extendeth afterwards unto them the commaundes
of their nobilitie authoritie wealth and
freindes that they also maide retreate retiyeng
favor and good geyne by their solicitation
and meanes amongst the stredeyloeds of the
Countrie that bee their Neighbour freindes
and kindesfolkes. And on the other side the
good followers seeinge that the cloake and
cloke of a nobleman or other greate gentleman
to be a good dispensative against sutes, statutes
of lawes or other business ad doe arise in the
Countrie and that myght many tymes (as
the proverbe is) cote overcome right, They
also willingly and by greate suite embande
themselves amongst their other servants
and many of them when they finde themselves
so molested way afterwards as bolde to a
other wronge to their Neighbours as they
were gladde at the first to bee sheilded from
it. Besides this there was wont to bee another
kinde of league and alliance, not of
many servants but of equalls amongst
themselves, wherefore not lesse mischeifes
have ensued then of the former. For the
vulgar and base people espiedinge that
the Gentlemen were rise and strongie by
their consimilitudes, that the nobilitie,
gentrie and best yomanrie of the Countrie
were fastlinked together in bonds and
that in Cities and corporate townes also
there was an usuall combination of many
into one body, so that all other sorte of
men besides themselves were strongly united
and they onlie to standeloff to themselves
they also fell therefore into fyenlinge band
bandinge into companies and date man
at his own fancye united themselves like

The harme of livories &c

Coates of good cattle laces or other marks
whereby they might bee knowne each to other
of them. Now although such towardness maide
at the first seeme verie many, with a vizard
of amitie love and brotherhood yet the wisdome
of the lawe with is able to unmaske such fraud
cate discovered many damagerous evilles that
lie and lurke underneathe them. For besides
that the common course of Justice betweene
man and man was greatlie interrupted
by these confederacies, so as hardlie any
man that was not ytie to sute a countenance
could either aske his right against any of them
or repell the injuries that they could offer
unto him (the cause of verie one of them
bemade subdes as the common cause and quarrell
of them all) yt was found yilons by manie
proofes even to the estate and the mydome it
selfe that diyers noblemen or gent should
drawe so longe tayles after them, or that
the meaner sort of the people could bee
suffered to make so strange bodies and
bands amongst themselves bote with arms the
sedes and werde of mutinie tumult and rebellion.
And therefore the lawes gave armes diyers
power against them evidenge at the first that
noe yoman or other yson under the degree
of an esquier shall take any livie of anie
lorde except hee bee his sworn sheild servant or
continuewall officer upon payne of fyne
and imprisonment: 16: R: 7: ca: 4: et 20: R:
2: cap 2: Upon afterwards it was ordained
upon like paine that noe lorde spiritualle
or temporall should give livorie to any
or esquier other then to his sworn sheild servant
officers and Counsell learned in the lawe
1: H: 4: ca: 7: wherewith lawe stopped for fear
into their matter that it forbadd knigets and
esquiers to weare the kings owne livorie

The statute of giveinge livories