis
man, and endewing him with the white vesture of
Baptisme, that he should euer after be a prest Soul-
dier to fight against his enemie the diuel and all his
pompes. Moreouer, for that it might be knowne,
that euen anon after the creation of Adam, there
was both gentlenes and vngentlenes, you shal vn-
derstand that the second man that was borne was a
gentleman, whose name was Abell. I say a gentle-
man both of vertue & of linnage, with whose sacri-
fice God was much pleased, His brother Cain was
vngentle, for he offered God the worst of his fruits.
And yet contrarie to the lawe of nature, slewe his
brother Abell. Also Noah had foure Sonnes, in
whom appeared gentlenes and vngentlenes, As in
Cham it was vngently doone to discouer the pri-
uities of his father, and laugh him to scorne. It was
gently doone of Sem and Iapheth to reprocue
their brother, and with feare and shame to co-
uer their father. Wherefore Noah blessed Sem
and Iapheth, and cursed Cham with seruitude and
bondage. Betweene these three sonnes he deuided
the worlde. Sem his Sonne and heire, hee made
prince of Asia, from whō Christ lineally descended
on his mothers side, and Cham his second Sonne
he made Prince of Affrica, and Iapheth his thirde
sonne hee made Prince of Europa, of these chil-
dren issued Emperours, Kings and diuers degrees
of rulers, whereof at this daye wee haue nyne,
of the which nine, fise are noble, as Gentleman,
Esquier, Knight, Baron, and Lorde: and foure are
excel-

The Accedence

excellent, as Earle, Marques, Duke and Prince. *Le.* Well sir, here is a enough for gentlenes & nobility. I pray you, what is next to be learned? *Ge.* I haue not yet done with this: for of these onely, I could make the booke. But for to ease your wearines, I will make short with you. There are nine gentlemē of fundry callings. *Le.* Which are they? *Ge.* The first is a gentleman of auncestrie, which must needs be a gentleman of blood. But if hee die without issue, the whole cote armour is lost, and then it falleth to be a cote of vnperfite bearing. The seconde is a gentleman of blood, and not of auncestrie. As when he is the seconde in degree, discended from the first of that name. The third is a gentleman of cote aromur, and not of blood. That is to say, a gentleman of cote armour of the kinges badge, as the kinges deuise giuen him by an Herehaughte. This is the second vnperfite cote armour: for if hee die without heire, his cote is done. But if he haue issue to the thirde discent, that is a gentleman of blood. The fourth is also a gentleman of cote armour, and not of blood, as this. The king giueth a Lordship by patent, to him & his heires for euer. He may beare the cote of that Lordship, but then must hee make the Herehaught of that prouince priuie thereto: who will make searche whether there be any of that blood yet remaining. For if there do any remaine, then he cannot beare the same, neither can the Prince by right of Armes, giue the cote. But if it be clere without challenge, then it is to him, but an vnperfite cote notwithstanding: because if he die without heire, the cote
Armour

Armour is doone, and may neuer be borne againe. The fift is a yecoman, a Christian man. If hee (I saye.) in the seruice of God and his prince, kill an heathen gentleman, of what degree soeuer hee be (a knight baneret except) he shal beare the armes, and vse his achuement without any difference, sauing onely the worde of the same miscreant gentleman. This is also an vnperfite cote, for if he dye without issue of his bodie, the cote is doone. But if hee haue issue to the fift degree, then are they all gentiles of bloud, and there he taketh his first beginning to be a gentleman of bloud. And here is to bee noted, that no Christian man may beare any christian mans cote, neither pagane, paganes cote, on the condition aforesaid. And yet there is a preheminnence, and this it is. If an English man in field or when the banner royall is aduanced doo put to flight any gentleman, enemy to his Prince, of what degree soeuer he be (one excepted) from his banner of armes, standard, pynnon, guydon, or ensigne &c. The English souldior may honor his own cote in the sinister quarter, with the proper cote of the gentleman so fled away. And so in like maner must you vnderstand, whē the like feat is practised at the besieging of a hold. *Le.* But I pray you, how is it in the challenge of combat? *Ge.* I know what maketh you doubt, indeed it hath bin said also, that if one christian man ouercome another in chalenge of combat, that then he that is victor, shal beare the cote of the vanquished, but that is an error. Yet he that is vanquished shal lose his own pper cote, but the victor shal not haue it. The herauld shal haue the cote
and

The Accedence

and set it vp in his office reuerfed . But if the same gentleman that is ouercome, haue married a gentlewoman heire, yet all his life time after , he may beare his wiues Coate , and this is the curtesye of Armes. And further I will shewe you, that if hee come into the combate campe , with his wiues coate of Armes , her father or her vncl, may prohibite him , as saith *Bartoll*, least slaunder shoulde come to those Armes. For it is doubtfull whether hee shall be victor or victus . And in like manner, if he bee a yonger brother , although he beare the coate of difference, yet the heire , or his yonger brethren may also prohibit him the cote. *Le.* What remedie is there then ? *Gerard.* If he be a Knight, he may haue the wreath of his owne colours . But if an Esquire a scarpe from the left shoulder, to the right side of one colour onely. The sixt is, if a king do make a yeoman knight, he is then a gentleman of blood, by the royaltie of the King, and knight-hoode. The seuenth, is a gentleman spiritual. This, if hee bee chorles sonne , and is aduanced to any dignitie , he is then a gentleman, but not of blood. But if hee bee a Doctour of the Ciuill lawe , hee is a gentleman of blood , and his coate is perfect at the first bearing . The eight, is called a gentleman vntrill, and such is hee, as being brought vp in an Abbey, or with a Bishoppe, which of auncient time hath called the same Bishoppe, or Abbot, vncl, (and perhappes they are neerer of bloude, For that gentleman might be the Bishoppes sisters brothers sonne. Well, let that passe, it is seldome seene that they come to beggerie.) These, for that
that

that they haue beene vertuously brought vp and trayned in seruice, were able to attend on a Prince. And in the old time before Printing was deuised, were writers of Bookes at the Kinges cost. These Gentlemen I say, when they became Maisters of men their seruants ware two letters vpon their fleeces, as it might be an A. & a B. The one letter for the christian name, & the other for the surname. The ninth hath bin of old called a Gentleman Apocrifate. This is such a one as serueth a Prince. And at his beginning is a page, and groweth vp by his diligence to be a grome and so higher. At the length is either Clarke of the kitchin, or Steward of the house, or lands, and weareth liuery as a gentleman. But he is without badge or Armory of his owne, except (by the Prince) at the handes of the Herhaught, he be endowed with some recognisance.

Le. Oh, that you woulde not cease to tell of these things, til I were weary. *Ge.* Wel, for that I do see in you a will to learne this Art, I say the content of all artes, I will shew some part thereof. *L.* If you wil let me chuse the matter, I would now desire to know somewhat of Scocheons. *Ge.* Although it were not the best order to begin there, yet because of your request, & that I meane not to tyre you, I will shew you my fantasie. First I meane to tell you what a Scocheon is, of which there are nine sundry fashions, and all auncient. Ye shall vnderstand that a fiede onely maketh Armes, for because in the first inuention of them, they were not called Armes; but tokens. So then euery noble man had a Token to shew of his Nobilitie and valiantnesse. And af-

The Accedence

ter by a fairer name, they were called Armes because they were obtained by two or one of the 4. cardinal vertues at the least.



And this is the firste, and antientst of all others, Of this the Poets make mention in this wise. King Phoerus had issue three daughters, Medusa, Steno and Euriale. Medusa with Neptune the god of the Sea, committed adultrie in the Temple of Minerva, who was in reuenge therof turned by the mightie Gods, into an ouglie monstrous shape, and her golden haire into foule lothsome serpentes, who enueying her life with further reuenge, seeking to haue that monster slaine, gaue a Christiline shielde to her liuetenant *Perseus* the Palladian knight (son of the high Ioue begotten vpon Danae shadowed in the golden shower) wherewith when hee had slaine the horrible Gorgon *Medusa*, hee consecrated the same to mightie goddesse *Pallas*. Because by
her

her diuine power, he had the victorie. This shield (the very patern wherof, standeth aboue) that noble souldiour *Vlisses*, withdrew out of the Citie of Troy, leauing not behind him the Image of *Pallas*, Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy, Because ye shall thinke it no newe thing, it was 1774. yere of the world, & before the incarnation of Christ. 1189. yeares. This Goddes taught vnto the Libiás all things appertaining vnto war. So that I take her for godeffe of Herehaughts,



The seconde shield was on this fashion, of the which sorte, I reade of in the Bible that king *Salomon* caused to bee made three hundred of beaten golde. *Le. Was this similitude vpon them? Ger.* No, neither wold I that you should haue respect to any thing that is set on any of these nine Escocheons. Because ye shall learne by them nothing of blazon,
I set

The Accedence

I set them out onely for their sundry fashions:
And for that I will not haue thē bare, I vse my fanta-
sie. As for the similitude, that you see on this, I
do it for antiquities sake. I haue seene it stamped in
siluer xli. yeres before Christes incarnation, by that
noble man Octavius the secōd Emperor of Rome,
and nephew to that worthy conqueror *Iul. Caesar*,
The fashion of the shield is aboute 2000. yeres past
since the 1. deuise hereof, proued by good authority.



This is the third shielde, and of the Catelynes,
whose leader was that woorthie Captaine Cату-
lus, that subdued the Cimbrians, which was ten
yeeres before the incarnation of Christ. This no-
ble man reproued *Silla* for killing of 1000. priso-
ners on this wise. With whom shall wee liue, if in
warre.

warre we kil the armed, and in peace the vnarmed?
This man I say builded the cite of Tibor, in the re-
membrance of his brother Tiburtus.



The people that nowe inhabite Mesopotamia
otherwise called of the Frenchemen *Dierbechians*
they I say, haue of olde vsed this fashion of shielde
which I thinke they had of the Troyans, and sup-
pose it to be of greater antiquitie.

D

The



This shield is the sixt of this number, and vsed of that valiant Captaine *Antonius*, a browne man of colour, and verie hardie. Hee tooke *Arabanus*, King of Armenia, tyed him in siluer bandes. He maryed with Royaltie, the famous *Cleopatra*, of *Ægypt* Queene.

D 4

This



This is the seventh shield, and is, 3970 yeres old. For *Iafus*, which was king of *Italie*, with the helpe of the *Sicilians* had a sonne, whose name was *Coribant*, who succeeding his father, called his people *Coribantes*. This people (I say) vsed these shieldes with two dartes euery one of them on the backe-side, which those people with the strength of their arme, would sling violently.

This



This is the eight shield, and was vsed at the siegē of Troy of the Troyan Horsemen that then were cladd all in maile, who had one of these fixed before their brestes somewhat towardes the left shoulder. And I cannot discerne but the shield that fell out of the aire in the time of *Numa* king of the Romans was on this fashion.

The Accedence



The ninth, and last fundrie fashioe shielde, is this, which was vsed of the Greekes, at the recule of Troy, and yet vsed amongst them, and also amongst the Morisco Horsemen. And it is borne of them in such sort, as is to a woorthie defence of their bodies, for it gardeth the bodie from the waste vpwarde wholely. Nowe for because the fourth shield is transformed into an other fashioe at these daies, as by all the scocheons of this booke ye haue at length, I say, though that the fourth shield was first made for horsemen, yet since that time it hath beene much vsed for footemen, and did containe in length v. foote, and in breadth at the chiefe two foote. I take to my witnes sir Iohn Froyfart, who writing of the battaile of Poyters smote

smote by the flowre of chivalrie surnamed the blacke Prince, who commanded that the bodie of the Lord Richard of Duras, shoulde be laide on a targe, that five men might beare the same to the Cardinall of Pirgorth for a present, with commendations from him. The which Targe, shoulde appeare to be either of that bignesse or bigger. *Le.* It is likely to be so if it were with others as it was with King *Alexander*: who, when he went against the puissant King *Porus*, being constrained to followe his enterprise, & to conuey his host ouer a riuer of wonderfull greatnes, wherewith his footmen being afraid, durst not aduenture to passe ouer the same, King *Alexander* lamenting that he could not swimme, suddenly therewithal pulled a target from one of his souldiers, and cast it into the water, and stood vpon the same, holding him with his speare, and so conueied by wise guiding himselfe ouer the dangerous water. And I call also to remembrance, that in the latter ende of the raigne of valiant King Edward the third, the Frenchmen, to saue the from the liberall shot of English Archers, had a shielde made of Elme, of vij. foote in length, & iij. foote in bredth, and an ynch of thicknes. This was, and is called a Pauice, & is now vsed on shipboord. These had the armes of the generall of the field vpon the, and were brought thether in cartes, & made sharpe at the point to pitch into the ground. *Leigh.* Well, let that passe: and further, if I shoulde not make ye wearie of me, I could aske you one question more, and that is this, when began Armes? and whether at the siege of Troy, or not?

The Accedence

Ger. At the siege of Troy, there was a certaine perfectnesse of it determined amongst Princes, as in our dayes now we do perfit things that were but rudely done of auncient time. Some things also be vnperfite, that were done of our forefathers. I meane herein of no other thing, but of armes onely, and in Armoric, whose Lawes were before the siege of Troy, as appeareth in Deuteronomion: which hath had since that time so many additions, that fewe Herehaughtes know the Law of Armes, neither yet manie Ciuilians. But I say to you, it must bee verie auncient, for fiede and feight cannot be continued without Lawe, victorie alone being the Lawe-maker, who was 900. yeeres before the siege of Troy, and 1206. yeeres before the incarnation of Christ. The name of famous victorie first beganne among the Scithians, who were no lesse enobled by their women, then by their men: for they obtayned the Empire of Asia thrise, which they kept tributarie vnto them, vntill the time of Ninus, they them selues remaying continually without the subiection of other Princes. They put to shamefull flight *Darius* king of Persia: they ouerthrewe *Zopirona*, the Captaine of Alexander, with his armie, they slewe *Cyrus* with all his power: their women eke at the riuer Thermoodon, reuenged the death of their husbandes with a slawter of a great number of their enemies, who after that by warre they had gotten peace, and by their hardinesse, wonne a great part of Asia and Europa, they made of themselues a kingdome, by the name of Amazones, where-
of

of the most part were shooting women. They fought hand to hand with the most valiantest Princes of the world, as with Hercules, Theseus, Achilles, and the great Alexander himselfe. But what shoulde I neede to shewe you more of them? I would not haue said so much, but for the strangenesse of the matter, for it were enough for my purpose, if it may appeare that they were Warriours, and therefore say I, bearers of Armes, and that of auncient time. The orders of Armes were vsed in the Warres betweene *Ianus* and *Cham*, on the one partie, and *Hamon* and *Dionisius* on the other side, which were 800. yeeres before the siege of Troy. Also *Iustinian* writeth, that *Pallas* did not onely teache the Libians the Law of armes, but also the feates of defence, belonging to warres. *Ascolanita Semiramis* the widow of *Ninus*, excelled all other in chiuallrie, magnificence, triumphes, and victories. She brought *Aethyope* vnder her subiection, and made warre into India whether neuer any durst enter, but the great *Alexander*. And was any of this done thinke you, without ensignes and tokens of Armes? nay, and that might I shew you more plainely if I did not eschewe tediousnesse. As of *Aurelius* the seuenth Emperour of Affirica, who florished in wit of warrefare, and was 700. yere before the siege of Troy. But if I shoulde rehearse all the valiant Emperours, Kings, and Princes with their enterprises, it woulde be volumes, as of *Balleus*, that victorious Emperour of Assiria: *Phorcneus*, King of Argues: Duke *Moses*, that ouercame the Kinges of Amorea, and Moabites,

vnto

The Accedence

vnto whom God spake, saying. Euerie man of the children of Israel, shall pitch vnder his owne Standard, and vnder the Armes of their Fathers house. And shall I forget *Iosua*, that mightie prince, who whilest the Sunne withdrew his course ouerthrew xxxj. Kinges. This man being indued with all vertues, knew also the Lawe of Armes, without the which, neither battaile may be set, fiede pitched, or men marshalled to the wars. Doubtles euen from the beginning, in their cognifances, they vsed gards of sundrie colours about their garments, wreathes of two colours about their heades, as hereafter ye shall haue by example, *Oscus* a Prince of the Thuscans, who raigned 105. yecres before the siege of Troy, bare for his armes a Serpent. How think you by that worthie Duke *Gedeon*, that slew *Oreb*, *Zeb*, and *Zalmana*, with an hundreth and twentie thousand of Madianites and Arabies, was this done without Guidon, or Pinnonne? This was an hundreth yeres before the siege of Troy. If it were don without Law, then was it murther.

Duke Iosua.

Well, to make the matter more manifest vnto you, *Duke Iosua* the first of the nine Worthies (of whom I spake before.) This *Iosua* I say, bare perfect Armorie, which is thus blazed, Partie Bendie Sinister, Or, and Geules, a Backe displayed, Sable, *Le.* Did all the other eight beare Armes also? *Ger.* They did, whereof I wil notifie vnto you in blazon orderly as they were nere this time,

Hector.

Hector.

The seconde Worthie, was *Hector* of Troy. He bare Sable, ij. Lyons combatand, Or:

David.

The thirde was *David*, and hee bare Azure, a Harpe Or.

Alexander.

The fourth was *Alexander*, the which did beare Geules, a Lion Or, seiante in a Chayer, holding a battellaxe Argent.

Iudas Machabeas.

The fift was *Iudas Machabeas*, whose shielde was Or, ij. Rauens in pale proper.

Iulius Cesar.

The sixt was *Iulius Cesar*, who bare Or, an Eagle displayed with ij. heads Sable.

King Arthure.

The vij. King *Arthure*, and he had his shielde Azure, xiiij. crownes Or, 3.3.3.3. and 1.

Charlemaine.

The viij. was *Charlemaine* and he bare the Ierusalem shielde, Impaled with the imperiall Cote, as hereafter ye shall see more at large.

Sir Guy.

The ninth *Sir Guy*, Earle of Warwick, who beareth Checky, Or, and Azure, a Cheueron Ermine. All which, I haue shewed you for the antiquitie of armorie. And although the siege of Troy bee of auncientie 2751. yeeres past: yet if yee weigh the matter, ye shall perceiue that bearing of Armes, & Armorie, are much more auncient, But the vniuerfall goodly order was not then such as is now,
For

The Accedence

For vntill that time, Mettall was not knowne from colour, neyther was there any Rules made before: for without difference one man bare anothers Cote, whereupon grewe strife, the ende whereof was losse of life. And furthermore for the antiquitie of Armorie, I will shewe you the thing I found in an authour entituled, *Gesta Troianorum*, wherein ye shall find the selfe same wordes as they here followe. In auintient time I reede, that there was no other order but two, that is to say, Wedlocke and Knighthoode. A Knight was made before any cote Armour, whereof *Olibion* was the first that euer was. *Asteri*all his Father came of the line of that woorthie gentleman *Iapheth*, and sawe the people multiplie hauing no gouernor, and that the curled people of *Sem* warred against them: *Olibion* being a mightie man and strong, the people cryed on him to be their gouernour. A thousand men were then mustered of *Iaphetes* line. *Asteri*all made to his Sonne a garland of nine diuerse precious stones in token of Cheualrie, to bee the gouernour of a thousand men. *Olibion* kneeled to *Asteri*all his Father, and asked his blessing: *Asteri*all tooke *Iaphetes* Fauchen that *Tubal* made before the fludde, and smote flatling nine times vpon the right shoulder of *Olibion*, in token of the nine vertues of the foresaid precious stones, with a charge to keepe the nine Vertues of cheualrie, as followeth, saying:

1 You shall holde with the sacrifice of the great God of heauen.

2 You shall honour your Father and Mother.

3 You

- 3 You shall be mercifull to all people.
- 4 You shall do no harme to the poore.
- 5 You shall not tourne your backe to your enemies.
- 6 You shall holde promise, as well to friend as foe.
- 7 Ye shall keepe hospitalitie, especially to strangers.
- 8 You shall vphold maydens right.
- 9 You shall not see the widoes wronged.

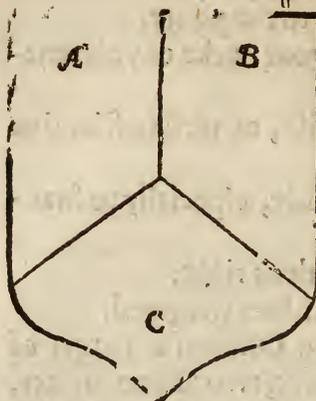
Then Asteriall made to Olibion a Target of Oliue tree, with three corners, two about his face, and one benath to the groundward: in token that he was the chiefe of the bloud of the three sonnes of Noah. By the Oliue tree, hee vnderstoode to winne victorie. By the point of his target to the ground, his cursed brother Cain. By the right corner, Iapheth, by the left corner, Sem. And this is written for your learning. *Le.* Verily, it delighteth me much to heare it, & I can not be weary so long as you continue in this talke. *Ge.* I wil stay no longer therein, I haue said enough: else I shoulde begin of one thing, and make my booke of an other. And now before you enter into blazon, I wil teach you to knowe your Escoccheon, which containeth in it, nine sundrie points. And that as shall appeare, I will set forth in three Escoccheons, whereof this is the first.

The



The Accedence

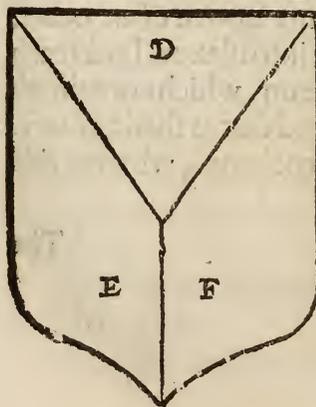
¶ *The first.*



This letter A, is the first point of the Escoccheon, and is called the dexter point, because it is on the right side of the Escoccheon. The letter B. is called the sinister point of the same Escoccheon, because it is in the left side of the same. The letter C. is the base point of the same Escoccheon.

Leigh. I vnderstande you well of the pointes: but I knowe not wherefore, or to what purpose, I should neede to learne them. *Ger.* By that time ye haue practised, ye shall thinke it necessarie to know these seuerall pointes. For in some armes, especialy in dutch arms, ye shal haue three sundry things occupie these three sundry points. Experience shall teach you this, when ye come to it. The second Escoccheon hath other three points, as

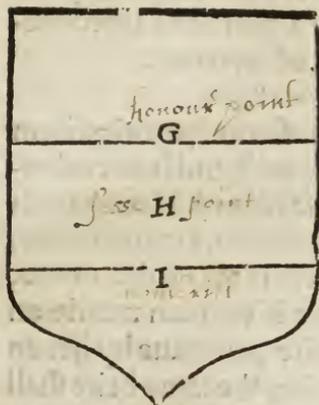
The second.



The letter D. is called the chiefe point. The letter E. must be takē for the dexter Base point, & the letter F. you must take for the Sinister base point. This I thinke sufficient for those. *Le.* I do perceiue by this, that sometime it wil so be, as one only thing or tokē, shalbe:

shalbe vpon one of these partes of the Scocheon,
that shall not be else-where.

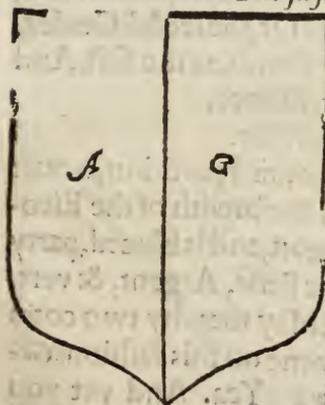
The third.



G. Ye haue said, And now
I will shewe you of the iij.
last points, as on this wise.
The letter G. of all places
of the scocheon, standeth
in the most honourablest,
& is called the honor point
The letter H. is termed the
Fesse point, The letter I. is
called the nombri. For it
is euen opposite to the na-

uel. Thus I haue shewed you, for these ix. pointes.
Now wil I declare to you, of ix. sundry partitions.

The first partition.



The first wherof is a parti-
tion from the highest part
of escocheo, to the lowest
point, as heere appeareth.
And although it must bee
blazed so, yet is it a ioining
together, and must bee
thought of, as amongst
the (withes) afore rehered.
It is also, as a mariage, that
is to say, 2 cotes, the man

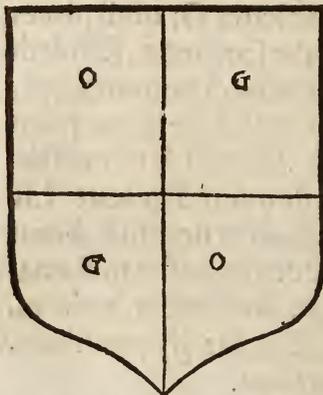
on the right side, and the woman on the left. As it
might be said, that Argent married with Gules. But
if it be no mariage, then ye shal say for the blazon
therof, pty per Pale, argent, & gules, But somewhat to

intreat

The Accedence

intreat of marriage. If the man haue married an heire he shal beare her cote, none otherwise vntil he haue begotten an heire of the heire. Then may he, by the courtesie of armes, beare her armes in an Inscoccheon, that is to say a Scocheon of pretence.

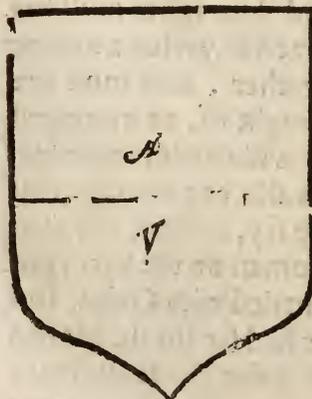
The second Partition.



The second partition is on this wise, and is not otherwise blazed. Hee beareth quarterlie, Or and Gules. Here is also to be noted, that if the man marrie an heire, and haue by her an heire, the same heire shall beare his fathers cote, and his mothers quartered, as this is. Then it shalbe said,

he beareth quarterly, the first Or, the secōd Geules, the third, as the second: the fourth, as the first. And this betokeneth a fixed inheritance.

The thurd partition.

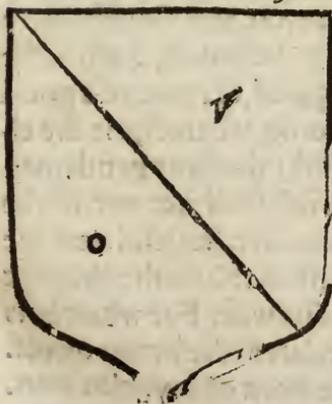


The third partition, is ouer all the bredth of the Escoccheon, and is blazed, party per Fesse, Argent, & vert. L. May there by two cotes borne on this fashion? Gerard. Yea. And yet you shall take this, as yee shall take al the rest, for one on-ly cote. But I wil shew you how they may be 2. cotes.

A man

man marieth two wiues. The first wiues cote, shall stand on the chiefe part. The seconde wiues cote, shall stand on the baste, and so they both shall stand on the left side of the scocheon, as parted per Pale. It is also at his choise, whether hee will set them in Pale with his owne cote: the first wiues cote next to himselfe, the seconde wiues cote vttermost. *Ie.* What if he haue three wiues: *Ge.* Why, the moe the merrier. If there be seuen they shall all haue roome. But I saie, the two first mariages, shall stand iointlie on the chiefe point, and the last marriage shall take the whole baste of the halfe Scocheon to her selfe. And if hee haue a fourth wife, then she must haue half that bast part. So that cote shal seem as though it were quartered. All this is, if these wiues aboue-said were heires. If not, he can haue but the liuing cote, and no more to stand as a marriage, and none otherwise.

The fourth partition.



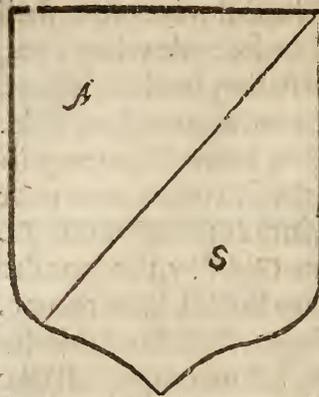
The fourth partitiō is this: he beareth party per Fesse Or and Verte. Here is nothing to be considered, but as I haue spoken in the (withes) except this, that it is but one onely cote. For cotes may not be ioined together on this fashion.

The fift partition.

E

The

The Accedence



The fift partition is cleane contrary and is blazed on this wise, Party per bende Sinister, Argent, & Sable. *Le.* Wherefore do you begin to blaze at the dexter point, knowing that there is an olde rule, that which foeuer is of two colours doth occupie the point of the scocheon, that should be named first. *Ger. Nicholas Warde*, a good authour who wrote of this art, a hundreth xij. yeeres past, saith, that whatsoeuer of mixt colours, doo shewe most in the field, that should be named first. He bideth also, to giue preheminance to mettals.

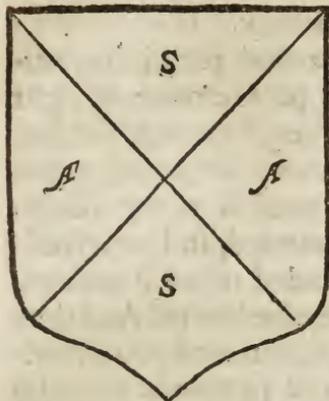
The sixt partition.



The sixt partition is, as here appeareth, & is so blazed, he beareth party per cheuron, Or, and Geules. Here is to be noted, that if he be a priest, & come of a good house, wherof he is the eldest: the same gentleman priest, shall take two of the nearest cotes, and bear the first of thē on the chiefe, & the other on the baste, on this wise. For when he is dead, the cote liueth, & declareth the bearer therof. But the same is neuer to be born of any other man. in that order againe. I could shew you an example, but because it is as farre as Manchester, I omit it.

The seventh partition.

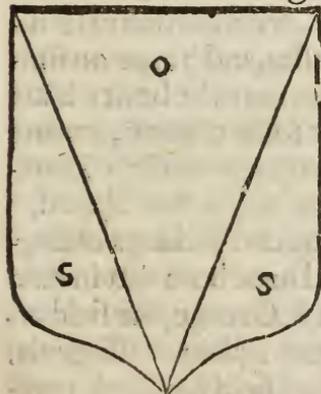
The



The vij. partition is this. Party per Saltier Argēt, & Sable. This may be good armory, if al the 4. peeces bee charged with some thing, quick or dead. It is better if it be charged but with ij. things of one kind & that especially vpon the Argent, but best of all it is, to haue but one onely

quick thing, ouer all the field I haue hard some, that hath termed this a Geron of 4. peeces. If *Vlpianus* were liuing, he would be against that error, whose mind I vse in my Gerons, as hereafter ye shall see.

The eight partition.

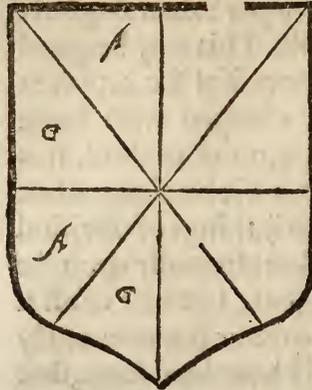


Here haue you the eight partition, which is to bee blazed on this sort: partie p pile in point, Or & Sable There may no part of this be charged, but onely the Pile part. And that may be vsed as one only cote. For if it be charged, you shall leaue the field vntolde. If this escocheon were made

after the old fashion, you should see very litle of the Sable. Therefore the pile hath the preheminence. And if it were square, as in banner, the ij. sides were ij. halfe Piles, & ioyned together one whole, as bigg as the Pile. *Le.* Wherefore do ye name Or, first? *Ge.* Because it both occupieth the chiefe of the Escoccheon, and toucheth the three points thereof.

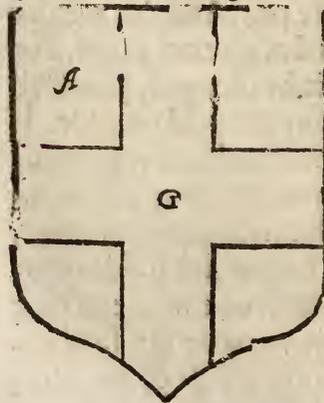
The Accedence

The ninth partition.



The ninth partition is parted per Geronne of eight peeces, Argent, & Geules. It is very rare, to haue a partition of so many colours countered, and yet it is commended of mine authors, afore spoken off. And thus haue I shewed you, of points & partitions whereby ye are wel acquainted with

your Eschocheon, I wil therefore shew you of signes that are borne, and doe occupie the same Eschocheon. And although the crosse of all other tokens be not most auncientest, yet most christienest. Therefore I will begin at the same, whereas there are diuers & sundry sortes of Crosses, and borne on sundrie waies, to the intent you may the better blase & tell of the like I wil set out some of them, among which number I wil begin with the crosse, commonly called S. Georges crosse, which is thus blazed.

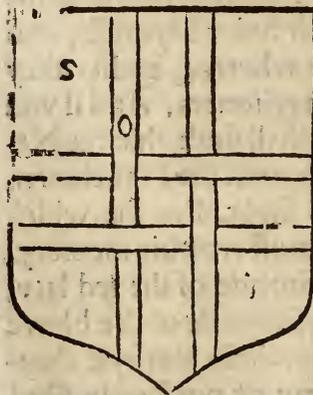


The christiã kings of Englad haue born that in nam of S. George, the field argent: a plain crosse geuls. The field signifieth purenesse of life, the crosse signifieth the bloud that Christ shed for vs his people of England, whõ *Treuisa* calleth the people of God, and the Realme he calleth Gods land.

Le. Why do ye call it *S. Georges crosse*? Sith *Harding* doth write, that *Ioseph* of *Aramathia*, who came into this Realme with *Vespasian* the Emperour, and instructing *Arviragus*, (then the king of this land) in the faith, christened him, and gaue vnto him this shield: which was 200. yeres before Saint George was borne. *Ge.* Ye say true. For *Lucius*, the seconde christened king of this Realme, bare the same. And also king *Arthure*, which afterwarde (although other christened kinges beside of this Realme, before the Conquest bare not, but did beare other fortes of Crosses, and left this) yet was it afterward taken againe of Saint George, who bare the same. And furthermore, euerie Prince may take vnto him for his patron whom he please, as it pleased that victorius king Edward the thirde, to take vnto his patron, that valiant knight Saint George, and to beare that shield in his name. Who in all his cries, vsed the same against Saint Dyonise, and Saint Andrewe: By vertue whereof, eyther they were chased, slaine, or taken prisoners. And if you read *Sir Iohn Froyfart*, you shall finde that the Naueroys borrowed that crie against the Frenchmen, and put the Frenchmen to flight. For the which cause, that famous king of most worthie memory, translated from the knighthode of the red lace, to his most honorable knighthode of the blewe garter, and founded the same within his royal chappell of *Windsore*, the yeere of our Lorde God 1344. which order excelleth all other orders of knighthood, both of knightes of religion, and of habitte, as appeareth not only by the first founders,

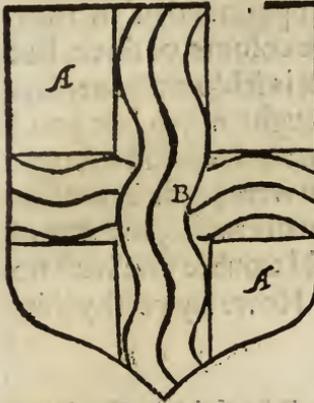
The Accedence

but by their successours, with their Chapters and statutes. *Le.* Bee there any other orders of Knight-hood founded by temporal princes? *Ge.* Yea many. Of the which I will rehearse some of them, but none so auncient as the first. The order of the Annunciades founded An. 1350. by Amye, surnamed the greene Erle of Sauoy. Also the knighthood of Saint Owen, otherwise called the knightes of the starre, begun by the French king Iohn. And knights of the golden fleece, erected by Philip duke of Burgain. Also knights of Saint Michaell, otherwise of the Scalloppe, celebrate by Lewes, the xj. of that name French king. All which foundations, with their orders, are not to be compared to this, as appeareth by the continuance of the same, from the beginning. And nowe here is another crosse for your learning, and is thus blazed.

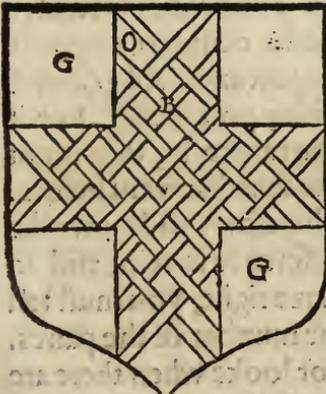


The field is Argent, a plain crosse Geules, voided of the first. *Le.* Voyded of the first. What meane you by that? *Ge.* If I should haue sayde voyded of the field, it had beene a fault in blazonne. And therefore I sayde, voyded of the first, because Argent was the first that was named. And here you shall learne a rule, that is. There are fower words, whereof you may not name any of them twise in the blazon of one cote, and these be they.
Of,

Of, On, And, With. These may not be spoken any more then once, in one cote, if they be, it is accounted such a fault, as he that committed the same, is not worthie to blaze a cote.



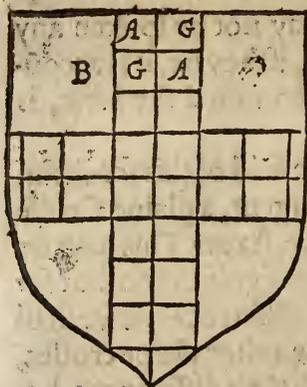
The field of this scocheon is Argent, a plaine Crosse waue, Azure. This hath no other signification, but for the difference. As ye shall haue other plaine crosses, with their differences, because you shall be readier in blazon of them.



The field of this, is Geuls a plaine crosse, Frette Azure. As ye haue this fret: So shal you haue some diaper & some Semies, of diuers things, that I cannot speake of here, least al the booke onely shoulde be of crosses. *Le, Me* thinketh it should be a token of sorrowe to the bearer.

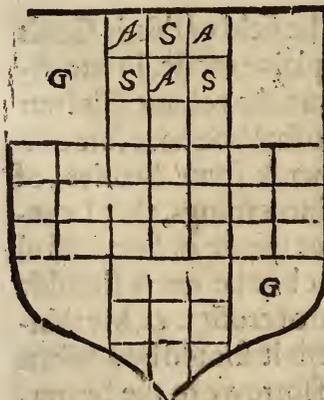
For it is a signe of tribulation, and worldly heauines, as I take it. *Ge.* Saint Paul writing to the Galathians, sayth. God forbid, that I should reioyce, but in the crosse of our Lord.

The Accedence



He beareth Azure, a plain crosse, countercompony, Argét & Geules. This is as much to mean, as a crosse compounded of two sundrie colours, or three. But that is seldome seene, & is thought not to bee good armory. Now if I thought you were perfit in the blazon of crosses, and that of

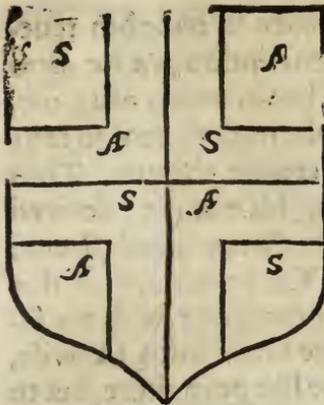
those that are plaine: I would trouble you with no more. *Le. Proue me, Gerard.* Howe say you by this? tell me what it is.



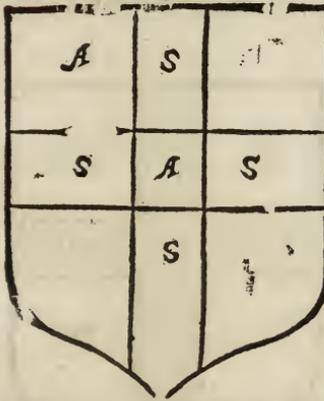
Le. The field is Geules, a crosse countercompony, Argent and Sable. *Gerard.* There you misse, For if you marke it, this is not like that that went before. Therefore, to knowe the difference herein, and to blaze right, you must tell the number of the panes.

For looke when there are three panes or aboue: then is it named Checkey. And so shal you blaze it, He beareth Geules, a plain crosse Checkey, Argét, & Sable. And this rule you shall vse also to bordures, bendes, and all other.

He

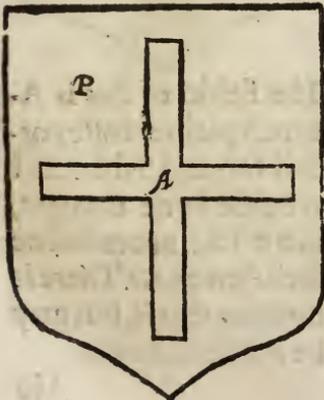


He beareth Sable, and Argent quartered, a playne Crosse, counterquartered of the fiede. If that word counterquartered, were left out, it were the better blazed, to be called quartered of the field. For the shorter you tell the thing, the better the blazon is.



He beareth Argét, a plain crosse Sable, quarter per sed of the fiede. If that worde, quarter, were not spoken, but per sed onely without more, then were the per sing in the middest rounde, as the per sing of a mollet or cinkfoyll.

