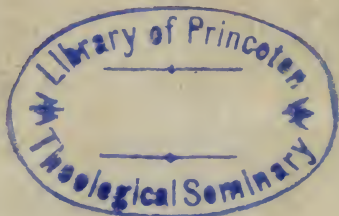




Thomas Paterson de Westchester  
August 20, 1840

64-4

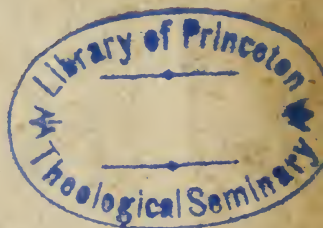


Division SCC  
Section 9225

TITLES  
1583 of Nisbet Library,  
HONOR

By

John Selden.



Lucilius.

*Persium non curo legere: Laliium Decimum volo.*

---

L O N D O N,

By *William Stansby* for *John Helme*, and are to be sold at his  
shop in *S. Dunstons Church-yard.*

---

M. DC. XIV.

TABLE

HONOR

OF

THE

OF

OF

To my most beloued Friend

and Chamberfellow,

M. Edward Heyward.

Sir, Had I not been such a remote stranger to Greatnes, yet, beyond you, scarce should I haue sought a Name to Honor this place. Being, as fortune hath plac't mee, I well could not, without charging my Freedom of spirit with what, as the worst in Manners, it euer hated; *Flatterie*. But I was resolu'd, that, as the Architecture of olde Temples, you know, was either *Dorique*, *Ionique*, or *Corinthian* according to the Deity's seuerall nature, so in analogie, should Gifts of this kind be to the Receiuers, & that Bookes should most fitly be consecrated to true louers of Goodnes and all good Learning. I would call *Books* onely those which haue in them either of the two obiects of Mans best part, *Verum* or *Bonum*, and to an

instructing purpose handled, not what euer  
onely speaks in Print and hath its litle worth  
ending in its many words. In this of Mine  
dealing with *Verum* chiefly, in matter of *Sto-*  
*rie* and *Philologie*, I giue you the greatest  
interest, that in a thing of so Publique right  
may be enjoyed. Your more noble Studies,  
Vertue, Learning, and your Loue, to what  
euer is in those Names, made you most ca-  
pable of it. And to speake here freely, the  
speciall worth of your Qualitie and of some  
more (*luti melioris*) compar'd with that  
world of Natures infinitely varied by base-  
nesse of Spirit, Daring ignorance, Bewitcht  
sight, worst of inclination, expressions of  
scarce more that's not Bestiall then what  
Clothes and Coffers can, and the like haue  
made me, I confesse, doubt in the Theorie  
of Nature, whether all known by the name  
of M A N as the lowest *Species* bee of one  
*Ferme*. So Generous, so Ingenuous, so pro-  
por

portion'd to good, such Fosterers of Vertue,  
so Industrious, of such Mould are the *Few*:  
so Inhuman, so Blind, so Dissembling, so  
Vain, so iustly Nothing, but what's Ill dis-  
position, are the *Most*. Our long societie of  
life, and the special Desert, which you know  
you may truly challenge of my Endeavors,  
entitled You to it as from Mee. Neuer  
shall I not confesse you to haue been to  
me *ὡς ἐρμᾶικὴ τῆς Σειρᾶς*. Some yeer since it was  
finish't, wanting, only in some parts, my last  
hand; which was then preuented by my  
dangerous and tedious sicknesse; being  
thence freed (as you know too, that were a  
continuall, most friendly, and carefull wit-  
nesse) by the Bounteous humanitie and  
aduise of that learned Phisician Doctor *Robert Floyd* (whom my Memorie alwaies  
honors) I was at length made able to perfit  
it. And thus I employd the breathing  
times, which from the so different studies

of my Profession, were allowed mee. Nor hath the Prouerbiall assertion, that *the Lady Common Law must ly alone*, euer wrought with mee farther then like a Badge of his Familie, to whom ( by the testimonie of the wisest man ) euery way seems *full of Thornes*, and that vses to excuse his labour with *a Lion's in the way*. I call you not my Patron. *Truth* in my References, *Likelyhood* in my Coniectures, and the *whole Composture* shalbe in steed of *One*, and of all else which, like inuocations of *Titulina*, might be vsed. It comes to you only, that, if it liue, it may be an enduring testimonie of our *Loues* and your *Desert*. Happinesse euer second your wishes.

*Viue diu' nostri Pignus memorabile Voti.*  
with you, at the Inner Temple, Septemb.

XXIII. CIO. DC. XIV.



To that singular Glory of our Nation,  
and Light of *Britaine*,

M. Camden Clarenceulx.

Ω Γυγίων ἔφορος, πίμοι καύχημα Βρεττανῶν  
Πᾶσι πρὸ βίδοκίμοις βίδοκίμοις τ' ἀγαθοῖς.  
Πᾶσι πρὸ Ἰδμοσώνης Βάσαιος, Καμδῶνε, τελέεις  
Ὡς Λοβγίνος ἔλω, ὡς κὶ Αεισοφάνης.  
Ἡμετέροις ἴληθι πόνοις καθοράνας ἰπὸ δρα  
Σὺ μὲν μεμφομένης, θαρσαλέως καθορά.

*F. Selden.*

ΕΙΣ ΟΝΟΜΑΣΤΙΚΟΝ ΗΡΩΩΝ

ᾧ ἐν τέλει βιδοκμησάντων ὑπὸ φιλτάτου καὶ

φιλοπονωτάτου ΙΩΑΝΝΟΥ ΣΙΛΟΔΟΤΤΟΥ

συλλεχθὲν καὶ ἐκδοθέν.

