



Certification

Concerning

The family name of

BARTLE.

PREPARED UNDER THE AUTHORITY AND DIRECTION OF

International Heraldic Institute, Ltd.

1225 Ideal Way • Charlotte, N. C.

BARTLE.

Bartholomew.

Arms: Argent a chevron engrailed between three lions rampant sable.

Crest: A demi goat argent gorged with a chaplet of laurel proper.

Motto: Juncta-virtuti-fides.
Fidelity joined to valour.

The colour argent (silver) signifies the messenger of peace and reliever of the distressed. It also signifies everlasting charity, virginity, and clear conscience.

The chevron signifies protection, and has often been granted in arms as a reward to one who has achieved some notable enterprise. It is supposed to represent either the saddle of a war horse or the roof-tree of a house, and has sometimes been given to those who have built churches or fortresses, or who have accomplished some work of faithful service.

Engrailed signifies earth or land.

The Lion. In the early days of heraldry, when

each knight could decorate his shield with the emblems that pleased him best, many chose for the principal charges on their coat-of-arms some of those animals most renowned for bravery. The lion chosen at an early date by the kings of England, was perhaps the animal most highly esteemed by heraldic authorities. Guillim speaking of the lion says, "It is the lively image of a good soldier, who must be valiant of courage, strong of body, politic in council, and a foe to fear."

The colour sable (black) signifies constance and Divine Doctrine.

The goat, Guillim says, is the emblem of that martial man who wins a victory by the employment rather than valour. "It may betoken one that is willing to fare hard, so he may be in high employment honoured."

The Chaplet signifies the crown of joy, and the award of admiration.

Guillim says, laurel leaves were considered in

ancient times as remedies against poison, and were used as tokens of peace and quietness.

Bartle. Baptismal, "the son of Bartholomew," from the nickname Bartle, a form popular in North England.

Burke's General Armory.

Vermont's Heraldica.

Matthew's Blue Book and American Armory, 1907.

W. Cecil Wade. The Symbolisms of Heraldry.

THE EVOLUTION OF COAT ARMOUR AND YOUR FAMILY NAME AND WHAT THEY MEAN TO YOU.

One of the first steps of civilization has been the distinction of ranks and Heraldry has unquestionably been found serviceable as the means of making that distinction. Primitive peoples bore individualistic or tribal devices on their bodies or on their war or hunting shields and such symbols evolved into emblems of caste to distinguish the illustrious and noble. Crests were employed during the feudal ages to display the exploits of chivalry, the deeds of valour, the rewards of merit or the gracious favor of princes and to commemorate its triumphs over oppression and violence.

A Coat-of-Arms has always been the indisputable appendage of a gentleman and an object of pride and display. In the modern sense they are used to distinguish the noble and to preserve, for posterity, the record of the achievements of our ancestors and as a testimonial of our descent. A crest on stationery lends a distinction which is never attained by any other form of die decoration, not even by the most artistically arranged monogram. Ministering largely to the pride of man, conferring honour, and cherished since its maturity, Heraldry has flourished in every country, and under almost every form of government.

Heraldry throughout the ages has always been a subject of abuse and ridicule by the untutored and to a degree this is true today. Much is unknown of this subject and it is only by taking a broadminded view of the limitations of knowledge of the past, that one can derive pleasure from the study of ancient armoury. It is in this light that such studies will ever be dear to us who take an interest in the social life of our ancestors, or who desire to recall in imagination the bright pageantry and chivalry of the gentlemen of our past, who, for age after age, were loved at home, and respected abroad. Our best and cultured minds, who worthily inherit the insignia of the chivalric ages, have always been drawn to the intriguing subject of Heraldry.

It is held that Heraldry is so intimately connected with aristocracy, that it has no connection with a democratic age or nation. This is disproved by the interest in this subject by our own leaders in America, and in the smaller American Republics, as well as in France and Switzerland. Some of the most striking and most ancient Coats-of-Arms in this Country have been, and still are, borne by families which are neither distinguished by titles nor by possession of particular wealth and cannot be said to be an exclusive distinction of the aristocracy.