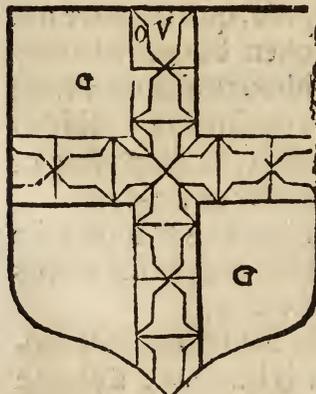
Therefore ye must take good heede to the words in blazon.



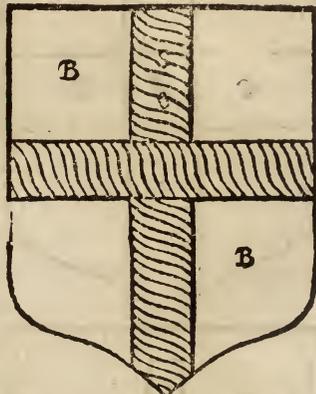
The field of this Escoccheon is Purpure, a playne crosse humette, Argent. This is called an equall crosse, because there is no Staffe of it longer then o ther. It hath bin said, that this crosse Cōstantin the great displaid in the field against Maxen tius, which hath

The Accedence

hath beene taught from heauen to haue bin reuelled to him, with this superscription, *In hoc Signo vince.* This because I find, but in maner of a glose, I referre the iudgement of the truth thereof to eche man, as hee listeth giue credite thereto. Thus Constantine ouercomming his enimie, decreed for a Law, that no man from thence foorth, should suffer death vpon a crosse. The portraiture of this crosse is stamped on some Portegwes, with the superscription also. There bee Crewsfados likewise, that in their print carrie the like portraiture, But to proceede.

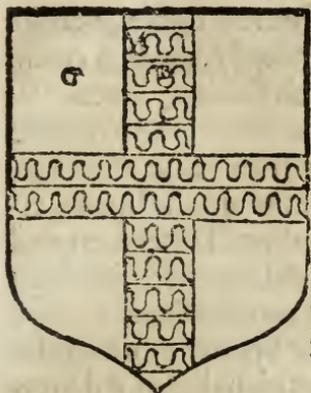


Hee beareth Geules, a plaine Crosse, Varrye. Here you shall name no colours of the Crosse, because it is one of the nyne furses, and hath that proper name,

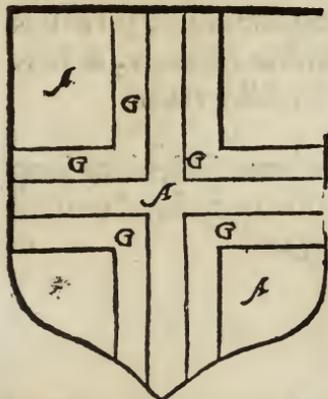


The fielde of this is Azure, a plaine crosse corded Or, and Sable. *Le.* I woulde haue thought, there had neuer beene such Armes. *Ge.* There is nothing that is, but may be borne in Armes.

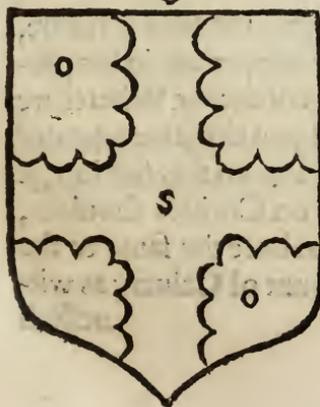
He



He beareth Geules, a plain
 crosse Nebule, Argent, and
 Azure. L. You haue shewed
 me so much of plain crosses
 that I suppose if you would
 set foorth all, that are borne
 of fundrie sorts, it will be a
 tedious worke, But I praie
 you procede yet a little
 more.



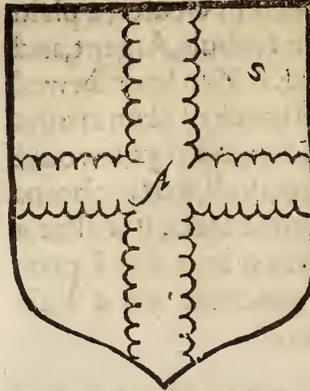
The field of this Scocheo
 is Sable, a crosse of fower
 batunes, in true loue, Or.
 So for troubling you any
 further, I end for this time
 with plaine crosses, & wil
 procede to other of sun-
 drie fashion.



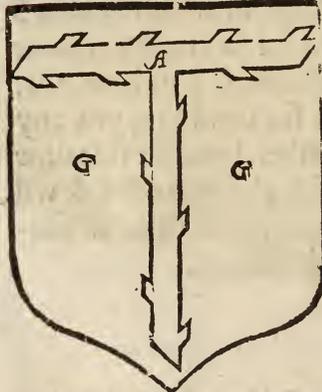
The fielde of this, is Or, a
 crosse engrailed Sable.
 Though this cote come
 hindermost; yet is it of ho-
 nor, next vnto the plaine
 crosse, & is verie good Ar-
 morie.

He

The Accedence

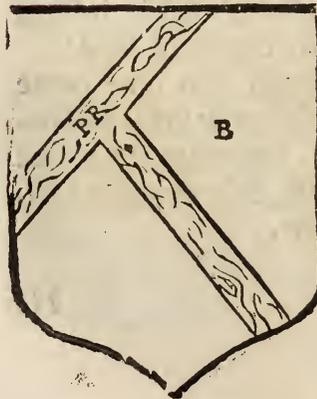


He beareth Sable, a crosse enuecked Argent. A crosse of this fashion, is verie seldome seene in an Englishe cote Armor; but elswhere, it is commonlie borne, especially of Dutchmen, and is good armorie, although it be not auintient. *Le.* Are there yet any more crosses to be blasfed? *Ge.* I wil shew



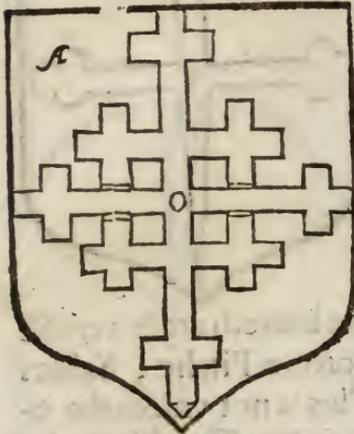
you some more yet and of fundrie fashions, as here after followeth.

He beareth Geules, a long crosse, ragged and trunked Argent.

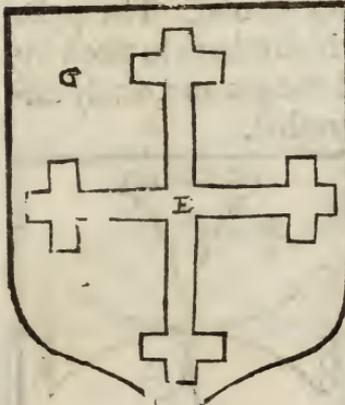


Of this, the field is Azure, a crosse portate in his proper colour. *Le.* Wherefore call you the same portate? *Ge.* For on this fashion, it lay on Christes shoulder, who bare the same to the mount of Caluery as witnesseth

nesseth, S. Iohn the Euangelist, S. Luke, and Simon of Sirene, who helped him to beare the same.



Hee beareth Argent, a crosse croslet crossed Or. This is otherwise called a Ierusalem crosse, and was borne of Godfrey of Bulleine.

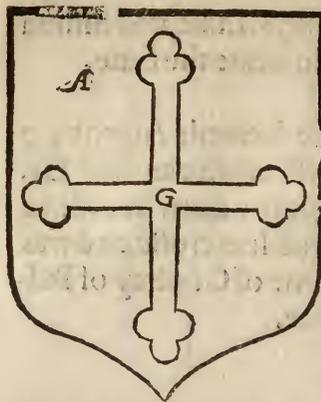


He beareth Geules, a crosse croslet Ermine. *Le.* Is this lawful Armory? *Ge.* It is. You haue sayd to me, it was not lawfull, to beare colour vpon colour. *Ger.* You must vnderstād, that Ermine is no colour of him selfe: but a compound with a mettall, and serueth as mettall onely,

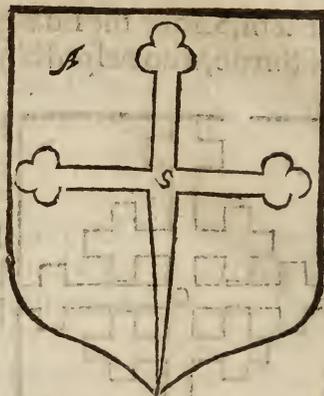
without breaking of any Rule, and is special good armes, both of it selfe, and with other.

The

The Accedence



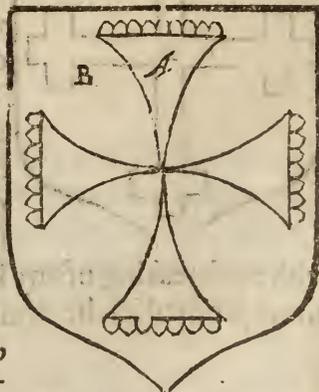
The field is Argent, a
crosse-botone, Geules.
This, if a mā should in-
terprete it, is as much to
say, as a crosse budded.



He beareth argēt a crosse
botone Fitchē, Sable.
This is not vnlike the o-
ther Crosse. The pyke
which it hath to pitch in-
to the ground, onely dif-
fereth it.

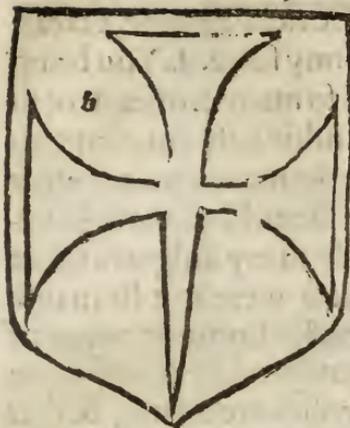


The field of this is Azure,
a crosse batone Fitch, Or. *E-*
theldred, king of the most pt
of this realme, a man much
troubled in his time with the
Danes, bare this crosse.



Hee beareth Azure, a
Crosse formy vecked
Argent.

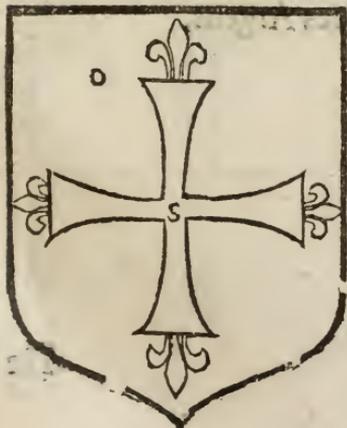
The



The fielde Azure a crosse formye fitched, Or. This was the shielde of blessed *Cadwallader*, the last king of Britaines. Hee slue *Lothayre*, king of Kent, and *Aethelwold*, king of south Saxons.



He beareth Or, a crosse formy formed fytched azure. This was the shield of king *Edmonde* surnamed *Ironside*, who raigned iointlye in this realme, with *Cannutus* the Dane.

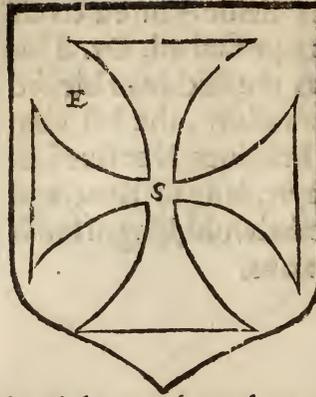


Hee beareth Or, a Crosse formye flurte, Sable.



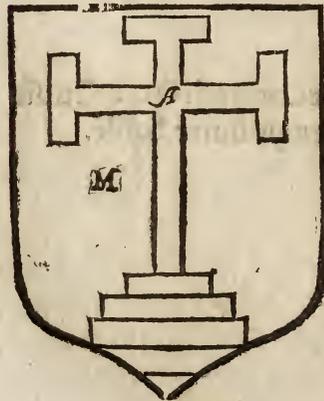
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The Accedence

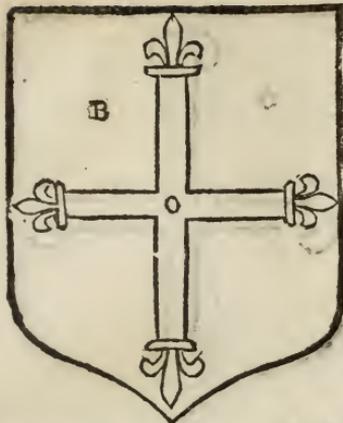


The field Ermine, a crosse formy sable. *L.* You bring in so many crosses, & of so sundrie fashions, that you make me in a maner wery of them. I had thought verely to my iudgment, that there were not so manie crosses borne in armes of gentlemē. *Ge.* Many more crosses are borne, & that

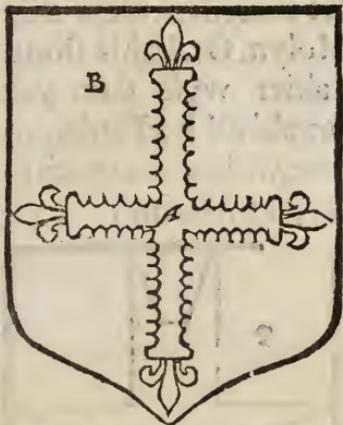
by right good gentlemen of birth and ancestry. The which for lack of time, but chiefly for that I would not werie you herein too much: I purpose to passe ouer for the nonce. Yet because I would not haue you altogether ignorant herein: I will procede a little further, assuring you, that when I haue done, yet shall you want the knowledge of as many mo, as you haue already hard me emblaze to you.



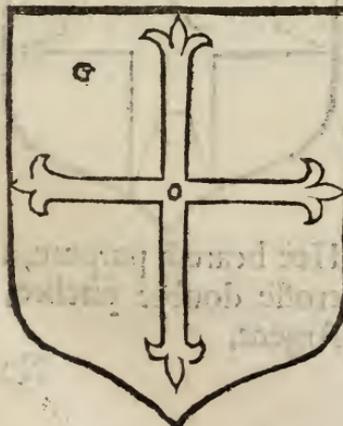
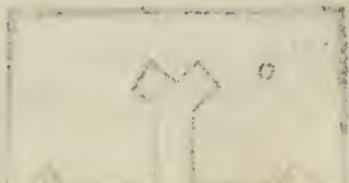
Hee beareth Sanguine, a crosse batune, set on degrees Argent.



He beareth Azure, a crosse flurte Or. These were the Armes of *Edwine*, the firste Christian King of Northumberland.



The fiede Azure, a Crosse flurte engrailed Argent.

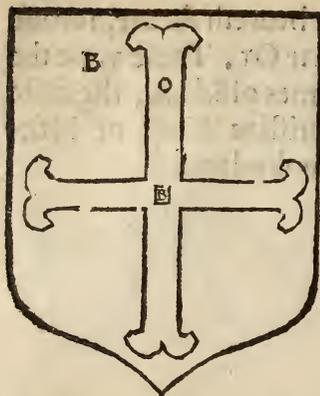


He beareth Geules, a crosse patonce Or. *Harding* writeth that king *Egbert* bare this crosse in his left hand in battell, & in his banner likewise, at what time he ouercame his enemies. But the colour of his banner was Azure, this crosse Or.

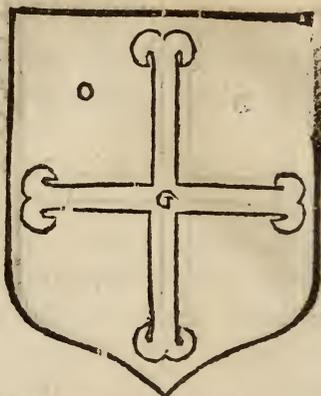
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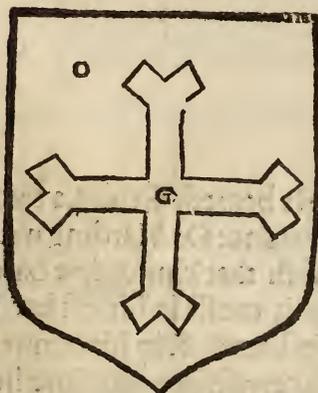
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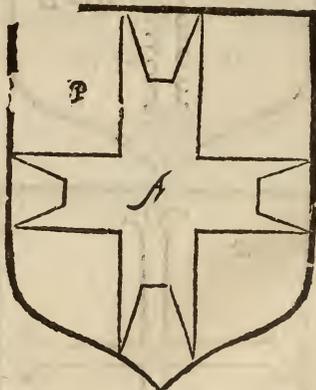
The fielde Or, a crosse
Sarcele Geules.



He beareth azure, a cros
Molyn. Or. If this stood
Saltier wyse then yee
should cal it a Ferdemo-
lene, which is as much to
say, as a Milrind.

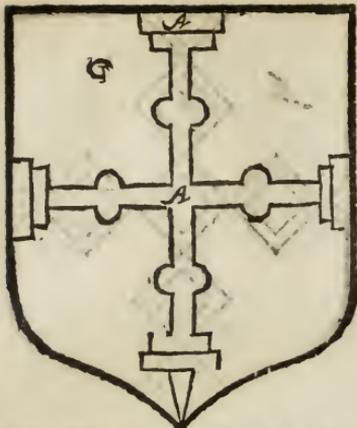


The fielde is Or, a crosse
Fursh, Geules.

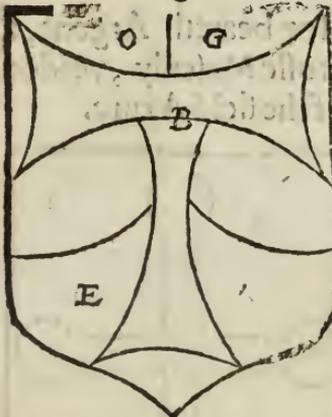


Hee beareth purple, a
crosse double pitchee,
Argent.

He



Hee beareth Geules, a Crosse nowye degraded fitche Argent. And now I will shewe you not onely a rare Cote to bee blazed, but that which shall be also good Armory.



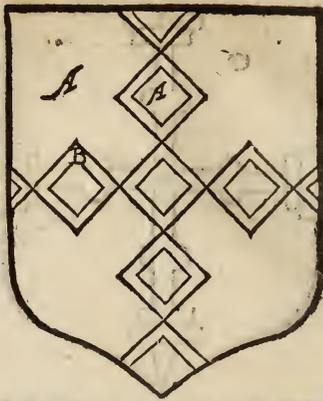
And lawefull. Partie per Pale. Or, and Geules, a base point pointed Ermyne, ouer all a crosse Tau Azure. This crosse is the token of peace, For the Prophet Ezechiell sayeth, God sayd to his Angell, passe thorough the middest of the Citie of Ierusalem, and make the signe of Tau vpon the foreheades of men. Kill not all them vpon whom ye shall see the letter Tau.

F 2 He

The Accedence



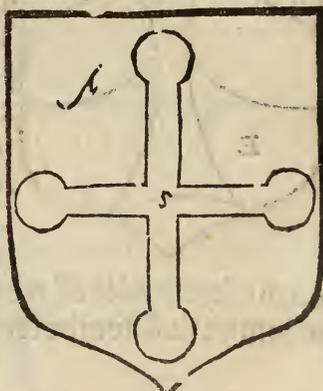
He beareth Vert a crosse
Masculy Argent.



Hee beareth Argent, a
crosse Masculy, voided
of the field Azure.

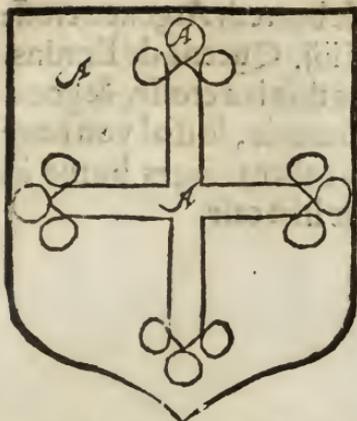


He beareth Tenne, a
crosse vrdee, Or.

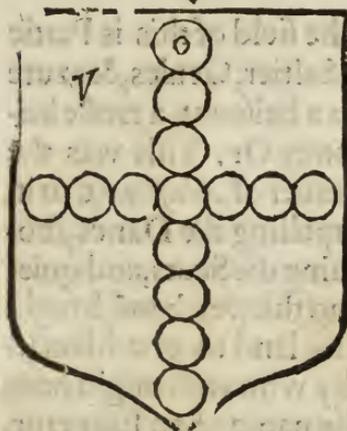


Hee beareth Argent, a
crosse pomel Sable. This
is so termed for the roū-
nes thereof at the ends
and is faire Armorie.

He



He beareth argenta crosse entrailed. The colour is not named here, for it is alwaies Sable, and is no bigger, then touched with a pensell, or tricked with a penne.

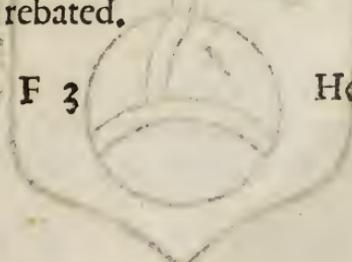


He beareth Vert, xiiij. besants in crosse. Here you must note, if it were any thing els, to the number of tenne, ye should vse this worde (Te) and not tel the number, But these and crownes are excepted, for if you haue xx. of these in one fiede, and that they might be setal whole, you

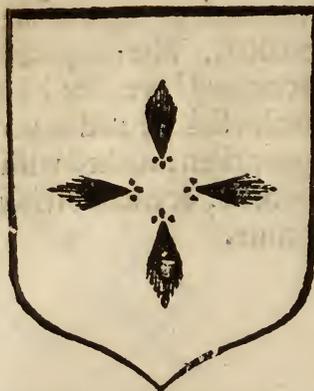
shal not say besaunt, but tell how many there be of them. In like case you shall do with crownes. But ye shalbe sure of Crownes, wheresoever they bee they are all whole, or else the Armory is not good, for a crowne may not be rebated.

F 3

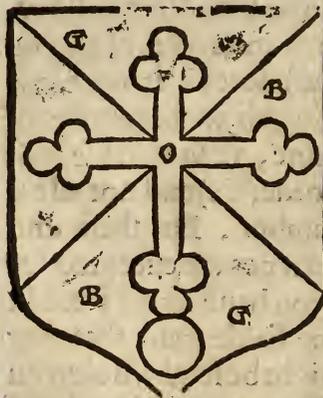
He



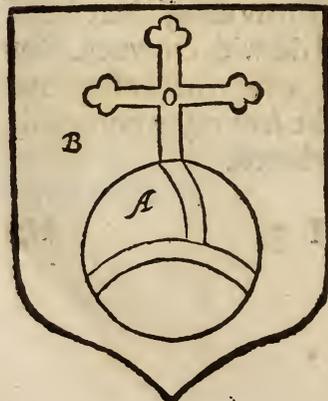
The Accedence



He beareth Argent a crosse of iiij. Queens de Ermins. As this is a crosse, & good Armorie, so shal you haue all other things borne in the like case.

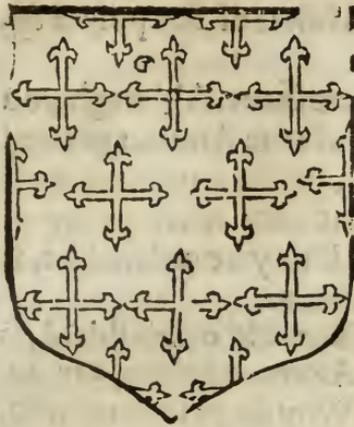


The field of this is Partie p Saltier, Geules, & azure on a beisaunt, a crosse botoney Or. This was the banner of *Adelstane*, that in expelling the Danes, subduing the Scots, and quieting the welch mē, broght this land to one Monarchy who well might haue the name of an Emperor.



Hebereth Azure, a mouñ Argent enuironed, and a Crosse botoney Or. The French Herehaughts cal- leth this crosse vpon all the world.

He



He beareth Geules, semie
de Crosses flurte, Or. If
there were but vij. & that
the halfe of some of them,
were out of the fiede (as
appeareth by the Escoche-
on) yet it should be called
Semi. But if there were x.
and al within the edges of
the Escocheo, they should
be nūbred. But when they
may bee numbred, then it is called of olde Here-
haughtes geratting, of the which there are ix. sun-
drie Badges.

Badges of Geratting.

The first are Crosses, whereof foure are most an-
cient, that is to say, crosses floures, crosses Crosic-
lets, and crosses Potonces, as they are properly of
themselues and all sorts fitched.

2 The second badge are Flowre-deluces.

3 The third badge are Roselettes, that is to say,
single Roses, that haue but v. leaues a peece.

4 The fourth badge is Quater-foiles, otherwise
called, prime-Roses.

5 The fift badge are Cinquefoiles. Of the which
fort, there are perfed and whole.

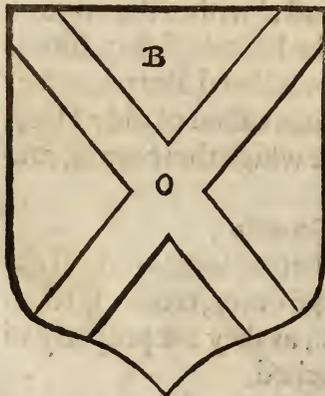
6 The sixt badge are Diacles, commonly called
Scopperelles.

7 The seuenth badge is called Chappelletes,
which in the olde time, was a wretch of pearle, and
golde. Such one did king Edward the third weare
on his head.

The Accedence

8 The eight badge, are Molets of five points eyther whole or perfed.

9 The ninth badge, are cressants. Although you shall see at this daie fields of cote Armour gerated with diuers other thinges, yet these nine are most antient of all other. For the cote wherein any of these do occupie the field, if they be ordelic set, is counted for a faire cote Armour.



The field of this shield, is Azure, a Saltier, Or. *Le.* Why do ye so to me it? *G.* This in the old time was of the height of a man, & was borne of such as used to scale the wals of townes. For it was driuen ful of pinnes, necessarie to that purpose. And walles of Townes were then but

lowe, as appeared by the wals of Roome, which were such, that Remus easely leaped ouer them. Witneseth also the same, the citie of Winchester, whose walles were ouer-looked of Colbrande, Chioletaine of the Danes, who were slaine by Sir Guy, Earle of Warwicke, and champion for King *Ethilstan.* *Le.* *Nicholas Ypton* saith that a Saltier was an engine to take wilde beasts. And therefore, saith he, it was giuen to rich and couetous people, such as would inoe-willingly depart from their substance. *G.* Well because your awtours good; It will nor stande against you in that, but to proceede in my purpose, this shielde I say, was the armes of that

Gen.

Gentleman Sir *Albone*, knight of the Bath, and Lord of Verolame now called faint Albones, who in his youth, for the honour of this Realme, made a Royall challenge of Iusts at Rome, and did there other knightly disportes in armour, where he onely had the price, and was made knight by *Dioclesian* then Emperor, who had this Realme in subiection. This Albone (I say) was Prince of knights, and Soueraigne Steward of Britaines, & afterward was converted to the faith of Christ, by that holy knight, *Amphibalus*, whereof I will shew you the historie, in such sort as I haue read the same. *Scuerus*, Prince of knights of this Realme, sent to Rome, *Basianus* his sonne, with xv. hundreth Lords sonnes of Britaine, Wales, and Cornewale amongst whom, *Amphibalus* was, where that good man *Zepherinus*, then Bishoppe of Rome, priuily taught vnto him the faith of Christ, and confirmed the same with baptisme. This *Amphibalus*, at his returne into this Realme, repayred to the pallace of Albon, being then soueraigne Stewarde of Britaine: who by conference of olde acquaintance, taught Albone that sayth, that hee before had learned. To make shorte, they both increased so much therein, as they boldly died in the same quarrell. *Le.* Why did he go to Rome then, to be made knight? *Ge.* When *Iulius Caesar* had the possession of this land, he made a statute, that no man should receiue knighthood, but onely at Rome. The cause was, he shoulde be sworne to the Emperour, neuer to rebell, as well appeared in the articles of the Othe, vnder written. *Le.* I pray ye tell me, if you can instructe me of

The Accedence

the order of that knighthood, with the circumstance thereof? *Ger.* Though I haue staied a while from dooing my promise: now I will according to the same, shew you the order of the knighthood then vsed, which was of the Bath. *Vigetius* saith, there be two maner of knighthoods, One with the sworde, and an other with the Bath. He affirmeth, that the Bath is the worthiest, because of foure royalties. *Le.* I pray you, or ye go any further, shew those foure royalties. *Ger.* The first is, at the Coronation of an Emperour or Empresse. The second is, at the coronation of a king or Queene. The third is, at the creation of a Prince. The fourth is at the meeting of two Emperours or kings, when one of them shall come into the others Realme in peace. Now as I was about to tell you,

First, the day before those knights should receiue their knighthood, they should be shauen, in token to auoid all vicious liuing and dishonestie,

2 They should enter into a bath of cleare water to make their bodies cleane.

3 They should also do on cleane thirts.

4 They shoulde also bee clothed in a mantell of redde, in token, that they should not let to shedde their blood for the common wealth of their countrey.

5 Then should they assemble besides in an oratorie dedicated vnto Mars: in the worship of whom, they should watch all that night.

6 The morrowe after, at the rising of the Sunne, they should appeare in the oratorie of the goddesse *Bellona* and there to continue in diuine oration.

7 The Emperour girts about euery one of them a sword, giuing vnto them a charge conteyning these ten articles following.

1 The first was, to keepe their bodies cleane, for life or death, both in peace or warre, and alwaies to preferre the common profit of the Emperor.

2 The second to worship their gods, and to defend them. Not to be where false iudgment should pas.

3 The third, to saue the liberties of the temples.

4 The fourth, to defend the right of the Priestes, Widowes, Maidens, and poorefolke.

5 To make peace of long debate.

6 The sixt, to spend their bloud in the defence of the comminaltie.

7 The seuenth, to eschew worldly desire and idlenessse.

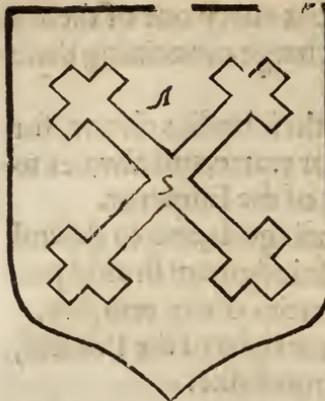
8 The eight, to pursue armes, for knightlie exercises.

9 The ninth to plight their trowth to their Captaines and rather to die, then to breake any of their Statutes.

10 The tenth, to sustaine the troth euery where, & neuer to beare armes against Rome. Sithens therefore I haue told you what erst I promised, somwhat digressing from our first intended purpose, I wil resort againe where I left, instructing your further in the rules of blazon.

He

The Accedence



He beareth Argent, a Saltier crossed Sable. This is commonly called, Saint Iulians crosse. The Bruers of London, bear the same cote, martialled with another, as though they had married together, where the history telleth that she was not married, but martyred a virgin.

But here by the way, *Eusebius* generally writing of the Crosse, sheweth how *Constantine* caused the signe of the crosse to be borne before his souldiors in battell. That they by the sight thereof, might cease from the vaine worshipping of their false goddes, and honour the verie true God, which he himselfe worshipped. Wherefore he appointed certaine standard bearers, which should beare vpon their shoulders, the figure of the Crosse by course throughout all his armie. I could saie something of semy de cresses, but because they haue bin counted prodigious, I will for this time passe it ouer. *Le.* I pray you leaue off, & shew me some other lesson. For you vse me like a dul scholler, to keepe me at the Christ-crosse-row a whole weeke together. Wherefore as it hath pleased you to enterlace the blazon of Armes with the knowledge of other things: So would I likewise desire at this time to knowe howe officers of Armes were first made: and whether they were called Herehaughtes, as nowe they are. *Ge.* At the first, there were certaine
knights

knights called Auncients, such as had serued in the warres xx. yeeres at the least, who being forebrused, lamed, and wel stept into yeres (those I say) were made by Emperours and Kings, the Iudges of martiall actes, and of the Lawes of Armes, as of Conquestes, Fieldes, Battailes, Assaultes, Rodes, Combates, Turneyes, Encountringes, Recountringes, Rescues, Challenges, and triumphes. These were not onely electe for their cunning in that behalfe, but for their vertuous life, and sage Counsell. For as *Vpton* saith, they gaue Counsell without perill. For the which, they were of all Estates worshipped. But in processe of time, as yee see in this world that there is no stay of life, so they ware out. And after them succeeded Herehaughts (which by interpretation is as much to say, as old Lords) and were so called for vertues of them, and the honour of their seruice. These if they be not Ciuilians, yet are they greatly priuiledged by that Lawe. For the Law of Armes is most part directed by the Ciuill Law. Of these officers of armes I say, at this day are sundrie sortes, and that of sundrie seruices, and are diuersely created and made, wherof I will shew you, beginning at the lowest, with *Vptons* owne wordes. It is necessarie, saith hee, that all estates should haue Currours, as sure messengers for the expedition of their busines, whose office is to passe and repasse on foote, being cladde in their Princes colours parted vp right, as the one halfe white, and the other blacke, like as the Sergeants at the Law do giue their Liueries in time of their feast. These I say, haue the Armes of their Soueraignes painted

The Accedence

painted on their boxes, the which should be fixed to their girdle, and set on the raine of their backe, on the left side. It is not permitted to them to beare the Armes of their Lorde, in any other sort, these are Knightes in their offices, but not nobles, and are called knights Caligate of Armes, because they were startuppes to the middle legge. These when they haue behaued themselues wisely, and serued worshipfully in this roome the space of vij. yeeres, then were they set on horsebacke, and called Chiualliers of Armes, for that they rode on their Soueraignes messages. Then were they cladd in one colour, with their garmentes garded of the colour of their Soueraigne bearing their boxes, with their soueraignes Armes painted thereon, on the lefte shoulder, and not else where. These must be so vertuous as not to be reprobud. For *Salomon* sayth, an vngodlie messenger, falleth into mischief. These are made by the Herchaught of that prouince, by the taking of the boxe from his girdle, and putting it to his left shoulder, and to see whether hee can ride, ministring vnto him a special Oth. The knight Chiuallier humbly kneeling vpon his knee, in the which time of receiuing his Othe, he shall haue no spurs on.

A Purceuant.

When he hath serued in that roome vij. yeeres, if his soueraigne please, hee may exalte him one degree higher, which is to bee created a Purceuant, that must be done with somewhat more solemnity, and on no lesse feast day, then on a sunday,

in such sort as followeth. The herchaught of arms, of the prouince that he must be purseuant too, indued with his Princes cote of Armes with his left hand, holdeth the purseuant by the right hand, in the maner of a leading. The same Herehaught beareth in his right hande a cuppe of siluer, filled with wine and water commixed, and drawing neere vnto his soueraigne, of whom (in the presence of manie witnessees to this called) he asketh of his sayde Soueraigne, what is the name of his Purseuant, the soueraigne telleth the name, by the which name the Herehaught createth him, powring on his bare head some of the wine and water aboue spoken off. Then he putteth ouer his head, vpon his shoulders a cote of the armes of his soueraigne, ouerthwart, that is to say, the manches of the cote, to be on his breast and backe. On that fashion shall he were the same, as long as he is purseuant, & none otherwise. But here I leaue out the Othe that should be ministred vnto him, for lengthening of the time. After which Othe ministred, the Soueraigne giueth vnto him the cuppe wherewith he was created, which he beareth in his right hande vntill he come out of the Pallace. This Purseuant when he rideth must weare blacke spurres, the which he must haue on at the time of his creation. And when hee hath serued any time, he may at the pleasure of the prince, be created an Herehaught, euen the next day after he is created Purseuant, which is done in this order.

The

The Accedence

The Creation of an Herehaught.

An Herhaught, is an high officer in all his seruices, as in message. For as Angels haue passed from God to man, as appeareth in the scriptures, & haue done messages of sorrow, as of most heauenly and earthlie ioy: euen so are these Herehaughts messengers from Emperour to Emperour, from king to king, and so from one prince to another, sometime declaring peace, and sometime againe pronouncing warre. These, like Mercure, runne vp and downe, hauing on them, not onely Aarons surcut, but his eloquence, which *Moses* lacked. Wherefore I say, the Herehaught is not created but onelie at the hands of the Prince, Before which creation, he shall haue his admonition giuen him by the secretary of the same prince, as in these ten articles hereafter followeth.

1 You shall be readie in your apparell of armes at all Coronations, creations, and christenings. And in all high feasts, and with all your power, you shall giue instructions of the same, to all officers of armes seruing vnder you.

2 You shall giue your selfe to your learning, and teach officers vnder you, of all seruices appertaining to honour.

3 Ye shall bee expert, in betrouthing of Princes and Princesses, as well as in numbring of the people.

4 Ye shall make oft visitation, of kingdomes and prouinces.

5 You shall honour knighthood, and all the actes there

thereof.

6 You shall not suffer one gentleman to maligne another: and rayling you shall let to the vttermost of your power.

7 In doing of armes and martiall actes, you shall fauour no partie, but make true report.

8 Ye shall be at all publike proclamations, done on your Princes behalfe, in his cote of armes.

9 Ye shall not disclose the secretes of Ladies or Gentlewomen, to any man or woman, whatsoever you know by them.

10 Ye shall see tauerns & hazarding. The Prince then asked him, whether he bee a Gentleman of bloud, or of a seconde cote armour: if he be not, he endueth him with landes or fees, and assigneth vnto him and his heires a congruent armes. Then like as the messenger is brought in with the Herehaught of his prouince, so is this Purceuant brought in with the eldest Herehaught: who at the commandement of the Prince, doth all the solemnities, as to turne the Cote of armes, setting the manches thereof on the armes of the said Purceuant, and putteth about his necke a coller of SS. The one S. being Argent, the other S. Sable. And when he is named, the Prince himselfe taketh the cuppe from the Herehaught, which cuppe is all gylt, and powreth the water and wine vppon the head of the saide Purceuant, creating him by the name of an Herehaught, which when the oth is ministred, giueth the same cuppe that hee was created withall, vnto the same newe Herehaught: who bearing the same in his right hande, maketh a

G

larges

The Accedence

larges in the hall of his Soueraigne. For it is sayde of the Philosopher, the liberall reward of a Prince, is not to be knit in a sacke, as was the cuppe, that was founde in Beniamins sackes mouth, for the which, he and all his brethren promised bondage. Thus ende I of the Herehaught, who taketh his name of age, which as *Salomon* saith, is a crowne of worship. *Le.* I thanke you for this: now I pray you shew me of blazon, what ye will. *Ger.* I will shewe vnto you of foure sundry acheuements, the which I meane to do, onely for your learning. And because I must begin with the acheuement of a duke, I haue therefore set foorth the acheuement of Thomas Lord Haward, the second of that name, Duke of Norfolk: and Earle Marshall of England, for that that all painters shall learne to do those things orderly: for armes are not to bee done by euerie painter: sometime, although he be cunning in his Arte, yet in dooing of Armes he may commit error. *Le.* I pray you ere you goe any further, shewe me what you meane by that worde acheuement. *Ge.* It is the armes of euerie Gentleman, well marshalled with the supporters helme, wreath, and creast, with mantels, and the worde the which of Herehaughts is properly called blazon, heaume, and timber, as appeareth here at large, not onely blazed by the seuerall coates, but by the names appertaining of antiquitie to the same. And thus you shall vse your selfe in the blazon thereof.

The



How the heads to the lion of right arms
and the third, a Duke the fourth
is the first is the first

The Accedence

The Dukes grace of Northfolke, beareth iiij. cotes quarterly. The first, the field is Geules, on a Bende, betweene vj. croselettes, botone Fitché, Argent, an Escoccheon, Or, a demilion, within a double Tressure counterflowred, of the first. This is borne by the name of the Lord Haward. The second cote, the fielde is Geules, three Lyons passants, Or, a file with three Lambeaux, Argent, borne by the name of the Lord Brotherton, Earle Marshall of Englande. The thirde cote is Checky, Or, and Azure, and borne by the name of the Earle of Warren. The fourth cote, the fielde thereof is Geules, a Lyon rampant, Argent, and is borne by the name of the Lord Mowbrey. All within the garter, cotised of two Lyons Argent, his creast a Lyon passant, Or, crowned and colored with a file, and three Lambeaux, argent, set on a Chapeau, Geules turned vp Ermyne, Mantelled Geules, doubled Ermins.

Thus haue I blased vnto you, the acheuement of Thomas Lord Haward, the second of that name, Duke of Norff. Earle of Surrey, & Earle Marshal of England, lord Mowbrey Segreue & Brusse of goie & knight of the most honorable order of the Garter. I haue set out to you this acheuement, partlie for the Helme: looke well to it, yee shall see the other three differ, as yee shall perceiue hereafter. For by order of Armoric, a Duke is the lowest degree that may haue the Helme on this fashion. Whereof, an Emperour is the first, a King the seconde, a Prince the thirde, a Duke the fourth. Now take some heede to the blazon of single cotes
whereof

whereof I meane somewhat to treat. And to thin-
tent that this our talke may the more luckier pro-
ceede: sithen of beasts I entend first to make menti-
on, I purpose likewise to begin with the most ho-
norablest, *Le.* Is there any beast of more honor thē
other? *Ge.* All authors do affirme no lesse, and ther-
in do meane especially the Lion, which I wil set vn-
to you of fundrie sorts, so as he is borne of diuers
gentlemen. but first of all rampand, and thus hee is
blazed.