Αντολίη τε, δύσις τε, μεσημβρίη, ἠδὲ καὶ ἄρκτος

Ποσιπατήθησαν σοῖς φίλοις πρυμναῖς·

Ἡύτε Πινελόπης πόλις ἀλχινόιο κλυδηθεῖς

Ἐδρακες δὲ θεόπων ἀστία καὶ φρέν' ἐγνώσ·

Μᾶλλον δεῖθ' ἠέσασαι πάσης χρημῆτορας αἰῆς

Πορφυρέβλατος ἐμοὶ ἑσσεαὶ αὐτοκράτωρ.

Ἀνδρῶν ἠρώων χρημῆτορ διεῖδαμε

Καὶ πάρος ἰαθυδικῆς γνήσιοι εὐνομίης,

Σοὶ πρόσι ἠρώων ἀντάξιον ἑαδλὸς ἀώτος

Τῆς πολυχαιθρίας, τῆς πολυκοιρανίας.

ΑΡΚΤ. ὁ ΛΩΣΤΟΣ.

BEN: IONSON  
TO HIS HONOR

FRIEND M<sup>r</sup> IOHN SELDEN

HEALTH.

I Know to whome I write : Here, I am sure,  
Though I be short, I cannot be obscure.  
Lesse shall I for the art, or dressing care ;  
Since, naked, best *Truth*, and the *Graces* are.  
Your Booke, my *Selden*, I haue read ; and much  
Was trusted, that you thought my judgment such  
To aske it : though, in most of Workes, it be  
A penance, where a man may not be free,  
Rather then office. When it doth, or may  
Chance, that the Friends affection proues allay  
Vnto the censure. Yours all need doth flye  
Of this so vitious humanitie :  
Then which, there is not vnto *Studie*'a more  
Pernicious enimie. Wee see, before  
A many' of Bookes, euen good judgments wound  
Thēselues, through fauoring that, is there not found :  
But I to yours, farre from this fault, shall doo ;  
Not flye the crime, but the suspicion too.

b

Though

Though I confesse (as every *Muse* hath err'd,  
And mine not least) I haue too oft prefer'd (much:  
Men past their termes; and prais'd some names too  
But 't was, with purpose, to haue made them such.  
Since, being deceiu'd, I turne a sharper eye  
Vpon my selfe; and aske, to whome, and why,  
And what I write: and vex it' manie dayes,  
Before men get a verse, much lesse a prayse.  
So, that my Reader is assur'd, I now

Meane what I speake; and, still, will keepe that vow.

Stand forth my object, then. You, that haue been  
Euer at home, yet haue all Countries scene;

And, like a Compasse, keeping one foot still

Vpon your center, do your circle fill

Of generall knowledge; watch'd men; manners too;

Heard, what past times haue said; seen, what ours do;

Which *Grace* shall I make loue to first? your skill?

Or faith in things? Or, is't your wealth, and will

To informe, and teach? Or, your vnwearied paine

Of gat'n'ring? Bountie' in pouring out againe?

What *Fables* haue you vex'd! What Truth redcemd!

Antiquities search'd! Opinions disesteem'd!

Impostures branded; and Authorities vrg'd!

What Blots & Errors haue you watch'd, and purg'd

*Records* and *Authors* of! How rectified

Times, Manners, Customes! Innouations spied!

Sought out the Fountaines, Sources, Creekes, Paths,

And noted the Beginnings, and Decayes! (Wayes!

Where is that nominall Marke, or recall Rite,

Forme, Art, or Ensigne, that hath scap'd your sight?

How

How are Traditions there examin'd ! How  
Conjectures retriu'd ! And a Storie, now  
And then, of times (beside the bare conduct  
Of what it tells vs) weau'd in, to instruct !  
I wonder'd at the richnesse : but, am lost,  
To see the workmanship so exceed the cost.  
To marke the excellent seas'nings of your stile,  
And masculine elocution ; not one while  
With horror rough, then rioting with wit ;  
But, to the subiect, still the colours fit :  
In sharpnesse of all search, wisdom of choice,  
Newnesse of sense, antiquitie of voice.  
I yeeld, I yeeld. The Matter of your prayse  
Floues in vpon me ; and I cannot rayse  
A banke against it : Nothing, but the round  
Large claspe of *Nature*, such a wit can bound.  
*Monarch in Letters !* 'Mongst thy *Titles* shoune,  
Of others *Honors* ; thus, enioy thine owne.  
I, first, salute thee so : and gratefully,  
With that thy *Style*, thy keeping of thy *State*,  
In offering this thy *Worke* to no *Great Name* ;  
That would perhaps haue prais'd, & thank'd the same,  
But nought beyond. He, thou hast giu'n it to,  
Thy learned Chamber-fellow, knowes to do  
It true respects. He will, not only, loue,  
Embrace, and cherish ; but, he can approue  
And estimate thy paines : as hauing wrought  
In the rich mines of knowledge, and thence brought  
Humanitie inough, to be a Friend,  
And strength, to be a Champion, and defend

Thy gift 'gainst Enuie. O, how I doe count  
Amongst my commings in (and see it mount)  
The gaine of two such Friendships; *Heyward*, and  
*Selden*, two *Names*, that so much vnderstand:  
On whome, I could take vp (and nere abuse  
The credit) what would furnish a tenth *Muse*.  
But here's nor time, nor place, my wealth to tell;  
You both are modest: so am I. Farewell.

---

T H E

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# THE PREFACE.