Heraldry faithfully reflects the culture and knowledge of the periods in which they lived. Although Heraldry, or the regular bearing of Coats-of-Arms, or garments bearing symbols, usually cannot be traced before the period of the Norman Invasion (1066), the custom of bearing various symbols on shields, helmets, and ensigns or standards, extended to the remotest antiquity. It is in many cases difficult to assign the exact reason for the original assumption of a particular Coat-of-Arms. In the case of any ancient family in order to arrive at the actual or even a presumptive reason, it would be necessary to study the early history, traditions, and feudal associations of such family. As there were dead languages, so are there dead symbols and ceremonies handed down, whose origin and tradition are unknown, hence, many symbols borne on Coat Armour today are incapable of interpretation. (Our definitions of the symbols of this Coat-of-Arms are not original, being merely a transcription of an accepted authority on this subject. If any part of your arms is not mentioned this is due to the fact that such definitions are not available). Heralds' College was only constituted in the reign of Richard III., in 1483, so that the foundations of Heraldry were established in the arbitrary assumptions of arms by various individuals. We find in connection with many ancient Crests and Coats-of-Arms, a number of surprising or incongruous subjects, which defy modern Heralds to explain them satisfactorily, and the legendary origins of which have become

shrouded by the mists of many ages. The most simple Coats-of-Arms are usually the most ancient.

Symbolism, both in the Church and in everyday life and literature, formed the vital force that animated our ancestors in thought and action, in a period full of both sentiment and theatrical display, and unless we bear this fact in mind, we shall fail to form a just idea of the lives and deeds of the chief actors in the stirring dramas of ancient times. Heraldry is a memorial of the brave and true hearts and great names, of those downright in-earnest and picturesque times, and a monument to the men who, by their energy, love of liberty, and valour, very largely contributed to make this world what it is today.

In the following pages we will summarize the essential features of Heraldry, with the thought that these explanations may serve toward a more full enjoyment of your Coat-of-Arms.

THE ORIGIN OF HERALDRY

Heraldry as a science is not of remote origin, it had its inception during the second or third Crusades, in the early part of the twelfth century and is directly attributable to the soldiers of the Cross. Its introduction was coeval with the use of armour in the Middle Ages, when it became necessary for men to recognize each other as friend or foe in the melee of battle. Many of its symbols were derived from remote ages, some of which appear to have come from Egypt or Asia Minor and many others from the early Church. Symbols were originally chosen by the wearer according to his own will, commemorative perhaps of some valorous incident, others selected ferocious appearing imaginary beasts of legend with the thought of intimidating their enemies on the field of battle, some as emblematical of their sur-

names, or place of residence. Then the military period of the Crusades brought their symbols; afterwards came figures representative of the Arts, the Chase, agriculture and certain merchant's marks. The tournaments brought others, indicative of the knight's prowess at these pageants as well as at subsequent successful wars. A later and more learned age contributed others from the classical stories. At first these heraldic bearings were embroidered on a surcoat worn over the armour itself, hence the name "Coats-of-Arms". Gradually this haphazard method gave way to the system of continuing the same device in a family which resulted in hereditary Coats-of-Arms.

During this period the imperfections of uncultivated eloquence and a general ignorance of written language contributed greatly to the practice of authenticating all deeds and transactions with seals of their owners' armorial bearings, thus preserving such records for posterity. Abuses in displaying coat armour gave use, in the earlier part of the sixteenth century, to the Herald's Visitations, the purpose of which was to confirm, control, and record such bearings as were then in use. In their invaluable documents are set forth the principal hereditary achievements of the United Kingdom, and, "All who can deduce descent from an ancestor whose armorial ensigns have been acknowledged in any of the Visitations are entitled to carry these arms by right of inheritance".

The CREST was, as its name indicates, worn on the top of the helmet, a small ornament usually fashioned of metal, wood, or leather. This crest was attached to the metal helmet by means of a twisted cloth, represented on Coats-of-Arms by a wreath of six skeins and always colored with the principal metal and principal color of the shield, alternately, in the order named.

Coat armour originated with the desire to protect the wearer; the first forms were crude

leather caps to protect the head. These were improved upon and eventually were made of metal, gradually covering the entire body.

The HELMET has often varied in shape in different ages and countries and in the twelfth century a change was made to indicate the rank of the individual wearer. In Heraldry this rank is indicated by its position, its construction or style, the arrangement of the vizor, etc. Too frequently inexperienced artists merely select a helmet at random, either being ignorant of the importance of this detail or careless about careful search for the exact rank of the family, sometimes depicting Baronial arms with esquires helmets and vice versa. Too often this carelessness results in very embarrassing situations.

The MANTLING, or EMBELLISHMENT, representing that cloak or mantle worn over the coat armour, as a protection from the sun and being the best material to deaden the effect of the thrust of the sword, is depicted by irregular draperies flowing from the helmet, down both sides of the shield.