He beareth Geuls, a Lion
rampand, Argent. *Niche-
las Vpton* writeth, that a-
mongest all tokens of life
in armes, the Lyon is to be
preferred, because hee is
king of al beasts. The same
like wise appeareth, by
that, which the Prophet
Micheas said, that Iacob
should be among the gen-

tiles, as the Lyon amongst beasts, whose like com-
parifon right well approueth the opinion of *Vpton*.
But of the Lyon, a little I will write as by authori-
tie I haue learned the same. It is laide that when
they are first Lionsed, they sleepe continually three
long Egyptian daies. Whereat the Lion, making
such terrible roring (as the earth trembleth there-
with) raiseth them by force therof out of that dead-
lie sleepe, ministring foode, which of sleepe, before
they could not take. It is the Lions kinde not to
hate man, except he be molested of him. His mercy

The Accedence

likewise is such, as hee suffereth straungers to passe by him, especially such as haue bin in thraldome. *Plinie* writeth of him, that he is ielous, for he punisheth the Lionesse his mate cruelly, if she yeelde her selfe vnto the lust of the Parde. The Lion, eating his fill but euerie third day (if he be in daunger to bee chased) hee vometeth at his will, and lanketh himselfe. *Isidore* saieth, when he is pursued he lurketh not, but in the plaine fielde abideth battell, and armeth himselfe to withstande his enemies. *Aristotle* writeth that in his marching hee setteth foorth his right pawe first, and beareth in himselfe a princely port. When he pursueth anie beast, he rampeth on them, for then he is in most force. Therefore *Dauid* saith, they gape vpon me like Ramping and roaring Lions. The Lyon being chased of many, & wounded but of one, giueth such heede to him of whom he receiueth the same that he wil not misse, to know from whence it came, and will surely acquite the giuer thereof. But in nothing so much appeareth the princely minde of the hautie Lion, as in this, that where other beastes do herd and rowte together, hauing amongst them Rulers, the Lion will not so doo, neither will hee haue any soueraigne, such is the haughtie courage of his high stomacke, that he accounteth himselfe without peere: when he is sicke, he healeth himselfe with the bloud of an Ape. In age when his strength faileth him, he becommeth enemy to man, and not before, but neuer to children. When the Lion is angry, first hee beateth the earth, and then his owne back with his taile. He is so hot of complexion, that alwaies hee hath

hath the feuer quartaine. There is little marrow in his bones. For when they are smitten together, fier fieth out of them, as from a flint stone. Therefore in the olde time they made shields for horsemen of Lyons bones which sorts of shields, I my selfe haue one at this day, and do keepe the same, as a worthy antiquitie of elder age. The Lyon feareth nothing but fire. The crowing of a Cocke is the hatefullest noise that he may heere. The sight of whose combe greatly annoyeth him. Before he dieth he beateth the earth oft, and therewith, teares plentifully doo trickle from his eies. *Le.* Let me aske you one question, how manie do beare the Lion? For I thinke there can but nine beare the Lions rampand. *Ge.* Yes, there may aboue nine times nine beare the Lion in that maner. *Le.* I am answered, I pray you proceede, and teach me some other thing. *Ger.* I haue not yet done with the Lion. Wherefore I intend a little further to proceed therein.



He beareth argent, a Lion saliant, Geules, you must note heere, the difference betweene the Lyon rampande, and this Lyon. For this listeth vppe his ryght paw to the right corner of the escocheon, and the rampand listeth vp his left paw to the same corner, and is more vpright then this.

G. 4.

The.

The Accedence



The field Or, a Lion Sali-
ant, his taile forked, Vert.
L. Is this differēce inough
from the other Lion, if
the fields and Lions were
both of one colour? Ge.
Yea a lesse thing then this
were difference enough,
to beare a Cote vnchal-
lenged.



He beareth Argent a Lion
Saliant, his taile forke no-
wed Geules.



He beareth Or, a lion Sali-
ant vmbated. This is as
much to say, as the shadow
of a Lion, & yet the armory
is good. Here may neuer
be blazed any colour be-
cause he is but traced with
a pencil, vpon the field. So
that the field sheweth tho-
rough him, and therefore is
of no more effect, then the
shadow of mā in armory.

The



The field Argent, a Lyon feiaunt, Sable. Nowe hee is returned from his pray and taketh his rest, respecting his enemies. For when hee sitteth on this fashion, hee is not determined to flee.



He beareth argent, a Lion couchaunt, Verte. The Lion may not be made to couch by force. But at his own gentilnes. His nature is that at the correction of an other, hee will submit himselfe. As if a mā beate a dogge in the presence of the Liō: then he coucheth on this maner. But to bee corrected himself he may not suffer it, but withstandeth it with force.



The field is Azure, a Lion dormant, Or. *Le.* Why do ye make him with his eies open & cal him dormant? *Ger.* Because *Isidore* sayeth, their slepe is not with close eyen. The Hebrewes set forth in banners, the armes

of

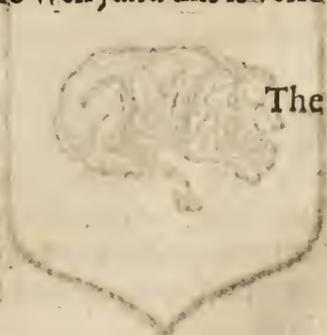
The Accedence

of the children of Israel, after the opinion of their Rabbies, vpon the seconde of Numery, and gaue vnto Iuda, a Lyon in this fashion.



He beareth Sable, a Lyon with two bodies, Argent. *Le.* I thinke this should be some monster. *Ge.* Not so, but the reason therof you shal vnderstand: whē there be two gentlemen, that in felde do meete together ech enemy to th'other, in the Princes quarrel, both bearing a Lyon after one

forte, although diuerse in colours. Hee that vanquisheth the other in field, or driueth him from his stander, because the law of armes wil not suffer the vanquisher to beare the vanquished cote al wholly as his aduersarie did, for that they be both Christians, the Herehaught shall haue a consideration thereof, and shall put both the bodies of the same Lyons vnder one head, as a perpetuall memorie to him that serued his Prince so well, and this is verie good armorie.





The filde is Or, a Lyon with iij. bodies, Azure. *Le.* Is this good armory? *Ge.* I say to you, it is verie anti-ent and lawful, and borne to a good meaning. As it might be, the agreement of so many, and therupon to vse one consent. *Leigh.* That were to be marueled at, to see three Lions of

one consent. *Ge.* It is not so much to be maruelled at, as to see iij. Lions and an Eagle all of one minde and consent. For *Otho*, the fourth Emperour of Almaine for the loue that he bare to Richard the first, and Iohn Kings of England, bare the armes of England, impaled with the armes of the Emperour, the kings being well content he should do so.



He beareth Or, a lion with two heads rampād, azure. This betokeneth him that beareth the beast, to be homager to two such princes as do both bear the lions, which both are his heads, for that they tooke homage of him for such lāds as he holdeth of them, by that seruice.

The

The Accedence



The field is Or, two Lyons combatant Geules. The meaning is, that these were two Lions of ſudric Regions, which of manhood muſt combate only for gouernance. For the Lion is as deſirous of maſtery, as a courageous prince is ambitious of honor, which is rather a ver-

tue in a King, then vice.



He beareth Geules, two Lyons endorsed, Argent. This is like as when there is a challenge of combate between two valiant men, and they keepe both appointment, and come into the campe. The Prince of his fauour that he hath to them, taketh the matter into his handes: then turne

they backe to backe, and goe the one one way, and the other the other. For their ſtoute ſtomackes, will not ſuffer them to goe both one way: for it is counted an iniurie to hardineſſe, to go firſt out of the field. Therefore is it determined, as I ſaide before. But for the cote, it is honorable. For *Achilles* at the ſiege of Troy, bare Azure, two Lyons endorsed, Or.

The



The field is Argent, two Lyons passaunt, Geules. Which is so much to be vnderstanded, as going. For so he keepeth a moderate pace.



Hee beareth Azure two Lions passant regardant, Or. Although these Lyons are contrarie to their quality, yet is it honorable to the bearer of them.



The field Geules two demie Lyons passaunt, gardant, Or. Some haue thought that these Lions be regardant, whereof by prooffe you see the contrarie.

He

The Accedence



Hee beareth Or, a Lyon coupe dismembred, Geules.

Le. What should I think of this? It is too much magedled to be good armes. *G.* Although it bee not faire to beholde, yet it is good armorie, & that because it is ancient. But I agree with you it is not pleasant. For Froyfart writeth, that dis-

membring was a punishment for adulteric.



The field is geules, a Lions head coped, with 4. pawes in Saultier, Or. *Le.* This me thinketh is stranger thē the other. But tell mee, I pray you, why you say in Saultier? and whether this be borne, or else be your own deuise? *G.* It cannot be better termed, thē in Saultier.

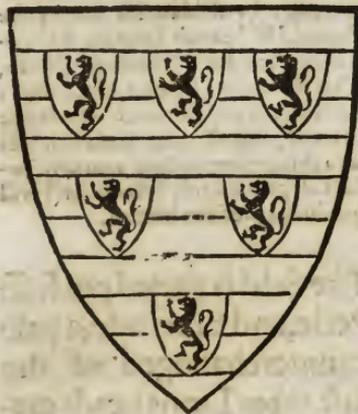
For if the pawes were so long as to reach to the head, then were it a Saultier of it selfe only. As if you had marked well, the Saultier I haue set forth next vnto the crosses, you wold not haue asked the question. And where you think it my deuise, I say to you it is both auncient, and a Gentlemans cote. Yet further I say, it is better to be borne, then a thousand that are esteemed much better then it, and in deede are not so worthie.

He



He beareth Argent, a Lyon
iesant, and iesant Sable. *Le.*
This I take to be two halfe
Lyons. *Ge.* Not so, it is but
one Lion. For if you marke
it well, you shall perceiue
that as he goeth out at the
chiefe, so commeth he in, at
the baste of the Escoccheon.
There is oftentimes some

part of the Lyon borne, as
the head, or pawe, eyther crased or couped, as by
example hereafter shall followe.



He beareth of ten barru-
ley, Argent and Azure,
charged with sixe Escoc-
cheons Sable, theron as
many Lyons of the first
rapand, langued Geules.
This cote I haue set out
to th'intent to shew you
how the same was bla-
zed in the seuenth yeere
of the raigne of king Ed-

ward the third, in which time there was a chalenge
in the field of mount Holliton, betweene *John Sit-*
silt Knight, and *William de Faknabam*, for the bearing
of the same armes. And for that the king wold haue
Iustice don in that case without shedding of bloud,
he appointed two Iudges to haue the only hearing
and determining of the said matter, whole names
were *Edw. de Beauile*, & *Io. de Mombrey*: before whom

the

The Accedence

the right was duly tried, not onely by sundry witnesses, but also by antient matter of record, that the said armes did belong vnto Iohn de Sitfild knight, as to him of antient time lineally discended. And therefore the said William Faknaham was exprefely forbidden the bearing of the said armes, vpon pain of forfaiting his sharpe sworde & guilt spurs, which determination is to be seene with these armes depicted in the margēt in this maner of ancient shield, and blazed in the same order as is aforesaid.



Because he that did beare this cote was an Herhaught, whose name was Cailis, and that by report, hee surmounted all other of his time; both in toongs & cunning: I will blaze his cote by the Planets. He beareth Saturne, A cheuron between three Towers of the Sun, idiant three demy Lions, Lune. Because the bearer hereof, not onely embraceth this Arte, but all other good Sciences (as a thing giuen to him naturally, besides all gentlemanly behaiour (I will giue him a precious blazon.



The field is parted per fesse Perle, and Emerode, a pale counterchanged of the first, three Lions heads erased, Rubie. Consider that the Moone and Venus are the field, and howe Mars keepeth the same, who wil neuer flee. Thus ending with the Lyon, I will say some thing to you of the Leopard, as followeth.

He



He beareth Azure, a Leopard passaunt Or. He is so called, because hee is vnkindly begotten, between the Lioness and the Perde. *Isidore* writeth that hee is a bloud-thirstie beast, and pursueth his praie leaping, which if hee cannot get at the thirde or fourth leape, then for indignation hee

goeth backwarde, as though hee were ouercome. *Aristotle* affirmeth, that hee is like the Lyon in all parts saue the head, and is of colour spotted. *Homer* saith, he beareth a grudge vnto the Lyon, and hurteth him by policie. *Auicene* saith, that when hee is sicke, he cureth himselfe by the bloud of the wilde gote whom he swiftly pursueth.

And here take with you two rules, All beastes of feare nature, shall be taken in blazon onely, to the best intent, that is to say, to the most worship of him that beareth them. An other is this, when you tell of their clawes, you shall terme them enarmed, For their clawes are their defence. Here also is to be noted, that Lyons, Beares, Wolfes, Foxes, and all other beastes of rauening kinde, when they eate are called raping, and you must tell whereon. Now according to my promise, I will shew vnto you the second acheuement of the foure, which I spake of. This is the achiuement of a Baron, & of such a one, as is woorthie to be had in remembrance after his hence departure.

The Accedence



This noble knight of woorthy fame, did beare
twelue feuerall cotes. The first whereof is Argent, a
Fesse danse, Sable, by the name of Weste. The se-
cond Geules, crusule botone Fitch, a Lyon ram-
pande, Argent, by the name of Lawarre. The third
is

is Azure, three Leopardes heades iefaint Flowers Or, by the name of Cantelupe. The fourth, Barrwaies of vj. peeces, Or, and Azure, a chiefe of the first three pallets, between two base Esquiers Dexter, and Sinister, of the second an Inskocheon Ermine, by the name of Mortimer of Wigmore. The fift a Geronce of xij. pieces. Argent, and Geules, within a bordure Sable bezaunt, by the name of Peucrell. The sixth, Geules, Masculy verray, by the name of Tregose. The seuenth, Argent, three Formales Geules, by the name of Forte. The eight Geules, three Lions rampane Or, within a bordure engrailed Argent, by the name of Fitzperse. The ninth Geules, three Sufflues Or, by the name of Verst. The tenth, Argent on a bende, betweene two bendelets Geules, three Mallets Or, perfed by the name of Hakelet. The eleuenth Geules, a bend and two bendes aboue, Or, by the name of Grisley. The twelueh Verte, tennie Escaloppes, Argent iij. iij. ij. and j. by the name of Thorley, all within the Garter. His crest, a Griffons head Azure, becked, berded, and eared within a Crowne Or, set on a Torte Geules, and Azure, mantelled Azure, doubled Ermine, supported with a Mantiger Argent, gorged crased Sable, with a collar Or, and a wyuerne Or, scaled Azure. His badge was a Crampette Or, giuen to his auncesters, for taking the French king in fiede. Also his cognifance was a Rose parted in pale Argent, and Geules; which he had of the Mortimer aforesayd. Thus haue I blazed this noble mans Acheuement, by the name of sir Thomas West, baron of Grisley,

The Accedence

Lorde Lawarre, and of Cantelupe, knight of the most honorable order of the garter. This I say, (the due honour saued in this point to the honourable) I thinke he was as true a knight, as since the first foundation thereof any hath bin. After whose decease, it pleased that good Lorde Morley, to make this Epitaph of him.

*Vertue, honestie, liberalitie, and grace,
And true religion, this seelie graue doth hold,
I do wish that all our great men would,
In good follow this noble barons trace,
That from his wise hart did alwaies chase,
Enuie and malice, and sought of yoong and olde,
Loue and fauour, that passeth stone and gold,
Vnto a worthie man, a rich purchase.
These waies he vsed, and obtained thereby,
Good fame of all men as well far off, as nie.
And now is ioyfull in that celestial sphere,
Where with Sainets he sings vncessant lie.
Holie honor, praise and glorie,
Giue to God, that gaue him such might
To liue so nobly, and come to that delight.*



He bereth Or, a Hart tripping Geules.

If you should haue occasion to tel of his hornes, you shoulde saie, he were attyred, and so likewise of the Bucke, and they are both vnged. The Hart is a worthy beast, and of light hearing. *Isidore* saith, that whē he

he goeth to fight, hee froteth his hornes to make them sharpe. If he be put to flight, he swimmeth to his great aduantage. He delighteth much in musick, and when he feeleth himselfe too fatte, he seeketh dennes and lurking places, for feate of being chased. If he be chased he looketh oft backward. He renueth his attire euerie yere, and when he casteth his right horne he hideth the same. They keep commonly in herdes and helpe friendly the one the other. *Auene* saith, he is neuer troubled with feuers, because he hath no gall. He hath a bone in his hart, as pretious as yuorie. He feareth much the voice of the Foxe, and hateth the Serpent. He is long liued. For *Aristotle* writeth, that *Diomedes* did consecrate a Hart to *Diana*, with a coller of golde about his necke, which had these wordes. (*Diomedes Diane*) After whose time, almost a thousand yeres, *Agathocles* the king of Sicile did kill the same Hart, and offered him vp with his coller to *Iupiter* in his temple, which was in Calabria.



The field is Argent, an Vnicorne tripping Sable.

This is a strong beast, as appeareth by that is spoken in Numery. God is to *Iacob*, as the strength of an Vnicorne. When he is hunted he is not taken by strength, but only by this policy.

The Accedence

A Maid is set where he haunteth, and shee openeth her lap, to whom the Vnicorne, as seeking rescue from the force of the hunter, yeeldeth his head, and leaueth all his fiercenes, and resting himselfe vnder her protection, sleepeth vntill he is taken and slaine. His proper colour is bay. He hath in his head one-lie one horne, whereof he taketh his name. It is vertuous against venime, and is most truely called yuerie. *Isidore* saith, the Vnicorne is cruell, and mortall enemie to the Olephant.



Hee beareth Sable, a Bull passant Or. This is a beast that is strôg in fight, whose strength is mightilie in his necke, he is proud of mind and hed-strong. *Plinie* writeth, that by the countenance of a Bull, you may know hir sternesse, or gentlenes. All his threatnings are with his forefeete. For

when he is angrie and disposed to fight, he diggeth the earth, and casteth it from him with violence. *Isidore* saith, when he is tied vnder a figtree, he loo-feth all his strength. He is paymaister of euery good towne, and beneficiall to the Parson. Therefore all feuerals are to him common. His enemye is the Rauē.

He



He beareth Or, a Bore Sable. The Bore is the right Esquire, for hee beareth both Armour and shielde and fighteth sternly. When he determineth to fight, he will frot his left shield, the space of halfe a day, against an oke because that when he is stroken thereon, with the tuske of his enemy, he shall feele no griefe thereof. And when they haue fought one day together, then they will depart of themselues keeping good appointment, to meet in the same place the next day after, yea, and the third day til one of thē be victor. *Auicene* writeth, that the Bore is fierce and cruel, & setteth not by death. And though he be striken with a deadly wound, his courageous stomach, & yreful hart wil not let him flee, til either he kill or be killed. The Bore of nature is giuen much to the lust of the flesh. But this my Bore is chaste, for my cutter hath cut him as short, as *Ceff. Plantagenet* Eaile of Bullein, cut the Bishop of Sagre, because he would haue him vse abstinence.



Hee beareth Azure a Ram Argent. The Ramme saith *Isidore*, is a beast pleasing in hart, and milde by kinde and of authoritie hee is a Duke. For he hath the leadinge of multitudes and flockes of his owne kinde.

The Accedence

Therefore saith he, kind giueth him great strength passing all other sheepe. The Ramme was offered vpon alters amongst nations, as appeareth in Genesis, to bee a figure of Christes death. *Plinie* writeth, that the crueltie of the Ramme abateth, if he bee perfed in the horne neere vnto the eare. For the chiefeft part of his strength is in his heade, where hee is well armed to fight. His challenge is certaine courses at iustes, wherein he surmounteth all other beastes of his quantitie. When he slepeth he holdeth vp his heade, and from spring time till haruest, he lyeth on the one side, and from haruest till spring time againe, on the other side. He is honorable, for when he leaueth his winter garment, there are xv. sundrie housholders that haue their liuing thereby. The which xv. doe finde sixe times xv. at the least. Hee is an auncient, of that honorable company of Drapers, of whom I am one, both by birth and seruice. But thereof am I nowe at large for that I coulde not support the custome of the famous Citie, to stande in daunger of the lawes of this Realme. And nowe in commendation of the Ram, I saye to you there is nothing in him, vpon him, or that commeth from him; but it is both good and holesome. His enimie is the Wolfe, he feareth nothing but thunder. *Le.* I pray you of the golden Ramme, that Iason won in the Isle of Colchos, is that of trueth? *Gerard.* It is euen as true as Phaeton leading his fathers Cart, through negligence, set all the worlde on fire. But who that shall reade the historie of Iason, which was translated out of Frenche, and printed at Antwarpe by
one

one of my name, if he be a Philosopher, he shal perceiue the meaning thereof: else let him reade Norton and Ripley, who wil learne him to vnderstand that historie, and so I end of the Ram.



The field is Geuls, a horffe passant Argent. *Isidore* writeth, that the horffe is comfortable in the field, and smelleth battail, & is greatlie encouraged thereto, by the noyse of Trompettes, and hath a desire to fight with his enemie. *Plinie* writeth, that hee is proude of rich apparel, and especially when he is barded. So saith the Prophet *Ioell* to the Iewes, telling thē of their enimies on this wise: They are (saith he) to looke vpon like barded horffe. Some horffe wil not suffer any man to ride on him, but his onelic Lorde. *Bucephalus* the horffe of the great king *Alexander*, in battaile, woulde suffer no man to come on his backe, but onelic the King. And being fore wounded, would not suffer him to depart from him and take another horffe, but wonderfully continued out the battaile, with his feete beating downe, and his Teeth biting, he destroied manie enimies. Wherefore *Alexander* after the horffe was slain, made in the remembrance of him a Citie, in the countrey of India, and called it *Bucephala*. What wonderfull enterprises did *Iulius Caesar* achieue, by the helpe of his horffe, the which had

The Accedence

had his fore-feete like to the feete of a man, as *Plinie* writeth. The horffe Arundell of no little fame in Britaine land, amongst these, is woorthy to be remembred, for whose good seruice, the old renowned Beauice of South-hampton, builded the Castle of Arundell in Southsex. O most worthie to be put in fames booke, that would not forget the seruice of a beast, where now in this time they be, that doe forget the seruice of men, yea some there bee, that make no remembrance of their owne fathers, who tenderly fostered them, not with forgetfulnes vnto their dying day. But thereof I will thinke more, then presently I will speak. The horses friende is the Grey-hounde, and the Beare is his mortall enemy, which in both naturally by kinde is planted, as at their first encountring most cruelly fight together. And heere you shall haue one rule, you shall not set forth a beast in Armes, to do any thing against his kind, as a horse to rampe.



He beareth Sable, a Goate saliant Argent, Armed Or. The Goate in his fight, is not so hardie as politique. He defendeth with the fore feete, and cutteth with his hinder feete. There is no beast of heauy substance, that will climbe like vnto him. *Salomon* putteth the Goat in the number of veneson. The Goate, sayeth *Isidore*, is verie vengerous, but

but fighteth not therefore. The Diamonde, which neither iron or fier wil daunt, the bloud of the gote softneth, to the breaking.



The field is argent, a Greyhound passant, Sable.

The hounde saith *Isidore*, knoweth eis owne name.

Plinie writeth that amōgst beastes, the hound is gracious and loueth his maister, and putteth himselfe wilfully in peril in the defense of him, as appeared by *Celius* the Senatour of

Placencia, who being compassed, & beset with mē of armes, was defended by a hound, and was not ouercome, vntill the said hound was flaine. In the like maner when *Iosin* was flaine, his hound would not go from the dead carcas, neither eat any thing but died also. But the hounde of *Sabinus*, is to bee wondred at, who forsooke not his maister, either in prison or death: but abode continuallye with the dead bodie with most dolefull noise. And when one gaue vnto the sayd hounde meate, the hound tooke the same and put to his maisters mouth, and would haue had his dead maister eaten therof. And further, when the dead bodie of his Maister was throwne into the riuer Tiber, the hound leapt after, and swimming inforced himselfe to hold vppe the dead bodie of his late Maister, vntill both sanke vnder the water. There are diuers kinds of hounds, of which I purpose not to speake of.

He

The Accedence



He beareth Azure, a Talbot with coller and Line Argent. *Isidore* writeth, that these houndes pursue the foote of pray, by sent of the same, or else by the bloud thereof, whether it be by night or day. But I referre the iudgement of that, to them that loue venison so well, as will ioparda a ioynt for Bucke or Doe. The hound is enemie to the Catte.



The fiede is Argent, an Ass passaunt in his proper colour. As it appeareth in the oldc Law, the Assle to be ancierter in the seruice of man, then the horse: So the Hebrew Rabbines do appoint the Assle to be stādarde of the Tribe of Isaac. Although the Assle be slowe, yet is he sure. And as he is not the wisest, so is he least sumptuous, especially in his dict. For his feeding is on Thistles, Nettles, and Briers, and therefore small birdes hate him, especially the sparrowe is most enemie vnto him. I could write much of this beast, but that it woulde bee thought it were to mine owne glorie. Yet thus much shall I saye, that it pleased the high God;

God, by his secrete iudgement that amonge all beastes on the earth, the feely Ass, with the toylfull Oxe, should bee witnesses of his deare Sonne Christes birth, who neuer rode on other beast, but on the simple Ass, & her Colt. For these reasons therefore, I may conclude, the Ass not to bee vnworthie to be borne in armes.



The field is azure, a wolfe Saliaunt, Argent.

This, as the Hebrew Rab- bines say, writing vpon the second of Numerie, is the standard of the tribe of Benjamin. For Iacob said, Benjamin shall trauaile as a Wolfe. This rauinous beast is enemy as well to man as beast. He is strong

in the breast, and his fight is both with byting and scratching. *Isidore* sayeth, that what he vseth to tread on it prospereth not. It is said, if a man bee seene of him first, the man leeseeth his voice. But if the Wolfe bee seene of the man first, then the Wolfe leeleth his boldnesse and hardinesse. *Plinie* writeth, he loueth to plaie with a child, and that he will not hurt it till he be extreme hungrie, what time he will not space to deuour it. *Homer* saith, that the Wolfe watcheth much, and feareth fire and stones, to bee wherled at him. *Auicene* telleth, that hee desireth greatly to eate fish. And *Phiseologus* writeth, that he may not bend his necke backward, in no moneth

of

The Accedence

of the yere but in May. When hee seeketh his pray by night, he goeth against the winde. If any of his feete with treading of stones doo make any noyse: that foote hee byteth as chastising it. *Solinus* sheweth, that he beareth in his taile a locke of haire, that exciteth loue, which hee byteth awaie with his teeth, when hee feareth to be taken. He infecteth the wooll of sheepe that he biteth, and istaduerfarie to them and their lambes, whereof *Christ* spake vnto his Apostles, saying. I send you forth, as lambs among Wolfes. There is nothing that he hateth so much, as the knocking together of two flint stones, the which he feareth more then the hunters. *Aristotle* saith, that all kind of wolfes are contrarie to all kinde of sheepe. For prooffe wherof, *Cornelius Agrippa* also affirmeth that if a man make a stringe of the wolfes guts, and put it on the Harpe, with stringes made of sheepes guts, it wil neuer be brought with any consent of harmony, to agree with the other. And here I ende, of onclie beastes to occupie the field. But where I haue written and hereafter shall of enmitie betweene beast and beast, or otherwise I pray you take it, as a good Herehaught shoulde doo, that is, to the best intent. For I follow the authours, whome I haue alledged, wherein I will you not vaine lye to weigh deceitfull prophesies, busilie searching, who giueth that beast, or whoe beareth this. For if it were lawfull for mee to write of that: I coulde by reason perswade you, that they are all doone and past, and that there is nothing of them to be looked for, but for the coming of *Christ* in his glorie. Which as *Iob* sayeth, I hope to see in this
my

my flesh. *Le.* Sir, I trust I am voyde of any of these suspitions, I seeke nothing, but onely to be a good Herehaught. Wherefore as you haue begun with me, so I pray you continue to the ende. *Ge.* Well, for your further instructions, I will goe forwarde.



The fielde here is Sable, a Dolphin hariant, Argent.

If it were in Fesse, then you shoulde say, nayant. This is called the prince of fishes, and for his strength and bignes, excelleth all other. For as authors write, hee is not enseamed with much fatnesse, but is all of muscles and senues, wher-

by his might is doubled. Hee is a ruler of other, that seeme stronger then himselfe. By him the mariners know, when they shall haue tempest, especially when they see him reioice, with shewing himselfe aboue the water. Here you shall learne a rule, that is, when any fishe is vpright as this is, ye must terme it hariant. Also, when they are eating, you shall call it deuowring, and tell whereon, because thy swallow all whole.

He

The Accedence



He beareth Geules, a Serpent nowe, Or. Dioscorides saith. The Serpent feareth & flieth a naked man, and leapeth on a mā clothed. The spittle of a fasting man flieth him, wherefore whē the serpent standeth in daunger, then he wrigleth himself, especially to haue his head, wherein lieth his heart, So chan-

seth it sometime, that hemaketh of himselfe a knot. The Serpents enemie is the pecocke, the Hebrue Rabbies name this to be the standard of the tribe of Dan, saying, Dan shall be a Serpent in the way, and an adder in the path, byting the horffe-heeles. Of the Serpent I could write much more, but this I thinke is sufficient. *Le.* I beseech you now shew me some other of the acheuements you promised. *Ge.* I will shewe vnto you the acheuement of the knight, which is the third.

This



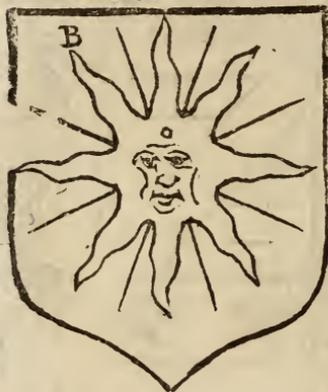
This knight beareth ij. feveral cotes of armes quarterly as followeth. The first, the field is Geules on a chiefe Argét, two Mulletts Sable. The second barwaies of fixe peeces, Or & Azure, a bende Geules. The thirde as the second. The fourth as the first. His creast a Boare passant Ermines, set on a wreath

I

Argent

The Accedence

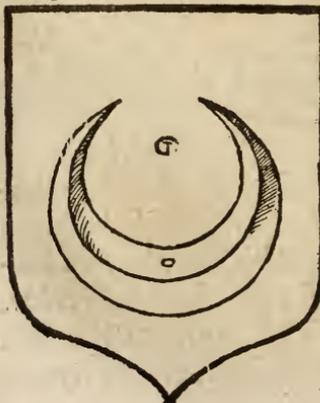
Argent and Geules, Mantell, Azure doubled Or. And for the difference of a second brother of that house, from whence he is descended, he beareth the Cressant. Now haue I one other atchiuement to shew you, the which I will deferre a while, because I wil not tyre you with too much of one thing together: therefore ye shall haue in the meane space some sundry cotes of blazon, as followeth.



He beareth Azure a Sun Or. I haue said enough of this planet in the blazon of that mettall. But in this cote he is in proper colour, and in his natural field. *Le.* And wherefore doo ye not say proper colour or that the Sun is of his proper color.

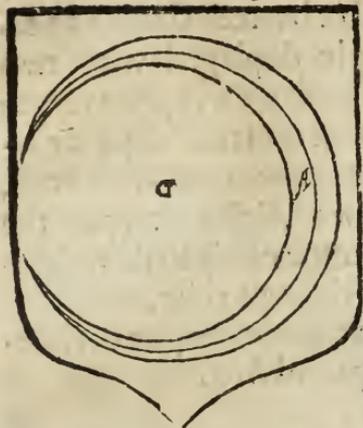
G. Alciatus saith that a man shall discerne colour, if he

may come within a knights rase of any banner, but I neuer hard of any man, that came within an 100. knights rases of the Sun. *Le.* What is a knights rase?

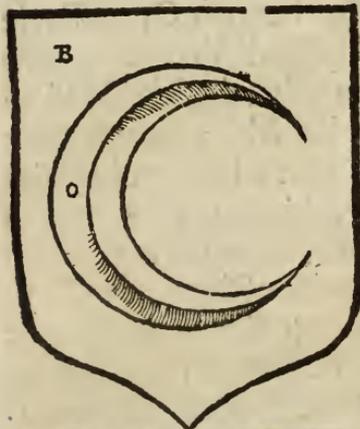


Ge. It is lx. foote of assise in length, of the field, and is of Herchaughts so called.

The field is Geules, a cressant Or. This is as much to say as the Moone in her prime, which is the thirde day after the coniunction, or as we commonly cal it, the new Moone.



He beareth Geules, an increffant Argent. Which is the Moon from the prime till after the first quarter, and yet lacketh of the ful.

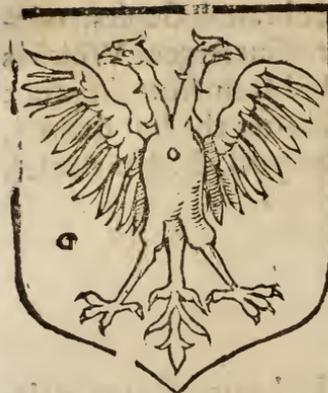


Hee beareth Azure, a decreffant Or. Which is the Moon from the last quarter. This signifieth a man to do some thing, wherby he is aduanced to honour in his age, when al things decreaseth with him, wifdome only except, which commeth from the brain, wherof the Moon is lady.



The field is Sable, a Starre argent. This is the pole artike, who leadeth the shipmaifter, and sheweth the Astronomer, the way to al other starres: such like star it was (saue that it was not fixed) that brought the iij. Magiciás to honor Christ, where he was borne.

The Accedence



He beareth Geules, an eagle displayed with two heades, Or. *Vpton* writeth that the same day that *Alexander Magnus* was born, two *Ægles* sat vpon the house of his Father, signifying vnto him, saieth he, a double Empire of Europa and Asia.



Hee beareth Or, an Eagle displaid Verte. *Aristotle* saith, that this bird holdeth in himselfe a foueraignitie so that all other obey him as subiectes. *Plinie* writeth that among all maner and kindes of foules, the *Ægle* is most liberall, and free of hart. For the pray that hee taketh, hee eateth it not a-

lone, but giueth part thereof vnto other birdes, that folow him, whom he procureth to be his gests. But when that pray suffiseth not him selfe, then he is somewhat bolde of his gestes putting them to choise, whether they will flee from him, or feede him. He is brightest of sight of all other fowles, so that if his young ones will not looke against the Sunne, without watering eien, then he killeth them thinking that they are not his own, but misbegotē,

Aristo-

Aristotle saith, the Eagle hath foresight of the weathers, and that day that he fleeth abrode, no hauke within his precinct will flee to any game.



He beareth Or, vj. Eaglets displaid, Sable iij. ij. & j. These may not bee called Eagles, because there may bee no more but one Eagle in one Escoccheon. If there be mo, they are thus called, who are to be taken for yong Eagles.



The field Argent a Cocke Geules. *Plinie* writeth that the Cocke is the royallest birde that is, and of himself a king, For nature hath crowned him with a perpetuall Diademe, to him and his posterity for euer. He is the valiantest in battaile of all birdes. For he will rather die, then yeeld to his aduerfarie. Ielous he is in such sort, that he fighteth oft for his wiues, and loueth them so well as he bestoweth all that he may get on them.

He

The Accedence



He beareth argent, a Swan
Geuls: *Isidore* writeth, that
the Swan doth not onelie
delight in Musick, but sin-
geth oft himselfe. *Martianus*
saith, that shipmen take it
for good lucke, if they in
the perill of shippewrecke
meete swans. *Cicnus* king of
the Ligurians, bewailing
the death of *Phaeton* was
turned into a Swan, as *Ouid* witnesseth. In the olde
time, this birde was consecrate to *Apell*. The Swan
pursueth the cockold-maker euen vnto death, and
will not leaue the spouse breaker, till he kill or bee
killed. His chiefe strength is in his wings *Ambrose*
saith that he singeth much before his death as reioi-
sing the end of all calamities.



He beareth Or, a rauen in
his proper colour, or o-
therwise, Sable: for sable
is his proper colour. The
rauen delighteth so much
in her owne bewty, that
when her birds are hatch-
ed, she will giue them no
meate vntill she see whe-
ther they will bee of her
owne colour, or no. *Iob*
asketh the question, who prouideth meate for the
rauen? Whereunto *Sainct Augustine* aunswereth,
that

that they are fedde with the dew of heauen, all the while that they be naked. The Rauē saith *Fulgentius*, hath 64. sundry chaunges of her voice, and is verie guileful, and will both steale and hide. *Aristotle* affirmeth that Rauens will gather together on sides, and campe & fight for victorie, and they that be ouer come, will euer after be obedient to the victors. The Rauē is frend to the Foxe, and enemy to the brocke, and fighteth with him oft, in the Foxes quarrell.



The field is Geuls, a Griffin Sergeant Or. *L.* wherefore say you Sergeant? *G.* For that he is halfe birde, halfe beast. It is a terme appropriated to him, and to none other. The Iewishe Rabbies vpon the xiiij. of Deutronomion do write that this is a fierse beast, & keepeth the Hyperborean Mountaines, where are precious stones, as the Smaradges, & Iaspis, and will not suffer them to be taken from thence. *Isidore* saith, that they beare great enmity to man & horse, and are themselues of such a marueilous strength, that though the man be armed, and on horsebacke, yet they take the one with the other quite from the ground, and carriē them cleane away. I thinke they are of a great hugenes, for I haue a clawe of one of their pawes, which should shew them to be as bigge as two Lyons.

The Accedence

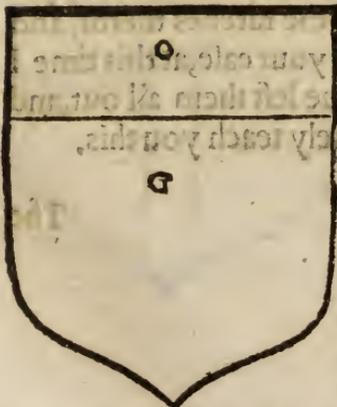


He beareth Sable, a Cockatrice displaid, Argent, This though he bee but at the most a foote of length, yet is hee king of all Serpentes of whom they are most afraid, and fly from. For with his breath and sight he sleieth all things that come within a speares length of him. He infecteth the water that he commeth neere. His enemy is the weasel, who when he goeth to fight with the cockatrice eateth the herbe, commonly called rew, and so in fight biting him he dieth, and the wesel therewith dieth also. And though the cockatrice bee venome, without remedie whilest he liueth, yet when he is dead and burnt to ashes, he looseth all his malice, and the ashes of him are good for Alcumistes, and namely in turning and changing of mettall. I haue not seene the prooffe thereof, and yet I haue bin one of Iebers cockes. *Le.* Now you haue done with these, I pray you what shall I learne next? *Ge.* I will tel you of nine honorable ordinaries, especiallic which are so called in armes. *Le.* What are they? *Ge.* They are such, as a cote of armes is both enriched and honored by. Such also they bee, as Emperours, Kings and pinces, do add to any gentlemans cote armour, for some notable acte by him done, or to be done. To the which there appertaine nine especial reioysings as incident thereto.

- 1 A gentleman to be made knight, at battaile.
- 2 To be endowed with liuelyhood for his manhood.
- 3 To do chiuallric before his soueraigne.
- 4 To be made Embassador for his wisedome.
- 5 To doe prowes of knighthood before Aliants, in honour of his renowne.
- 6 A poore Knight, to be married to the bloud Royall.
- 7 To haue perpetuall thanke of his Soueraigne.
- 8 To keepe his cote armour vnshamed in tryall.
- 9 To keepe all points of his knighthood.

The first of the nine honourable ordinaries, especially of the crosse, of the which I haue spoken of before. The content thereof, is the fift part of the fiede, except it be charged, then it must containe the third part.

The second.



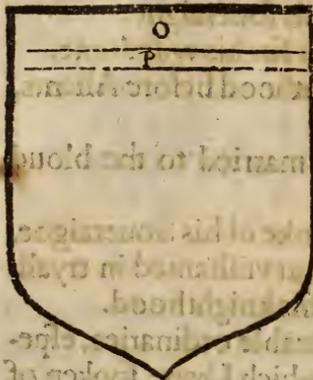
The fiede is Geules, a Chiefe Or.

This containeth the third part of the field, and is the second of the honourable ordinaries, and before the passion of Christ, it was the first. This signifieth a Senatour, or honourable man. And ye shall vnderstande, that the chiefe may

bee diminished, and then they call it by an other name,

The Accedence

name, but the chiefe may not bee emeaded or halfed.



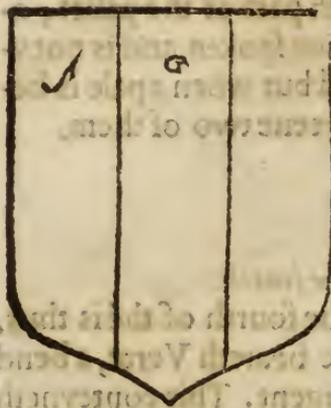
He beareth Or, a fillet purple. This containeth the fourth parte of the chiefe and standeth no where but only vpon the chiefe point.