## Contents of it.

Gentry or Ciuill Nobility. Children like *their Parents*. Degenerating Issues. *Some haue respected ouely one Sex in the Discent*. Paralogium. Temple of Honor and Virtue. Images, *wherein the old Nobility of Rome consisted*. Carrying those Images in Funeralls. Images annex (as we say) to the Frehold. Ennobling by the Emperors. Nobility of the Grecians. *Their regard to the Name*. Names of the Romans, and the Imposition of Names. The Gothique Hanses. The Prerogative of the old Sueuians to be in the Vantgard; as also of our Kentishmen, and those of Wiltshire, with Cornwall and Deuonshire, to be in the Rere. Coat Armors. *When they began to be born hereditarily*. The Patent of Rich. II. to Iohn of Kingston, *giving him a Coat, and making him Esquire*. Certain Notes of Generous Families mongst the Romans and other ancients. The Autor's bearing himself in this Work. *NUMUS*; Interpretation of one of Pythagoras his Symbols. Of the Sophi. Ius Capillitij of the old French Kings. Τριπεραχάτης. The Epigram to our William the first, Cæsariem, Cæsar, &c. *explan'd*. Bearing of Fire before some Princes anciently. Some old but *obsolet* Ensignes of the Empire. Sealing in white Wax. First beginning of the profession of the Roman Ciuill Lawes in the Western parts about CD L. yeers since; In Bologna. Not lawfull to read them as a Professor elsewhere then in Rome, Constantinople, or Berytus, by Iustinians constitution. The first volume of the Canon Law, when made. The answer of Robert Grossetest to Henry III. *questioning him how he could so well instruct yong Courtiers*.

**B**lesse me Mercurie from thy old Enemy, the Daring Ignorant! I know his hate to thee. And when

# The Preface.

he would seem to loue, as sometimes he would, yet is he as unhappie in performing what's due to thee, as if he should sacrifice with a cole black beast, in the darkeſt night, the throat preſt downward, to thy brother Apollo; or then for ſafetie of his ſheep or gain, with bloud to thee, when thou<sup>a</sup> art

<sup>a</sup> Antipater  
Epiq. α. cap. 48.

\* Beſt pleaſd  
with Milk and  
Hony.

———— \* Εν δὲ Γάλακτι

Χαίρων, καὶ δούινῳ περιδιδυμῶ. © Μέλιπ.

Thou knowſt the unſiſneſſe of Both, and Him. I could not but wrong thy honor, ſhould I, ſo neer mention of thy Name, ſpeak to him. Thy worth, from him, proteſt mee! To all thy ingenuous favorites, in thy preſence, as thou directeſt me, thus. Out of the Title, Table, and Contents of the Chapters (you haue them preſently after this Preface) the Summe and Method diſcouer themſelues. The Purpose extended from the Higheſt title to Gentric, excluſiuelly. That of Gentric, or the ſame in another word, Ciuill Nobility, is, by which, as the firſt degree about the Multitude, an honoring diſtinction is made, either by acquisition from the Prince (euerie Prince or State, hauing generall Power to make Lawes in their Territorie, may ennoble) or by Diſcent from Noble Anceſtors. Or indeed you may not amiſſe comprehend hereditarie Nobilitie in that firſt kind, becauſe a Gentleman, by birth, is not only ſo in regard of his Anceſtors, Sed quia, ob eam Originem, Princeps illum ſuis legibus nobiletat, as <sup>b</sup> Bartol will haue it. The Prince, as it were, ſuppoſing that if the Father be Noble, the iſſue will reſemble him. Which the Perſians were confident on, where the Queen was neuer ſo much as ſuſ-

<sup>b</sup> In C. iiii. de  
Incolis l. 9.  
Aulieres.



# The Preface.

*suspected of incontinence, because the King was alwaies  
 esteemd of so truly royall parts, that the Nature of hir  
 issue by another, would discover if shee had chang'd the  
 Father; as, on the other side, the Spartan Ephori most  
 ieaously garded their Queens, lest any but of Hercules  
 posteritie should gouern: both States concluding Nobilitie  
 from their Ancestors worth, which hath its ground  
 in the naturall supposition of likenesse twixt Children  
 and those which get them. Καὶ γὰρ ὁ μὴ ἑομοῦς (saith  
 Aristotle) τοῖς Γονεῦσιν ἢ δὴ τῶνον τιὰ τέρως ἐστὶ, i. For,  
 one not like his Parents is, in some sort, a Monster,  
 that is, not like him that got him, nor any other of the as-  
 cending or transuerse line; because its thought, that, in the  
 Seed are alwaies potentially seuerall indiuiduating<sup>e</sup> Qua-  
 lities deriud from diuers of the neere Ancestors, which by  
 the formative power of the Parents may be exprest in the  
 Children, with respectiue habitude to either Sex; al-  
 though the later Grecians foolishly inquired only in ge-  
 nescos<sup>f</sup> Nobilitate, non quæ Mater, sed quis Pater  
 (following the o'ds Ægyptian Custome) and thought  
 a Kings issue by any Concubine; as good as one by the No-  
 blest Queen. But, indeed, both are euen equally to be re-  
 garded. The Consequent of this was long since disputed  
 in that of the Minds inclination follows the Bodies  
 Temperature; whereof Galen hath a speciall Treatise.  
 But because this likenesse is oft times to a remote Ance-  
 stor, as well as the Father, therefore, it seems, is the spe-  
 ciall regard to bee had to the number of Discents in  
 Gentrie. Hee that is so both Ευγενῆς and Γενναῖος, i. both  
 descended from truly Noble Parentage, and withall fol-  
 lowing their steps, or adding to their Name, is the*

*c* Plato in Al-  
 cibiade 2.

*d* De Generat.  
 Animal. 4.  
 cap. 3.

*e* De hac re  
 in prius con-  
 sulendus An-  
 dreas Lauren-  
 tius Anatomic.  
 lib. 2. quest. 30.

*f* Luitprand.  
 lib. 5. cap. 5.

*g* Diodor. Sicul.  
 Sic. 2. De  
 Lycijs vero He-  
 rodot. lib. 1.  
 et Plutarch.

ἐν γυναικί. Α-  
 ρεταῖς, apud  
 quos in Mater-  
 na Origine con-  
 stitit Nobilitas,  
 nec non ad i.

Vlpianum, l. 1.  
 ff. ad Municipalem;  
 septem  
 Familias Lo-  
 uany queis de  
 Lipsius Louan. l. 1.

cap. 17. & Tira-  
 quell. de Nobilitate,  
 cap. 18.

Gen- §. 10. & seq.

