as dean of St Paul’s. His Vindication of the Doctrine of the Trinity engaged him in a warm controversy with Dr South and others. Bishop Burnet tells us he was “ a clear, a polite, and a strong writer ; but apt to assume too much to himself, and to treat his adversaries with contempt.” He died in 1707. His works are very numerous, among which are, 1. A Discourse concerning the Knowledge of Jesus Christ, against Dr Owen ; 2. Several pieces against the Papists, the Socinians, and Dissenters ; 3. A Practical Treatise on Death ; 4. A Practical Discourse on Provi­dence ; 5. A Practical Discourse on the Future Judgment ; and many other works.

**SHEKLOCK,** *Dr Thomas,* bishop of London, was the son of the preceding, and was born in 1678. He was educated in Catharine Hall, Cambridge, where he took his degrees, and of which he became master. He was made master of the Temple when very young, on the resignation of his father; and it is remarkable, that this mastership was held by fa­ther and son successively for more than seventy years. He was at the head of the opposition against Dr Hoadley, bishop of Bangor, during which contest he published a great number of pieces. He attacked Collins’s Grounds and Reasons of the Christian Religion, in a course of six sermons, preached at the Temple Church, which he entitled The Use and Intent of Prophecy in the Several Ages of the World. In 1728, Dr Sherlock was promoted to the bishopric of Bangor, and was translated to Salisbury in 1734. In 1747 he refused the archbishopric of Canter­bury, on account of his ill state of health ; but recovering in a good degree, he accepted the see of London the fol­lowing year. On occasion of the earthquakes in 1750, he published an excellent Pastoral Letter to the clergy and inhabitants of London and Westminster, of which it is said there were printed, in quarto five thousand, in octavo twenty thousand, and in duodecimo about thirty thousand, besides pirated editions, of which not less than fifty thou­sand were supposed to have been sold. Under the weak state of body in which he lay for several years, he revised and published four volumes of Sermons, in octavo, which are particularly admired for their ingenuity and elegance. He died in 1762, worth L.150,000. “ His learning,” says

Dr Nicholls, “ was very extensive. God had given him a great and an understanding mind, a quick comprehension, and a solid judgment. These advantages of nature he im­proved by much industry and application. His skill in the civil and canon law was very considerable ; to which he had added such a knowledge of the common law of Eng­land as few clergymen attain to. This it was that gave him that influence in all causes where the church was con­cerned, as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land.” Dr Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity ; particu­larly by his having given large sums of money to the corpo­ration of clergymen’s sons, to several of the hospitals, and to the society for propagating the gospel in foreign parts, and also bequeathing to Catharine Hall, in Cambridge, the place of his education, his valuable library of books, and his donations for the founding a librarian’s place and a scho­larship, to the amount of several thousand pounds.

SHERON, a village of Persia, in Irak, fifteen miles east from Kermanshaw.

SHERRIFF of Mecca, the title of the descendants of Mahommed by Hassan Ibn Ali. These are divided into several branches, of which the family of Ali Bunemi, con­sisting at least of three hundred individuals, enjoy the sole right to the throne of Mecca. The Ali Bunemi are again subdivided into two subordinate branches, Darii Sajid and Darii Barkad, of whom sometimes the one, sometimes the

other, have given sovereigns to Mecca and Medina, when these were separate states.

SHETLAND. See Zetuand.

SHEVAGUNGA, a polygar town and district of South­ern India, in the province of the Carnatic, and district of Little Marawar. This country, according to the custom of the Nairs, was ruled by females until about sixty years ago, when the government was usurped by two brothers of low caste. They were expelled by the nabob of Arcot, with the aid of the British troops, who afterwards rein­stated them. They were again expelled, and being pur­sued and captured by the British, they were condemned and executed, and the country given to a relation of the former female sovereigns. Long, of the town 78. 30. E. Lat. 9. 54. N.

SHEVAGURRY, a town of the south of India, in the district of Tinnevelly, a hundred miles north from Cape Comorin. Long. 77. 32. E. Lat. 9. 23. N.

,SHEVELPATORE, a town of the south of India, in tne province of the Carnatic, 110 miles north from Cape Comorin. Long. 77. 43. E. Lat. 9. 81. N.

SHIELD, an ancient weapon of defence, in the form of a light buckler, borne on the arm to fend off lances, darts, and other weapons. The form of the shield is represented by the escutcheon in coats of arms. The shield was that part of the ancient armour on which the persons of distinc­tion in the field of battle always had their arms painted ; and most of the words used at this time to express the space that holds the arms of families are derived from the Latin word *scutum.* The French *escu* and *escussion,* and the Eng­lish word *escutcheon* or *scutcheon,* are evidently from this origin ; and the Italian *scudο* signifies both the shield of arms and that used in war. The Latin name *clypeus,* for the same thing, seems also to be derived from the Greek word *γλυφειv, to engrave ;* and it had this name from the several figures engraved on it, as marks of distinction of the person who wore it.

The shield in war, among the Greeks and Romans, was not only useful in defence, but it was also a badge of honour to the wearer ; and he who returned from battle without it was always treated afterwards with infamy. People have at all times thought this honourable piece of the armour the properest place to engrave or figure on the signs of dignity of the possessor of it ; and hence, when arms came to be painted for families in aftertimes, the heralds always chose to represent them upon the figure of a shield, but with several exterior additions and ornaments, as the helmet, supporters, and the rest.

The form of the shield has not only been found different in various nations, but even the people of the same nation, at different times, have varied its form extremely ; and among several nations there have been shields of several forms and sizes in use, at the same period of time, and suit­ed to different occasions. The most ancient and universal form of shields, in the earlier ages, seems to have been the triangular. This we see instances of in all the monuments and gems of antiquity. Our own early monuments show it to have been the most antique shape also with us, and the heralds have found it the most convenient for their pur­poses, when they had any odd number of figures to repre­sent ; as if three, then two in the broad bottom part, and one in the narrow upper end, it held them very well ; or if five, they stood as conveniently, as three below and two above. The other form of a shield, now universally used, is square, rounded, and pointed at the bottom. This is taken from the figure of the Samnitic shield used by the Romans, and since copied very generally by the English, French, and Germans.

The Spaniards and Portuguese have the like general form of shields, but they are round at the bottom, without the point; and the Germans, besides the Samnite shield.