The field is Tenne, a chief Shapournet, Or, and Ermines. Though there bee many counter coloring in the chiefe ofte times, yet for the rarenes therof, and for your ease, at this time I haue left them all out, and onely teach you this.

The

The third.

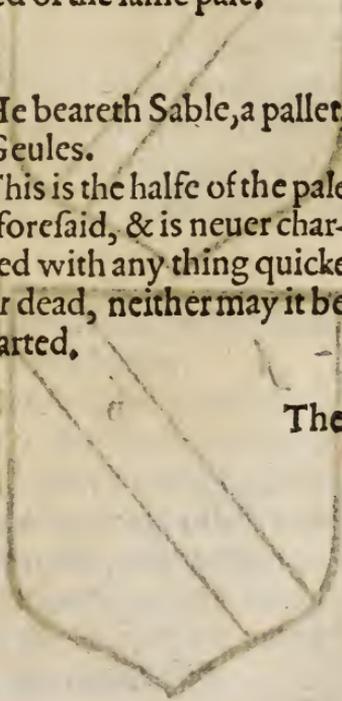


He beareth Argent, a Pale, Geules. This is the third, and containeth the thirde part of the fiede, this maie not be enlarged, though it be charged. And here ye shal learne, that if a Pale be vpon a Lion, or any other beast, then shal ye say, he is debrused with a Pale. But if the beast be on the Pale, then that beast is supported of the same pale.



He beareth Sable, a pallet, Geules. This is the halfe of the pale afore said, & is neuer charged with any thing quicke or dead, neither may it be parted.

The

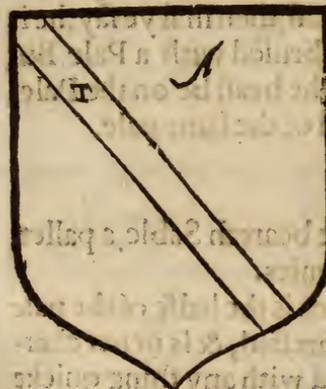


The Accedence



The field is Ermin, an Endorce, Geules.

This in bredth is the fowcrth part of the pallet, aboue spoken, and is not vfed but when a pale is betweenc two of them.



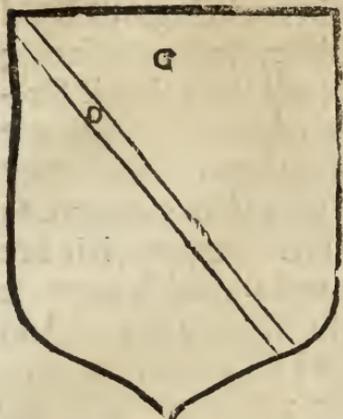
The fourth.

The fourth of thē is thus. He beareth Verte, a bend Argent. This conteyneth in bredth the fift part of the field. Of all the other, there is none so decuded, as this is, as hereafter appeareth.

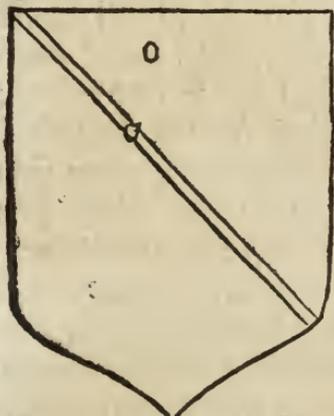


He beareth Argent, a Gariere tenne.

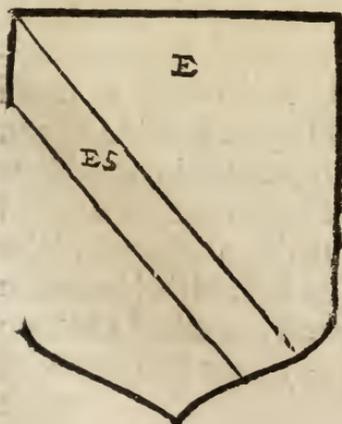
This conteyneth halfe the bende aforesaid, and maie not bee charged but with flowers or foiles.



The fiede Geules, a cost, Or. This is the fourth part of the Bend, and halfe the gartiere, and is called at some time a Cotis, at some other time a Batune, as by practise yee shal the rather know when it is called the one, and when the other.



He beareth Or, a Rybande Geuls. This containeth in bredth the eight part of the bend, & viij. of these make a bend. This is also called a Fissure, and then it parteth the field into two colours, and is of it selfe mettal, and then it is a secret of secrets.

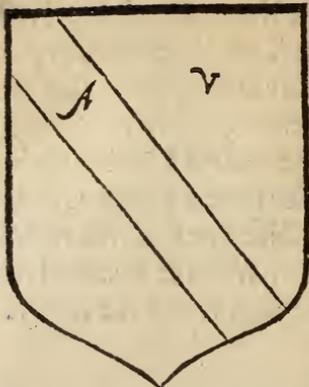


The field is Ermine, a ben-delet, Ermins.

This is to be noted of painters, that this is no bende, whether it be bigge or litle nor hath any other name then this, and at the most cōtaineth but the sixt part of the field. In this cote refraine to put fishe,

He

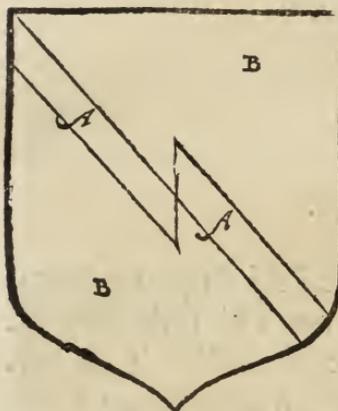
The Accedence



He beareth Argent, a Bend Sinister, Azure. *Le.* Seeing you call this a Bende Sinister, wherfore did you not call the other dexter Bend? *Ge.* Because it is knowne to all Herehaughtes, if it bee named a bend & no more to be a bende dexter. And here I tell you by the waie, that you may haue two

bendes in one fiede: that is to saie, both dexter and sinister, which to beholde, then is not much vnlike a Saultier, if they be both of one colour: but whether of them that lieth next to the fiede, that must be first named. Therefore, when you blaze a cote, it is a Rule, that you must aduise you well, or euer you speake. For it is a great fault in an Herehaught to bee ouer hastie in blazonne. *Le.* I knowe what is meant by this bende Sinyster. *Ger.* What is your opinion thereof? *Le.* He that beareth it, is a bastard. *Ge.* A bastarde quod you: I neuer taught you that, who that learned you so to terme it, did giue you wrong instructions. Count it therefore an errour of Armes, the which with as much speede as you may, I woulde you shoulde forget. Knowe that this conteineth as much in breadth, as the dexter bende doth. The halfe whereof is called a Scarpe, and no bastards marke, neither may it be charged with any thing. The bastard shal beare the fourth part of this, which must bee called a batune sinister. Euery bastard also may haue his Batune, of what

what colour he will, but not of mettall. For mettall is for the bastards of Princes. This likewise learne, that the bastardes Sonne lawfully begotten, shall change his fathers marke, to the right side. And what time as it shall please the Prince the same may be enlarged or broken, as followeth.

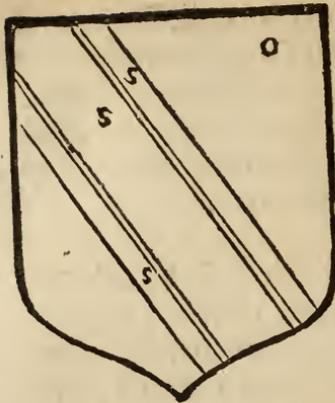


He beareth Azure, a bende double daunce, Argent. This shall neuer bee called other then a Bende, after that it is thus parted, but bastards haue other marks euery one according vnto their vnlawfull begetting: which marks I wil not disclose. For those with hundredes of others, are the se-

cretes of Herehaughts, which things they haue solemnely vowed not to open, though it were to an Emperour, sauing alwaies that that belongeth to the seruice of him & honour of gentilitie. For if the Herehaught do know an Emperour, by fortune to be (as sometimes some of his poore subiectes are) yet may he not accuse the Empreffe, nor disclose the acte, for defaming of the gentlewoman, and for forswearing of himselfe.

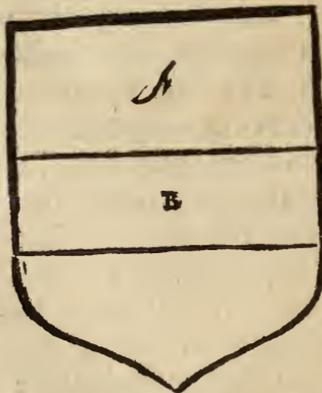
He

The Accedence



He beareth Or, a bend between two Cotises, Sable. This doe I shewe you because you shall knowe, when to call this a Cotise, and when to name it a bature.

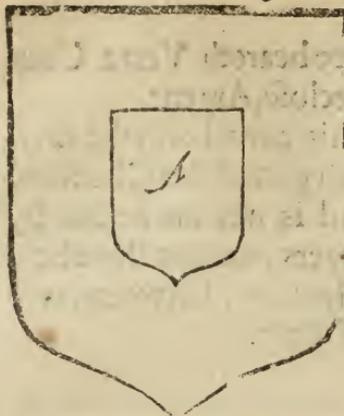
The fift.



The field Argent, a Fesse, Azure. This is the fifth honorable ordinarie, containing in bredth the thirde part of the fielde, and may not bee diminished, although the French Herehaughtes doe blaze three barres Gemews for a Fesse of vj. peeces, as you shall perceiue the better, in the cote next to the barulet. The Fesse hath bene taken of olde for a girdle of honor, which standeth with good reason. For in the cote armour, it is in the middest betweene two equall partes.

The

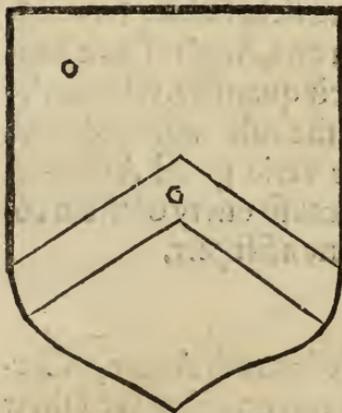
The sixth.



He beareth Tenne, a Scocheon Argent.

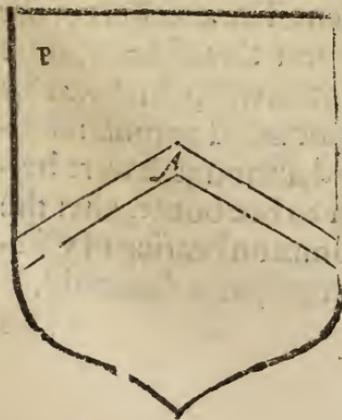
This is the sixth of the same ordinaries, and containeth the fift part of the felde, and may not be diminished.

The seventh.



The field is Or, a Cheurō, Geuls. This is the seventh and containeth the fift part of the field. *Nicholas Vpton* saith, that a Cheuron, is made of Carpenters, and is the highest part of the house. For sayeth he, the house is not finished, vntil the cheurō be set vp. Carpenters call it at this day,

the barge couples, In the old time it was a certaine attier for the heads of women priestes.

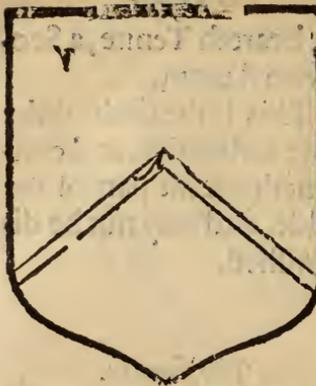


He beareth purple, a cheuernell, Argent.

This containeth halfe the Cheuron aboue said, and you may haue no mo, but three in one felde except partition.

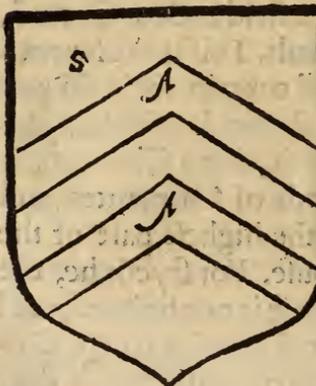
K He

The Accedence

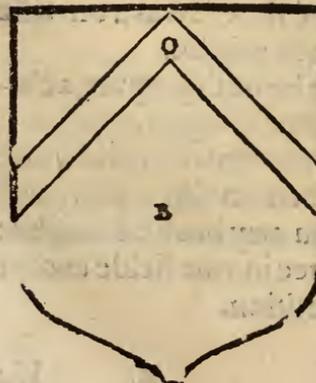


Hee beareth Vert a Cou-
pleclose, Argent.

This containeth the fow-
erth part of the Cheuron,
and is not borne but by
payers, except there be a
Cheuron, betweene two
of them.



The field Sable, two che-
uerons, Argēt. These kepe
their quantity, with order
of the rule aforesaid, and
are verie good Armoric,
because euery of them cō-
taine a fift part.



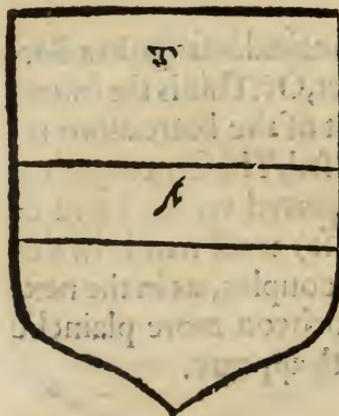
He beareth Azure, a Che-
ueron on chiefe Or. I shew
you this for the rarenesse
thereof, though it be aun-
cient. The ancestors of the
bearer therof, haue borne
it otherwise, which was for
some good purpose remo-
ued, although it were bet-
ter to bee borne, after the
common bearing of Che-
uerons, as is abouesaid.

The

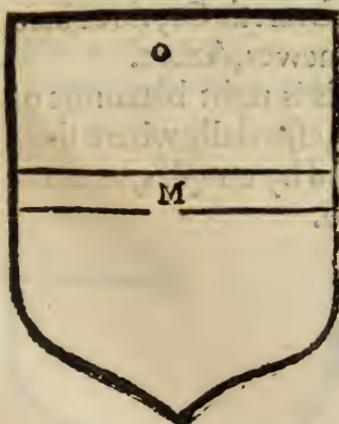
The eight.

The eight honorable ordinary is, a falterie, which must containe the fift part of the field, except it be charged with any thing, then shall it containe the third part of the scocheon.

The ninth.

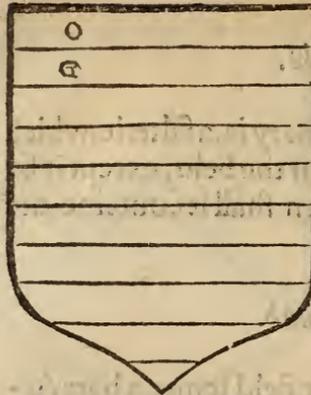


The field tenne, a barr Argent,
This is the ninth honorable ordinarie, and conteineth the fift parte of the fielde, which is of more estimation, then is well considered of many, that beare the same.



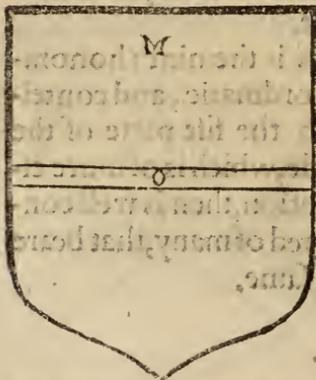
Hee beareth Or, a cloffet, Sanguine.
This is the half of the barr abouefaid. Of these, v. may be in one field, and are verie good armorie, as hereafter shall be shewed.

The Accedence

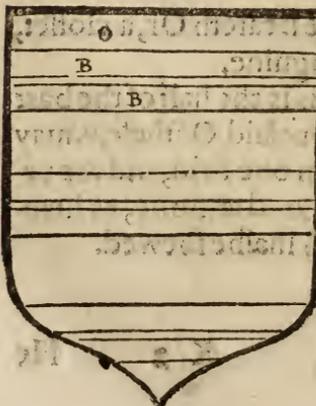


He beareth x. cloffets Or,
and Geules.

This is a notable mixture,
whatsoeuer the mettall, or
colour be of, it is verie an-
cient.

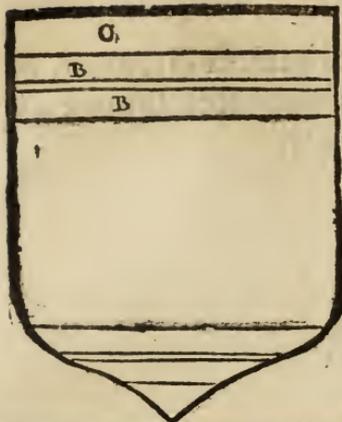


The field is sanguin a Bar-
rilet, Or. This is the fourth
part of the barre afore re-
herfed. These (except they
be parted with a barre of
Fesse) must stand alwaies
by couples, as in the next
Scocheon more plainlie
doth appeare.

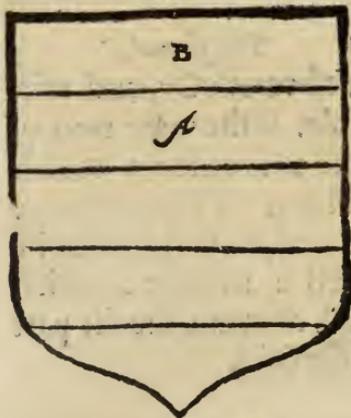


He beareth Or, three bars
gemewes, Azure.

This is right blazonne of
thē, especially where they
stand by couples, as these
doo.



The field Or, two barres
Gemews, one on the chief,
the other on the base, A-
zure.



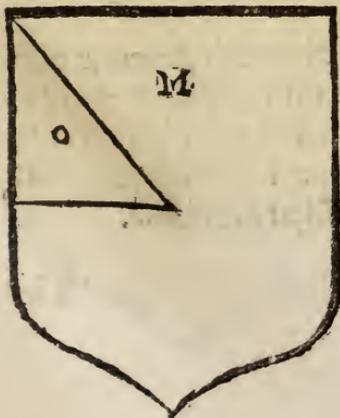
He beareth Azure, two
barres Argent. This is the
cote I spoke of in the place
of a barre. By this you may
see, the cote equally de-
vided into v. partes, accor-
ding to the Rule.



¶ Ordinaries generall.

Here ensueth nine honorable Ordinaries generall.

The first.



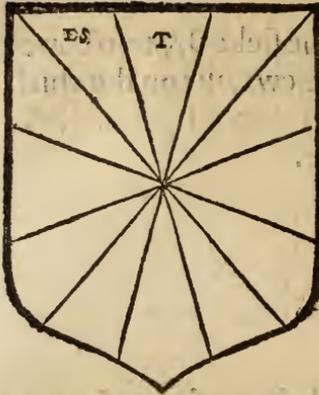
The fiede Sanguine, one
Geronne from the chiefe
dexter point, Or.

K 3

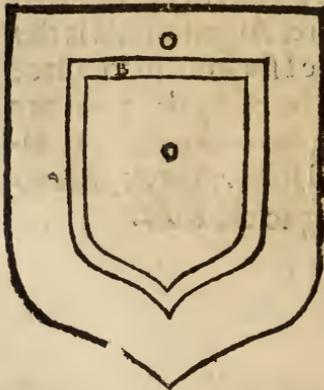
He



The Accedence

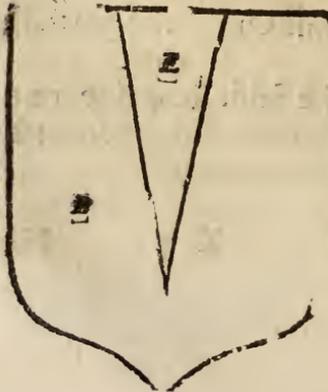


Hee beareth Geronne, of
twelue peeces, Ermines, &
Tenne.



The second.

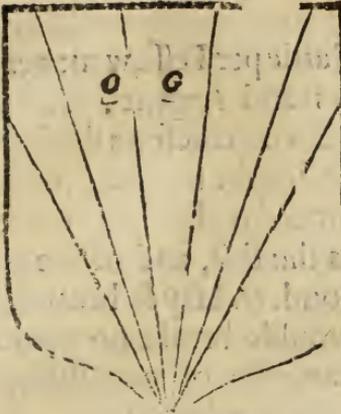
Hee beareth Or, and vrie,
Sable. If there be two of
these it is called a double
tressure. If this one were
flowred, then should it be
called a tressure, which
must contene the fift part
of the field.



The third.

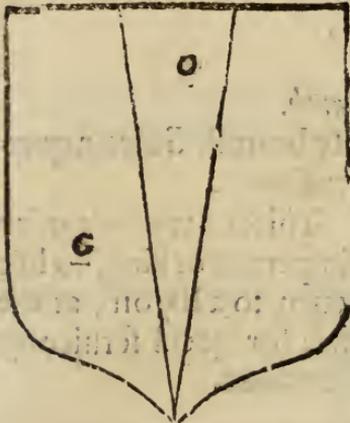
He beareth Azure, a pile,
Ermine. When there is
but one pile, it must con-
teine the third part of the
field, at the chiefe.

The



The field Or, iij. piles in point Gules.

The pile is an ancient addition to Armorie, and is a thinge that maketh all foundations vpon vnfire grounde, to bee verie firme.



Hee beareth Gules, one pyle in point, Or.

Some time yee shall haue them waues or endented, though there bee three in one Escoccheon.



The field Azure, a Pile in Bende Or.

In some scocheon, ye shall haue a pile in this place, that shall be engrailed, Enuecked, or otherwise. Because I am in Pyles, you shall haue a cote to learne by, the like thereof is seldome seene.

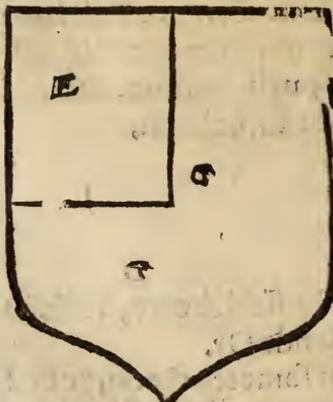
K 4 Party

The Accedence



Partie per Fesse, waue gules and Argent. Three piles on chiefe, as the first, and of the second, *L.* what mean you by these words as the first, and of the second. *G.* I say so because I woulde breake no rule in naminge of one thinge twise in one cote.

The fourth.



He beareth Gules, a quarter Ermin.

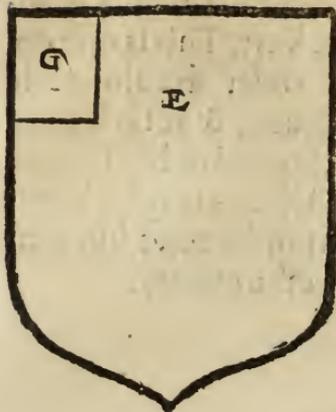
This is a rewarde of an Emperour or king, to bee geuen to a Baron, at the least for good seruice by him done.

The fift.

The fift is a quarter sinister, the which also is the kings reward, and honorable.

The sixt.

He



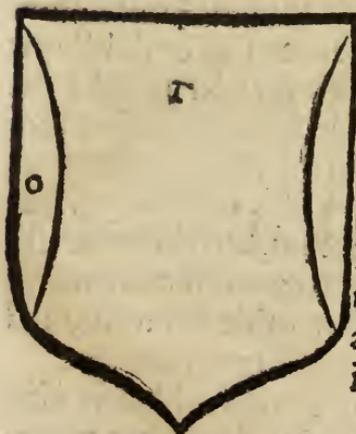
He beareth Ermine, a Canton Geules.

This is the rewarde of a Prince to a Knight or Esquire in like case for seruice.

The seventh.

The seventh, is a Canton Sinister, and in like case, the one of these is as good as the other.

The eight.

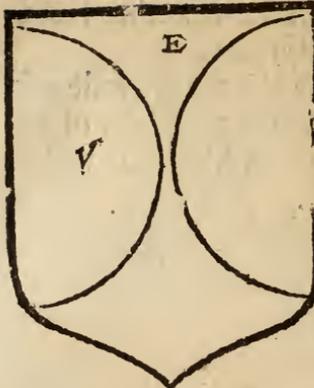


The field Or, ij. Flasques, Azure. This rewarde is to be giuen of a King, and is giuen only for vertue and learning, especiallie in seruice of Ambassadge.

For there the Gentleman may serue his soueraigne, as well as the knight doth in the filde.

He

The Accedence



He beareth Ermin ij. Flaūches, Vert. This is one degree vnder the aforefaide Flaſques, & yet is it good armory and noble. In thoſe ij. Flaūches may be borne two fundry cotes, but therein lyeth a miſtery.



He beareth Tenne, two voyders, Or.

This is the rewarde of a Gentlewoman for ſeruice by her done to the prince, or princes, but the voyders ſhoulde be of one of the nine furs or dublings: Such rewarde might the Dutches of Mouſford haue giuen to her gentilwomen

who ſerued her moſt diligently, not onely while ſhe kept the Towne of Hamibot, but alſo when ſhe rode armed into the field, & ſcarred the Frenchmē from the ſiege thereof. O worthie Princeſſe, moſt worthy to be had in perpetuall remembrance.

There are nine rebatings of Armes, which for nine fundry vngentlemanly deedes done, are reſembled, as hereafter followeth. When Lucifer with his adherents were expelled heauen, they were diſ-

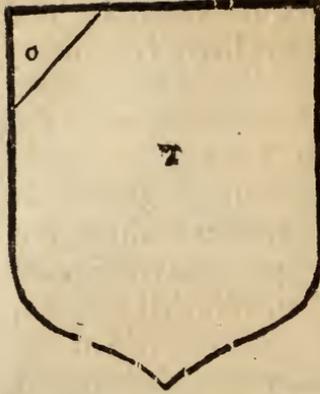
ſeuered

seuered into nine (I cannot wel say orders) but trulier call them horrible horrors, as followeth. The first false messengers, The second liers, The thirde, vessels of iniquity. The fourth, plagues of plaguers, The fift, collucioners. The sixt, corrupters of the aire, The seuenth, sedicioners, The eight accusers. The ninth tempters: these although they are inuisible, yet they drawe visibie creatures to them, but chiefly such, as by nature they perceiue wil soonest yeeld to any light prouocation. Which if they do, (especially being gentiles) that beare shield of honour, they abase the same, as by example hereafter followeth. Which although I set them here vnder as good armorie, yet when any of these peeces be rebated, there must be some stainanden colour put in the same place, and no mettall, neither must it be charged with any thing: for so it is an addition of worship. These I say, may be reworshipped againe, with somthing of mettall set vpon them. For as *Alciatus* saith, the Father may dishonour himselfe, but not his sonne. For when the Father is dead it may please the Prince to adde againe to the sonne that, that was rebated from the Father. But not so to the father during his life, without some especiall desert by himselfe done, in recompence thereof.

The

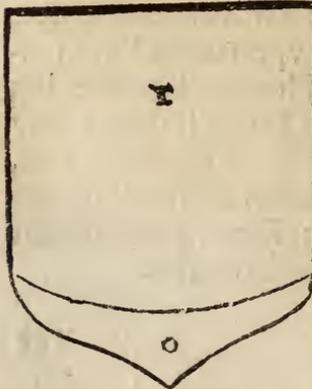
The Accedence

The first.



He beareth Tenne, a point dexter parted, Or.
This may be for too much boasting of himselfe in māhood and marciall actes. Such one was Sir William Pounder, much bragging of his knighthood, who seemed to bee a Lyon by his countenance, but in his heart, was no lesse then a fearefull Hare. If a man be of deede doughtie, yet is it not gentleman like to boast thereof.

The second.



He beareth a point champagne, Or, in a fiede Tenne. Who so killeth his prisoner (to him humbly yeelding) with his owne hand, rebatheth his honor. And yet in extreme need, it is allowed by the Law of Armes, yea rather to kill, then to hazarde himselfe to be killed. Always (sayeth Sir Iohn Froyfart) by right of armes, a man ought to griue his enemie. But he saieth also, that good company of Armes is, mercy to knights, and Souldiers.

The:

The third.



He beareth a point plaine, Gules, in a field Or. This is for him that telleth lyes to his Soueraignes, for if light eare, encline to light lippes harme ensueth. For when misreport, and light of credence, meete together, warre is then easely begon.

The fourth.



Hee beareth a point, in point Or, in a field Sable. This is for them that are too slouthful in wars. For Sir Iohn Froisart sayth, to doo deedes of Armes, all knights and Esquires to auance their bodies, should entende. *Le.* Methink you alter from your olde kind of blazon. *Ger.* The blazon, which I haue vsed to these three cotes afore-said, is only appropriated to them, and to no mo, except they were charged with some thing.

The

The Accedence

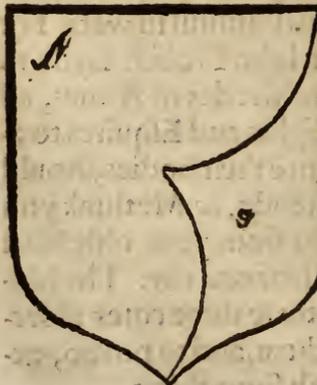
The fifth.



He beareth Argent, two
Gussets Sable.

But in rebating, there is
but one Gusset. That is to
say, if he be too lecherous,
the Gusset on the right
side: If he commit Idola-
trie to Bacchus, then the
gusset on the left side, if
both, then bothe like vnto
this.

The sixth.

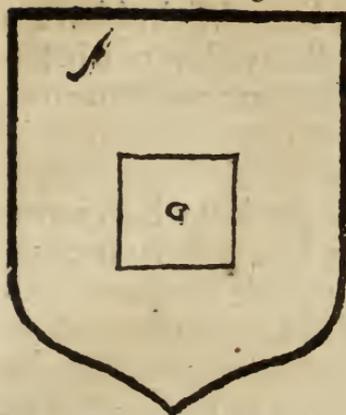


He beareth Argent, a Gore
Sinister Sable.

He that is a coward to his
emie, must beare this.
But if it be a dexter Gore,
although of Staynand col-
our, yet it is a good cote,
for a gentlewoman. But if
there bee both dexter and
sinister, that is too bad to
be borne, for although it
be charged, it dishonoreth the thing that is on it.

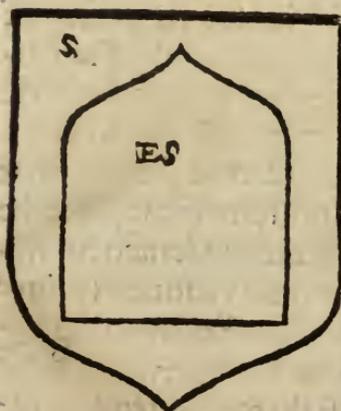
The seventh.

He



He beareth Argent a delff,
Geules. To him that re-
uoketh his own challeng,
as commonly we cal it ca-
ting his worde, this is gi-
uen in token thereof.

The eight.

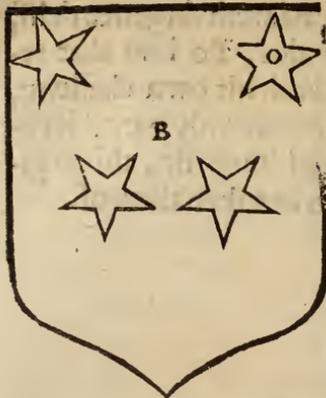


He beareth Sable, an esco-
cheon, reuerfed Ermines.
He that discourteously en-
treateth either Maide, or
Widowe against her will,
or flieth from his soueraig-
nes banner, he shall beare
his Armes on this wise:
vntill such time, as he haue
don some valiant act, wor-
thie to bee noted of the

Herehaughtes. Vpon whose true report, it may
please the Prince to restore him to his former bea-
ring, which admission must be done in no lesse pri-
uate place, then in the mustering of a Campe.

The

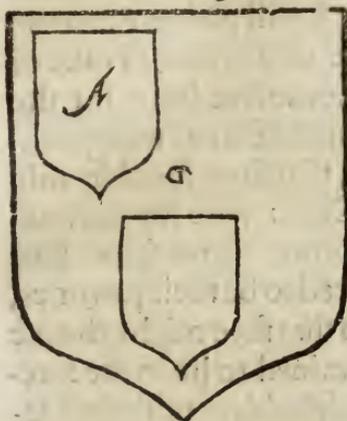
The Accedence



He beareth light blew 4.
Mollets yellow two in the
Fesse parte, and two on e-
uery chiefe point. This
cote must be blazed at the
bass part first, which nowe
standeth highest: because
the whole scocheon is re-
uerfed. He that beareth on
this fashion, is a Traitor:
So was he that ought these

Armes, which was by name, Sir Armerie of Paue
a Lumbard borne, and an vnworthie Capytaine of
Callais, and traytour to king Edward the third, in
selling the same to Sir Giffrey Charney for twenty
thousand crownes, who had deliuered the Towne
if priuie intelligence had not come to the king, then
flower of chiuallrie, who with his son the prince of
knights, came to Callis vnsent for, on the French-
mens part, to the receipt of the aboue named mony.
Where the king and the prince both, did so much
honour the banner of Syr Gaultier of Manny, that
the like therof hath not bin hitherto seene, since the
time that the Emperour Maximilian serued for wa-
ges vnder the banner of that most victorious prince
king Henrie the eight, as his souldior, wearing vp-
on his liuery a Crosse of Saint George, with a Rose
embrodered in the middest thereof, attending vp-
on the king at the siege of Tirwine and Tournaye.
There was much honour in this Knight sir Gual-
tier of Mannye. For besides diuers deedes that hee
did

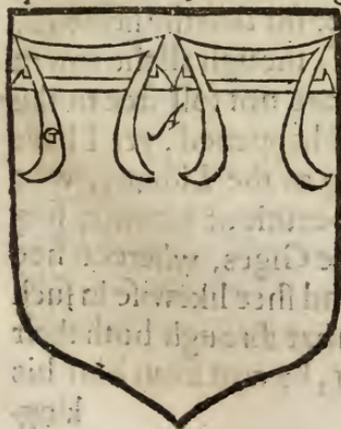
did, I note one especiall, that he gaue vnto an olde man an hundred crownes, to shewe him where his fathers Tombe was: nothing accounting his tra-uaile, in visiting the same.



This is a rebatement, and yet none of the nine, nor to any of these effects, but is rebated onely for doubt of challenge, and I set it here for none other purpose, but onely for your learning of blazonne. Although it being whole, it was the Cote of the selfe same Sir Geffrey Charney

which in this sort must bee blazed. The fielde is Geules, three Escocheons Argent, one rebated on the sinister point.

Though one be rebated, as appeareth on this Escocheon before blazed, yet on the next Escocheon you must not take it to be the like case, For it is a perfite cote, and verie good Armory.



He beareth argēt, on chiefe ij. water-bowgets Geules. This cote had neuer moe then these. For on some Scocheons you shall haue but one like signe, in the point of the same. Somtime also there is reproch, in addition of signes. *Le.* Is there much dishonor in rebating.

The Accedence

of Escocheons, as you haue spoken of in the nine last. *Ge.* I say it is as much shame to the bearer thereof, as it is to a woman that goeth naked. *Le.* A woman may go naked for a good purpose, without shame: which by example I will plainly prooue vnto you. *Godwina* the wife of *Leofricus*, Duke of March, requesting of her Lorde freedome for the towne of Couentre, the franchisement was graunted to her vpon condition, that shee shoulde ride naked through the same Citie: who for the loue that she bare to the inhabitantes thereof, and shee would for euer be remembered to be their patrones, minded to doe the same, so that shee might choose the time, which was determined to be in the forenoone. Whereupon all householders, with their families, were commanded to shut their doores and keepe their windowes close, whiles the Dutches was dooing this good deed, her horse neighed by chaunce, whereat one ruder then the rest, or other wise perchance desirous to see the strangenes of the case, let downe a windowe, and looked out. In remembrance whereof, whether it were for the lubbers sake that looked out, or for that the horse did neigh, as the cause thereof: though all the towne were franchised, yet horses are not toll-free to this day. *Ge.* Though that so well happened, yet I haue read of one *Candaules* a king of the Lidians, who for the pride he had in the beautie of his wife, shewed her naked to his fellowe *Giges*, whereon hee was so much enamored, and shee likewise in such sort displeased therewith, that through both their consents in short time after, he wan from him his
king-

kingdome, his wife, & life, & altogether. But to proceed of armory, which is our special talke: I meane to shew you a further lesson, & that by the number of ix. as hereafter followeth. There are nine fundie fures, which in scocheons are called by ix. proper names, & in mantels, they are called doublings.

The first.



This is the first & the chiefest of the rest, and is called Ermine, for thus shall you say. He beareth Ermine, & not Argent, powdred with Sable. It is the skinne of a little beast, lesser thē a Squirell, his being is in woods in the lād of Armony, wher of he taketh his name. It hath a tail of a thomb-lēgth

and is browne. Till of late the whole skinne with the taile, was set in furre, as I haue seene a mantell Emperiall, that was *Sigismondes* with the like furre and the tailes pendant to euerie skinne. But since his time there hath beene a better order taken, that is, an Emperour, a King, and a Prince, may haue these powders in their apparel as thick set together as they will. A Duke may haue but his mantelles cape with foure ranges of them. A Marques may haue his mantels cape, but with three ranges, and a half. An Earle, his mantels cape with three ranges, otherwise termed Rankes. In some cote they are told, but then they are not to the number of tenne.

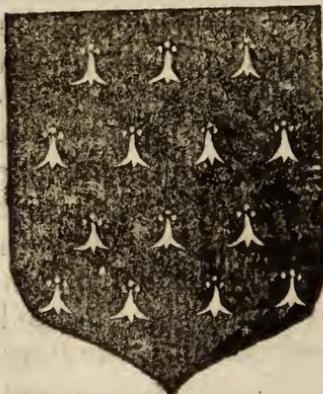
The Accedence

The second.



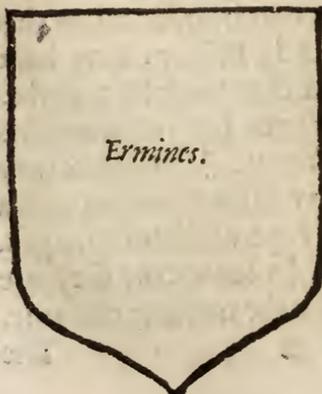
The second is called Argent, & is vsed for a doubling, & taken for the Littuits skin . But in blazon it is termed by the name of Argent, for the honour thereof. *Christine* saith, yee shall not offende to call a doubling white.

The third.



The third doubling, is called Ermines. You shall not saye Sable poudred with Argent, because Ermines is his proper name.

The fourth.



The fourth doubling, is properly called Ermines. This differeth from Ermine, for on euery side of the prouder, there is one heare of Geules.

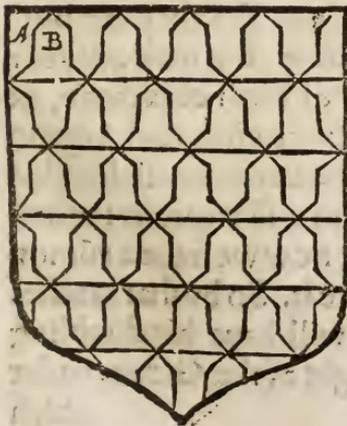
The

*The fifth.*

The fift doubling is Or, powdred with Sable, and must bee called properly Erminoy's. Though this bee rich in Armes, yet in doubling it is not so rich, but as it followeth in nūber, so differeth it in degree.

*The sixth.*

The sixth doubling, is called Pean, which is the field Sable, & the powdres Or, After this furre, as many as are out of these orders aforefaid, shall be named of the colour and mettall they are of, and haue bin commonly called Grytty of Herehaughts.

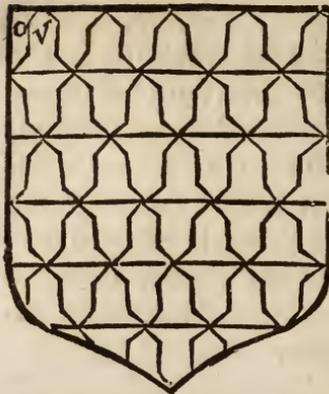
*The seventh.*

The seventh doubling is properly called Verrey & is on this fashion, Argent, and Azure, or else Azure and argent. But where the matter is doubtfull the mettall hath the preheminence.

L 3.

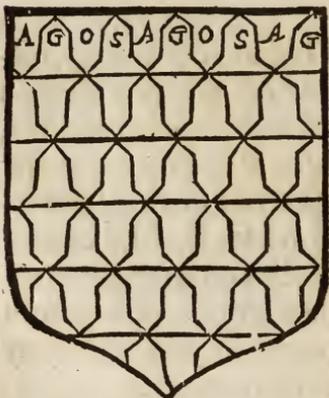
The:

The Accedence



The eight.

The eight doubling is very, and is so properly called, although it be Or, and Vert, or else Vert and Or. In these the blazour hath the curtesie of blazon, so that he set metall first.



The ninth.