# The Preface.

Gentleman that may lawfully glorie in his Title. Nobilitie in him being rightly in Αρετή γένος, the Virtue of his Fathers, from whom hee deriv'd what hee means to propagat. So, the fairer is his worth, because ἀρετήν, as one <sup>h</sup> sayes, ἀπὸ τῆς Αρετῆς, ὡς ἐκ πηγῆς καθαρῆς, γνήσιος μὲν, i. it flowing, from Virtue, as from a pure Spring, continues genuin, and like the first head. But, the Ancestors Nobilitie in a degenerating issue, gives no more true Glorie, then Phœbus his name did to PP. Sixtus Quintus, who was wont to iest on himselfe, that he was <sup>i</sup> domo natus illustri, because, beeing of very mean Parentage, he was born in so totterd a house, that the roof euery where admitted the Sunne beams.

<sup>h</sup> Maxim. Tyr.  
Dial. 2. 2.

<sup>i</sup> Cicarella in  
Vit. Pontific.

<sup>k</sup> Iuuenal.  
Satyr. 8.

Cur <sup>k</sup> Allobrogicis, & magna gaudeat ara  
Natus in Herculeo Fabius Iare, si cupidus, si  
Vanus & Euganea quantumuis mollior agna?

And

———— Perit <sup>l</sup> omnis in illo  
Nobilitas, cuius laus est in Origine sola.

<sup>l</sup> Lucanus in  
Panegyrico.

So that, Merit by Qualitie, both in the first acquiring the Princes fauor, and in his issue, are the true causes of Nobilitie, as if the originall collation of the Dignitie were so made, that the first deseruing, and his begotten heires, such only as were deseruing, should enioy it: and then is the Ciuilians definition of it enough comprehensue, that it is qualitas illata per Principatum tenentem, qua quis ultra plebeios honestos acceptus ostenditur, which many Canonists also follow; and so will it include

# The Preface.

*as well that which the barbarous Civilians call Paradoxi-  
 um (by mis-reading for <sup>m</sup> Paragium, as most learned* m Confit. Feud.  
 tit. Quis dica-  
 tur Dux, Mar-  
 chio. Alias No-  
 bilitandi cau-  
 sas vide apud  
 Luc. de Penna  
 in c. iit. de Dig.  
 L. Mulieres.  
*Cuiacius persuades mee, that is, Feudall Nobilitie,  
 grounded on possessing a Noble Fief, whence the tenant  
 is one of the Pares Curtis) as Personall honor. Virtue  
 plainly ennobleth not civilly, but is a deserving cause of it  
 only, wherof the Prince must iudge. If Honor and de-  
 serving Vertue accompanie not each other, its his Fault  
 or Error. They should alwaies so. And they were Tem-  
 ple-fellowes in old Rome. Benè (sayes <sup>n</sup> one) ac sapi-  
 entè Maiores nostri, vt sunt alia ætatis illius, Ædes n Symmach.  
 lib. 1. Epist. 21.  
*Honori atque Virtuti gemella facie iunctim locarunt;  
 commenti, ibi esse præmia Honoris vbi sunt Merita  
 Virtutis. But in ancient Rome their Nobiles (a thing  
 not unworthie to be here noted) were only those which  
 could shew the Images of such their Ancestors, as had  
 born a State Office (the Ædilitas Curulis, or any aboue  
 it) which were of Wax <sup>o</sup> expressing the Face and Bodie o Polyb. Hist. 6.  
 Plin. lib. 35.  
 cap. 2.  
*only to the shoulders, kept every one in severall cases of  
 Wood or Closets, and subscrib'd with the name of the  
 Dead (they calld it Titulus or Index) and additions of  
 his Place or particular Worth, as P. G. Cassius his, which p Tacitus An-  
 nal. 16.  
*one of the Familie kept under Nero, had DVCI PAR-  
 TIVM; or DVX, as out of a Ms. Tacitus, Lipsius  
 notes. And these were carried at the Funerall of him  
 that had them as his Ensignes of Nobilitie. The Relation  
 of Drusus his Funerall giues a most speciall form of it.  
 Funus Imaginum pompa (saith Tacitus) maximè  
 inlustre fuit, cum Origo Iuliæ Gentis, Æneas, om-  
 ne'sque Albanorum Reges & Conditor Urbis Ro-  
 mulus, post Sabina Nobilitas, Appius (or q Atta) q Lipsiad Ann.  
 12. not. 58.  
 Clausus,****

# The Preface.

Clausus, cæteræque Claudiorum effigies longo ordine spectarentur. *There were also other Images of Noble Parentage set with affixt spoiles of the enemy for Trophies of Virtue about the Entries and base Courts, which were so annext to the Freehold (as our phrase is) that they pass alwaies in conueyance of the House, neither was it lawfull for the Buyer to deface them: Eratque hæc stimulatïo (are Plinies words) summa et ingens, exprobrantibus tectis, quotidie imbellem Dominum intrare in alienum triumphum. And as Reuersing of Coats, or the like, hath been in later Times, so with them the Images, of men condemued capitally for matter against the State, or censur'd in such a Degree, were broken, or, at least, omitted in their pompous Funeralls. Therefore in the last Rites perform'd to Iunia, wife to C. Cassius, and sister to M. Brutus, mongst the Images of twentie severall Noble Families, Cassius and Brutus were not born, yet præfulgebant, as he sayes of them, eo ipso quod effigies eorum non viscebantur. One of these Images gaue Nobilitie. Ancum Sabina Matre ortum (so Liuië) Nobilemque vnâ Imagine Numæ. The rest which were first in those Magistracies were homines Noui, and this distinction was both in the Patricij and Plebeij. But, vnder the Cæsarcan Empire, the bestowing of Consular Ornaments, and the like, suppli'd in diuers, the Magistracie it self, and the Emperors so did ennoble by Rescript or Patent, as it seems by that of Celsus a Professor of the Arts in Rome, whom Theodosius the first was <sup>r</sup> requested adiudicare Nobilibus, Pignore Dignitatis, cum prærogatiua scilicet Consulari. And the like, by severall <sup>c</sup> Constitutions, was giuen*

<sup>r</sup> Symmach. lib. 10. Epist. 25.  
<sup>c</sup> c. tit. de Profess. et pas-  
sim, l. 12.

