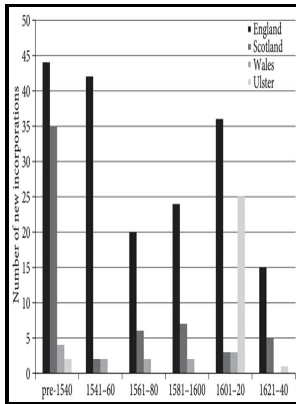


Concepts of order and gentility in Wales, 1540-1640

Gomer Press - Ending



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 Notes: Includes bibliographical references (p. [258]-264) and index.
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Bibliography in: Gender, nation and conquest in the high Middle Ages

Thompson, Carl, *The Suffering Traveller and the Romantic Imagination* Oxford: Clarendon Press, 2007. Arnold, Matthew, *On the Study of Celtic Literature* London: Smith, Elder and Co.

MOSTYN, Sir Roger (c.1566/8

Its population of about 19,500 was smaller than any except Anglesey and Radnor, and the assessment quotas imposed upon the county after 1640 were lower than elsewhere. We find Leison de Afan great grandson of that Morgan who had used an equestrian seal in 1183, affixing to a deed about 1300 a seal bearing three chevrons, while his son employed the same device in 1330 with the addition of a Paschal lamb which may be interpreted either as a crest or a conventional decoration — in any case it became the heraldic crest of his descendants. Blood, especially Welsh royal blood, being thicker than water, the earl signified his assent, and, thereupon Dethick exemplified the arms to the delighted Walter.

Class, Community and Culture in Tudor Wales, Jones

Bray, *The Knight, the Lady and the Priest: The Making of Modern Marriage in Medieval France* New York: Pantheon, 1983. .

Lineage

The earlier Welsh princes and nobles used equestrian seals. There were, of course, some who proved leisurely enough about coming to terms with heraldic law.

Merioneth

Green eds, *Charters and Charter Scholarship in Britain and Ireland* Basingstoke: Palgrave Macmillan, 2005, pp. Lack of imagination is a charge that can be levelled at no Welshman, and none was better qualified in the exercise of that talent than the bard. He was also aware of the Welsh theory of armorial gentility.

Merioneth

Rees, David Llewellyn, *The Modern Universal British Traveller: Or, a New, Complete, and Accurate Tour through England, Wales, Scotland, and the Neighbouring Islands* London: printed for J. The book argues that he shaped the republican tradition after the Glorious Revolution into a practical and politically viable programme, focused not on destroying the monarchy but on reforming public religion and the Church of England.

Morgan, Prys, *The Eighteenth Century Renaissance* Llandybie: Christopher Davies, 1981.

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