The ninth and last of all, is called vaire, which is of all colours, except these two before rehearsed. It may be also of three sundrie colours, which when so euer it happeneth, the colours must be tolde, as this is blazed. He beareth vaire of Argent, Geules, Or, and Sable.

Le. Are all the good furies? *Ge.* Yea they are both auncient cotes and good furies. But now adayes if he be a meane man, either of birth or linnage, he will beare none of these, but Ermine, and Argent, & very scldome you shall see any mantell doubled with Ermins. For euerie man will weare as the best doth without all order. For now we haue a comon saying, win golde and weare it. So by that meanes a Gentleman by patent, will haue his doubling as rich as a Baron or a Knight of the Garter, vnder which

which two degrees, none should double with Ermin. But there is a good hope, that the Earle Marshal of England, wil see to the amendement therof, as of other thinges that are out of order, Whereof moorning at burials is not one of the leaste, at this day. For you shall haue an artificer, such one as is no gentleman, shall giue to his buriall eight black gownes with hoods, and al they shalbe moorners. And an earle by law and order of armes, may haue no mo. Many of those abuses were wel reformed in K. Edward the firsts time, by earle Th. of Lancaster, Leycester, & Darby & constable of England. This noble mā ordained by special reformation, that no mā should were a hood on his shoulder in the time of moorning, except he were a gentleman, but on-ly a tippet of three nailes breadth. Also that no parson, curat, churchwardens or others, shoulde pull downe any acheuement, cote of Armes, or Pinion, or erase any Toombe out of Churches or churchyards: And that no goldsmith, coppersmith, glasier, painter, or marbler, should haue to doo with armes without the consent of the king of Armes of that prouince. And that they should not set any marchants mark within any scocheon. And that this shuld be the more diligently looked to, he ordained, that al the kings of armes, should keepe their Chapters once euery quarter of the yere at the least. And that they should make their visitations in their prouinces, or their Marshals for them, euery vij. yeere. To conclude, he ordeined that the Herehaughts, at the enterment of euery gentleman (where they were called to that seruice) should take the pedegree with

The Accedence

diligent examination of olde folkes then liuing, and to record the same. *Le.* If Herehaughts had, and haue done so, they woulde not then be so farrè to seek as some of them are when a gentleman of ancient bloud commeth to see his pedegree, or what his auncestors did beare. *Ge.* There is many causes thereof, whereof one is that they haue no one feuerall house, where they might plant their offices, and in that place to make their libraries for their prouinces. For as they are now here, now there, so when they die, their wiues (which is contrary to their profession, for they are as aunciently wiued as the fixe clarkes, but not so lawfull) then felled for a little money, their books of visitations which cost them much trauail. Neither are they called to the buriall of diuers gentlemen of auncient houses, and especially of such as dwell farre off in the countrey: but the worst of all hath bin ryot and rebellion, as in former yeres begun in king Richarde the secondes daies Iack Straw, Wiliwawe, & their companions. In the time of king Henrie the sixt, Iacke Cade, In the raigne of king Edward the fourth, the bastard of Fawconbredge, and Geffrey Gate, In king Henrie the seuenth his dayes, Parkin Warbeck & the black Smith. All which with their accomplices haue defaced Law and Armes. *Le.* Amongest all this rascall rowte, that you haue spoken off, me thinke you should leaue out Geffrey Gate, because I reade of nothing that he did, but spoiled Beere-houses at S. Katherins, & that was but twise, which was, either for brewing too much to their customers beyond the Sea: or for putting too much water in that they serued

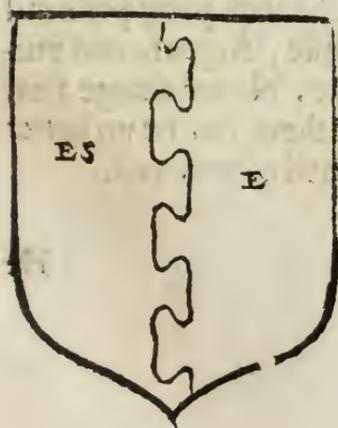
ferued on this side the Sea: or else for both, which is as well vsed as it was before. *Ge.* Although he himselfe did no harme to booke, yet when a number of light heads are vp, some doth one mischief and some an other. For they are not all of one disposition. Whereof I leaue, constrained by griefe, to heare that such antiquities, should be defaced. Now I wil shew you of nine sundry mesles, which are so called because they entermeddle the one within the other, contrary to the plaine partition.

The first.



He beareth party per crosse wauey Sable, and Argent. This cote may not be charged in the foure quarters with any rauening beast, except he lye ouer all the field.

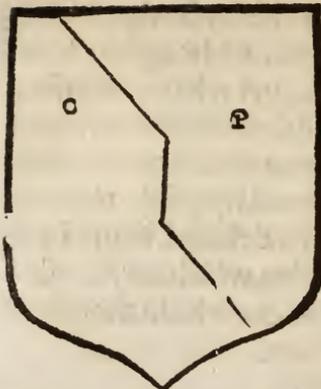
The second.



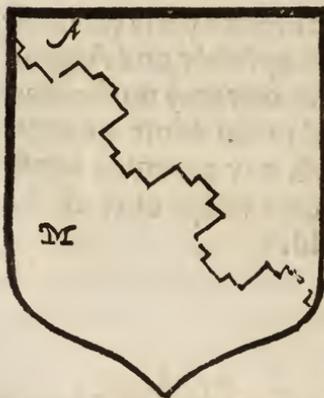
He beareth partie per Pale Nebule Ermines and Ermine. Any thing contrarie combatand in this, beautifieth the same, or else it is better as it is.

He

The Accedence



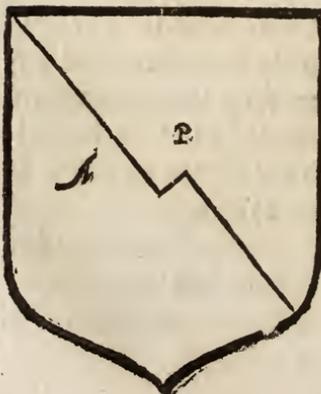
Hee beareth party per Pale
Beuile, Or, and purple.
This may not be occupied
with any thing, except it be
counter-Semis.



The third.

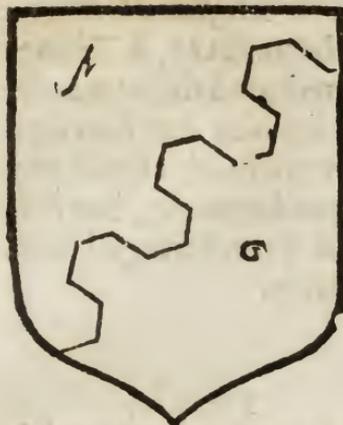
He beareth party per bend
batiled embatiled, Argent
and Sanguine.

This may haue but two
tokens on it, and hauing
so euery of them are as ef-
fectual as one in one field,
although they be enemies.

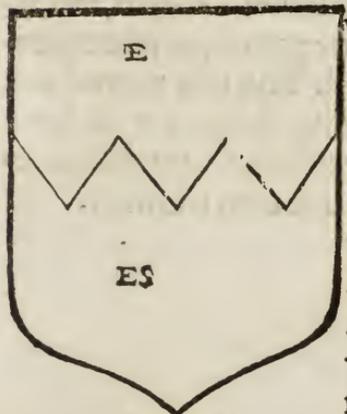


He beareth party per Bend
Beuile, Argent, and pur-
purple. Neuer charge this,
for there can be no better
cuned cote caryed.

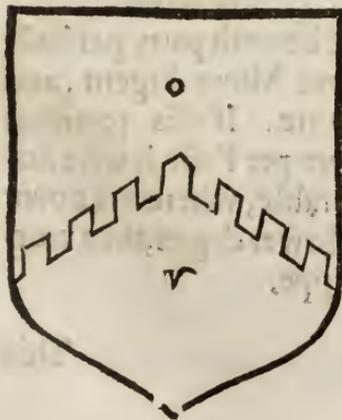
He

The fourth.

He beareth party par bend sinister Champian, argent and Ceules. Any thing set in triangle on this cote, honoureth the same, to a great increase of commendation.

The fifth.

He beareth Ermine, and Ermines, parted per Fesse déteé. This is called Lentally. If you be a gentleman of a first cote armour, and the Prince giue you addition, you may choose if you wil part your owne with the other on this fashion.

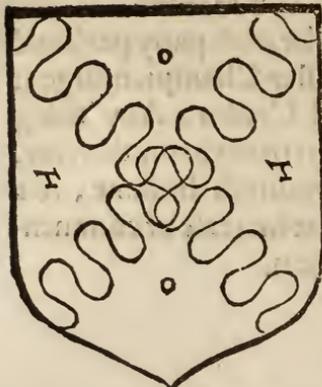
The sixth.

He beareth party per Cheueron, embatiled, Or, and Vert. A triangle of anie bird or foule, setteth forth this cote, and maketh it double so faire, as it is now and yet now of it selfe, it is ancient without anie other addition.

The

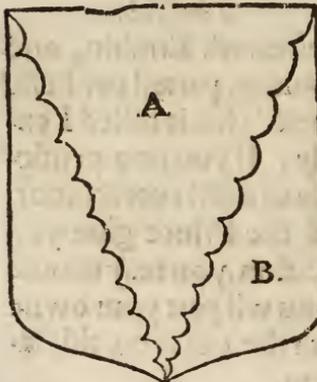
The Accedence

The seventh.



He beareth Or, & Tenne, parted per Saltier vndade, Which is as much to saye as wated with a flood, and is good armorie, but better if it were charged with flowers.

The eight.



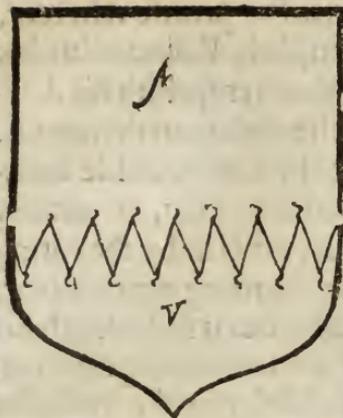
He beareth Argent, and Azure parted per pile enuecked. The pile part of this being charged with some egar fruite, were better armorie then it is now.

The ninth.



He beareth party per bast, barre Miere Argent, and Azure. If this partition were per Fesse, it were honorable, where it is nowe of lower degree, then worshippe.

This



This Cote I sette out to you for your learning . I found it in the Cathedrall church of Macklin, called Rumbolts church, & took the tricke of the same. It is blazed.

He beareth partie per bast barre erased , Argent, and Vert, It is good and lawful armorie.

Nine woorthie partitions.

And if you will giue heede vnto mee, I will tell you of nine woorthie partitions . And they are such, as (though they occupie in one fiede more then one thing) yet euerie one of them is in as great effect, as though it were onely one thing, by the onely soueraignitie of these same partitions as followeth.

The first.



The field Argent, a crosse Sanguine, between foure Saffron flowers proper. This flower is pleasant, and much comfortable to the beholder therof, wherof *Salomon* saith, the fruits that sproute in thee, are like a Paradise of diuerse flowers, with Safron. Safron, saith *Tessalus*, com-

forteth the braine, maketh the hart glad, and stirreth

The Accedence

reth to the worke of Venus: For prooffe whereof, beholde that good Musician, little Robin with his red breast, who in so good time tempereth his delectable notes, that then he cheareth man therewith, when all other birdes leaue him in the colde comfortlesse. The pretty Ruddocke I say, of nature, though he be not venerious, yet is he by the eating of one chieue of Saffron in a morning next his hart, not only made merry thereby, but it so holdeth his sprites, that he will not sticke to challenge all creatures body for body. In deede to say the truth, for the quantitie of the little soule there is not his like in the large space of the earth, or in the wide circuit of the ayre, the Bee only except.

The second.



He beareth Vert, a pale betweene two Tygers, Or.

This beast, as hee is most swiftest, so is hee the most cruellest, and pursueth his pray with so great yre, that if he take it not, hee dieth of very fretting anger. The Tyger (sayth *Ibe*) perisheth for lacke of his pray. He is friend to no beast. His en-

emie is the hunter, who when hee taketh away the Tygers whelpes, he casteth in the pursuit of the Tyger, faire looking mirrours: whereupon, whilest he gaseth, the hunter that dare not tarry the Tygers comming, escapeth with fleeing.

The

The third.



The field Purpure, a bend Argent, betweene ij. Camels proper colour.

This is a beast of most honorable charge. It appeared in the Bible, that who had store of Camels, was counted a king, or a prince of mightie substance. His trauaile is twise so farre in one day, as the horses in

two daies, whom he hateth. The Sarazins honour the Camell aboute all other, and keepe one feast day euery yere, because their precious Alkaran was found about a Camels necke.



The field Ten, a Fesse, between ij. Oliphants argët; *Isidore* writeth, that this beast is not only very strōg for battaile, but also perseverant and politique, and hath a discretion, passing all other beasts. Vpon these the Medes and Persians fought, in towers of tree strōgly furnished. The like

also appeareth in the Bible, by the mightie hostes of king Antiochus, both of charets and Oliphantes wherein is shewed, that euery Oliphant was covered with a tower of wood, whereupon were xxxij. valiant

The Accedence

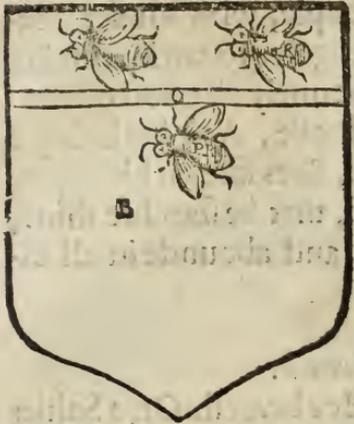
valiant with weapons to fight. This beast, as *Plinie* writeth, is of much vertue, and verie seruiceable with loue towardes man. For when trauaylers are out of their way, the Oliphant will do all that hee can by familiar tokens to bring them in againe. The Dragon is his enemy, who seeketh his bloud, for the temperate coldnes thereof, to affwage his extreme heate. The Oliphant abhorreth much the grunting of Swyne.

The fifth.



The fiede Argent, a Cheueron between iij. cockes Ermins, This is a plaiet in the game of the chests, & is called by that name. For as al castles haue foure speciall towers to gard them from their enemies. So hath that square chesteborde, foure of these that standeth to gard the kings and Queenes, with all the people thereon. This pastime did that valiant Prince King William the Conqueror, so much vse, that some time hee lost whole Lordshippes thereat. As in Lincolnshire, and else where I thinke the auncient Euidences thereof can declare.

The

The sixth.

He beareth Azure, a Filet Or, betwene three Bees proper. Of this little one *Isidore* maketh accompt, as amongst birds. Where of *Plinie* saith, that a man may note a good government of a publique welth, wisely maintained in perfit order vnder one prince by sundry officers, euen in

the little Bee: for they haue among them, one to rule, which excelleth all other in greatnes, who although he lacke a sting, that should shew foorth his might, yet his good knowledge well declareth his wise gouernement in leading the rest. For if the day following be faire and drye, and without all perill of vehement blastes of winde: In the morning early, he causeth his trompet to sound, where-with all the residue prepare themselues to labour, and flie abroade, gathering nothing but that that shalbe sweete & profitable. The Captaine himselfe laboureth not for his own sustenance, but all the other for him. If any Drone enter into his prouince and consume the hony, in hope to liue of his subiectes labour, forthwith hee gathereth knightes of his owne order, and expelleth him. And when his people into a larger multitude doe encrease: then there is created amongst them a prince, with whom they all issue, to seeke other habitations, which in the ende they finde in some olde hollowe tree: ex-

M

cept

The Accedence

cept the good wife Gribes (who hath prepared a pallace for him and his people, with Muscally instrumentes) requireth his grace to tarrie with her that winter. The Bee is not onely all good of himselfe, but signifieth all goodnesse. As *Plato* being a child, sleeping in a Cradell, Bees sate on his lippes, whereupon it was diuined, that he shoulde shine, in sweetnes of eloquence, and abounde in all diuine doctrine.

The seventh.



Hee beareth Or, a Saltier Sable, between foure Rairnards passaunt proper. This beast hath a preig-nant wit, & is subtil with-all. He keepeth all young broode of housholde (as chickens, gossinges, and duckling) from the Kite. Though this beaste loue well to fare, and lye softe, yet he is contented to take for his owne the denne of the Brocke, who neuer made the same for him, getting the same by vncleanely policie. I coulde speake good thinges of this wilye beast, but I referre those to the olde woman of the Countrey, who more delight in his case, then in the beast him selfe.

The

The eight: on a shield Argent



The field Argent, gerons Geules, betweene three Camelions Vert.

This is a little beast, and of maruellous hew, for as the aire changeth, so doth hee into the same colour.

This of al other, is the fearefullest, and yet he will not start. *Plinie* writeth, that he is the enemy to the gof-

hauke: his liuing is onely of the aire, and neuer eateth anie thing, which I haue seene halfe a yeere proued.

The ninth.



He beareth Ermine, a pile in point Geules, between two figslips proper. This tree excelleth all other in fruitfulness, for it beareth twise a yeere. So oft this is spoken of in scripture, and of all good authors so well commended, that of al other, I least need to say any thing thereof, sauing

that the armorie is right good and perfect.

The honorable Ordinaries charged.

Now that you know these ix. sundrie particions I will shewe you of nyne honourable Ordinaries.

The Accedence

charged. I meane not onely with these that follow here, but with all maner of things quicke or dead. For these that I set forth, are but examples to shew the rest.



Hee beareth Argent on a crosse vert, v. doves of the first. Of the naturall properties of the doue, *Isidore* writeth that the Doue is messenger of peace, which he brought between God and man, into the Arke of Noah, as plainly appereth in Genesis. *Christ* likewise had his Apostles (when he

sent them out to preach) to be innocent as doves. *Ambrosius* sayeth, the Doue is milde and meeke, cleane of kinde, plenteous of encrease, friend of company, and forgetfull of wronges. For as hee sayeth, when their young be taken from them, they moorne not, for the hope they haue to get moe. *Aristotle* affirmeth that the doue is fearefull and nicely curious, for while shee taketh great aduisement of flight, in the meane time the arrowe arresteth her, for her too long deliberation. *Ambrose* sayeth that in *Ægypt*, they are taught to beare letters out of one prouince into an other. *Mawhomet* taught one to stande on his shoulder, and eate meate out of his eare; thereby to deceiue the sillye people that counted him a God. The fower Euangelistes doo write, that when Iesus was Baptized and did praye, the Heauens were opened and
the

the spirit of Cod the holy ghost, descended & came downe, like vnto a doue, For the doue saith *Isidore*, is all meeke and forgiueth all wrongs.

The second charge.



The fiede is Ermine, on a chiefe Azure, a cherub Or. *Isidore* writeth that the cherubins are the highest cōpany of Angels, except Seraphins, and that they are verie neere to God & haue more part of the beholding of the glorie of God, then any vnder them. Of whome is much mention

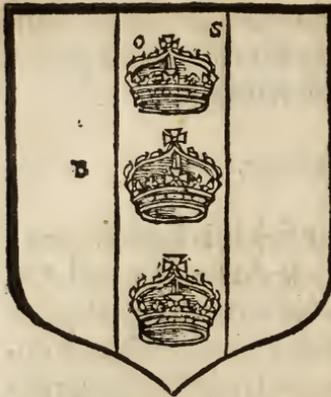
made in the Scripture. *Vpton* saith, that if a gentleman marrie a gentlewoman heire, he may beare her cote, vpon the chiefe of his. Which saying I referre to the Iudgment of good Herchaughts, making an end of this Cherub with the saying of Saint Augustine, which is, Vnto thee O Lord, Cherubin and Seraphin doo sing with vncessable voices.

The third charge.

M 3

He

The Accedence



therefore must be named.

He beareth Purple, on a pale Sable, three imperial crownes, Or. Here it may stand in your choise, saith *Ciriaks*, whether you will call them Or, or not. For (as he saith) there is no imperiall crowne, but of golde. But as for other crownes, there are of all other mettals, their color

The fourth.

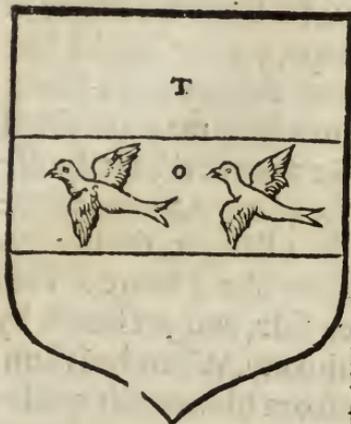


The fiede is Argent on a bend Sable iij. Lions heds erased of the first Crowned Or.

This was the cote of an antiēt gentleman of blod, linage and cote armour, & also of conditions a notable housholdkeeper and good alwaies else, whose name was maister Robert

Wroth, of Durans in Enfielde. I am compelled to speake good of him, not onely for the learning I receiued at his cost, but for the loue he bare to me alwaies, whilest he liued.

The

The fifth.

He beareth Tenne, on a Fesse Or. ij. Swallows volant Sable.

The Swallowe is the happy Callygate knight, for he bringeth to Englande good newes that spring time is at hand. How well he loueth the sweete ayre, it is well approued by his feeding, who neuer eateth

his meate but in the ayre, and that is also Ayerie, as of gnattes and flies, whereof he feedeth flying, and neuer eateth standing or sitting. This birde loueth mans company so much, as he breeding, where he payeth no rent, so doth he giue vnto his Landlord, such a singuler gift that where-soeuer he breedeth, the good man of the house, is not there made cock-olde, what day soeuer he be married on. Here also you shall haue a rule, that all birdes that be not of rauening kinde, when they eate, it must be termed feeding, and tell whercon.

The sixth.

M 4

The

The Accedence



The fiede is Geules on a Cheueron Ermin, ij. Porcupines compatand, Sanguine. These are diuers of shape, for the head is like vnto the head of a Hare, eares like man, chrisled like a peacock, the bodie like a hogge, the fore-feete like a Badger, the hinder-feete like a Beare. This

beast abideth neere the Sea-side, and yet liueth by fruit onely, and sildome drinketh. When he is hunted, he wil shoot his quils from him, which quilles if they strike into the sinewes, they poyson, which is holpen by the bloud or fatnesse of the same beast.

The seuenth.



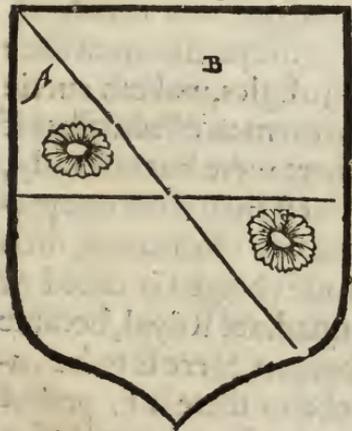
He beareth Or, in a Saltier Sanguin, v. Pomegranads proper. This of all other fruits, is most maruellous to behold, not only for the outward shape therof, but also for the pleasant fruit contained within the same most comfortable to the pithe of man. The figure whereoffo well delighted

God the father, that it was not onely commanded to be cast in brasse, as appeareth in the Bible but imbrodered also, as a bewtifying of the Temple works and others.

The

The eight.

He beareth Blewe, on a scocheon Argent, a crabb Tenne. Though this fishe by nature groweth in short time from little to much, yet where al other go forward, this goeth sidelong, or backward. The crabbe getteth his liuing by pollicie : for whilest the oyster gapeth for the ayre, the Crabbe stelingly taketh a stone, & putteth between the two shelles, whereby he feedeth thereon safely without daunger to him selfe.

The ninth.

He beareth Azure, ij. Gyrons argent, charged with Marigoldes proper. This flower, for the beauty thereof is called the Sunnes Spouse, not only because it is of the same colour, as euidently appeareth to ech man, but when the Sun riseth, it discloseth, opposite to the Sunne, & so cōtinueth, as it were beholding the same. For when the Sunne is in the middle of heauen, thē is the same flower ful spred abroad. And as the Sun goeth down, so closeth the same flower and continueth so all the night. I could write much of this, but I list not authorise any thing vpo the supersti-

The Accedence

perstitious opinions of Fryers, those toyes which they would seeme gorgeously to set out vnder the name of naturall Magick, I yeeld them wholly vp to their protection, as worthy patrons of such lewde vanities, and giue vnto them iij. B. iij. F. & iij. L. But that you might by prooffe see, that before you haue learned, I here haue set out to you a Cote with the doubling heretofore reherfed, and it is thus blazed,



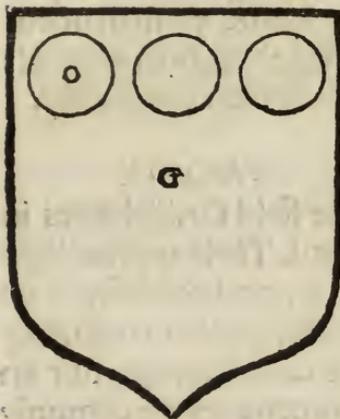
He beareth Sable a crosse engrayled betweene iijj. Ægles displaid, Argent, charged with v. Lyons of the first. This is as faire a Cote as you shall see amongest two thousand. For the partitions of these iijj. Ægles, maketh euerie of them as effectuell, as if there were but one only.

For if they were not parted with one of the ix. honorable Ordinaries, then were they Æglets. The crosse charged is called of old Herehaughts, the first quadrate Royal, because there is the number of v. thereon, Here is to be vnderstand, that in this Scocheon there is ij. perfect cotes, which may be to you, an especial good lesson of Armes. *Le.* Whether are Rundels of all such colours, as ye haue spoken of here before? or shal they be named Rundels of those colours? *Ge.* They shal not be so named. For euerie of them, as they differ in colour, so haue they sundry names, as by example

I will

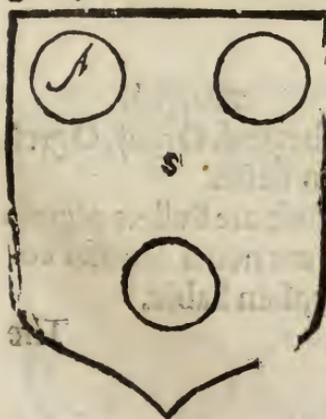
I will shew you following there in the number of ix. as in other here before I haue taught you. Therefore for your learning, the cotes shall be severally numbred, not meaning herein curiously to obserue one maner of number in them all, nor yet to place them all after one fashion.

The first.



He beareth Geules, iij. beifants in chiefe. This is a tallant which containeth of Troy weight 104. li. and ij. ounces, & is a lump of gold, the value whereof is 3750. li. sterling. Of these beifants you shall read diuerslie in scripture, as when *Salomon* had giuen vnto *Hiram* xx. cities, he a-

gaine, of good hart, gaue *Salomon* 120. beifants of gold, whereof these tooke their first name.

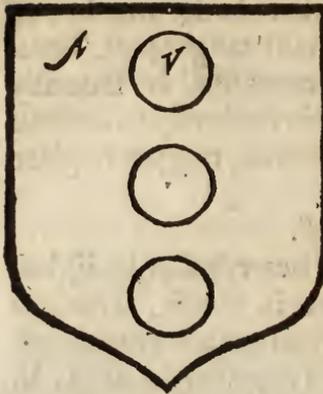


The field Sable, iij. plates in triangle. It were blazonne good enough, if ye sayd no more but iij. plats, for when the number three is rehearsed in Armes, it is for a generall rule, on this fashion. These are called plates, because they are siluer, & haue no similitude on them, but plaine rounde, as though

they were shaped to the coygne.

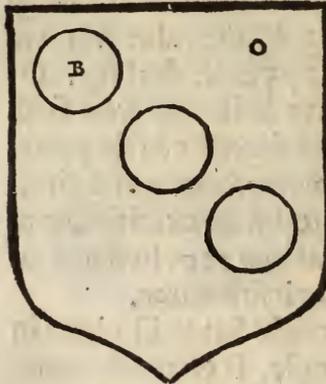
The

The Accedence



The third.

He beareth Argent, iij. pomeis in pale.
Which is as much to be vnderstande as iij. greene Appeles, yet, if ye see any greene apples in their proper forme, ye shall not so terme them, but only these and in this colour only.



The fourth.

The field Or, iij. hurtes in Bend. These appeare light blewe, and come by some violent strok on men, they are called hurtes, but on women they are comonly called Tongue-molles.

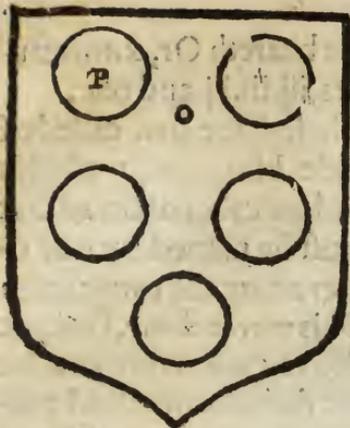


The fifth.

He beareth Or, iij. Ogreses in Fesse.
These are Pellets of guns and are neuer of other colour, then Sable.

The

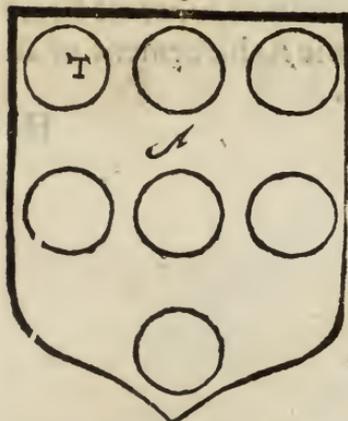
The sixth.



The field is Or, v. Golpes, two, two, and one.

These are in signification woundes, it is therefore at your choise, whether you will so terme them, or not.

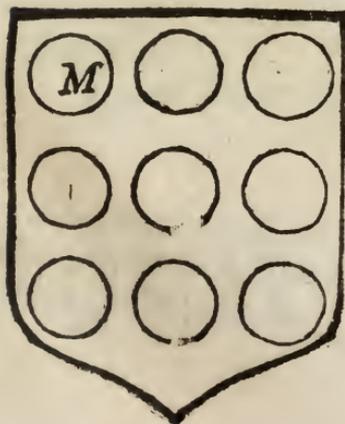
The seventh.



He beareth Argent, vij. Oranges iij. iij. and one.

Because the Orange is of the same colour, and is also round. Therefore haue these their proper name, of the same fruit.

The eighth.



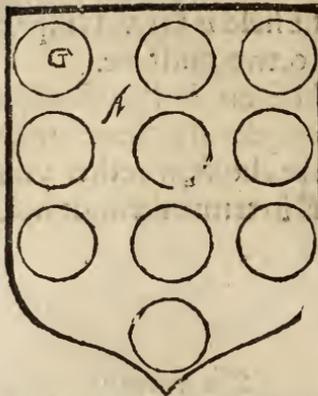
The field Or, ix. Guzes, iij. iij. and iij.

The meaning wherof is the ball of the eye, and is so blazed, although it be sanguin of colour.

The

The Accedence

The ninth.



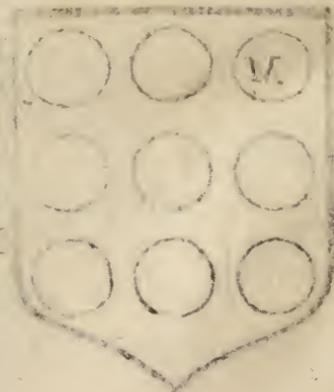
He beareth Or, x. torteaux, iij. iij. iij. and one.

These haue ben called of olde blazours, wastelles and are cakes of bread, but must be named by noe other name the torteauxes.

This nowe done, I meane also to ende with you for the Achieuementes I promised you, whereof heere

followeth the last, and is the Achieuement of an Esquire, and is thus blazed.

He





He beareth Argent, on a Fesse Geuls, one flower deluce, and two cressants Or, between two Lyons passant, gardants Sable.

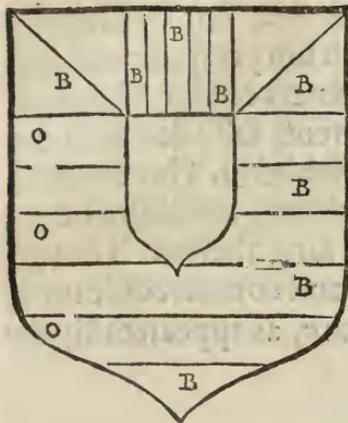
The

The Accedence

The Timber, a demy Lion rampande, guardant Sable, set on a wreath Or, and Azure, mantelled Geules, doubled Argent, all about his owne devise, as ye may see. These appertained to Maister Richard Goodricke of Stanmare, a gentleman of the auntient house of Graies Inne, whilest hee lyued: A woorthie councellor to the Queenes highnesse that now is, a woorthie man well seene in all the liberall artes, whose fame did arise by sounde counsell and vpright dealing in the Lawes. Such a friend he was to those that needed him, that by his acts he put in execution the rare points of friendship highlie commended by Socrates, and sildome practised of others. Whose goodnes, as I confesse my selfe to haue tasted, so with griefe I bewaile his lacke, being no lesse bemoned of his neighbours then his goodnes toward them iustly deserued the same. But fare he well in heauen, and all his friends on earth, that hope till then to meete with him. *Le.* You said you would doo this achieuement for my learning, and I cannot perceiue, to learne any thing therein, but the blasonne thereof. *Ge.* I bade you at the first, to haue regard to the helmettes, and the feuerall standing of them, which is the verie cause that I haue set forth to you all these fower Achieuements. And further to shew you, that there is a rule that Armes are not good, that haue three of the honorable Ordinaries. You Painters and Glaziers take a rule with you, that when you set forth any wreath, to set the mettrall first. And now I purpose to shew you nine fundrie Cotes, that are called cotes commixte, of two of the foresayd nyne hono-

honorable Ordinaries, and are perfect good armorie, of the which this is the first.

Cotes commixt with two of the honorable Ordinaries.



The first.

He beareth Barwaies, six peeces Or, and Azure, on a chiefe of the first three palltes between ij. Esquires, bast dexter and sinister of the second. An Escoccheon of pretence, Argent. *Le.* Either you doe mistake the matter, in blazon of this cote, or els many haue er-

red that haue beene good Herehaughts. For I haue heard this cote blazed in this wise. But first, for that I would be loth to breake any rule, I pray you of your licence therin. *Ge.* Go to say on, and take heed you breake no moe rules but that one. *Le.* He beareth Barry of vj. peeces, Or, and Azure on a chiefe Or, three pales Azure, betweene ij. Cantones Ierones, Or, and Azure, and Escoccheon Argent. *Ge.* Beside naming of colour and mettall too oft, you haue broken three rules. The first you saye Barrye of vj. peeces, where your rule teacheth you, that you can haue but v. peeces, because the barre containeth the fifth part of the fiede. The seconde breach of your rule is, you say, iij. pales, where the contentes of a pale is fully the thirde parte of the fiede. How can ye then haue three pales, when by your rule ye can haue but one pale in one cote?

N

The

The Accedence

The third, you terme two Cantones Ierones, when they are both parted per bende. This cote is the triall of an Herehaught. For it hath bin thought, that he that coulde well blaze it without offence, were cunning in that point of this Art. But I will teache you a shorter waie then hath bin yet spoken of, you shall say, that it is Erle Mortimers of March his cote, which for the rarenesse thereof, fully descrieth the same, without any further emblaſon. This earldom was translated from a kingdome, established first, by *Penda* a Saxon, the first king thereof. Though this cote be thus commixt, and countercouloured, yet is it verie antient and faire, as appeareth by the inheritance thereof.

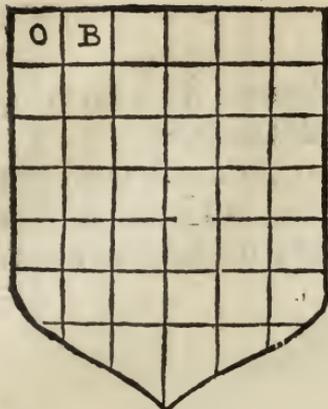
The second.



The field sanguin, a chiefe and pale Ermines.

This pale was giuen after it had a chiefe, because they were both of one colour, there goeth no purfle betweene.

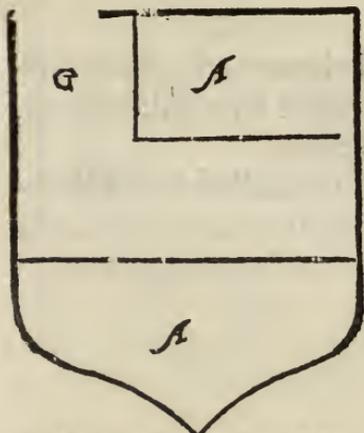
The



The third.

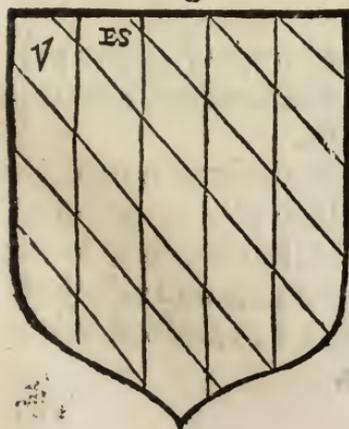
He beareth Checky, Or, and Azure.

This though it doo not so appeare in this Cote: yet somtime it is a compound of pales and barres. But here is neither the content of the one nor of the other.



The fourth.

The fielde Argent, a Fesse and Canton, Geules. The Fesse was first, & then the Cantone was giuen in rewarde. Being of one colour, they are not purfeld.

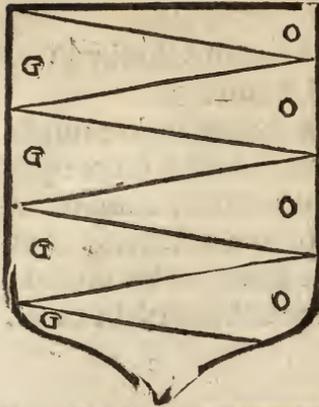


The fifth.

He beareth Palye Bende, Vert and Ermines.

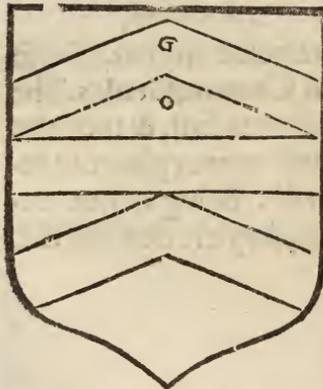
Although these bee not pales, you must tell them, as this of v. peeces but you shall not neede to tell the bendes.

The Accedence



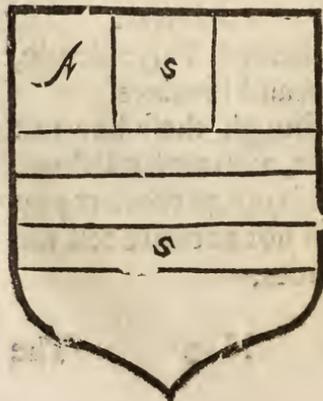
The sixth.

He beareth Barry-bende,
Geules, and Or.
This continually is of eight
peeces, and is properly so
called without other name.



The seventh.

He beareth Or, a barre be-
tweene two Cheverons,
Geules.
This is called of old Here-
haughts a cote bially, how-
be it, it is verie ancient.

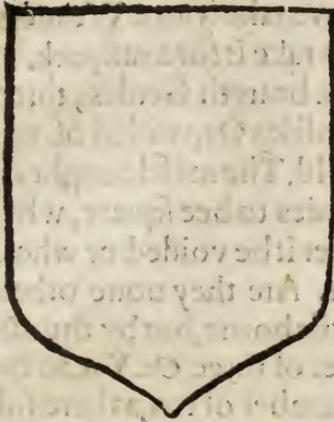


The eighth.

Hee beareth Argent a pale
on chief and two clossettes
Sable.
These clossettes were a barr
and the pale came downe
right, but because a barre
may not lie on a pale, ther-
fore it was deuided, as yee
see.

The

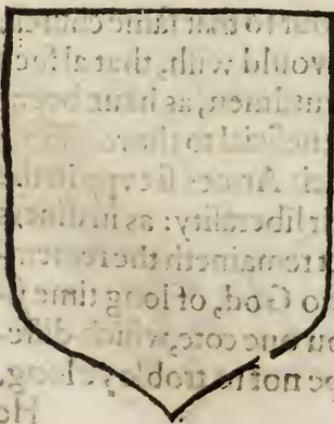
The ninth.



He beareth Losengie, Argent and Sable. Though this should appeare, to be bend counter-bend: yet is it so blazed. Like as ye haue this Losengy, so may you haue Masculy, and fusuly, of which sort, some examples shal follow profitable for your learning.



The field Azure, 3. Losenges, Or, voided of the first. Diuers tims you shal haue them whole. This is longer then the Mascle, & not so long as the fusile, sometime also you shall haue it voyded of some other colour.