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to many, whose issues only, by the ancienter forme, were Noble, themselves only Noui. As in Rome the Imagines, or ius Imaginum, were the only Ensignes of hereditarie Nobilitie, so in Greece the descent, from Noble Ancestors, preserved; whence their Gentlemen were called *Ευπαρίδααι*, i. descended from worthie Parentage, which was noted in the particular names of their Noble Tribes, as, in Athens, in the Pandionidæ, Acamantidæ, Hippothoontidæ, Heraclidæ, and others; to the making up of Noblesse, <sup>r</sup> in whose posteritic, was a Concurrence of *Γένος, Παιδεία,* and *Χρησῶν ἐπιτηδεύματων σωτηρία*, i. Birth, Education, and continuall affectation of good Studies. But how much honor consisted amongst them, specially in the Name, appears also in that of Pixodorus a poore shepheard, one of whose Rammes, in fight, missing his aduersarie, struck on a stone; and, breaking of a piece, discovered it most white and fit for building of Diana's Temple, about which, and of what kind of stone to make it, the Ephesian State, at that instant, sate in Councell; wherupon hee presently came into their Court, and shewed the piece. They, to honor him with publique rewards, changed his name <sup>u</sup> into Euangelus, to whom, after his death, a yeerly sacrifice was made in the place. You may remember the Test upon wealthie Simon by Lucians Cock, in that he thought himself, because hee was grown very rich, worthie now *ἀντὶ διουλλαδὲς τετρασύλλατος εἶναι*, i. to haue a name of foure syllables in steed of one of two syllables, that is, I think, Simonides, because it was both a name of honorable note, and as a Patronymique expressing some Noble descent. There are which make the *Tria nomina* in Rome a note of their Nobilitie.

<sup>r</sup> Demosib. in λογ. Epitaphio, et Plato in Alcib. 2.

<sup>u</sup> Vitruu. lib. 10. cap. 7. *Εὐ-ἀγγελος*, i. *Qui fausta nunti- at. De nomini- bus vide non- nulla, part. 1. pag. 67.*

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x De Nominibus Romanorum Titus Probus (sive is sit Iulius Paris, qui designati libri auctor est) consulendus, alij. Atqui, ante alios, Iul. Scaliger in lib. 4. de caus. Ling. Lat. cap. 92. quem tamen septimum diem Nominibus imponendis destinatum tradidisse valde miror, cum et Festus in Lustrico, et Macrobius 1. Sat. cap. 16. uno serere refragentur. Rectè autem Titum Probum reprehendit de Toge Virilis tempestate. y Suidas in Anaxid. p. 10. & in Δειξιτλω ἐσιδ'ται, et Scholiast. in Aristoph. Aues. 7. Quod vide pag. 326. transcriptum, et consulas Ios. Scalig. ad Fest. in Curiales.

\* Artemidor. Onirocritic. 1. cap. 47.

To that purpose doth Calderin interpret Iuuenals — Tanquam habeas tria Nomina — which is rather indeed to be exprest in, as if you were an Ingenuus or Libertus, or as if you were a free Man: which fits well the place, as the learned Politian wills. For the hauing of three Names was not common either to all Times, or all Persons, of the Free or Noble Romans, but some had Two only, as Numa, Hostius Hostilius, in auncienter time, others One, as Romulus, Remus, Hersilia, Tatius, and, afterward the mixture of the Sabins and Romans gaue the double Names; and, by retaining \* the name of the Familie, giuing the Forename (which was imposed the eighth day on Females, and the ninth on Males; as among the Grecians on the tenth y day from the birth, and fift from the Amphidromia) and adding the surname, which sometimes was from the Ancestors also, they had usually three Names, two of which euery Bondman manumitted commonly had giuen him from his Lord or Patron. So is the Testimonie of Tertullian z; so that Dream of the Bondman which thought he had had Tria Pudenda, and was soon after set free, because (as \* it was interpreted) his freedom gaue him two Names, which made three (signified in the dream) with his own, that was, as to other of his kind, most usually one. So that Ingenuitic, not Nobilitic, was designed by the three Names. In most other Nations (I think) untill particular ennobling, by the Princes autoric, came in vse, was a kind of distinction of Nobilitie, and most neer to that in Greece. None so barbarous, but had the like; witnesse the Gothique Anles; a Name interpreting Half-Gods,

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Gods <sup>a</sup>, or men about common human fortune, and applied by them to their Chieftains valorously bearing themselves in the Warres, and their posteritie. Whence good conceit, of manie, deriues that Name of the Hanliatique Societie, beginning <sup>b</sup> about c10. cc. of Christ some while before Frederique the second. But, it seems, they had no more or other known Ensignes of Nobilitie, then as the Sucuians, who had anciently Prerogative in Omni <sup>c</sup> expeditione Regis Teutonici, exercitum præcedere, & primi committere, in like sort as mongst our old English the Kentish men <sup>d</sup> had the honor due to them alwaies of being in the Vanguard, and those of Wiltshire, with Cornwall and Deuonshire, in the Rere, which they all might challenge by the continuall worth of their performance. That was their Badge, therein their Glorie. But, after that Armes grew hereditarie in Europe mongst Christians (for Turks paint them not, <sup>e</sup> saith my Author) by a generall consent (which is, upon good ground, thought to haue had its beginning from the Holie Warres, the Posteritie thinking it a speciall Glorie to beare the same Coat which the Ancestor had displayed or shewed in his Shield in defence of the Christian Name; and so with vs <sup>f</sup> about Henric III. they became more hereditarily establisht) when the Prince ennobled any, he usually gaue him the particular of his Bearing in Blazon. An example thereof in England, it being also, to another purpose, worth obseruation, I here insert. Richard II. gaue one Iohn of Kingston a Coat, and made him an Esquire, so to ennoble him to perform some feats of Armes with a French Knight.

a Iornandes de Reb. Getic. cap. 13. & Abb. Urspergensis.

b Chytræus Chronic. Sax. et Vic. aliq. Gent. lib. 23.

c Lamb. Schiffraburgensis.

d Io. Saxisburienf. de Nug. Curial. lib. 6. c. 18.

e Septemcastrens. cap. 10.

f Clarent. in Reliq. pag. 180.