MOTTOES are not a component part of the grant of any arms, but have merely been adopted by the families themselves, sometimes as a war cry, a pun upon the family name, but usually with deep sincerity in the expression of their thought.

SUPPORTERS are figures placed on either side of the shield, and appear to hold up or support it. The right to bear supporters is confined to Peers of the Realm, Knights of the Garter, and to those who may have obtained them by Royal Grant, and their descendants. Many family Coats-of-Arms came into being long before crests were used, hence the absence of a crest or motto is in no way a reflection; their absence may only indicate the ancientness of the origin.

THE BLOOD OF THE BRITONS

A thousand years before Christ, the ancient Iberian Aborigines of the Stone Age in England were overwhelmed by the Celtic Britons, the vanguard of the Aryan invasion of Central Europe, who overran and populated the country. During the first four centuries of the Christian Era the Britons were under the military sway of Imperial Rome, although but very little Roman blood was infused into the native population. The Roman legions were withdrawn in A. D. 429, and the island was gradually overspread by hords of Angles-Saxons, and Jutes, Gothic tribes from Sleswick in Germany, who in a century exterminated or expelled the majority of the Britons, reduced the remainder to serfdom and by A. D. 550, constituted over four-fifths of the blood of the population, and indelibly impressed on the country their language and characteristics which prevail in the English race to this day. For five centuries the Anglo-Saxons dominated England and while towards the close of their regime there was considerable Danish settlement in the country, yet in A. D. 1066 nearly three-fourths of the blood of the two million population was Anglo-Saxon. In this year the Norman Conquest extinguished the rule of the Anglo-Saxons in England and stripped them of all ownership of the land, reducing them to Artisans, laborers and serfs of the soil; although the Norman Invaders comprised but one-sixth of the population, the establishment of the feudal system securely founded a powerful Norman landed Aristocracy, which by the custom of Primogeniture has endured. After the Norman Conquest there was a sharp caste distinction between the Normans and Anglo-Saxons, but gradually a welding together of the general mass of the population took place, and from the great numerical preponderance of the Anglo-Saxons their tongue became the predominate element in the evolution of the English language.

At the time of the settlement (New England-1620-40), of the blood of the English Nobility, the Norman strain was still preponderant; but it is considered that of the blood of the great mass of the then four million population of England (the yeomanry craftsmen, laborers, etc.), nearly two-thirds were Anglo-Saxons, the remainder being chiefly Norman, Briton, Danish, Roman, and Iberian, in amounts decreasing in the order named, and this preponderance of Anglo-Saxon blood pertained especially to Suffolk and Essex, whence were derived nearly two-thirds of the twenty-five thousand English colonists who settled New England between 1620-1643.

The causes leading to the settlement of New England may be briefly stated. About A. D. 1500, under a general awakening in knowledge in Europe, the Reformation, or revolt from the church of Rome, was started in Germany by Martin Luther and others, and soon spread to England during the reign of Henry VIII. (1509-1547), resulting in the conversion of the majority of the population, the dissolution of the monasteries and confiscation of their estates to the crown and finally the Acts of Supremacy terminating Papal authority in England and establishing the Protestant Church of England.

In the time of Philip and Mary (1554-1558), the Papal power was temporarily restored and attempts were made to crush out Protestantism, the dungeons were crowded with victims and nearly three hundred Martyrs endured the frightful doom of the stake in their persistence of adherence to their belief. On the ascension of Elizabeth in A. D. 1558 the Protestants were restored to power. The Catholics dwindled in numbers and an era of great prosperity for England set in.

During the reign of Elizabeth (1558-1603), dissention grew and spread among some of the Protestants, a desire for a simpler religion with independent congregations and even a separation of Church and State;

these dissenters became severally known as Puritans and Separatists and in spite of persecution to enforce conformity to the established Church they increased rapidly in numbers, principally among the great middle class. Under James I. and Charles I. the persecution of the Puritans became so obnoxious as to induce an emigration, between 1620 and 1640, of some twenty-five thousand of them to the wilds of New England where they might enjoy their religious beliefs unmolested; of these colonists nearly two-thirds were from Essex and Suffolk Counties. To secure religious freedom was not, however, the only cause of this emigration; a corrupt and incompetent government and profligate court had brought the country to great industrial distress, poverty to the masses, and crushing taxation, and it is certain that many of New England's settlers left their native country to better their living conditions. In 1643 the Puritan party secured control of the English government, their persecution ended, and emigration to New England practically ceased for nearly a hundred and fifty years. Consequently, at the outbreak of the American Revolution in A. D. 1775 over nine-tenths of the then New England population of seven hundred thousand were descended from the twenty-five thousand of English Colonists who came from England between 1620 and 1640.