He beareth argent, iij. Fusses in Fesse Geules. One sure way ye haue to know this from the other, besides his length. For it is neuer perfed or voyded, sauing that it is otherwise set, as in bende or triangle, or otherwise. The Frenchmen

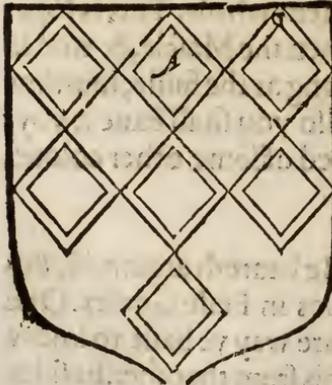
N. 3. take

The Accedence

take it for a spindell, and we take it for a Weauers
shettell:and the Dutchmen take it for a milpeck.



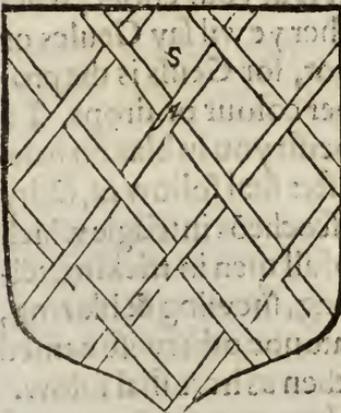
He beareth Geules, three
mascles Or, voided of the
field. The mascle ought al-
waies to bee square, whe-
ther it be voided or whol.
Le. Are they none other-
wise borne, but by the nū-
ber of three. *Ge.* Yes, to the
number of ten, as here fol-
loweth. *Vpton* saith, that
Losinges should not bee
borne, but bendie, or in bend, which if ye note wel
is true.



The fieelde is Argent, vij.
Mascles Geules, voided
ijj. iij. and one. These were
the Armes of one Bray-
brook, as appeareth in the
glasse windows of Paules.
He hath bin some benefa-
ctour to that same church.
I would wish, that al such
gentilmen, as haue beene
beneficial to the reedifieng
of the same, should haue their Armes set vpp in the
church, as a memory of their liberality: as in diuers
places of England there yet remaineth the remem-
brance of good men gone to God, of long time si-
stience. Well I will shew you one cote, which diffe-
reth in it selfe, & then I hope not to troble ye long.
He



He beareth Sable , a Frett Or, This is commonlie so called, For when there are mo peeces, then must you tell them.



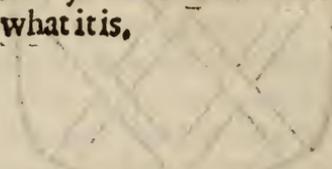
He beareth Sable, a Frett of viij. peeces Argent. But if there be more then viij. Peeces , then shall it be blazed Frette, and neuer tell the peeces.



The field Geules, a Frette engrailed Ermine. If this Fret be of mo peeces then ye here see , then altereth it from the same name, & is blazed dyapre , and so commeth it, of all other things aboute number as for an example.

The Accedence

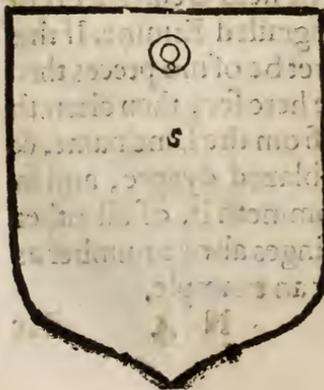
He beareth Geules, billet
Or. In some cote, ye shall
haue billets, vnder the
number of tenne, then
shall you tell the number
what it is,



He bereth or, gutte geuls.
It is at your choise, whe-
ther ye wil say Geules or
not, for Geuls is the pro-
per colour of drops. To
perfite you in blazon here-
after shal follow ix, sūdry
escocheōs in triagle which
of all men in tricking, tel-
ling, shewing & blazing,
are noe otherwise named
then as here shal folow.

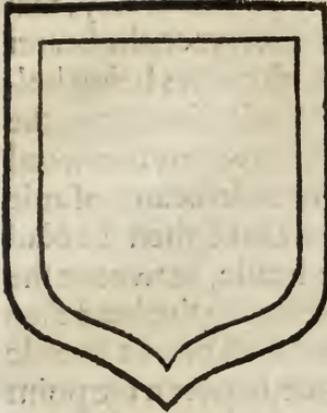
Nine sundrie things borne in triangle.

The first.



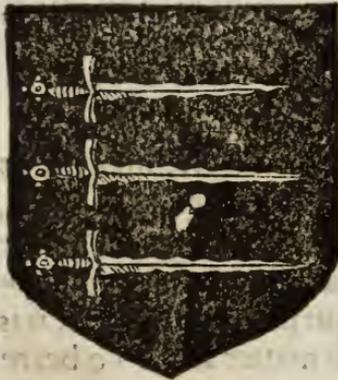
The field fable a plate be-
tween three towers, ports
open triple towred, argēt.
If there were but one of
these only, then should ye
cal it a castle, & if the port
therof were opē, ye should
terme it then displayed.

The

The second.

He beareth Argent, iij. Escocheons in triangle. The first Geules, iij. Lions passant gardant Or. The second Geules three Katherin wheelles Or. The third Geules, iij. oges Argent, although euerie of these are proper cotes, yet are they not so esteemed on this fashion, except they were o-

therwise marshalled. The Herehaughts knowe the cause why these are so born, but fower of these may not be borne in such order.

The third.

He beareth Geules iij. Arming Swordes Argent, hilts and pomils Or, the neufes Sable, pointes in pointes of the Targe. Since I am in hand with the Sword, I will speake somewhat thereof beside blazonne, but yet that, that belongeth to this art.

The Swords that are borne before the head officers of Boroughes, or other corporate townes, representing the state and princely office of the Queenes most excellent Maiestye, the chiefe Gouvernour (wheresoeuer it bee) it is not like, for the orderlie bearing thereof to the right bearing the same within

The Accedence

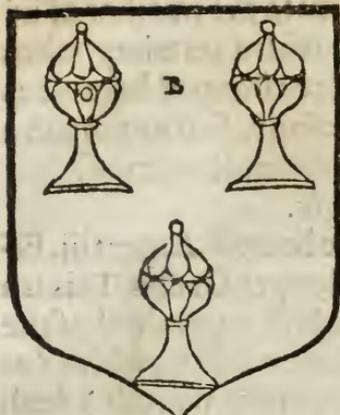
within hir chamber of London, which is onelie for lacke of knowledge therein, vnto whom I say, that when that sworde is borne for her grace, the bearer thereof must carrie it vpright, the hiltes being holden vnder his bulke, and the blade directlie vp the midst of his brest, and so forth betweene the sword bearers browes. But if the Sworde-bearer of anie towne, do beare the same for a Duke, then the blad thereof, must leane from the heade, betweene the necke, & the right shoulder, neerer to the head then the shoulder. He that likewise shall beare a sworde for an Earle, must carry the same, between the point of the shoulder, and the elbowe. And he that beareth a sworde for a Baron, must beare the same in the bought of the arme, that is directlie against the ioint. I had occasion to speak of this, because I haue seene the fault thereof, in some townes of England.

The fourth.



The field Or, three heads de Chiuals couped Sable, bridled Argent. If the Tassell were of other colour then the bridell, it is no matter at all. To beare the head of any thing in Armes, is the most woorthiest part, and most honorable in bearing.

The



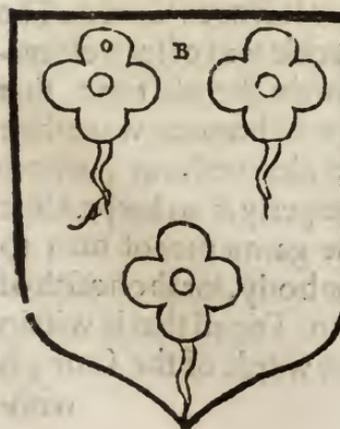
The fifth.

He beareth Azure iij. cups covered, Or. The Grecians in their banquets, covered their cups for feare of empoysoning, but the Italians can do that without cups, and with cups covered also.



The sixth.

The fiede Or, iij. Mullers perfed of the field Geules. Sometime you shall haue them perfed of some other colour thē the field which must be told. For the perping is difference enough.



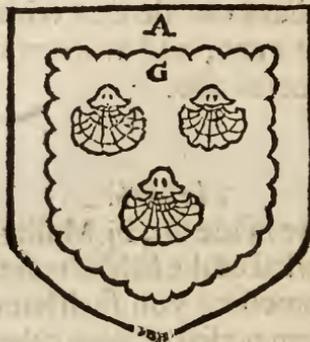
The seventh.

The field Azure, iij. Caterfoyls Or, Slipped argent. This though it be termed a foyle, yet is it a flower by the name of the primrose. This of all other flowers bringeth good tidings vnto man, that the Spring of the yeere is at hande. The flower likewise especially when

The Accedence

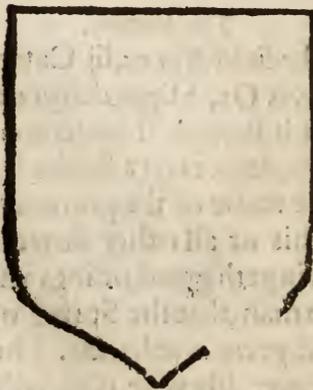
when the leaues thereof, be but to the number of iiij being found, is the rather with a certainty taken from the ground, & the more esteemed, because as it is commonly called a true loue, so it importeth a maner good luck vnto the first finder thereof.

The eight.



He beareth Argent iij. Escaloppes Geules. This is a shelfish, engendred of the Aire and dew, which (as Dioscorides writeth) hath no blood in it; and yet in mans bodie it turneth into blood quickliest of any foode. This being eaten raw helpeth surfets chiefly of all other things. The shel thereof is the fairest instrument that can bee, being of natures making, which for the beauties sake is put in the collars of the knights of Saint Michaels order.

The ninth.



The field Argent, iij. buckles losenges Geules. The buckle was of such estimation in the old time, that few of honour ware their gerdles without, whose property is to keepe close the garmentes of man to the body, for the health of him. For all that is within the ward of the same, is with-

without perill of leasing, wherefore, who that beareth that in armes, it is a good token and signification of suretie of his faith and seruice. *Le.* If it would please you to staie here a while, I would aske you one question of gentlewomen. Whé they are Maidens and continue so, how should they beare their cotes, and whether shall they beare anie? *Ge.* I will answere you the rather, because it is womens matters. Gentlewomen haue borne armes in the field, and also haue bin indewed with their owne armes, in two fortes, as this. Gentlewomen vnder the degree of a countesse, haue armes on Taberts, but the countesse and so vpwards shal haue their Armes in Surcotes and mantels. But surcotes serue onely for the field. *Le.* Haue any vsed the field? *Ger.* Yea many and that to their great renoune, of the which I will shew you the names of nine, whereof some haue byn of elder fame, and some againe since, and a litle before that famous Conqueror King William of Englande. Whose names as time hath brought forth, So shal they hereafter ensue. *Gwendolena* the wife of *Locrinus* during the minority of *Maddan* hir Sonne, wisely gouerned this land, beautifying it with the buildings of goodly Cities. *Cordelia*, the daughter and heire of *Leyer* her father, by iust title of inheritance, with such wisdome, temperance, and noble courage raigned, that I am constrained not to passe her worthie dooings in silence, but so farre forth vt vtter the same, as may be to the praise of her, who left behinde such a noble patterne of princely stomacke as by all her dooings may right well appeare. *Leier*, sonne of *Bladud* (that practising

Iracus

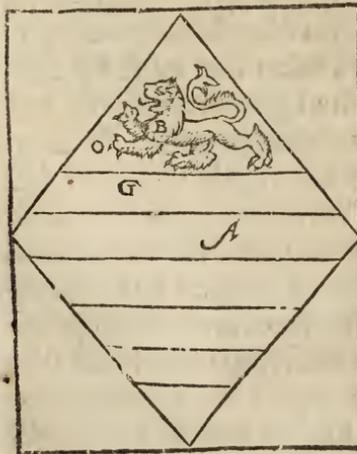
The Accedence

Icarus his feate, receiued the guerdon thereof) had issue three daughters as his onely heires, *Gonorilla*, *Regan*, and *Cordeilla*. This man well stept in yeeres, hoping no more for any further issue, determined with himselfe, that the disposition of the kingdome shoulde declare his good will towards these his daughters, as aunswering their dutie towards him. Whereupon mooued to knowe their seuerall actions and daughterly loue, one time calling them all before him, orderly asked them what and how their good will was to him. The eldest answered, that as nature had made him her father, so reason likewise and dutie taught her to owe to him highest reuerence and obedience aboue all things. Whose aunswere in such sort pleased the olde man, being further mixed with a certaine praise of him, that he again in recompence therof, declared what his good will towards her was, and what hereafter further it should be. The second hearing the answere of her elder sister, and looking to the reward promised, answered in such sort as her former sister did, rewarded with like wordes of the olde man, as the other was. When it came to *Cordeilla* her course to aunswere the demaund, so much (quoth she) as thou hast, so much art thou worth and so well do I loue thee. When that the olde man was not fedd with flattering wordes of this his daughter, as he looked for, his yrefull hart straight braided out wrothfull wordes of wrecke and reuenge, enforcing her to shunne the rage, thus thundered out against her. Straight way therefore to execute his yrefull doom, *Gonorilla* is betrothed to the Duke of Cornewall,
and

and *Regan* to the Duke of Albania, the kingdome being assured equally to discend betweene them. *Aganippus* then King of France, a yoong man and vnmarried, to whom this *Cordeilla* fledd from presence of her father, beholding her beautie, pitying this her chance, fell therewithall in loue with her, and shortlie after was married to her. The Dukes gaping still for the kingdome, (when death would not yeeld them that, that they looked for) by treason they sought to preuent the same. And thereupon denouncing battaile against their old Father, vnwildie for the Wars, expelled him his Realme and depriued him of his kingdome, who in this case, enforced therto, flieth to his daughter *Cordeilla*, whom before he had renounced. Shee acknowledging her father, forgetting the iniurie past, with rescouce releueth him, restoreth his kingdome to him, ouercomming in fight the Dukes that earst by conquest from their Father had gotten the same, and thus departeth to her husbände againe. In short space after, died both the Kings, that is to say, her husband, and her father. Whereupon she returneth to this realme to gouerne the same. Where she liued and raigned till by treason of *Morgan* and *Cunedagius* her sisters children, she vnawares was imprisoned. Her noble hart not suffering thraldome that aye before had liued at large, by stout courage did cause her hands to quite her life thereof. If I should tell you of the noble actes of *Martia*, wife to *Guinthelelinus* a woman not nobled so much by byrthe as by her excellent learning and knowledge, from whome proceded Lawes, so greatlie esteemed among

The Accedence

mong the Britains, as they were hallowed with her name, or if I should declare the stoute courage of *Arlet*, mother to the mightie Duke the Conquerour, *Mauld* the Empresse, *Helenor* wife to King Henrie 3. *Isabell* wife to King Edw. 2. *Philip* wife to king Ed. 3. *Iane* wife to king Ed. 4. I should wearie you before I could wel make an end. And therefore to returne to your question, Gentlewomen may beare their Fathers cote whole without difference. For if a gentleman haue xx. daughters and moe, yet they shall all beare their Fathers armes without difference. But there is an order of bearing the same, which while the gentlewoman is a Maid, she must beare the same in loosing wife, as for example here followeth a Scocheon so made.



This gentlewomã hath on bar-wife vj. peeces Geules, and Argent, on a chiefe Or, a Lyon passant Azure.

L. If this gentilwoman were a widow (as God defend) how shold she then beare the armes?

Ger. Then is it at her choise whether she wil vse them on this fashiõ or set the armes of her husband in pale on the

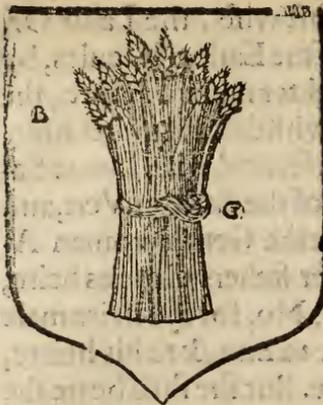
right side of her owne. *Ze.* But I pray you one question more, and then to an ende, for that matter, which I will put to you as a case of the Lawe. Sir

Iohn

John Argent hath to his first wife, the Ladie Or, daughter and only heire of the Earle of Geules, by whom he hath issue a daughter named Azure, the Ladie Or abouesaid dieth without any other issue, Sir John Argent hath to his second wife, Dame Sable the daughter and heire of the Earle of Vert, and hath issue a sonne: shall not the Gentlewoman Azure, first begotten beare her fathers Cote as heire, and her heires for euer? *Ge.* No, for the heire male hath gotten the fathers cote to him, & to his heires, although he were last borne. But she shall beare the same as a woman, but her mothers cote shee may beare, to her and her heires for euer. And yet because it shall be knowne that she was the daughter of such a Gentleman, by the courtesie of Armes, she may beare her said fathers Cote, on the chiefe, vpon her mothers Cote, as appeareth in the Escoccheon aboue blazed. Where ye shall see a chiefe aboue a cote, and all but one Escoccheon. Yet farther to instruct you in gentlewomens cotes. A gentewomen borne, wedded to one, hauing no cote Armour, they hauing issue a sonne, which is termed in the Law of Armes, her sonne: The same sonne I say, may beare her cote armour, during his life, with a difference Cynquefoyle, by the curtesie of armes, and this is called a lased cote armour.

The

The Accedence



The field Azure a Garbe Or, with a bende Geules, This is a sheafe of wheate, but though it were Rye, Barley, or Comyn, or what soeuer it were, it is sufficient in blazon, to call it a Garbe, telling the colour or mettall, whereof it is. To make any commendation of this, it needeth not for all people praise it, that cannot liue without it.



He beareth Azure, a Bason Or, filled with Oliues Vert. The tree of this fruit (as *Isidore* writeth) is a Tree of peace. For so it well appeared, whē the douē brought of the same to Noah, being in the Arke, in tokē of peace betweene God and man: *Marcianus* saith. The Oliue tree holdeth in it self albiternes, and yeeldeth to all other sweete sauour, and holesome foode. The Hebrew Rabbines assigne this to be the stander of the Tribe of Asser, wherevnto they annexe his worde out of Genesis, he shall giue pleasure for a king.

He



He beareth argent a Palm-tree Verte. This (as *Isidore* writeth) is a tree of victory for all the victorious princes in the olde time returning from great battels & mightie enterpises, bare Palme in their triumphes. This tree is noble, faire & greene continually, wherefore *David* saith, that the righteous shall flourish as the Palme tree, which is to be vnderstanded for euer.



The field Or, an Oke tree, Verte. *Plinie* writeth, that this is apt for mighty buildings, for the strength thereof. Whereto assenteth the Prophet *Amos*. *Ouid* saith, that this tree was hallowed to *Iupiter*, & that the Akhorns were the foode of man, as bread is now. Besides, it is manifoldlie spoken of in the scriptures. Whereof I note one: when the children of Israell was oppressed of the Madianites, the Angell of the Lorde sate vnder an Oke, and said to *Gedeon*, the Lord is with thee, thou mightie man of warre. Wherof I take it that he was made Gods liuetenant.

The Accedence

vnder an Oke tree, to signifie the strength that hee should haue in fighting against his enemies.

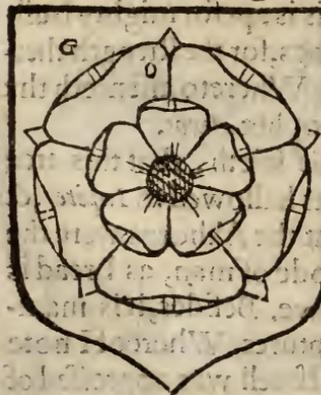


He beareth Argent, a mandrage proper.

Dioscorides saith, the Mandrage is a sleeping herbe.

This hearbe is thought to haue other vertues then I speak of, which for because *Saint Augustine* writeth against, I omitt to tell. The Hebrew Rabbines say, this was the stander of the trib

of Ruben, writing vpon Genesis, where it is sayde Ruben went out, in the daies of the wheate haruest and found *Mandragora* in the fields.



The field Geules, a Rose Or. This flower of al other is the beautifullest to behold, and of most comfortable smell. *Plinie* writeth that amongst all flowers of the world, the rose is chieftest, and beareth the prise.

Therefore saith he, the chieftest part of man (which is the head) is crowned with Roses. And so agreeth that is written in the booke of Wisdome, Let vs crowne our selues with Roses, meaning with the sweete smel of heauens ioies. Of this golden Rose I could say more, but because it is romish I put it off.

He



Here beareth Argent a flo-
 wer deluse sable. Although
 this be of colour sable, yet
 naturally it hath all the co-
 lours of a Rainbow, which
 giueth vnto the behoulder
 thereof a maruellous de-
 light, and yet is not dele-
 tible in sinel, but the root
 containeth in it, a sweete
 saueur, especially when the
 philosopher hath corrected in it nature, & yet most
 terrible of taste. The leafe, as it is like vnto Gods
 rodde, so is the sauer thereof, noisome to the head
 and yrkesome to the stomack of man. The French
 Herehaughtes do write, that God sent it vnto their
 king, by an angell, in token of continuall tribulati-
 on. Whither their owne words haue proued true,
 I refer it to the iudgement of such as haue read their
 owne Tragedies. Wherein he shall find them bea-
 ten, with the same onely, for rebelling against their
 naturall liege Lords the Kings of England. I could
 write more, but sith it accordeth not to my purpose
 I will herewith leaue off, and returne to the flower
 deluce, telling you, that you shall learne by it, that
 whē things are borne in their naturall colour: then
 hath the first bearer, something in him, corespondent
 to the natural propertie thereof. But when they are
 altered from their proper colours, then is there to
 be considered, either the addition or subtraction.
 And so take this for a general rule of al other things.

The
 3

The Accedence

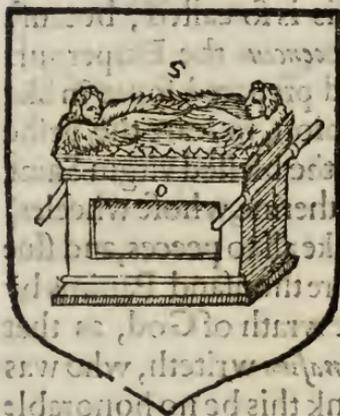


The field Geules a cinquefoil Or, perfed of the field. This is a goodly flower to be borne in Armes, and verie ancient. This flower neuer faileth, for at al times in the yere ye ſhal haue one of the ix. ſundry colours. As for Or, Ranuncula: for Argent the Iefemin: for Geuls the Roſe: for Azure, perwinke: for Sable dwale: for Verte, leaued graſſe: for Purple buglaſſe: for Tenne popy: for Sanguin the ſtock gillyflower, which colours are contained within the number of the Sinquefoile aforeſaide. Therefore eſteemie this number with the flower, as worthy of bearing. For he that beareth the ſame ſhould haue his ſiue wits, as taſting, hearing, ſeeing, touching & ſmelling, at his own wil and wiſedome to uſe the to Gods wil, as *Dauid* ſaith, The iuſt mans life ſhal neuer wither, ſo ſhal the vertuous bearer of this flower neuer be vanquiſhed.

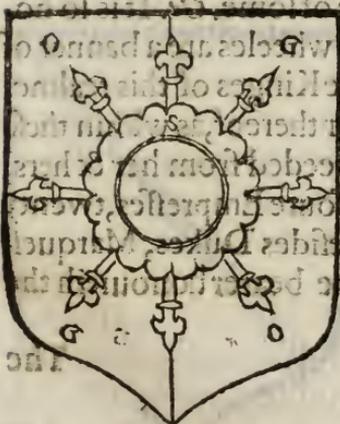


He beareth Or, a Treffoile, double ſlipped Verte. This herbe is a ſpeciall foode to all cattell, much nourishing them, whereby a man is the better fedde. As this herbe continueth alwaies greene ſo ſhould the bearer thereof continue in vertue & righteſt abouſneſſe, for ſo as *Dauid* ſaith,

faith, He shal flourish as the greene leafe. This leafe may be taken for the vnion of three in one substance. Here I wil shew you a secrete of surgerie, that is, if any member of a man bee cleane cut from other, with this leafe I will ioine them together, as though they had not bin seperated.



He beareth Sable, an Arke Or. This was the standerd of the hoste of Leuites, because they had the charge thereof. To what vse, this was ordeined the scripture doth declare, wherefore I cease of that.



The field quartered Or, & Geules, an Escarbuncle, with eight staves, nowey flured Sable. The Carbuncle is a most precious stone and shyneth as fyer with beames and not darkened with the night, but is most like vnto a sunne beame, or vnto a flame of fire. As *Isidore* writeth, if it be throwen into the fyer, the fyer seemeth to be quenched,

or as the coles were ded.

And if water be cast thereon, then is it hote as fire,
if it be grauen, it neuer deliuereth any figure per-
fectlie into wax or other thing, disdaing as it feel-
meth to be put to so meane an vse.



He beareth Azure, a katherine-wheele Argent.

This is so called, because *Maxencius* the Emperour, had prepared foure in like fashion, to teare the fleshe of the blessed virgin Saint Katherine, whose wheelles, brake all to peeces, and slue foure thousand Panims by the wrath of God, as that

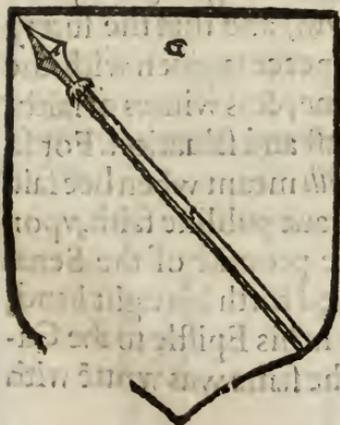
old doctor and father *Athanasius* writeth, who was her schoolemaister. *Le.* I think this be no honorable armes, although it be borne of some. *Ge.* It is so honorable, that the Katherine wheelles are a banner of honour appertaining to the Kings of this realme. For such was the first bearer thereof, as within these 200. yeres, there hath proceeded from her & hers, by birth three Emperours, foure Empresses, twenty one kings & xv. Queens besides Dukes, Marqueses, and Earles. So that the bearer honoureth the thing that is borne.

The

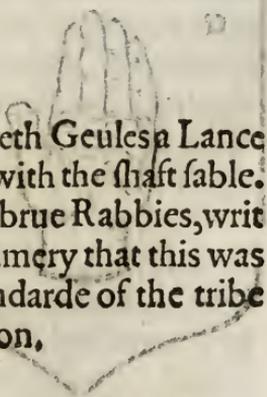


The field is Sable, a Helme Argent. Helms haue bin vsed of diuers fashions and of diuerse mettalles, but the auncientest were of brasse, as appeareth in the first booke of kings. When *Dauid* should fight against *Goliath*, *Saul* did set a Helme of brasse vpō his head.

After they were made of Steele, as appeareth by that is written, in the first booke of Machabees where King *Antiochus* had a thousand men with Helms of Steele, vpon their heades.



He beareth Geules a Lance Argēt, with the shaft sable. The Hebrue Rabbies, writ vpō Numery that this was the Standarde of the tribe of Simion,



The



The fiede Or, a Pheon Azure, which signifieth the head of a Dart.

This is a perilous weapon and commeth with great vehemence, being swiftly hurled with a strong arme. Thereto accordeth the saying of Zacharie. The Lord God his dartes shall goe forth as the lightning.



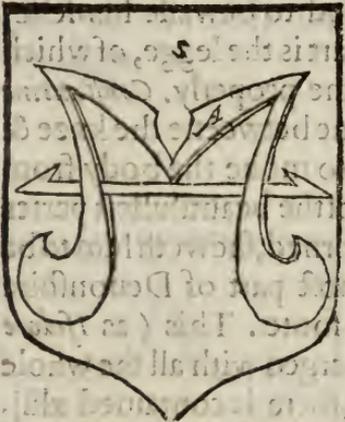
The fiede Geules, a right hand in pale, Argent.

The right hande hath the name of gift (as *Isidore* sayth) and that the surety of peace is giuen with the same, & is witnes of faith, trust and saluation. For so *Tulli* meant when hee said I gaue publike faith, vpon the promise of the Senators. That is to say, he offered forth his right hand, as a pledge thereof. *S. Paule* in his Epistle to the Galathians, mentioneth that the same was writtē with his owne hand.

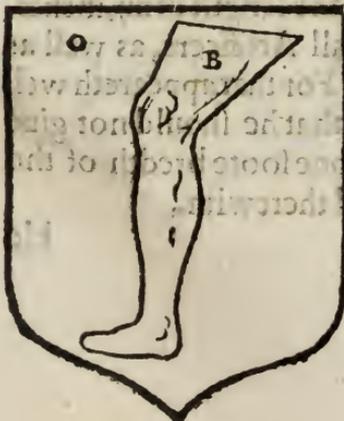
He



He beareth Or, a Manche. maltale Geules. Of things of antiquitie; that are growen out of fashion; this is one, which hath bin, and is nowe taken for a sleeue. And that may well be, for in olde Arras clothes you shall see garmentes with sleeus, not much wrought vnlike to this fashion, but nowe much altered from the same. For fashions and times do go together.



He beareth Sanguine, a Gorge, Argent. Though this seeme vnlikely to be a water-budget, yet hath it long time bin so taken, & so blazed, & neuer of anie other fashion, then ye see in this escocheon.



The field Or, a leg Azure. In this part of man is contained iiii. members. The first whereof, is the thygh, being as *Isidore* saith, beauty & strégh, to the vpper and neather parts of man. The same likewise is witnessed in the Balades of *Salomon*. The thigh is like a faire

The Accedence

a faire iewel which is wrought by a cunning work-
maister. The second part is the knee, and is the nim-
blest, and with bowing, maketh token of thankes,
for all benefits receiued of God, as commaunded
thereto by the mouth of his Prophete Esay. All
knees shall bow vnto me. Whereunto Saint Paule
agreeth, saying: that in the name of *Iesus* euery knee
should bow, both of things in heauen, and thinges
in earth, and things vnder the earth. *Isidore* writeth,
that all the knees and eyes of infants are ioyned to-
gether in their mothers wombe. Therefore, faith he,
man is neuer better disposed to bewaile himselfe,
then kneeling. The third part is the legge, of which
all the whole hath the name properly. *Constantine*
faith, that the legge is meane betweene the knee &
the foote, whose office is to moue the body from
place to place, and is one of the beautifullst partes
of man, and being well adorned, sheweth him to be
strong, as appeareth in most part of Deuonshire
men. The fourth is in the foote. This (as *Isidore*
sayeth) is the lowest, & charged with all the whole
bodie. *Constantine* writeth, there is contained xliij.
bones, which are al within the length of xij. inches.
The foote is a measure to all Artificers, as well as
of Land, stone, & Timber. For that appeareth well
by Gods saying to Moses, that he should not giue
to the children of Israell, one foote bredth of the
costes of Seire, and so I end therewith.

He



He beareth Argent, a Barnacle Sable . This is the chiefest instrument that the smith hath, to make the vntamed horffe gentile . For he holdeth him by the boca with the same, and so bringeth him by art to yeeld to order. So *Aristotle* writeth that although the nature of the horffe , is not to bee

tame, yet this instrument made by art, maketh him obedient.



The field is Or, a Mullet of v. points Sable.

This is as much to be vnderstand, as a spotte discended from height and disperpled into fiue ends, out of one droppe. This may be also of vij. pointes, but of no more.

He

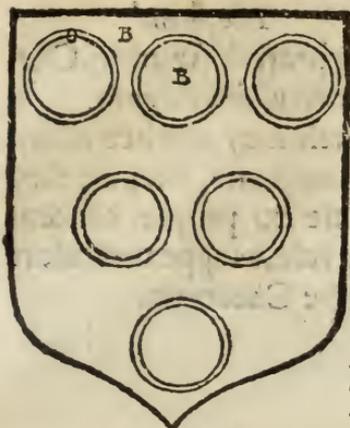
The Accedence



Hee beareth Or, a Shippe vnder saile in hir ruffe sable. This is the last of al the xij. standards, that I haue sette out in feveral places of this booke, which as the Hebrew Rabbines haue written vpon the xij. Tribes. This they say shoulde bee the standard of the house of Zabulon. For Iacob blessing him said, Zabulon shall dwell besides the hauens of the Sea, and nigh the hauens of ships.

And here in this escocheon is to be noted, that my cutter hath done a fault, for he hath set her going out of the field, which nothing ought to do that is moouable. Yet workemen that be not skillfull in this art, do commit the like faults very often, as for example. The Glasier that glased the Temple Church windowes on the North side hath set the Armes of England so out of order, as the Lions are going out of the field. So that neither glasier, painter, nor any that cutteth in stone may doo in these things without the aduise of the Herehaughts. For the like fault also is committed in Saint Katherines Church vpon a toombe. Here take with you a rule, that nothing may be set with the head downward.

The



The field Azure vj. Annelets, iij. ij. and j. Or. These are suposed to be the rings of maile, which was an armour of defence long before hardnes of steele, first deuised by *Midias Misfinitus*, and was then called an Habergion, for the nimbleness thereof. *Le.* For all these paines you haue taken

with me, I am bound to giue you most hartie thanks. *Ge.* depart not yet, for you lacke the ninth part of your errand. Therefore for that I will haue you perfect, I will shew you nine difficult cotes to blaze, of the which this is the first.

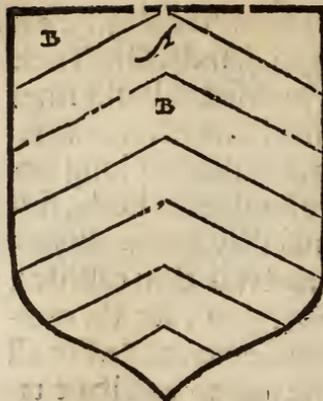
The first.



The field is Argent, three Mollets Geules blemished. Here you must not say, the points rebated, because it is nothing of force.

The

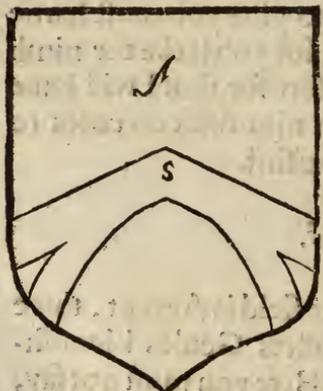
The Accedence



The second.

He beareth Azure iij. Cheu-
eron waies Argent.

These may not bee called
Cheuerons, because they
haue no proper content
by rule, as appeareth afore
in the Cheueron.



The third.

The fielde Argenta Che-
ueron enarched Sable.

The ancestors of this cote
haue done some notable
act in the art of Geometry.



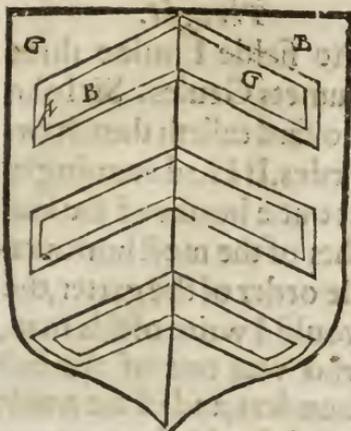
The fourth.

He beareth Azure a chief
& iij. Cheueronnels, bra-

sed on the baste Or. The
auncestours of this cote
hath builded 3. great hou-
ses in one Prouince. Al-
though he might haue fi-
nished many mo besides.

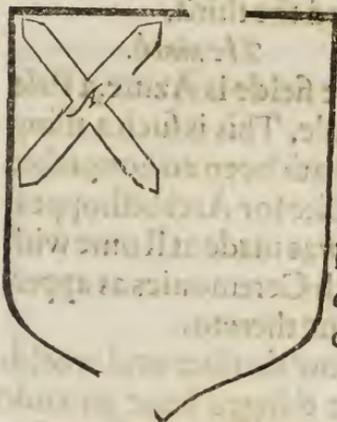
The

The fifth



The field parted per pale, Gules and Azure, three Cheuernes, Humets couinterchanged, Purfled Argent. Yee cannot say bordered, because nothing may be bordered, that is Humette within the escheon.

The sixth.



The field Argét on the dexter point, a Saltier vmbated. The meaning whereof is that the same is but as the signe of a saltier. If the Herehaught haue meede for this cote, it is more then needeth.

The seventh.



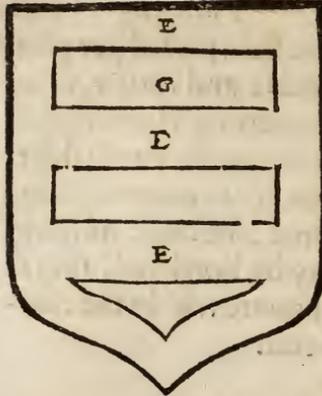
He beareth fable enuected Or, a chiefe Ermine. This cote I had in the Monastrie of Saint Katherins besides the Towne of Rone which for the rarenes thereof I tricked. I thinke surely that among a thousande, you shall not see one such.

P

The

The Accedence

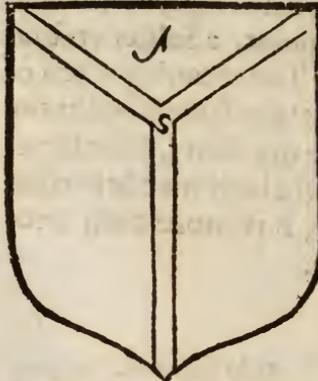
The eight.



The fielde Ermine three Humets Geules. Sir Iohn Froisard calleth them hawmedes. If I had cunning to set out a booke of the knights of the most honourable order of the garter, the would I write of this man, who was one of the first founders, and of the noble

seruice he did to king Edward the third.

The ninth.



The fielde is Azure, a Pale Sable. This is such a thing as hath been an honorable habite for Archbishops, & was made at Rome with such Ceremonies as appertaine thereto.

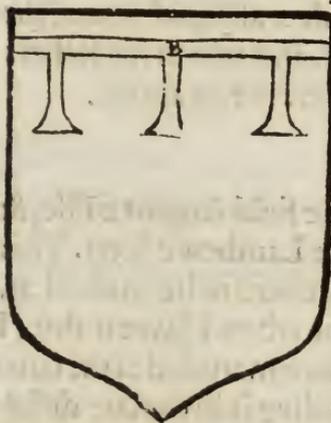
Now therefore as al worldlye things haue an ende (except the householde

words betweene man and wife which some yeere hath three endes) I thinke likewise to drawe to an end of this booke, finishing the same not long after that I haue told you of the nine differences for brethren. I meane so as nine brethren may beare their father cote in his life time, with their seuerall differences, of auncient time appointed to the same entent that there rise no discorde in bearing of Armes, especiallie amongst brethren. *Le.* Hath there

bin

bin controuersie, for bearing a like? *Ge.* Many, amongest which, one of them, Sir Iohn Froyfarte writeth of a challenge, made by Sir Iohn Chandos English, to the Lorde Cleremount French, for bearing Azure, our Ladie in the Sunne Golde, which was tryed by them, at the end of the battaile of Poytiers, where Cleremount was slaine, & loste his hanner by right of Armes, whereof I leaue purposing to procede to tell you of nine sundry differences of brethren as followeth in order, whereof I warne you to giue good heede.

The first.



He beareth Argent, a fyle with iij. Lambeaux Azure, for a difference. Some will call them a Labell of three pointes, which I referre to your iudgment, whether it be better said, a file with iij tonges, or a tonge of three pointes, because therefore that you may vnderstande the matter the better, you

shall haue the opinion of writers. *Vpton* calleth them points, such as appertaineth to mens garmets saying, that they may bee borne to the number of nine, either euen or odde. *Budeus* affirmeth, that they are tongues, and may not be borne but odde.

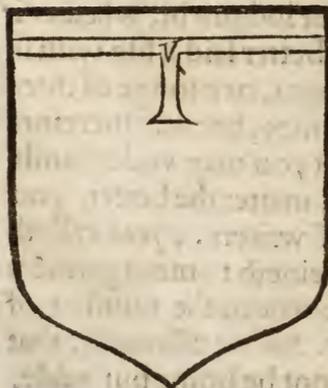
Alciatus writeth, that they are plaites, or ploytes of garmentes. *Barthole* calleth them Candelles. Thus because they are most auncient authors, and cannot agree among themselues, being Iudges of

The Accedence

these matters, I leaue them, and say to you that this is the first of the nine differences of brethren, and is for the heire and eldest sonne. Honorius sayth, that one of these lables betokeneth the father, the other betokeneth his mother, the middlemost is borne for himselfe.



He beareth Argent, a file with v. Lambeaux Geules. For the difference of the heire aboue mentioned, whilst the grandfather lyueth. But if his grandfather be deceased, the leaueth he this, and taketh his fathers difference, as aboue.



The field Argent a File, & one Lambewe Vert. This I set here to be looked at. For when I sawe it first, I much marueled at the same finding it in the late dissolved Abbey of Whitbee, in Yorkshire, in 3. sundry places of the same abbey. As in glasse, on stone, & Timber. I tooke the trick thereof, which was as followeth. Geules a Lyon Saliant Argent, oppressed with two barres Or, a Fyle, and one Lambew Vert, for a difference as I take it.

The

The cote appertaineth to the name of Playstowe, as is to be founde in the Church of Clapham, foure miles from London, but that hath not this difference in it.

The second.