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B Part. 1. Pat.  
 13. Rich. 2.  
 Memb. 37. Con-  
 simile Bernardo  
 Angemine  
 Consiliario  
 Regis in Du-  
 catu Aquita-  
 niæ, Rot. Vaf-  
 con. 23. Hen. 6.  
 Memb. 7.

*Knight. The Copie of the s Record is thus literally.*  
 Le Roy a tous ceux as queux cestes lettres vien-  
 dront, salute. Saches, que come vn *Chiualer Fran-*  
*ceys* à ceo que nous sumus enformes ad chalenge  
 vn nostre liege *John de Kingston* a faire certains  
 faits & points d'Armes, ouesque le dit *Chiualer*,  
 Nous a fyn que le dit nostre liege soit le meulz  
 honorablement resceuz & faire puisse & perfour-  
 mir les dits faits & points d'Armes, luy auons  
 resceuz en l'estate de *Gentile home* & luy fait *Es-*  
*quier*, & volons que que il soit conus per *Armes*  
 & porte desorenavant, cestassauoir, *D'Argent oue*  
*vn Chaperon d'Azure ouesque vn Plume d'Ostriche*  
*de Geules*. Et ceo a tous yceux, as queux y apper-  
 tient, nous notifons per ycelles. En testmoynance  
 de quelle chose, nous auons fait faire cestes nos  
 Lettres Patents, dones souz nostre Grant Seale a  
 nostre Paleys de *Westminster*, le primer iour de  
 Iuyll. Per Briefe de Priuy Seale. *Neither was, in*  
*ancient Rome, wanting a kind of hereditarie En-*  
*signes peculiar to Families, as the Torquis or Collar*  
*to the Torquati, the Haire, or a kind of Ius Ca-*  
*pillitij (it seems) to the Cincinnati, the surname*  
*of Great to the Pompeys, which is plain by that*  
*relation of* <sup>h</sup> *Caligula: Vetera Familiarum Insig-*  
*nia Nobilissimo cuique ademit, Torquato Tor-*  
*quem, Cincinnato Crinem, Cneio Pompeio Stir-*  
*pis antiquæ Magni Cognomen. So, all of the*  
*Draconteum* <sup>i</sup> *genus about Thebes were known by a*  
*speciall note on their bodies, and Sclcucus* <sup>k</sup> *his po-*  
*steritie by the forme of an Anchor on the thigh. Fi-*  
 lij,

<sup>l</sup> *Sueton. lib. 4.*  
 cap. 35.

<sup>i</sup> *Hygin. Fabul.*

72.

<sup>k</sup> *Iustin. Hist.*

15.



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lij, Nepotésque eius *Ancoram* in femore (*saiſth* Iuſtin) veluti notam Generis naturalem habuere. Neither was anie one admitted to pretend himſelf of the Pelopidæ, if hee had <sup>m</sup> not <sup>n</sup> τὸ γένος τὰ ὑποστάματα, i. that token for an Enſigne of his Familie; that is, the Iuorie ſhoulder, or one as white. But theſe were the Notes only of their Familie, not of Nobilitie, conſiſting in Rome only in the Images, as, that of our times, in Coat-Armors, which, as Images, expreſſe the worth of ſuch as haue born them, it being ſuppoſd (in warlike Nations eſpecially after thoſe Martiall ſucceſſes againſt the profeſt enemies of Chriſtianitie, about C D. and D. yeers ſince) <sup>n</sup> that the Warres was <sup>n</sup> Βεβαιος τὸ περὶ τῶν Καθ' ἑαυτὸν ἀριſτῶν, i. as if you ſhould ſay, an exact triall of a Braue ſpirit. And hence, of later time, both Men of the Sword and Gown, Gens de Robbe courte, & Robbe longue, as well Togati as Armati haue this Note of Armes giuen them for their Enſigne of Nobilitie; although clerely a Prince may enoble without that (it being the ſigne, not ſubſtance, or cauſe) as you may ſee in that Ordinance, to this purpose, of <sup>o</sup> Henrie III. of France in CIO. D. LXVI. The Diſputation of Ciuill Nobilitie, with the particular appendants thereon, commonly diſcuſſed, would take vp more roome then this Volume. Its, at large, enough in André Tiraquel ſpecially. Here only are thoſe titles which haue precedence of this of loweſt Gentry. In deliuerie of them, I haue uſed Autorities of beſt choiſe, without the vain ambition of citing more then I needed. The Beſt or Firſt I took alwaies.

<sup>m</sup> Iulian. περὶ τῶν Αὐτοκρ. πρῶξ.

<sup>n</sup> Synef. E. i. ſt. 104.

<sup>o</sup> Ordonances du France, Tom. 3. tiltre 5.