During this time other nationalities came to our shores, the Huguenot migration from France, some direct, some via other European countries, due in main to the Revocation of the Edict of Nantes, in 1685; the Dutch settlement of New Amsterdam and their surrender to the English forces, although forced, left most of the population under English rule. With the withdrawal of the Swedes in Delaware, the Atlantic sea coast from Nova Scotia to Florida was placed in the possession of the British. Jamestown, Virginia contributed its quota in 1607, the Cavalier's of Maryland arrived in 1634, from which points migration soon began into North Carolina and westward. With Oglethorpe came the earliest settlers into Georgia. To this great tide of migration from European shores our present melting pot owes its foundation.

the Welsh "ap", and the Irish "O". It is obvious that Williamson was the "son of" William, Johnson, the "son of" John, MacNeil, the "son of" Neil, FitzHugh, the "son of" Hugh, O'Connor, the "son of" Connor, while the Welsh "ap" prefixed the son's designation.

The names derived from bodily or personal characteristics is an extremely large class. Most of these grew out of nicknames given to their first bearer. A few examples will suffice: Kindly qualities are represented by Makepiece or Makejoy; Moody testifies to dreamy temperaments, virtue by Good; alertness to Quick or Smart, lowly by Humble or Meek; arrogance by Proud, miserliness by Pennifather, social by Gay, Merry, or Bland; refined by Sweet, or Gentle. Others derived from this source are Short, Lowe, Long, Tallman, Bigg, Gross, Little, Small, White, Gray, Brown, Black, Read (Red), Clement, Savage, Grave, Goode, Best, Meane, Rich, Poor, Hardy, Strong, Armstrong, Swift, Wild, etc., etc., all of which speak for themselves.

Those derived from locality or place of residence seem to have been the direct result of the feudal system. The Norman Conquerors, introduced the territorial "de", "de la" or "del" and were adopted by the nobility, indicating possession of one's own lands. Many of these names have been corrupted beyond recognition and many such estates, hamlets, castles, villages are now extinct and cannot be found on the maps of today. Those bearing such suffixes as "ton", "ford", "ley", and "ham" denoting locality are very numerous.

Trades, occupations and offices contributed their share toward our present surnames. Among the Anglo-Saxons, words designating employments were sometimes used as we now employ baptismal names. The fact that one bore the name of Wodeman (Woodman, or charcoal burner) does not indicate that such was his actual occupation as such may have been a baptismal name, not occupational, in the same sense one named King may have been a leader in his own locality, not a monarch.

We can accept the fact however, that most official surnames are of occupational origin. Here are a few examples: King, Prince, Duke, Earl, Baron, Knight, Marshall, Constable, Sargent, Summoner or Sumner, Burgess, Bailiff or Bailey, Bishop, Priest, Abbott, Clerk or Clark, Squire, Forrester or Foster, Parker, Woodward or Woodruff, Hayward, Smith, Carpenter, Mason, Baker, Barber, Taylor, Cooper, Carter, Chapman, Miller, Shepherd, Wright, etc., etc.

While thousands of surnames referred to above may be said to explain themselves, there are multitudes of others of which the meaning is, to most persons, entirely hidden. Words obsolete for centuries in our language are still retained in our family nomenclature, fossilized, as it were. Many curious corruptions resulted from mutilations of such names due to illiteracy and space does not permit more than a few examples which we give at random below.

The attempt to anglicize foreign spellings have resulted in endless confusion. Records prove that the following are identical of origin: Physick-Fishwick, Snooks-Sevenoaks, Nobbs-Hopps, Higginson-Dixon, Philbrick-Fellbridge.

While some names may seem humble in their literal interpretation, more often than not such beginnings may be surprising in its implication to some event of which we know nothing; it may have only been a convenient designation to distinguish some person from another who lived nearby but as time progressed established its bearer or his descendants as an individuality because of some outstanding accomplishment, thereby achieving distinction, honor and respect.

The foregoing data have been compiled chiefly from the following sources:

Wade--"The Symbolisms of Heraldry", 1898.
Burke--"Encyclopaedia of Heraldry", 1851.
Coe--"Robert Coe, Puritan", 1911.
Lower--"Dictionary of Family Names", 1860.
Bardsley--"Dictionary of English and Welsh Surnames, 1901.
Harrison--"Surnames of the United Kingdom", 1912.