He beareth Geules, a Cressant Argent. For a differēce of a second brother. The cressant is the moon from the day of prime, for that being the thirde after the change, then she increaseth, so hath he that beareth this difference. For the father, the heire, and the second brother are the number of

three, which maketh an increase to the house and name, and therefore beareth he this token.

The third.

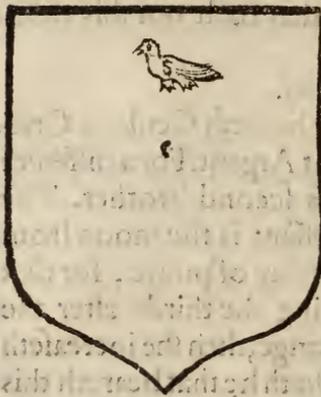


He beareth Argent a Mollēt of v. pointes, Azure for a difference of a third brother. As a Mollēt is a softe lumpe, descended from aboue and disperpled into v. pointes, so is it by him that beareth this marke, which is the first person, as the father, mother, heire, seconde brother and him-

selfe. If the points be euen, they be called Rowles.

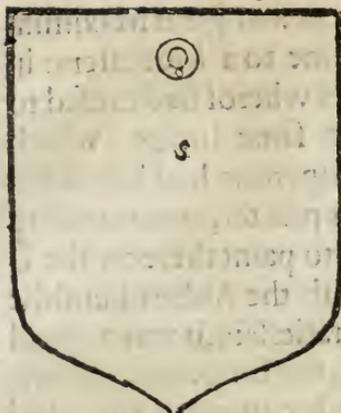
The Accedence

The fourth.



He beareth Or, a Martelet Sable, for a difference of a fourth brother. The Martilet breedeth and dwelleth in anciēt houses of honor, as castles, and Towers, yea and when the Lordes of them haue forsaken them, yet dwelleth the Martilet there. These birds are, and haue bin made and painted without feet, not for that they lacke but hauing legges and feete, they vse them not. Wherefore *Plinie* saith, that they are Martlets which haue good feete, and do not vse to go but ride. The legges of the Martelet are hairie. He neuer sitteth on tree, but when he lighteth he lighteth on his winges, which are somewhat longer, then to aunswere to the proportion of the bodie. There is no bird that delighteth in mans companie on the sea, so much as hee. For if the Mariners saile neuer so farr, he neuer parteth from the ship, till they be arriued. *Plinie* saith also that in India, they are called the birdes of paradise. So this fourth brother, because hee is so farre from the house of inheritance, he must be a traoueller on the sea, a horssleman in field, or a worthie Capitaine of a castell, and so to liue gentlemanlike, and aspire to honour.

He



He beareth Sable; an Annelet Or, for a difference of a fifth brother. This is a ring, such as men weare on their fingers, or such as were made for the breast-lap of Aaron & the Arke which were of fine golde.

Plinie saith, that *Iupiter* (for to keepe in memorie the punishment of *Promothheus*,

for that hee deceiued the goddesse of the Element of fyre, and did bring it to mans vse, made a ring with a stone therein and ware it. In like sorte, are they vsed for remembrances. *Plutarch* writeth of a ring with a precious stone, which was taken from Pompey the great, when he was flaine. That ringe saith he made *Cesar* weepe, when he bare it on him. That ring had grauen in it a Lion bearing a sword. But in these daies some gentlemen wil not haue any token of armes grauen in their ringes, (which were much to their worship) but rather a grauen image, or a likenes of a charnell of a man, which they term death. If death were of gold, as that is, there is many that would run to imbrace him, that now flyeth a waie from his leane lookes. But yet their good entent in this is not vnlike vnto the Egyptians: who when many of them came together to banquet and be merrie, one amongst them bare the like image & shewing it would say behold and reioice. For like as this is to daye, such shalt thou be to morrowe.

The Accedence

But of contrarie opinion was that great Maximilian the Emperour, who came to a Monasterie in high Almaine. The Monkes wherof had caused to bee curiouse painted the same Image, which when that well learned Emperour had beholden a while, called vnto him his painter, commanding to blot the same out, and to paint thereon the Image of a foole. Wherewith the Abbot humbly beseeching him to the contrarie, said, it was a good remembrance. Nay quoth the Emperour, as vermine that noyeth mans body commeth vnlooked for: So doth death which here is but a fayned Image. And life is certaine, if a man haue deserued it. The Senators and Kinges ware rings in remembrance of honour they were called to. So this fifth brother hath this difference, in memorie of his birth, which with faithfull seruice to his Prince, may be called to honour.



The sixth.

He beareth Sanguine a flower deluce Argét, for a difference of a sixth brother. This Flower of all other, hath most diuersitie in him and therefore is likened to the Rainbow. But the principall colour, I meane that hath most maistry in him is Blewe. The signification whereof is stedfast truth, in which the bearer thereof should flourish as this flower in the fiede, according to the saying of *Dauid*.

He

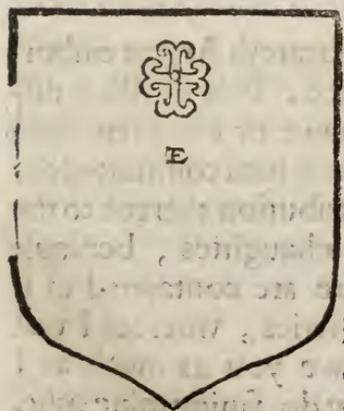


He beareth Purpure, a Rose Argent, for a difference of the seuenth brother.

This rose may not be double, but as ye see here single. His seuenth Sonne, may haue for his difference a Rose of this fashion, with in this Rose, and shal be of some other colour, as imagine it were Verte. As for

example, then shoulde it be thus blazed. He beareth Purpure, a Rose Vert, within a Rose Argent, for the difference of the seuenth sonne, of a seuenth brother.

The eight.

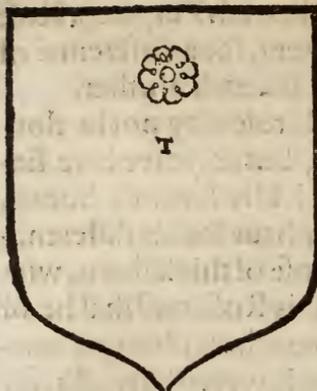


He beareth Ermine a crosse moline Or. for a difference of an eight brother. As this crosse hath viij. ends. So is it to this viij. brother, a token of the eight blessed rewarde (not to be vnderstande of the worldly) that is power, Incorruptible, victorie of enheritance, glad with grace, to see God in

his kingdome. And so to endeuour himselfe, because he is farre from the patrimony, it behoueth him to be spirituall.

The

The Accedence



He beareth Tenne a double Caterfoyle Or, perfed of the field for a difference of the ninth Brother. He beareth the quaterfoyle double, to the number of viij. because he is the viij. from the heire and enheritance. Here is to be noted, that all differences must stand on the middle of the Chiefe. And when any difference is borne in field, either vpon any Banner, Standard, Banaroll, Guydon, Pinion, Ensigne, Coronet, or Penounfel, Stremmer or Flagge on the water, the difference I saye, must be as bigge, as to bee well descerned iij. staues lengthes off, eueric staffe contayning xvij. foote of Assise.



He beareth Argent embordured. This is also a difference of brethren, but Bartol hath committed the distribution thereof to the Herehaughtes, because there are contayned in it misteries, whereof I will shewe you as much as I may do, sauing mine othe. This sometime is termed emborduring, because it is of the same, that the field is off. And if it were of any other colour, or mettall, then

then should you say, a bordure, the content whereof is the fist part of the fiede, and is meant to bee a garde, whereof Moses spake vnto the children of Israell, bidding them to make gardes in their quarters of their garments, & vpon them Ribands of yellow silke. If this bordure that I speake of be in any cote, that shall be marcialled with an other as to be a Mariage with any man, or married to any woman: the side of the same adioyning shalbe left out: if any cote also that is bordured, bee honoured with a chiefe, the chiefe part of the bordure shalbe left, and the chiefe it selfe shall ioyne close to the Cote, as though it were no bordure, whereof ye haue nine fundrie sorts.

The first is plaine, as abouesaide commonly called embordured, or emborduring, and is cuer of the same colour that the field is off.

The second is componed or counter-componed whereof you haue example of crosses so named before.

The third is called Entoyre, the which is, when dead things do occupy the same bordure, as mollets, Roundels, and such like.

The fourth is called Enurney, that is, when it is occupied with any beast.

The fifth is called Enaluron, and when it is occupied with any foule or bird.

The sixth is called Verdoy, as when it is occupied with fruits, leaues, or slippes.

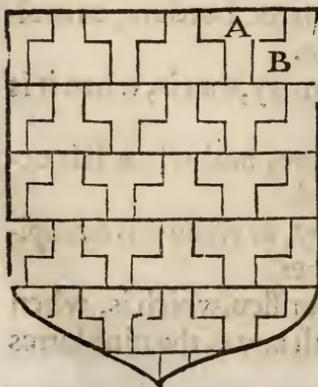
The seuenth is termed Purffleu, which is, when the bordure is occupied with any of the nine fures afore rehearsed.

The

The Accedence

The viij. is diepre, as being Fret, when that within the Frettes, there appeareth somewhat, either quick or dead.

The ix. chekred, the which appeareth euidentlie in the crosse so blazed, if the field of the bordure doo alter from the cote, as it may do as well in other, as in compone, counter-componie, and checker, it must needs, then you shall say, a bordure and tell wherof. Further here is to be noted, when any bordured cote is marshalled in the middest, as between two other cotes, or between foure other then there must be no part of the same bordure diminished. If I should say here as I might, there could I haue occupied only for bordures, 50. escocheons, but that the printer thinketh, that they woulde make the booke too deere, I am constrained to leaue off, and because my cutter is gone beyond the Sea. Therefore I will end the sooner with you. For you shall haue but one escocheon, and one badge, and then I will release you of your paines.



He beareth Meirre Argent, and Azure.

Some olde Herehaughts haue taken this for a doubling, and yet they woulde call it varry cuppe, and varrey tassa which is as much to say, as furre of Cuppes, or of goblettes. But that might be called on old blazonne, and vsed very late in the

in the euening, especially about S. Martins tyde. Well, let that blazon go, and vse this word Meire, for so is it well blazed, and verie auncient, and is a Spanish Cote most commonly.

This badge is a Sagittarie Geules, within an Escalop Argent set on his name or worde. This is the badge of an Esquire of England. If you meruaile why, I set not the same vpon a wreath as now it is most vsuall, I say to you, in the time of king Henrie the fifth, and long after, no man had his badge set on a wreath, vn-



der the degree of a knight. But that order is worne away and euerie man wearcth at this day, as hee listeth, not so much as the Taylour and shomaker, but wil be as gentleman like, as the gentleman himselfe. I reade a prety storie of Sir Philip Caultrop, a worthy knight of Norwich, in the time of King Henrie the vij. The which, for that I do wish eche man to be knowen as hee is: I will declare his doing in that point to you, as a patterne for Gentlemen to reprocue such, as like Apes counterfait that, as appertayneth not to them. This Knight I say, bought on a time, as much fine french tawny cloth, as should make himselfe a gowne, and sent it to the taylors to be made. Iohn Drakes, a shomaker of that towne, comming to the sayde taylours and

*This I beleve
is vnderstande of
Crests bound by
themselves.
For I haue sundry
ancient seals of
my Ancestours in
Ed: 3.ºs. tyme, & R. 2.
wher the conto
of Armes, & crest
ouer the same
(Crown = miss)
is set vpon an
Helmet both with
wreath & mantle.*

The Accedence

and seeing the knights gown cloth lying there, liking it well, caused the tailor to buy him as much of the same cloth and price, to the same entent, And further bad him to make it of the same fashion that the knight would haue his made off. Not long after the knight comming to the tailors to take measure for his gowne, perceiuing the like gowne cloth lying there, asked of the tailor whose it was.

Quoth the tailor it is Iohn Drakes, who wil haue it made of the selfe same fashion that yours is made off. Well said the knight, in good time be it, I will said he, haue mine made as full of cuts as thy sheres can make it, It shal be doone said the taylor. Where vpon because the time drew neere, he made hast of both their garments. Iohn Drake when he had no time to come to the tailors till Christmas day, for seruing his customers, when as he hadde hoped to haue worne his gowne, perceiuing the same to bee full of cuts began to square with the Tailor, for the making of his gowne after that sort. I haue done nothing quoth the Tailor, but that you bade mee, for as sir Philip Caltrops is, euen so haue I made yours. By my latchet quoth Iohn Drake, I wil neuer were gentlemans fashion againe. In mine opinion the knight serued the cobler right well as he had deserued. Approuing the opinion of *Apelles*, who taught the shoemaker no further to meddle then with his slipper. *Le.* I pray you tell mee are badges auntient. *Ge.* I will shew you nine fundric badges, and wil referre the antientnes therof to your owne iudgmēt. **I** *Thesens*, the tenth king of Athens, gaue for his badge

badge an Oxe, and on his coine stamped the same thereon.

2 *Caius Marius*, in his second Consulship, gaue an Ægle for a badge to his army and Legion.

3 *Iulius Caesar* gaue for his badge, a Boores head on a ragged staffe.

4 *Tiberius Caesar*, a man driuing two bulles.

5 *Caius Caligula*, *Agripina*, *Drusilla*, and *Iulia*, with their lampes burning.

6 *Nero Claudius*, two men ryding, and flying the field, one in armour with a launce, the other naked with a Coronell.

7 *Sergius Galba*, two Souldiers as they were Spaine and France friendly meeting, with ioyning of handes.

8 *Vespasian* gaue for his badge, a Theater.

9 *Domitian*, two Mules drawing a sumptuous Charet, *Polidore* writeth, that the Wolfe, the Minotaure, the Horfe, and the Beare, were cognisances for the Romaines. Conferre now these Emperours & Princes with time, & you shall see whether they be ancient or not, & the badges also that they took to themselues to beare, to be vpon diuers and sundrye good considerations. Of late likewise, King Steuen of England took vnto himselfe the Sagittarie, not onely because he was assisted of the archer, but because he entered this Realme, the Sunne being in the signe of Sagittarius. *Charles* also, the sixth of that name, French King, tooke on him to beare the flying Hart, for that he dreamed that hee rode on such a one, in his pastime of hawking: For

Prin-

The Accedence

Princes may take vnto themselues, what deuise they will, so it bee borne of no man before that time. *Le.* Wherefore haue you vsed the number of nine, in all your demonstrations more then any other? *Ge.* Not onelie because it is aptest for this science, for that the rules incident thereto, chiefly fall out to that number, but that for that of all simple numbers, it is most of content. The figure whereof holdeth all other vnder it, as by the art of Arithmetique yee may soonest perceiue. Where yee shall finde, that all articles and compounds, be they neuer so huge, are made of nine figures. The golden number also of it selfe is the last, the which ye may equallie deuide into three odde partes, which haue bin resembled to the blisse of the three Ierarchies of holines. In the which euerie one hath a likenes of the Trinitie. When God the father had expulsed the prince of pride, with his assentantes from heauen, there remained as there do yet nine holye orders. As Seraphins whose prince is Mettaron. Cherubins ruled by Orphamel. Thraine whose Lord is Zaphkiel. Dominations vnder the subiection of Zadkiel. Potestates, whose prince is Camael. Vertutes subiects to Raphaell. Principates, whose ruler is Hamiell. Archangels whose Lord is Michaell. Angelles, with their prince Gabriell. Farre likewise vnder all these there are nine mouable spheres, seuerallie, vnto whom for their continuall armony, the Poets compare one of the nine Muses with their apropried people. As Caliope dwels in the highest and swiftest spere where she remaineth Goddess of Herehaughtes. In the second fyxed starry sphere is Vrania,

Vrania, the goddes of Astrologians. *Polimnia*, inhabiteth the speare of sage Saturne, and is goddesse of the deep witted Philosophers. *Sterpsicore* who dwelleth in the sphere of Iupiter, is goddesse of all gladnes made with instruments, of low, soft, and sweete sound. *Clio* remaineth in the spere of Mars, as goddesse of the Historiographers, and of such as with steelie strokes haue stablished stout stomackes. *Melpomene*, whose being is in the Sunne speare, is goddes of Tragicall writers. *Erato* that dwelleth in the spere of Venus, in the goddesse of all solace. *Enterpe* resteth in the spere of Mercury and is goddesse of lowd noysed instrumentes, as Trumpets that giue warning of peace and Warre. *Thalia*, occupieth the spere of the Moone, and is counted the goddes of all good ditties, as Songs and sonets. In the little inferiour world called man is also contained nine exterior and interior senses, as memory, thought, imagination, perseuerance, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as many notable things, feuerallye contained vnder the number of nine. As *Plato* liued yeres, which were nine times nine. But repaire to the fift chapter of Mathew, and the sixth of Luke and see how comfortable a thing it is to read of the nine beautitudes. Finallie to conclude, it pleased God in his humanitie, to yeelde vp his holie spirite the ninth hower of the daie. The secretes of which number I wholie refer to the curious searching of the profound Cabalists as a thing that farre passeth my slender capacitie, to conceiue the same.

The Accedence

Le. Well sir. What do you thinke of me, may I now proceed one degree to be a Pursuant? *Ge.* I see no cause to the contrarie, if with this that I haue taught you, you haue the French toonge, and can speake good English. *Le.* I can somewhat of the Frenche language, and for mine English it must needs bee good, for I was born in London. *Ge.* That little answereth thereto. For such is the English of those famous Citizens (I meane of the vntaught sort) that one of them can scant rightlie vnderstand an other, For if the one bid the other goodmorrow, if it bee not ment with the hart, it is but wordes of course, and not good English. Neither to curse, swear, vncharitable to chide and speake words of vanitie, is good English. Neither the word, xij. for the hundred, is good English, for the talk therof is between two persons and the lender must needs (of qualities) be a Jew. But the worst English of all is, when three sundrie persons meet together not farre from London-bridge, that is to say, the miser, the broker, and the needie man, then xx.li. is taken out of the hundred. Which my meaning I thinke herein you vnderstand to be, that I wish an Herhaught to be of right so perfect in life, that none of these blemishes should deface his name. *Le.* well sir, let the preacher alone with his good exhortations, for the amende-ment of such people. For my part, I trust so to behaue my self in this point, as I hope, not to fail your expectation therein. Wherefore if it please you to create me a Pursuant, I shal be readie to do you the seruice I can at all times. *Ger.* Well deuise to your selfe

felfe a name, stand vp, and take exhortation, kneele downe and take your creation, what is your name. *Le. Golightly. Ge.* Golightlie, in the name of the Queenes Maieftie of England, I create thee a purceuant, with all thinges in Othe and other wayes as bee fpecified in the Chapter of the Purceuant aforefayd. And thus I pray God make you as good an Herchaught, as euer was Iaques Dartnel which firft marcialled the Armes of England and France, quarterly as they are nowe borne. *Leighe.* If it might please you, fithen that I am nowe an Herehaught, I would gladlie knowe what I fhould confider in giuing of Armes. *Ge.* You cleane miftake the matter. There is no Herehaught, that giueth Armes, The Herehaught deuifeth but at the Princes commaundement, or elfe licensed by his letters patents, in which deuife he hath thefe nine confiderations following.

- 1 First whether he that fhall beare them haue a defire to beare Armes, and willingly will keepe them from difhonour.
- 2 Whether he be able to declare his pedegree, as of his father, mother, grandfather, grandmother, great grandfather, and of his great grandmother.
- 3 Thirdly, he muft fearch for all thefe Marriages, and fee whether he may finde, that of right he may beare, and to giue the fame with augmentation, or order, that is to fay, with a congruent difference.
- 4 The fourth, what hee is of condition, whether cleane of life, iuft in promife, a keeper of hospitality cunning in al, or any one of the vij. arts liberal, or of Diuinitie, Cosmographi, Historiographi, Phificke,

The Accedence

Lawe, Ciuile, Cannon, or of the Realmc, and whether hee be a Philosopher, of whom ye shall heare what *Diogenes* sayeth : A man voide of Philosophy is farre vnmeete for all good occupations. A Philosopher wheresoeuer hee becommeth, payeth for his repaste, if at the table hee talke of Philosophy. Philosophie healeth all the diseases of the minde. The Philosopher only hath victorie of men and reputeth all Countries to be his owne natieue soyle.

5 Where he was borne, at what time, and whether free or bond.

6 Of whom he hath had praise, or testimonie of good actes by him done, whether of men of witt, knowledge or industrie, either else of women.

7 To whom he hath done seruice, whether to the Emperour, King, or any of nearenessse of bloud to them, or Prince, Duke or Earle.

8 How he hath serued, whether in field or warre, in strange Prouinces, as Ambassador, or at the carpet as a Counsellour.

9 The ninth and last of all, when he deserued to beare Armes, at what time of the yeere, moneth, day, and houre, whereto due regarde is to be taken heede, as by example shall ensue.

1 As if it were the first moneth of March to assigne something to him appertaining to the Ram, or the Ramme himselfe, where the mastery of colours must be tawney.

2 Aprill, either the Bull or something of the Bull whereof the masterie of the colours, must be sad-greene.

3 May

- 3 May, something that either goeth together for companie of loue, as the Turtle. The maisterie of the colour must be light-greene.
- 4 Iune, the Crabbe or something appertaining to the same, the maisterie of the colour must be Carnation.
- 5 Iuly, the Lyon or something appertaining to the Lyon, the maisterie thereof must be of colour Red. But the Herehaught must take heed to whom he giueth this beast, least *Diogenes* mocke him, as he did one that ietted vp and downe the streetes in a Lyons skinne, saying, a sheepe hath put the mantell of manhood and prowes to shame. Therefore the Herehaught must know him to haue some condition of the Lyon.
- 6 August, the Mayden or something appertaining to the virgin or virginitie clad in that golden colour of yelow.
- 7 Septēb. the Ballance, or something appertaining to equalitie, whereof the maisterie must be blew.
- 8 October, the Scorpion, or some thing hauing the shape of him or qualitie, whereof the maisterie must be of the colour violet.
- 9 Nouember, the Archer or some thing appertaining to the same, whereof the maistry of the colour must be purple.
- 10 December, the Goate, or some thing of him or appertaining to his qualitie, whereof the maisterie must be of the colour blacke.
- 11 Ianuary, some thing that is of watry cōplection as a Puffin, or such like birde, that liueth by water, whereof the maistry must be of colour white.

12 Februarie, Fishes or some thing of them appertaining to them. Whereof the maisterie must bee of colour Vesse, that is, the colour of the Turcas.

There are also nine other secrete considerations, which Herehaughts must keepe to themselves, that hereafter you shall knowe, with other things that I now keepe from you. But yet herein to proceede, the Herehaught must haue a singuler respect to the face of him that should haue the Armes, where he shal wel perceiue in what seasō of the yere, his own complexion will serue him to do best seruice in: & therby to giue him token according. As if in spring time, his token must be the Ape, or the Camelion, or some part of them, of the colour green, not light or sad, but betweene both, which commonly is called a grasse-greene.

2 If in Somer, either a Hound or Salamandra, or some part of them, of the colour Bruske, which is betweene Geules and tawney.

3 If in Haruest, his token must bee eyther the Hogge or the Crapeaux, or some part of them of the colour Ruffet, which is somewhat lighter then blacke.

4 If in winter, his token must be either the sheepe or the herring, or some part of them, of the colour Gray, which is commonly called the Fryars gray. Moreouer, if the man that shoulde bee honoured with armes, may not appeare personally before the Herehaught, as the like hath bin, that a yeomā hath bin made a Knight at the going to assault a hold, & diuerse other waies, that I could rehearse: Then the

Here-

Herehaught shall vse the Astronomicall figure, and so tricke him out a congruent Cote of armes, ha-ving alwaies a regarde to prebearing. *Le.* In the se- cond consideration you say, whether he be able to declare his pedegree, & if he be, yet I am not able to note it, because I neuer learned so farre. *Ge.* I will al- so teach you the order of a direct pedegree in two sundry sorts, and both to one entent, as followeth.

Descending.

Elizabeth by the grace of God, Empresse from the Orcades Isles, to the mountains Pireney, Queen of England, France and Irelande, defender of the faith, &c. daughter of king Henrie the viij.

Sonne of king Henrie the vij.

Sonne of Edmund, Earle of Ritchmond and Mar- garet his wife.

Daughter of Iohn, Duke of Somersset.

Sonne of Iohn Marques Dorset.

Sonne of Iohn of Gaunt, Duke of Lancaster.

Sonne of king Edward the third.

Sonne of king Edward the second.

Sonne of king Edward the first.

Sonne of king Henrie the third.

Sonne of king Iohn.

Sonne of king Henrie the second.

Sonne of Mauld the Empresse.

Daughter of King Henrie the first.

Sonne of king William the Conquerour.

Sonne of Richard the third, sixth Duke of Nor- mandy, and Nephew to Emme, mother to king

The Accedence

Edward the confessor, and king of England.



The field lupiter, a
crosse Potāce between
v. Martelettes of the
Sunne.

Ecclesiastes. Well is thee
(O land) whose king
is come of nobles.

Ascending.

King William the Conquerour, was
Father to King Henrie the first.
Father to Mauld the Empresse.
Mother to king Henrie the second.
Father to king John.
Father to king Henrie the third.
Father to king Edward the first.
Father to king Edward the second.
Father to king Edward the third.
Father to Lyonell Duke of Clarens.
Father to Philip, married to Edmond Mortimer,
Earle of March and Vlster.
Father to Roger, Earle of March and Vlster.
Father to Anne Countesse of March & Vlster, that
married Richard, Earle of Cambridge.
Father to Richard, Duke of Yorke.

Father

Father to king Edward the fourth,
 Father to Elizabeth, that married king Henrie the
 seventh, mother to king Henrie the viij.
 Father to the most high and mightie Princes, and
 our most dread soueraigne the Queenes Maiestie
 that now is, of whom I praie God, if it be his will,
 to send some fruite, as well to the comfort of her
 Maiestie, as to the great ioy of all her subiectes, and
 stable suretie of this Realme. But ere you depart, as
 I first began with a shielde of antiquitie, worthislie
 borne of olde, for honors sake: so will I ende like-
 wise with a famous Scocheon of renowne, whose
 first bearing, did wholly spring of the former
 cause.



He beareth Azure, a Pega-
 sus argent, called the horse
 of honor whose condition
 Sorares the xxij. Emperor
 of Assria honored so much
 for his swift course, as hee
 iudged him not framed of
 the grosse masse of comon
 horses. And therefore S.
Gefferie Chaucer built vnto
 him (after of his owne na-
 ture and condition, a house called Fame, a place
 meete for the horse of honour) whose originall the
 Poetes faine was, when valiant *Perseus* the Soul-
 dior of the goddes *Pallas*, in dangerous fight atchi-
 ued by helpe of her glittering shielde, the battaile
 against *Medusa*, the daughter of King *Phorcus*,
 who

The Accedence

who when he had seuered the head of this ougelie monster, straight gusht out the streames of bloud in such abundance, as thereof grewe the flying horffe, to shew foorth the fame of so happie a conquest: who taking flight towards the heauens (where hec is now fixed) strake with his feete, the highest toppes of Mount Helicon, from whence immediatlie rose the fountaine (Hypocrene) wherein the Muses take their delight and bathe. Which fountaine sithence in all ages, hath sufficientlie watered the growing plantes of the pleasant Countries adioyning. And lately, so with cleare streames hath abounded, as exceeding the olde limittes burst foorth the bankes, reaching themselues to Countries farther distance, sweetelie moysting the soyles thereof. And amongst other, pleasantlie washt ouer the olde forworne Temples, dedicate to Goddes, as places meete for Pallas Muses, to inhabite and make their pastance: where now is placed a Souldier that doth defende the same, named *Pallaphilos* the high Constable of the Goddesse her selfe, Marshall of the Inner Temple, whose magnificent Court, with rare deuising of the Gods themselues, brought such admiration to heapes of ruder number, that although I might see it, yet coulede I not approche it by the length of Strabos kenning, when from farre he saw the nauie of Puny. And therein I thought me in Tantalus paine, to swim in so sweet dewes on euerie side, yet notable once to assay thereof. *Ze.* I haue heard you aptly discerie this horffe, wherein I commend your compendious instruction, And by the way

way you touched a Prince, a Souldiour of Pallas, whose honour you seeme much to allowe. I praie you therefore, seeing our talke tendeth to honour. let vs not omitte the worthinesse of such a person who as it seemeth deserueth fame, euen by nature to shewe foorth his praise. Therefore let me vnderstand at length what ye ment therein. *Ge.* If you wil attend I will as my memory serueth, vtter as I can the man that I meane: and shewe you what I sawe in his court touching Armes, and martiall prowes (as things whereto I tooke best regard and meetest for my facultie) Other matters which happened for solace of mind, by helpe of all the liberall Sciences flowing so abundantly, as it seemed in deede, the Muses had their abiding, I will passe ouer for lacke of skill to vtter the excellencie thereof, to such as sleepe in Pernasses hill, & haue tasted of Helicon, or drunk with Hesiodus flowing eloquence, to set forth the praise according to the worthinesse: and will returne to that I began with Armes, a matter meeter for a Souldier. After I had traueiled through the East part of th'unknownen world, to vnderstand of deeds of Armes, & so arriuing in the faire riuer of Thames, I laded within half a leage from the city of London, which was (as I coniecture) in December last. And drawing neere the citie, sodenly heard the shot of double cannons in so great a number, & so terrible that it darkned the whole aire, wherewith although I was in my natiue country: yet stood I amazed, not knowing what it ment. Thus as I abode in dispaire either to returne or continue my former
purpose

The Accedence

purpose, I chaunced to see comming towardes me an honest citizen, clothed in long garmēt, keeping the high way, seeming to walke for his recreation, which pronosticated rather peace then perill. Of whom I demaunded the cause of this great shot, who frendly answered, It is quoth he warning shot to th'officers of the constable Marshall of the Inner Temple, to prepare to dinner. Why (said I) what is he of that estate, that seeketh not other meanes to warne his officers, then with such terrible shot in so peaceable a countrey. Marrie (saith he) he vttereth himselfe the better to bee that officer, whose name he beareth, I then demanded what prouince did he gouerne that needeth such an officer. Hee answered me, the prouince was not great in quantity, but ancient in true nobylitie. A place sayd he priuiledged by the most excellent Princes, the high gouernour of the whole land, wherein are the store of Gentlemen of the whole Realme, that repaire thither to learne to rule, and obey by Law, to yeelde their fleece to their Prince and common weale, as also to vse all other exercises of bodie and minde whereunto nature most aptly serueth, to adorne by speaking, countenance, gesture, & vse of apparel, the person of a Gentleman, wherby amitie is obtained & continued, that gentlemen of all coutries in their yoong yeeres, norished together in one place, with such comely order, and dailie conference are knit by continuall acquaintance in such vnitie of minds and manners, as lightly neuer after is seuered: then which is nothing more profitable to the common weale.

weale. And after he had told me thus much of honor of the place, I comended in mine owne conceit the pollicie of the gouernour, which seemed to vtter in it selfe, the foundation of a good common weale. For that the best of their people from tender yeres trayned vp in precepts of Iustice, it could not chose, but yeeld forth a profitable people, to a wise comon weale. Wherefore I determined with my selfe to make prooue of that I heard by report. The next day I thought for my pastime to walke to this Temple, and entering in at the gates, I found the building nothing costly: but many comly gentlemen of face & person, and therto very courteous saw I passe too & fro: so as it seemed a Princes port to be at hande. And passing forward, entered into a Church of auncient building, wherein were manye monumentes of noble personages armed in knightlie habite, with their cotes depainted in auncient shields, wheréat I tooke pleasure to beholde. This gasing as one bereft with the rare sight, There came vnto me an Herehaught, by name *Palaphillos*, a King of Armes, who courteously saluted mee saying, for that I was a straunger, & seeming by my demeanour a louer of honour I was his geste of right. Whose courtesie (as reason was) I obeyed answering, I was at his commandement. Then saith he, ye shall go to mine owne lodging, here within the Pallace, where we will haue such cheere as the time & countrey wil yeeld vs, where I assure you, I was so entertayned, as no where met I with better cheere or company. And after we had thus wel reposed vs, in conuenient time, he ledd me into his
office

The Accedence

office of Armes. The keeper thereof was his Callygate knight named Diligēce, where lay comly couched bookes of auncient geastes, deedes of honor, Chronicles of countries, and histories of fundrie sorts. There were also the orders of Coronations, Creations, Dubbinges, Musteringes, Campinges with peacefull Progresses, Weddings, and Christnings, Orders of Robes Royall, and honourable Triumphes and Morninges, curiously hanged, and decked with mappes of fundrie Countries, describing their scituations and comodities. About the rest, was a valance, where were Escocheons of the honorable estates now liuing within his Prouince. Within all these sate his pursuuant Trustie, and his messenger Swift, studiously keeping those monumentes from wormie wemes. And further within, there was a seperate roome for his priuate studye, wherein sate his Herehaught Marshall, and afore him lay foure legers of huge volume, all of single cotes. And vpon shelves round about, were couched his seyen yeres visitations, vpon a side borde lay straight Pedegrees ascending, and Genealogies descending, and Ramous. And vpon the valence of that studie, were Scocheons of vnperfite bearing. Also within a presse, closely kept, lay diuerse reuerfed cotes. And on his right hande stood a faire Armour, which at a triumphe, by misfortune fell into the field, And on the leste hande, the barding of a good steede, also a sworde with a Gauntlet, all these (quod he) be not yet redeemed. And after he had thus shewed me the order of his studie, he ledde mee towardses the pallace of his Prince, to passe

passè the time with pleasure, and by the way began to tell me a tale, the effect whereof I will recite. A gentleman (quod hec) named Desire, walking for his pastance in the faire field, behoulding the beautifull shapes of dame natures deckinges, suddenlye felt the aire of pleasant *Eolus*, the breath of Fame, who sweetly recounted to him dame beauties gifts, which done, as he suddenly came, so likewise vanished vnknowne. Whereat the gentleman not a litle maruailed. In which amaze (Gouernance) him saluted saying, be not agast, for I Couernance shall be your shield, and euen yonder commeth Grace, who also will be your protector. Wherwith Grace likewise him embraced: I thanke you both (sayeth the gentleman) I was somewhat astonied at the suddaine comming, and returne of *Eolus*, till comforted by Gouernance. And I reioice my so happy chance to meete you here, whom so long I desired to see. Well, saith Gouernance, seeing we are so well met, wee will this faire day (wherein Phebus shewed himselfe) walke for our recreation to the Tower of doctrine: whether when they came, comly Couenenance the portres friendly them saluted, and required them to passe in, taking Gouernance by the hand, and conueied them to the arts liberall, where dame Congruitie receiued Desire, with his companions: and them instructed in all the orders of their house. And after a time they had thus abiden there, Desire chaunced to espie dame Beautie passing too and fro in the Tower of Solace, whom hec earnestlie beholding, praised much her comly shape
and

The Accedence

and wished her company, minding to presse foorth into her presence, and readie to enter in at the dore, Danger, depainted his blushing face and woulde not suffer him to appoche, wherewith he receiued griefe. For remedie herein he made suite to Counsell, declaring that with beholding beautie, he was entrapped vnwares. And desirous to acquaint himselfe with her qualities, he thought to offer her his seruice. But thrust back by danger durst not attempt his sute. Counsell bade him not dispaire, though daintie danger and froward fortune, had giuen him repulse. The meanes herein (saith he) to spye them is to acquaint your self with wisdom, whose sway is such in this Court, that daintie danger with her pewmate Fortune, dare not appeare in his presence for he listeth aloft such as to him seemeth good, & treadeth downe their darlings like weakelings, void of any refuge. Therefore, who so will pleasure win, let him with wisdom first begin: and then no doubt your Lady wil pittie your plaint. And the rather, when she seeth that by diligence, you seeke to obtaine her seruice. For harde is the hart, that loue perceth not. Let *Troilus* be to you herein a mirror, howe ofte hee languished wrapt in *Venus* bandes, yet time obtained loue of the vntreue *Cresside*. And after sorowe, hee estoones obtained ioy. See also *Ponthus* that loued *Sidone*, with what carefull trauaile, and vnquiet rest the vnhappy corpes was tormented, with a restless head, till Time obtained her grace to graunt him fauour, whoe after rested in
great

great felicitie, Examples, a thousand more may be found herein. Wherefore leaue off this ruth, and seeke to liue by hope, til time may prepare the blind boy to pearse her tender hart, & force her to yeelde to Natures hest, Then shall ye see the glyding looks steale foorth and shiew them-selues the messengers of loue, whose sugred vapors knitteth *Venus* consent. And alter the sighes doth ease the melting heate. Wherefore sorrowe no more, for surely *O-pertunitie* & *Time*, ouerthroweth strongest *Towers*. And think you then, the seely woman may resist? No no, (quoth he) therefore proceede. Time will espie when Nature shall preuaile. Alas (quoth this Gent.) she is besides all ornaments of Nature, of noble parentage, rich in possessions, and large of dominion. I doubt therefore *Disdaine* with scornfull lookes. What though, quoth *Counsell*, withdraw not yet your suit, for he that spareth to speak, spareth to speede Yeeld not although she say nay. The womanlie gwise is euermore to delay. But none so strong, that is inuincible. And then *Counsell* entering into the closet of *Secrecie*, tooke his leaue, bidding him proceed. And thus after he had well digested *Counselles* aduice, hee went to the house of *Chiuarie*, where he was let in by the porter *Strength*, and embraced of youth and pleasure, who accompanied him through the hall of auncient foundation. And so into presence Chamber, richly arrayed and tappeded with *Arras* curiously wrought, cõtaining the siege of *Thebes*, where fate knights passing the time at *Chesse*, there were *Phi-*

The Accedence

losophers and Astronomers who droue the day away with their studious games. And in the midst vnder a rich cloth of antient and sumptuous work, fate chaired, Honour. To whom the gentleman humblie him inclined, shewing his long desire to see his Maiesty. Who welcomed him. And after enquiry made of his further behaiour, wisdom, magnanimitie and fortitude, recounted to Honour, the good report of this desirous gentleman, and what perilles he had assaied to attaine to his presence. In recompence wherof, Honor commanded due Desart, to dub him knight of the field. Audacitie bare his helme, Courage the breast plate, Speede helde his spurres, and Truth gaue him the charge: which don accompanied by Curtesie, & his brother Nurture he passed forth to the pallace of comfort, where he met Fellowship of knighthood, with Perseuerance. There was he armed with hardines, wherewith he vanquished the serpent with nine heades, whereon were carractered the nine feuerall names. Dissimulation, Delay, Shame, Misreport, Discomfort, Variance, Enuie, Detraction, and Doublenesse, enemies to knighthood, And then he sacrificed in my princes Temple to the goddesse Pallas, who to continue his honour, ioyned him in marriage with ladie Beautie, and satisfied his desire, with whom after he had continued in long ioyful life, he was arrested by crooked age, & driuen for the assurance of his forthcomming, to find surety, Policie and Auarice. And anon after was summoned by Death, to appeare at a day appointed in the chamber

ber of Felicitie, there to render account of the charge committed to his rule liuing. Fame, with her seruant Memorie, were appointed to here the account, and ingrosse the bookes therof. And finally writt vp his Epitaph for his discharge, in memorie of his true honour. And after this order finished in the Chamber of Felicitie, There appeareth forworne Time, in darke shape with fashion as I shall shewe you. An old man, tall and strong of person, hauing long winges, and couered ouer all with Swallow fethers. In his right hand a burning fire, In his left hande, an Horologe, a Sworde surely gerte. His legges were in bright armour, & he was marked with seuen Planettes in this wise. On the hinder part of his head, was Saturne: on his forehead, Iupiter: in his mouth, Mars: in his right wing, Sol: on his left wing, Mercurie: at his breast was Venus, and aboue his waste was horned Diana in the wane. This disguised shape fell at discord with Fame, rebuking her presumption, in that she said, her praise shoulde be for euer, saying he would not only deface all her honor, but all things on earth. And whilest hee stood in this boasting, came Eternitie, apparailled in white vesture with a triple Emperiall Diademe, and sayde to him: First the highe God made heauen his owne dwelling place (although his power is euerie where) and there is Eternitie, where time may not abide, but is carried alwaies towards his own end. And as my maker had no beginning, so shall I neuer have ending. All other things perish, & loose their memory, I

The Accedence

alone Eternitie, am inuincible. And he that loueth God, doth his will; as a knight vanquishing the diuell, the world, and the flesh. Whose vertue shall liue with me Eternitie, in sight of the highest. And as this tale ended: there happened such noise of shotte, as if it had beene at the battrie of Bulloine, whereat I maruailed, thinking my selfe, not in safe-tie. Feare not, quoth *Palaphilos*, for it is the Master of the ordinance, that scowreth his shot to try their leuel, to be in redines whē the prince shal command. Wel, quod I, it is wel foreseene, in peace to prouide for warre. Thus talking we entered the princes hal, where anon we heard the noise of drum and fyfe. What meaneth this drumme said I. Quod he, this is to warn gentlemen of household to repaire to the dresser, wherefore come on with me: and yee shall stand where ye may best see the hal serued. And so from thence brought me into a long gallerie, that stretcheth it selfe alongest the hall, neere the Princes Table. Where I saw the Prince set, a man of tall personage, of manly countenance, some-what browne of visage, strongelie featured, and thereto comelie proportioned in all linealmentes of body. At the neather end of the same Table, were placed the ambassadors of diuers princes. Before him stood the caruer, Sewer and Cupbearer, with great number of Gentlemen-waiters attending his person. The Vshers making place to straungers of sundrie regions that came to behold th'onor of this mighty captain. After the placing of these honorable gests, The lords Steward, Treasurer, and keeper of Pallas
seale,

seale, with diuers honorable personages of that nobilitie, were placed at a side table neere adioyning the prince on the right hand. And at another table on the left side were placed the treasurer of the household, secretarie, the princes sericant of Law, the iiii. Masters of the Reauelles, The king of Armes, The deane of the Chapell, and diuers gentlemen Pentioners to furnish the same. At an other table on the other side, were set the Master of the game, and his chiefe ranger, Maisters of houshold, clerkes of the Greene cloth and checke, with diuers other strangers to furnish the same. On the other side against them began the table, the liuetenant of the Tower, accompanied with diuers captaines of footbandes and shot. At the neather end of the hall began the table, The high butler, and Panter, Clerkes of the kitchen, Maister Cooke of the priuie kitchen, furnished throughout with the souldiours and Guard of the Prince. All which with number of inferior officers placed & serued in the hall; besides the great resort of straungers I spare to write. The Prince so serued with tender meates, sweet fruits and daintie delicates, confectioned with curious Cookerie: as it seemed wonder, a world to serue the prouision. And at euerie course, the Trompettes founded the couragious blaste of deadlye warre, with noise of drumme and fyfe, with the sweete harmony of Viollens, shakbuts, recorders, and cornettes, with other instruments of musicke; as it seemed Apolloes harpe had rewned their stroke. Thus the hall was serued after most auncient order of the Illande, in

The Accedence

commendation whereof I say, I haue also seene the seruice of great princes, in solempn seasons & times of triumph, yet the order hereof was not inferior to any. But to proceed, this Herehaught *Pallaphilos*, euen before the second course came in stāding at the high table, said in this manner. The mightie *Pallaphilos* prince of Sophie, high constable Marshall of the knights Temples, Patrone of the honorable order of Pegasus and therewith crieth a largesse. The prince praising the Herehaught, bountifully rewarded him with a chaine to the value of an hundreth talents. I assure you I languish for lack of cunning ripely to viter that I saw so orderlie handled, appertaining to seruice. Wherefore I cease and returne to my purpose. The supper ended and tables taken vp the high Constable rose, and a while stoode vnder the place of honour, where his achievement was beautifully embrodered, and deuised of sundrie matters with the ambassadors of forren nations, as he thought good: Till *Pallaphilos*, king of Armes came in, his Herehaught, Marshall, and Purseuant, before him, and after followed his messenger and Caligate knight, who putting off his coronel made his humble obeisance to the prince, by whom he was commanded to draw nere and vnderstand his pleasure. Saying to him in few words to this effect. *Pallaphilos*, seeing it hath pleased the high Pallas to thinke me to demerite the office of this place, and thereto this night past, vouchsafed to descend from heauens to increase my further honor, by creating mee Knight of her order of Pegasus, as also com-
maun-

maunding me to ioine in the same societie, such valiant Gentlemen throughout her prouince, whose liuing honour hath best deserued the same, the choyse whercof most aptly belongeth to your skill (being the watchman of their dooinges and Register of their deserts) I will ye chose as wel throughout our whole armies (as elsewhere) of such speciall gentlemen, as the Gods hath appointed the number of xxiiij. and the names of them present vs, commaunding also those chosen persons, to appeare in our presence in knightlie habite, that with conueniencie wec may proceede in our purpose. This done, *Palaphilos* obeying his Princes commaundement departed. And after a while returned accompanied with xxiiij. valiaunt Knightes all apparelled in long white vestures, with eche man a Scarfe of Pallas colours, and them presented with their names to the Prince, who allowed well his choyse, and commaunded him to do his office: who after his duetic to the Prince, bowed towards these woorthie personages, standing euerie man in his auncientie, as he had borne armes in the felde, and began to shew his Princes pleasure with thonour of the order much to this effect. If valiant: the action of vertues deedes, Achilles power in felde, or Phirrus policie in Campe, or Scipios fortune in manlie Conquest, deserue statues of perpetuall memorie: Then you whose force Fortune followeth, whose prowes spreads abroad, whose conquests great, filleth the world with admiration, deserued to be crowned with renown.