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with him, I resolv'd upon my first Opinion, and found, as I ghesse, a New but more proper Interpretation of the Place, wherein I was confirm'd afterward also by the iudicious approbation of a man verie learned (but especially in the Greek) and of most readie memorie, M. Arthur Belt, to whose continuall Kindnesse and Instruction too, I shall alwaies acknowledge my self much bound. And hence may you be confident, that the interpretation of Pythagoras his *Στέφανον μὴ τίλλειν, or δέσπεσθαι*, is not to bee refer'd to Royall Diadems, or Kings, as some will, unlesse hee meant it to those of Asia, with whom indeed hee had spent some time. Either he wist in it that you should not take from another his Crown, Reward, or Palme, or that you should not wrong or corrupt the Laws, as S. Hierom <sup>c</sup> expressely interprets it, by *Leges Urbium conseruandas*; which is well iustific'd by a Pythagorean, concurring therein, and giuing <sup>u</sup> the reason, because *Στέφανοι πόλεων οἱ Νόμοι, i. The Laws are the Crowns or Inclosures of the Commonwelth. In promising more such, I will perform my word. If I leaue vntoucht something, which may be lookt for, of the Mahumedan States, referre it rather to my wants of Instruction then Negligence. As they are farre from vs, so Relations of them are oft vncertaine, and of a cozening Credit, especially those of the Midle times, when Ignorance rode in Triumph. And, vntill that most learned Leunclaw and Busbeque, what of them was well known? Little, especially to our purpose. Nay, euen in this European Light of understanding, how carrant went that idle Deduction of the*

<sup>c</sup> In Respons.  
aduers. Kuffin.  
Epist. 41.  
<sup>u</sup> Malchus in  
vita Pythagoræ.

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*Persian Sophi from Wollen Tulipants? It having Origination in the Sophilar, Sophi, or Suffi (lar is but the Turkish termination plurall) that were both of a reformed or separated Religion, as also a speciall Sect in Philosophie, Quorum scientia est per infusionem ab Intelligentijs, non per acquisitionem Doctrinæ, as <sup>x</sup> Andrew Alpag, well skilld in their Tongue and Learning, according to their own conceits, saith of them. How the Ethiopian Emperour (whom wee corruptly call Prester Iohn; and Elias y Leuita writs him פריטי יואן Priti Ioan) hath been ignorantly wrongd by such as so mist both his Name and Territorie, is seen in too much Testimonie. But of these, and the like, in due place. In our Europe, as Writers afforded occasion, I haue been large: omitting, I think, no obsolet Title, the knowledge whereof may help to the understanding of those in present use. The like I say of Ensignes. But such as were meerly proper to their times, and haue not so much as their shadow left, I haue willingly forborn. Among these, is the ancient Ius Capillitij in France, whence you must interpret the Storie of Q. Crothild, that, when hir sonnes, on whom shee purposd to haue settled the Crown against Hlothar and Hildebert, were brought to her from them with a paire of Scissors and a Sword, by Arcadius offering her the choise, whether shee would haue them shauen or put to death, answered <sup>z</sup> Satius mihi est, si ad Regnum non eriguntur, mortuos eos videre, quam ton'os. For the shauing or cutting their Haire was a putting them into the condition of subiects. Θέμιτων γὰρ (saith Aga-*

*x In Auicenn. de Anima Apborism. 9. & de ijs plura in eiusdem lib. de Definit. et questionibus. V. pag. 107. infra. y Masoreth Hammasoreth prefat. 3. Vide part 1. pag. 88.*

*z Greg. Twoncnf. Hist. 3. cap. 18. Aimoin. de Gest. Franc. 2. cap. 12.*

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thias) τοῖς Βασιλεῦσι τῶν Φράγγων ἐπαύριε κείρεσθαι, ἀλλ' ἀκείρετόμαι τέ ἐσιν ἐκ παιδῶν αἰεὶ, i. It was not lawfull for the *French* Kings to cut their *haire*, but from their Infancie it was continually permitted to grow, which they ware hanging down their backs, curiously combd, and done with diuers \* such things as were fit for keeping it in neatest fashion: and this was ὡσπέρ τι γνώρισμα καὶ γέρας ἐξαίρετον τῷ Βασιλείῳ γένει, a speciall Ensigne and honor of the Royall Line, which no subiect, in whom the hope of Succession was not, might wear; and hence took the vain Grecians occasion of that fabulous assertion, wherein they supposed those of the French Line to be bristled on the back like Hogs, and calld them Τριχοραχάτοι, i. as if you should say, Bristle-backt. ἐλέγοντο (are the words of George Cedren) οἱ ἐκ τοῦ γένους ἐκείνου καταγόμενοι ΚΡΙΣΤΑΤΟΙ, ὃ ἐρμηνεύεται ΤΡΙΧΟΡΑΧΑΤΟΙ. εἶχον γὰρ κατὰ τῆς ῥάχεως αὐτῶν τρίχας ἐκφυομένας ὡς χοῖροι, i. those of the Royall Line were calld *Cristati*, quod interpretatur (so are the words of an <sup>a</sup> old Historian exactly interpreting this out of a Grecian) *Trichorachati*. Pilos enim habebant in spina veluti Porci: which the rather I cite, to shew that Hotoman's coniecture upon that place of Cedren, thinking it to be corrupt, is idle. Neither need it moue, that they so ill interpreted *Cristati*. What's more common amongst them then mistaking of like kind? This Custome of wearing long haire continued in the French Kings, till about Lewes the yonger, when <sup>b</sup> Peter Lombard, Bishop of Paris, dissuaded them from it. It was in fashion also to be worn long amongst our Soueraigns till

\* ῥύμματα  
ποικίλα.

<sup>a</sup> Landulph.  
Sagax Miscell.  
22. ex Theophane forsan,  
vnde & Cedrenus fortè.

<sup>b</sup> Circ. A. c. 1130.  
c. 118. Autor Reliquiarum.

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till Henrie v. as is collected by their Seales. And by that of France, may bee interpreted the <sup>e</sup> Distich to William the first,

<sup>c</sup> Henr. Huntingdon. hist. 6.