The Accedence

That by polittique gouernement, and long tryed skill, haue happily atcheiued, that by others was attempted. Like the inheritors of those auncestours, who for the common state, neither spared labour, losse of libertie nor life, and all in aduancement of the same, whose bodies, although nowe dead, yet their vertue liues aloft, to the honour of you their posteritie. And as wee see the forworne stocke clasping the yong and happy graft, closeth his shaken ristes, & is reuiued as yong againe: So you, as blowing buds of perfit root, whose vertues keepe moyst the old honour pursue the tried steppes of so good beginning, and haue attained (to your great honor) in time to bring foorth, so happy gouernement as we now behold with admiration: so placed in tippe of high estate, as Pallas had couched the corner stone, which cannot swerue, if courage linked with loyaltie, fayle not to support. Which if it happen as the Gods forbid, the honour gained with losse of so manie friendes, bloud of mightie enemies, destruction of so many riche regions, fertile soyles, populus Cities, heaped together in so many yeres, shall in a moment turne your conquest to perpetuall infamie, with ruine of the whole. For that state is well gained, which honour continueth. The Prince well weighing this worke, so great, so new, obtained with so many perils, euen tempered with bloud of so manie enemies, cannot assure it selfe with many friendes. Neither long abide without that vnitie, wherein it had his being, hath therefore chosen by oracle deuine, a Sonet of Pallas knights,

aunfwe-

answering her nature and condition, whereas she is daughter to mightie Ioue, nothing inferior to her father, so policie to her is proper: That the rather those naturall powers (armed wisedome) working in you her knights, Yea may like Souldiours of so mightie a patronesse, continue & aduance the glorie already gained: which brought to ripenesse, you shall be partakers of the fruit herein, with one yoke to lead forth, and liue in one consent, not as slaues, ouerwhelmed with the drunken dregs of slouth: Neither as subiectes to greedie gaine, but as free borne, of noble mindes (vnspotted in filth of this vaine life) please on as companions in armes. That he of you, and you of him, being seuerall members, may create and conioyne one vnseperable bodie, as the whole may support the partes eche part seruing his place to vpholde the whole. For things deuided carrie their onely strength, which being together, double their enduring. This vnion a knot indissoluble, lynked with your consentes in so honorable a fellowship is a sure shielde to this estate, against all throwes of Fortune. This vnion perfectly rooted, may so throughlie worke with euerie of you, as with the fathers Patrimonie, the same may discende to the posteritie. So as your loyaltie lynked with fidelitie to this estate and honour, may seeme to haue noe ende. This perfected: the rest of the building must needes become inuincible. To the well framing whereof, yee are coupled in amitie thentrie, and harborough of high honour. And as heretofore, those workes of Nature, haue
well

The Accedence

well declared you, fraught with noble mindes : so hope I hereby, ye will nothing decline from auncient fame, neither become forgetfull of so great a benefite, nor as forweariéd Souldiers, betake you to carelesse reſte: but rather followe Fortunes enſigne with offered occaſion, to preferre your common wealth. Conſidering that valiant courages ſuffer no perill vnattempted to encrease their double honor, that whé the body is dead, the fame yet liueth with Gods, the only puffe of whoſe praiſe kindled the heart of *Nynus* to eſtabliſh Thaffirian Monarchie, *Arbactus* to translate the fame to the Medes, *Cyrus*, to the Perſians, great *Alexander*, to ſhoulder it to the Macedonians. And laſtlic ſtirred the Romaine courages, whoſe name thundered Rome, to the terror of the worlde : to daunt thoſe mightie nations, & forced them to yeeld their conqueſts, roome, & honor, So in all times and ages, & amongeſt all Nations, prowes preuailed, and policy ruled with high honour in triumphe. And the noble minde whoſe reſtles head feeleth no trauaile ſeeketh to attaine fame, the reward of glory & conqueſt: wherefore hauing preſentlie a Prince, a guid to your well doing, a Patron of true nobilitie, no leſſe ſkilfull in Martiall ſeates, then readie with armed handes in your defence and honour, whoſe magnificence, this enriched Eſcocheon, authorized by trouth and men of my ſkill, doth ſufficientlie declare. Although to the worthineſſe I cannot ſhewe forth the excellency thereof, yet in diſcharging my ductie to Armes, I will ſeek what may be
found

found, following the plain paths of the bearer. And as hereunto, I am not ignorant of the diuers kinde of emblazure, with their distinctions vsed in Heroical discipline, some by colour and mettal, stones of vertue, as by the heauens themselues, so meane I not to handle the baser manners. But rather following the excellencie of the person (whose honor I haue in hand) vse the emblazure thereof by heauens fittest for the cote of so noble a prince, and leaue the inferior sorts, as meet for meaner personages. And thus much said in effect, he shewed the achieument with his rod, and proceeded to the emblazure of the whole cote, briefelie expressing the particuler causes, of bearing euery part thereof

The high and mighty Constable beareth Mars, a chiefe indented two barres Sol, on a scocheon of pretence, Ioue, and two Flasques, Sol, a Dragon Mars, an *Ægle* Saturne, vnder one imperial crown, all within a coller accideled, deuided with double p p, endorsed with a Tablet of the order of Pegasus. The Targe of the highest goddesse Pallas, of Cristaline colour, set on a Torce, Luna and Ioue, mantelled Saphier, doubled pearle. Al which assisted are by the strong *Hercules*, and skilfull *Atlas*. And then began hee to shewe the causes of bearing of euerie peece, as he emblazed them.

This first part of the shielde, vrtereth vnto you the beholders, that by the Gewly field, with chiefe, and Barres, Or, is sygnified the furious and Armed Mars, whose glowing heste, thirst bloody reuenge. Yet herein such power, not wholly ruling,
Barred

The Accedence

barred by pleasant Sol, whose countenance carryeth mirth, and light bringeth ioy, to the face of the whole earth, whose nourishing heats suppresseth the cruel colds of dame Iunos cloudie aire, enemy to all buds and plants, that in time they maie yeelde ripenes to mans reliefe: Resembled is to the condition of this prince, that as he is fierce & fierie Mars, armed with Targe and sword, to oppress Tyranny and Gorgon nations, the enemies of vertue, and quiet government: so likewise by bloudie punishment, to teare the bowels of their rooting lusts, and quench his hot desire, whose cursed members so disfeuered, bringeth ioy to the iuste, and peace to the whole bodie, that each may duly yeeld to the common head. Also by Sol, is further signified his exceeding bountie, rewarding with honour the deserving Capitaine, as further declareth his line, and progenie, taking roote from Ioue, by lineal descent. Heire to Proculus, son of Cadmus, son of Phormio son of Nomos, lineal heire to Perseus, captaine and brother to Pallas, conqueror of the fowle Gorgon, son of his father, the high God Iupiter, begotten of Danae, inheritres to his daughter Pallas, ingédred of his owne braine. Who, as he is descended from these, by naturall procreation, so their proper titles, patrimonye and fortune, he iustlie doth possesseth, wherein descending from the first roote, to his owne name, I will recite euerie seuerall title, agreeable to euerie seuerall name after the nature, and chance of their liues. And so in order of descent, ioyne them together in forme of a stile, wherein ye shal perceiue

our

our prince the verie heire of true nobilitie by naturall procreation.

Iubiter: Solus summa fœlicitas. Pallas: Sapiencia & Fortitudo. Perseus: Politia & magnanimitas, Nomos: Racio & Iustitia. Phormio: Patientia & labor. Cadmus: Exilium & aduersa victoria. Proculus industria & Fortuna. Palaphilos: virtus & scientia.

All which naming *Pallaphilos* and so ascending vppwards maketh this stile & title of your Prince. The louer of wisedome, leader of fortune, victor to wauering chance which patience directeth with ruled Lawe, Till preuailing pollicie set on by courage geueth the ouerthrow to tyrannie, placing wisedome to subdue chance, and gouerne all in all. And as in the shield, the azured field is resembled to the mightie Ioue, whose excellencie by nature is compared to the cleere firmament, being of it selfe the most pure work of the almightie, supporting the shining planets with all the orderly motions thereof, so it sheweth the peerelesse prince his orderly moouing with prouident pollicie & singuler Iustice, the pure image of *Pallas* kingdome. And as in the Azured heauen, *Dan-phebus* hath his being: that rising in the East, throweth his reflections against the West, and giueth light throughout that whole that our dimme sights might behold the woonderfull work of the workman: So in this simple shield, the flasket gold, yeeldeth foorth in the puritie of the azured field therein contained. Signifying the shining prowes raiging in the bearer, whose acts by armes make cleere th'excellencie of the person, ioiful to the beholders. And the fyery Dragon with Eagle Sable
nowed

nowed vnder a crowne imperiall, the one chiefelie
 ruling, foreth in loftie Skies, the other of more vn-
 weldie substance abideth amongst men, fierce and
 terrible; whose one eare fast clapped to the earth
 and taile stopping the other, withstandeth the en-
 chaunters drift, well discloseth his subtile nature,
 are yet thought two mightie contraries here made
 one: resembled to the Crowned (Pallas) chiefe
 gouernor vnder the highest firmament, and lowest
 earth, ruling all contraries by one power, wise-
 dome withdrawing eche force by mutuall accord,
 to serue place with their peculiar propertie for mans
 reliefe and want. The enuironed order of Pegasus
 pendant vpon a collar accideled, deuided with
 P P. endorsed declareth compassing foresight, con-
 stant in loue of wisdom, whose name vttereth
 his nature by P P. endorsed, Palaphilos patron of
 Pegasus: which is to say wisdom, the wellspring of
 fame; agreeing with his worde, *Volat alta ad Sidera*
virtus. And the Targe of the mighty Pallas of Chri-
 staline colour, set on a Torce Luna, and Ioue man-
 teled sapher, dubbed Perle; signifieth that this targe
 of the celestial Gods, sheweth thincestious life and
 filthy act committed by Medusa daughter to King
 Phorcus, who spared not a publique place for ho-
 lie rites: Yea the sacred Temple of Minerua to prac-
 rise her filthy lust, with that same God Neptune,
 wherof as she openly fled the discipline of woman-
 ly shamfastnes, she was by the Gods decree for her
 so foule a fault, bereft of all dame Bewties shap,
 with euery comely ornament of Natures decking.
 The glyding eye framed to francies amorous lust,
 turned

turned was to wan and deadly beholding. And for those golden and crisped lockes, rose fowle and hideous Serpents, the worst of wayward Aspes, Thus euerie seemlie gifte transformed into loathsome annoiance, of a beautifull Queene, is made a beastlie monster, horrible to mankinde, a mirror for Venus minions. So the darke sences of that Gorgon ladic, whilest wondering at the monster of her own shape, that she beheld in the shining shielde of her enemy, was suddenlie bereft of all those her woo- ted witchings. And nowe not able to alter the present enemy, into her crooked forme after the wonted manner, stood thus amazed, til seuered was her ouglie head borne in Pallas targe, from the carion body to pay the debt. of her deserued trespas. This sheweth to you a Prince, a patron of vertue, the very knight of Pallas. Whose zealous affection preferueth religion: whose chaste disposition, defendeth places consecrate to Gods from filthie prophana- tion. And the offenders therein, with destruction of themselues, as monsters of nature, he plagueth with perpetuall infamie: whose dispatche giueth place to vertue, raising fame to the glorye of Honour prepared for euer. And as the Torse is by nature wreathed with pure colours of wise Ioue and Pale Luna, Manteled of the first, doubled of the se- conde, so it vttereth the naturall hastie behaiour of the bearer, neyther abounding in hote desire neither oppressed with quامية colde, apt to vnwel- dy sloth. But with interchangable gouernement of ech dispositiõ, supressing the growing pride of both

Who

The Accedence

who is found of modest behaiour appaeled with Mantell of Secrecy and Counsell, by Pallas helpe, to him a naturall garment, All which by *Atlas* and *Hercules*, the one for knowledge in the heauens, the other for his xij, monstrous labours, to the profit of mankind, are said to sustaine the world vpon their shoulders, vttering to vs hereby the further properties of Pallas Souldiour to be skilful in knowledge, and able to abide the trauels of the earth. So haue you her Knights, an armed Mars, A champion politique in field to fight, or at home to defend, An ordered Iusticer without respecte. Mercifull to the meeke, enemie to monstrous tyrannie, bountifull to the vertuous, and clothed with secrecie and Counsell, the chiefe Dominatour in earth and skies. Who so ruleth the whole as no parte may fall, agreeing with his deuise, whose vertue shineth by fame in the house of honour. Such a Prince your companion in order, is no where founde. So mightie Mars doth gouerne you as the golden Sphere hath not disclosed, whose wisdom leadeth Salomon, whose conquestes excell *Alexander*, whose labours to *Hercules* are nothing inferiour: whose power yoaketh the mightie and maketh free the bound, to whose gouernement euery estate offereth vnrequired their obedience. All which time hath tryed, and your eyes haue made true, wherein the duty of mine office vrgeth me not to be silent, especiallie being of Pallas faction, An auncient Souldiour, preferred by skill to office of armes, whose countenance carrieth with it authoritie to iudge of Nobilitie,
and

and actes martiall tending to honour. So holden in the first age, as reuerenced by Libian fathers, honoured by great *Alexander*, supported by *Octavianus* the Emperour, crowned by Charles the great, and confirmed by the law of Nations registers of troth: whose duction is in battaile to iudge without corruption, to attribute without regarde, to continue to posteritie, and preferre to fame the victorious deserued honour: wherefore the fowles in the aire, beastes in earth, fish in seas, with all dame Natures motion witnesse *Pallas* wisdome. And bid mee pronounce the honour of this estate with glorie and fame perpetually to endure. Approch ye therefore, approche yee noble Gentlemen, who serue so mightie a patronesse, with so worthie a Captaine in so highe a fellowthippe: And receiue the gwerdon of your trauaile, the honour now offered: that your liuing fame may neuer perishe, till couching cowardise by shamefull flight, and raging vice, by deadly dent, are forced to flye the face of the whole earth. Then your vertue shall pricke forth *Pegasus* to liue aloft with Eterne felicitie, who ruleth all in all. Thus his perswasion ended, they were called forth one by one according to their auncienty, and vpon euery one attended seuen knightes that bare the peeces of his Armour. And kneeling in open sight was by the *Herehaught*, armed with the helme of Fortitude, who bad him manly to abide by wisdome, the blustering blastes of swelling Enuy, and froward fortune. Then was he likewise armed with the brestplate of Courage, that willingly he should pursue vice, fearing no perill, being armed with

The Accedence

vertue. After to him was deliuered the Targe of Pallas for his defence, manfully to inuade, or politikelly to defend. Then was he girt with the sword of Iustice, to measure by desert, and cut short the monstrous head of growing Pride. Then were deliuered to him the spurs of Speed, to pricke therewith the horse of Fame. Thē was he couered with the Mantell of Pallas triple colours, Argent, Or, and Purple: that by simple trouth, secreete counsell, and good aduise to forecast ere he attempt, and then by speed to prosecute with effect. Then lastly was put about his neck, the collar of Pallas order, with pendant Pegasus, to linke together with louing consent, his armed defēce. That so by Pegasus, he might to Honour mount, a place for a vertuous Conquerour. And for better assurance hereof, Truth held the sword, whilest he was sworne by the crosse thereof, which was thus.

Wisdomē the guide of armed strength,

Up-rise your knightlie name:

By force of prowes hawt, to clymb

The loftie tower of Fame:

Advance your honours by your deedes,

To liue for euermore,

As Pallas knights, by Pallas helpe,

Pallas serue ye therefore.

And this ended, the high Constable dubbeth him with sworde, bidding him arise knight, by liuinge vertue. All which obseruances finished, *Pallaphilos* biddeth them go offer to Pallas, the first frutes of their gotten vertues, giuing thanks to the Goddess with sacrifice. And so they departed towards
the

the Temple in such order as they came, sauing accompanied with two noble men, to euery of them. And before them were all foundes of Mars his Musicke and officers of armes in their order, their sacrifice done, they returned in like sorte to Palaphilos hall, where they prepared prizes of honour for Tilt, Turney, and such knightly pastime. And after for their solace, they masked with Bewties. dames, with such heauenly armony, as if Apollo and Orpheus had shewed their cunning. At length the high Constable departed the hall, Anon after, the squires for the bodie prepared to rest. And the Vshers commaunded to auoide, and so I departed to Palaphilos lodging, where I lackt no entertainment. *Le. Sir,* I thanke you for this good report, so well disclosed, as me thought, when you were telling, I saw the thinges doing wherein I commend your memorie that seemeth not to omit any thing, but rather vttering worde by worde as they were done. *Ge.* You knowe it belongeth to the office of armes, to make true reportes (especially in matters of high honour) least by corruption hee defaceth thinges well done, and thereby giues occasion to restlesse Enuy to spew her poyson to Honours blemish, which I assure you should be to his great rebuke, for an Herehaught must attend with Linceus eyes in drifts of Princes doings, wherefore I vse to note in tables, such things as I heere and see them do, and in such order, as I wil be sure to omit none. *Le. Sir,* it doth so appeare. And sorry I am that latter time hath wrought no newer matter that we likewise might spende a longer time in report thereof.

The Accedence

Ge. Why, are yee not yet satisfied with matters of honour? *Le.* No surely, my desire is more nowe then when you first beganne. *Ge.* Well then, I will some other time when leasure may serue vs both, runne ouer one peece more that yet I haue in store.

Le. Marry sir, no time better then euen nowe, for I can well attend it. *Ge.* Noe soft, you must thinke all shrewes at home be not a sleepe, wherefore I will hye me hence. The day passeth on, the meate burneth, my wife chideth, and except I hast me home I may chance to haue *Socrates* showre. *Le.* Marrie God defende. *Ger.* Nay, I would it were past, for (they say) after a storme commeth a calme.

Le. In good faith ye halfe discouraige me to link my selfe with such a clogge, least when I would be farthest off, I should find it about my head. *Ge.* Well trie when you will, and you shall find a shrew or a sheepe, & therefore while time now serueth no better to vtter the rest I haue to say, I will leaue vntill my returne. *Le.* With most hartie thanks for this my last farwel, I wish you wel to fare, & also to haue as much of euery one, as shall haue instructions by this my learning. *Ge.* It is inough, God be with you. Now (Golightly) the PursEUant is gone, I thinke surely he is like to be cunning, if hee meete with a good Herehaught, which he is not like to doe if he sayle with a southeast winde into Flaunders. For as *Diogenes* calleth a riche man without learning a sheepe with a golden fleese: so are they but countenanced by their gay cotes: such he ment as serued the place that haue not the cunning to adde or subtract, but if he come where cunning is, he will take
his

The Accedence

And who that can do the same (Golightly) shal become his scholler, vntill he haue learned as much of him, as he hath alreadie learned heere, and take him for his soueraigne Maister. This Herehaught is no Steganographier, his name is Panther, an Herehaught to the Queene of England, and serueth for hir Dutchie of Normandie: which feigniory, al English men are bound to honor, not onely because the most part of the Gentlemens auncestours that are now, came from thence with king William the Conquerour, and were Normanes: but for the sweete reuenues fet from thence at diuerse times by force of Armes, which hath bin richer to Englishe Souldiors then the spoyle of the Samnites was to the Romaines, who were armed in gold and siluer. For in the time of king Edward the thirde, at one voyage, his Souldiors were so laden with pray of armes, as they esteemed nothing but golde, siluer, and Estrich-fethers.

The



That Law alloweth must needs be reason.

No Clothes were better for winter season.

A Herehaught in hast must thus be clad,
Vntill such time as no clothes be had.

The Accedence

The Herehaught that you see heere, in a chemise blanke, powdred and spotted with mullets Sable, which of the old Herehaughts is termed Gerately. He is shielded with one escocheon of England, first borne by the Queenes ancestor, holy Edward king and confessor. And whilest this Herehaught telleth of the banner, which is gold, a Panther in his proper colour regarding: he friendly warneth the Herehaught, with the words contained in the lace of the same banner. Whereunto the Dragon replieth, as appeareth in the scrole: vnto whom the herehaught answereth, as in the long square vnder al appeareth. The Herehaught thinketh himselfe to be euested in a good cote of armes, presuming vpon the law. For *Bartoll* saieth, in time of neede, a man may take his shirt, and blot it full of spots, and that is verie good Armorie. The Panther of all other, is most amiablest, for by the sweete breath of his mouthe, and the odoriferous sauour of his bodie, all beastes are drawne to him. And as the Magnete by his vertue draweth to him the steele: so doo all beastes follow him for the beautie of diuers goodlie colours, whereby they thinke themselues neuer satisfied with the beholding thereof. And therefore they reuerence him as becommeth liege people to their foueraigne. Sir Iohn Froyfart writeth, that sir Robert Knowles found in the towne of Anser in Brytain certaine skins of this beast, which were valued at 5000. mottions of golde. This much I thought good to speake because the value of this noble beast shoulde bee onely esteemed according to his rare worth. Such is the vertue likewise thereof, as there
is no

is no pestilent fauour that may breede infection in the place where the same is hanged. The Dragon who holdeth the banner, wel may he be put in trust therewith. For as all beasts most feare him: so tremble they at his gaste countenance. Though he in like maner do feare the Panther so much as he flyeth from the aire of him: yet here he standeth to his charge, giuing example to you that be Gentlemen that haue receiued the Sacrament of Knightly dignitie (for so hath it beene called euen so long after Christes birth) to stand to vphold the banner, and maintaine the quarrell of your Queene. Learne of the blacke Prince, who said that his enemies should not finde him closed neither in Tōwne or Castell. but in the plaine field. When you therefore shall be victors, with spite doe not dishonour any other Princes banner. Considering in what despite, the Duke of Austrich tooke the treading of his banner vnder foote, which was of meere chance, but king Richard the first might say, of euill happe. Because hee was not onely imprifoned of his bodie long time, but it coste him an hundreth thousande poundes: which was, by the fraude of the Frenchmen and of the couetousnes of th'Almaines, vnto whom Sir Iohn Froyfart sayth, Cursed be the Almaines, for they are people without pittie or honour. So are they nowe not onely tamers of Princes, but slaughter butchers ouer subiectes, and kill and shed Christian blood for wages. Against whom with all enemies to the Realme, as Sir Iohn Froyfart saieth, let English Archers shoote wholly together,

The Accedence

together that those swart Rutters may be ouerthrowen both horffe and man, with all their dagges and pistoleiers. And now to proceede further, But to returne to the banner, whereof I spake, I say vnto you, none can by order of Armes, tred vnder foot, or put to vile vse, any Christians banner: you may if occasion be giuen erase it, and for treason reuerte the same, but not wilfullie to pollute anie signe or token of armes. Therefore Gentlemen shoulde not suffer Little Iohn, or Much the Millers sonne to be araied in cotes of Armes, as I haue seene some wear at Whitfontide in May-pole mirth, which haue bin pulled downe and giuen to them, by the Churchwardens of Gotham. Whoe, not onelie by a long deliberate doubt, drowned an Eele, but by aduise of Iohn of the same towne, banished a snaiile: which deed done, he was demanded of the townes-men, what it was: quod Iohn, it is either something or nothing. None doo more hurt to the memory of your auncestors then such or such like of whom it greeueth me to tell off. But to returne to the Herehaught, who hath listened long while to heare the talke of *Gerard* and *Leigh*, and hath gathered their communication in writing: And he knoweth wel that the Art of Logike was not of one mans dooing. For *Permenides* began the same, *Plato* augmented to it, but *Aristotle* finished with a full furniture: so this Herehaught, nor woorthie to vnlace the buskinne of *Permenides*, or to holde the Candell to many Herehaughtes that he could name, and gentlemen in Englande borne, hath begun this booke

of

of the Arte of Artes in London language and ended it in Fleetestrete, not at the signe of the dogge in the maynger, but vnder the banner of the Panther, and so hath put it to Fames forge the ninth houre, of the ninth day, of the ninth moneth. Expecting now daily that *Plato*, or one like to correct, and augment the same, and then after for an *Aristotle* to finishe the worke. Further the same Herehaught prayeth all Gentlemen to note the saying of *Marcus Tullius Cicero*, where hee biddeth them haue in minde, how farre the dignitie of mans nature: excelleth the condition of brute beasts which as they are but signes of honour, and honorable houses: so are they not so much to be boasted of as the honourable bearing of them without reproch. For the same *Tully* saith, the Maister of the house is not made woorthie by his house, but the house is honorable for the Maisters sake. As the iiij. honorable houses of the Innes of Court, which are honored for the Gentlemens sakes that bee therein, vnto whom with reuerence I giue this my disordered booke, with humble petition of pardon for my presumption, as to such as best can iudge therein. Like as Science and cunning is the only good thing of the world: so is ignorance the onely euill, the which is so distant from you in such a number of degrees, as neuer like to come nigh you. Wherefore, as *David* saith, all people may clap their hands and reioice, that they haue such good Iudges, Magistrates and Iustices, sprong out of these houses of honor
whereby

The Accedence

whereby they are the more bound to pray God for your continuance: for the wealth of the realme, and quietnesse of the same. Herein I might compare your state (but that you are men) vnto the heauenly Ierarches, for that you haue the three things that Ierarches haue, that is, Order, cunning, and working. In your order is office, in your cunning, readines, and in your working is seruice. Without order, presumption is the work: without worke, negligence is the order: and without cunning, the worke is then reproveable, and the order is vnprofitable. And therefore as well in order, as cunning in working, euery Ierarchie followeth the conformitie, and likenes of God, who made vpon Mount Horeb, iij. the most ioyfullest hearts that euer were on earth. Him we beseech to graunt the Queene, with the iij. estates of this Realme, ioyfully to behold the glorie of his countenance in heauen, with the nine orders of Angels: Thereunto let euery English man say, Amen.

The Table.

A		Cafe in the law of armes		H	
A	Rgent 4	Cheueron waies 27	Herchaught created 41	Herchaught bounde to teach the Purcuant created I	
	Azure 6	Cheueron Enarched 105	Horfe 54	Hart 51	
	Antiquitie of Ar-morie 23	Cheueronels brafed 105	Helme 102	Hand 102	
	Albone knight 38	Cheuerons purffed 106	Humettes 106	Hasty Herchaught 132	
A chieument of a Duke 43		Corrupt English 114	Herchaught haftethome 131	Herchaughts verfe 132	
A chieument of a baron 50		D	K		
Affe 55		Duke 43	Knight of the Bath 38		
A chieument of a knight 58		Dolphin 57	Knight Calligate 40		
A chieument of an Es-quier 89		Defacers of armes 77	Knight Chiuallier 40		
Arke 101		Doue 83	Katherin wheele 101		
Annelets 105		Descending pedegree 17	Knight and the Cobler 112		
Ascending pedegree 117		Description of time 125	Knight Calligate is created a purfeuaut 114		
Abufe of cotes of armes 134		Description of Eternitie 125	L		
B		Dubbing of the Paladian knights 130	Lion 44		
Blacke 7		Departure of the Purcu-uant 131	Leopard 50		
Bathe 38		Dutches of Moutford 70	Lyons head 84		
Baron 50		E	Lofinges 62		
Bull 52		Egle 59	Launce 102		
Boore 53		Elephant 81	Legge, and pattes thereof 123		
Bee 82		Efcarbuncle 101	Loue that wee ought to beare to the Dutchie of Normandy 132		
Billet 93		Enuected cote 106	Lamenteth king Richard 134		
Bernacle 104		F	M		
Banner challenged 107		Furres 75	Mettall I		
Badge with word 112		Foxe 82	Murrey 12		
Blazon of the atchieuemēt of a Prince 127		Figgeslippe 83	Moone 58		
C		Fufle 92	Mefles 78		
Colour I		Flower deluce 100	Marigolde 86		
Cote rich 8		Flying horffe 118	Mafcle 92		
Cote faire 8		G	Mandrage plant 99		
Cote glittering 8		Golde 1	Maunch 103		
Crosse of S. George 27		Geules 5	Mollet whole 73		
Cocke 60		Greene 9	Mollets blemifhed 105		
Cockatrice 61		Gentlemen of fundry cal-linges 16	Meire		
Couentrie 74		Gore 54			
Camel 81		Greyhound 55			
Cameleon 83		Griffyn 61			
Cherub 84		Gutes 63			
Crownes 84		Gentlewomen 97			
Crabbe 86		Garb 98			
		George 103			

The Table.

Meire	111	in the time of supper	123	Sagittarie	112
Martlets	127		P	Sanguine	12
The meeting of Palaphilos with Gerard	120	Purple	10	Shields of sundry fashions	
N		Purple	10		16
Noblenes	12	Pallas shield	16	Serpent	57
Nine worthies	22	Partition	25	Sunne	58
Nine worthy Gentlewomen	96	Points of the escocheon		Starre	59
Nine difficult cotes	105	Purcuant	24	Swanne	60
Nine stidry bordures	111	Porcupine	40	Saffron	80
Number 9. embraced by the author	113	Pomegranade	85	Swallow	85
Nine differences of brethren	107	Palm tree	85	Sword bearing	94
Nine sundry Badges of antiquitie	113	Pheon	99	Sinquefoile	110
Nine things to be considered of an Herehaught	115	Paul	102	Shippe	104
with the xij. monethes of the yere	115	The purseuant woulde giue armes	106	Saltier vnbrated	106
O		R		T	
Or	1	Ramme	53	Tawney	10
Officers of armes	39	Rauen	60	Tenne	10
Ordinaries especial	62	Reioycings of Gentilitie	62	Talbot	55
Ordinaries general	68	Rebaterments	71	Tyger	80
Ordinaries charged	83	Reformation	77	Towers	93
Ordinaries commixt	90	Robin red breast	80	Trefoile	100
Oliues	98	Rocke	81	Tale of Palaphilos	124
Oke tree	99	Roundels	86	V	
Order of Palaphilos office	120	Rose	66	Vermilion	5
Order of the princes hall		S		Vert	9
		Siluer	4	Virtues of Chiuairy	23
		Sable	7	Vnicorne	52
				Vesse	116
				VV	
				VVinning of Armes	15
				VVolve	56
				VVheate sheafe	98
				VVwater-bouget	74
				VVarning to workemen of armory	104

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AESOPUS

The way to understand Tricking.

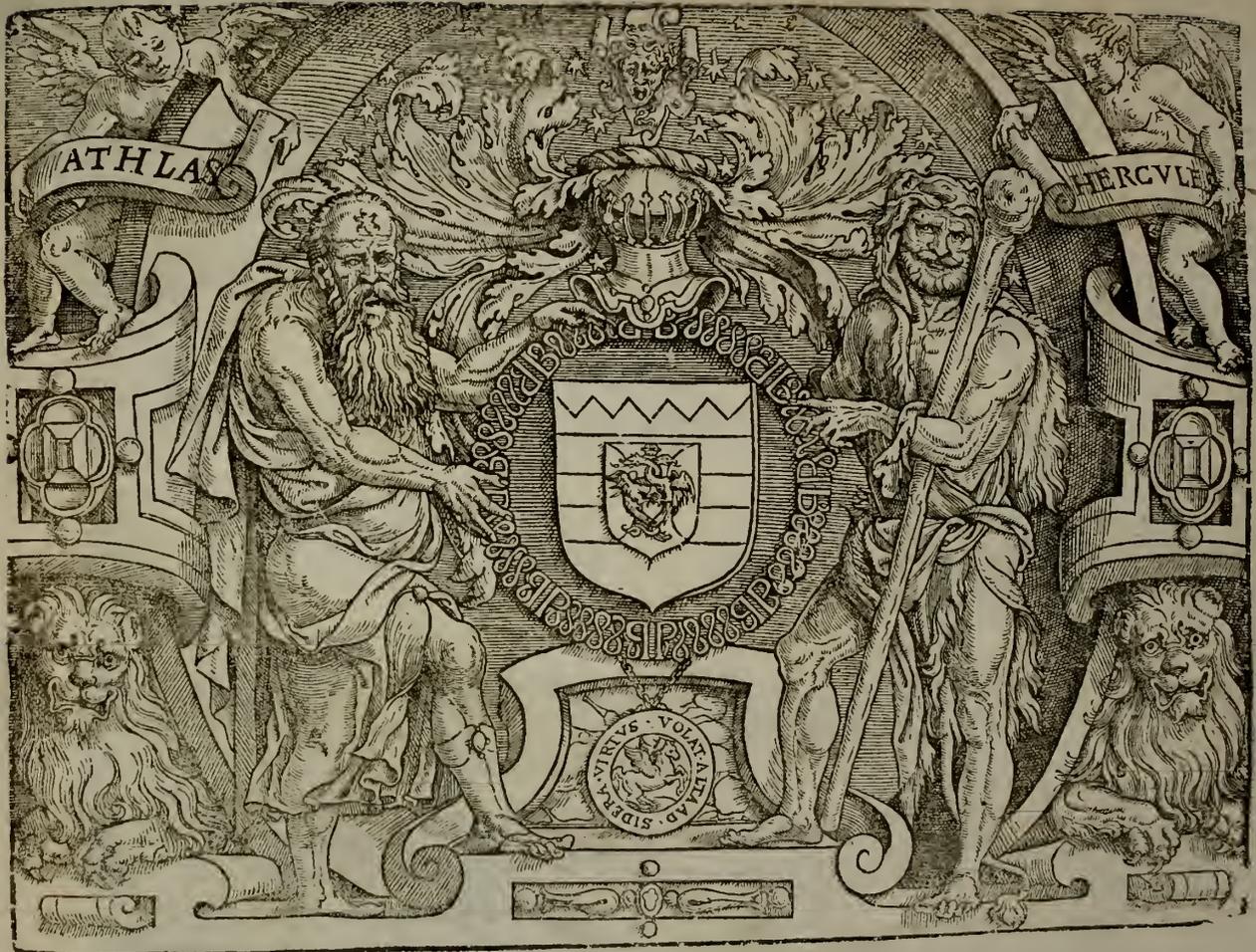
THe olde order in Tricking of all manner of Armes, is to vse one letter for one word. It is necessarie for heroicall Artificers. As by example. The Queenes maiestie of England beareth quarterly France and Englande. The first, B. Flowers de Leuse O. The seconde, G. iij. Lyons passantes O. The third as the second, the fourth as the first.

O. Or.	Yellow
A. Argent.	White
G. Geules.	betweene Red and Tenne
B. Azure.	bright Blew
V. Vert.	Greene
P. Purpure.	Purple
E. Ermine.	white poudred with Blacke
Es. Ermines.	Black poudred White
T. Tenne.	Orenge colour
M. Sanguine.	Murrey
Pr. Proper colour.	Naturall
BB. Blew.	Sad Blew

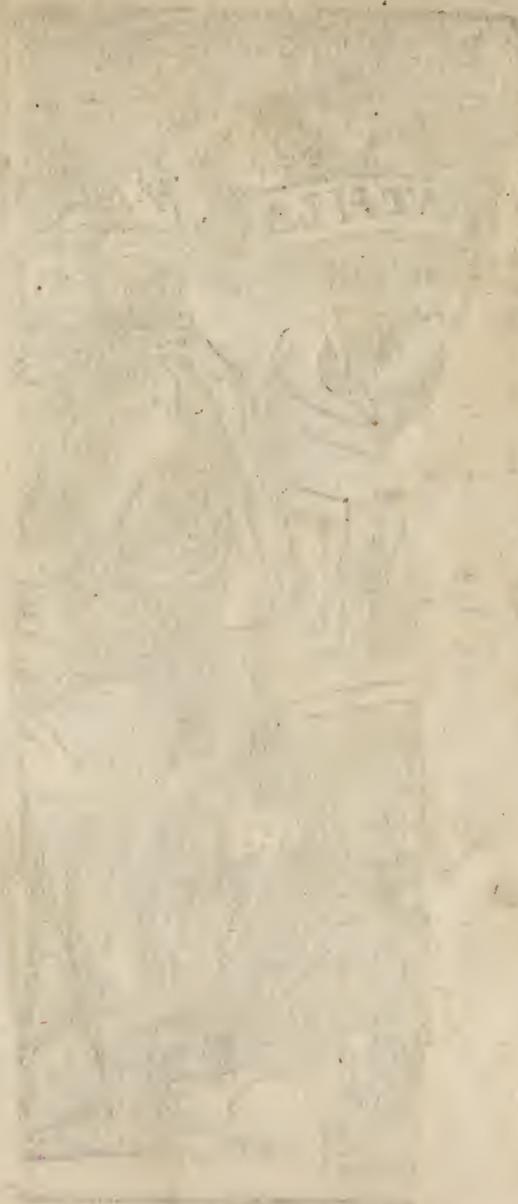
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L O N D O N

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