Cæsariem, Cæsar, tibi si Natura negauit,  
Hanc Willielme tibi stella comata dedit

Made upon the Comet appearing in Easter weeke before Harold's ouerthrow, expressing, as if the Autor had first plai'd on Cæsar's baldnesse, and then by Apostrophe told the Conqueror, that the Comet or Shred Starre ( as the old English and most significant word is ) portended him Cæsariem or Capillitium, alluding to the Ius Capillitij of France, as it was a note Royall. For, common opinion then supposd the Comet a token of his future Conquest. Of this nature is that of the old Emperors <sup>d</sup> hauing Fire in a Lamp carried before them, which the Persian Kings also had. And likewise those the Spear, Crown of Thornes, Nailes of the Crosse, Sword, Robes, and Diadem of Charles le Maign, all which <sup>e</sup> Auentin thus remembers: Germani Imperatores apud Proauos nostros, Hastam, Coronam spineam, Clauos (quibus Christum seruatorem nostrum ex-cruciatum constat) insuper Ensem, Purpuram, Diadema Caroli Magni progerere secum solebant. But hee saies, that Sigismund the Emperor laid them to be kept, as precious Reliques, at Norimberg, where they are to be seen, hauing been all before vsually carried with the Emperors, vt peculiaria sacrosancti Imperij Penetralia, Cæsareæque Maiestatis Auspi-

<sup>d</sup> Herodian. lib. 2. Xenoph. Cyropæd. 8. et 7. Lips. ad 1. Tacit. Annal. num. 42.  
<sup>e</sup> Annal. Boior.

A. C. 10. CDX.

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cia. These, the strewing of the Emperors way with Gold-Dust and the like, as obsolet I am silent of, as also such as are so particular (rather of Custom, then Greatnesse) that this place not so well fitted them. As that of Sealing in white Wax appropriated by the French to their King. Il n'y a autre Prince Chrestien (saies one <sup>f</sup> of them) que seel in Cire blanche que luy, les autres seelent en cire rouge ou verde (he might have added ou iaune) & tous les autres Potentats sont armez en leurs seels, & nos Roys seuls aux leurs, sont vestus d'habits Royaux, & en Roys iusticier non armez. This sealing in White Wax was permitted to Renè King of Sicilie by Lewes XI. in CIO. CD. LXVIII. But matters of this nature are scarce more belonging to our Chapter of Royall Ensignes (for thither, if anie whither, they should be referd) then that of the roasting the whole Ox at Francfort, at the Emperors inauguration, or such like. In most of what I have done, Testimonies of Times past are my Warrants.

f Du Haillan  
liure 3.

Securus licet *Aeneam*, *Rutulúmque* ferocem  
Committas: nulli grauis est percussus *Achilles*.

For more safetie, I obseru'd that admonition. This iealous Age would make a man do it where hee needed not. But my Reader shall misse nothing the more of what may, to the proposed end, furnish him. If where I dispute of Dukes, Marqueesses, Counts, and such, you find not so much out of old Ciuilians (I

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mean the elder Doctors and Commentators) as might bee heapt up from them to that purpose, blame mee not. I professe not the reading them, yet could haue vsed them, but was not willing to load my Margine with their names. Where they talke of Meum and Tuum, when their Autoritie is requisite, they deserue to bee heard. In things, of this nature, to bee extracted out of Storie and Philologie, they cesse to bee Doctors, nay, are scarce Alphabetarians, euen the whole Rank of them; untill you come to the most learned Budè, Alciat, Hottoman, Cuias, Wesenbeck, Briffon, the Gentiles, and some few more of this Age, before whom the Bodie of that Profession was not amisse compar'd to a faire Robe, of Cloth of Gold, or of Richest Stuff and Fashion, & Qui fust (sauiug all mannerly respect to you, Reader) brodèc de Merde. The reason of the Similitude is known to anie that sees such impudent barbarisme in the Glosses on so neat a text, which from Iustinian (hee died DLXV.) untill Lothar II. (hee was Emperor CIO. C. XXV.) lay hidden and out of vse in the Western Empire, nor did anie there, all that time, professe or read it. But when Lothar took Amalfi, hee there found an old Copie of the Pandects or Digests, which hee gaue as a precious Monument to the Pisans (hence it was called <sup>h</sup> Litera Pisana) from whom it hath been <sup>h</sup> since (in CIO. CD. XC. VI.) translated to Florence, where, in the Dukes Palace, it is, almost with Religion, preserued, and neuer brought forth but with Torches, Light, and other Reuerence.

g Rabluis Lure  
2. chap. 5.

h V. Ang. Po-  
litian, lib. 10.  
Epist. Mar-  
quard. Brei-  
facio.

Vnder

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*Under this Emperor Lothar, began the Law to be profess'd at Bologna, where <sup>i</sup> Irner or Werner (as Conrad à Lichtenaw calls him) first made Glosses on it about the beginning of Fr. Barbarossa, in c. 10. c. l. and by the fauor of this Lothar, was Bologna, upon the aduise of Irner, it seems, constituted to bee <sup>k</sup> Legum & Iuris Schola vna & sola. And here was the first Time and Place of that Profession in the Western Empire. But Iustinian expressely ordain'd, that none should teach the Ciuill Lawes, except <sup>l</sup> only in Constantinople, Rome, and Berytus: which, although Bartol interprets (as of necessitie he was driuen, to maintain his Profession) with Nisi tempore ius Academicę sit quæsitum, yet why then was Bologna no place for the Lawes vnder Iustinian? for, they pretend there, to haue been as an Vniuersitie from the Grant of Theodosius the yonger in c. d. xxiij. Plainly vnder Iustinian, who euer had taught out of one of those three Cities, was Denarum librarum \* auri pœna plectendus, and to be banisht out of the Citie where hee durst so professe. Neither would the matter of being a Vniuersitie haue helpt it. But before Lothar, the Governement was by the Salique, <sup>m</sup> Lombardian, and Roman Lawes (the Roman beeing some peece of what had been vsd in Rome) euerie one liuing according to either of them as hee would make choise. About the same time also the two Bastard brothers (by whose worth, and of the third, Peter Comestor, their Mother thought shee should bee sau'd, neither would repent, but trusted to hir merit in bearing three so famous) Gratian a Monk in Bologna, and Peter Lombard*

at

*i Olofredus apud Sigonium de Regno Italie, lib. 11. et 7.*

*k Verba Lotharij ap. P. Merul. Cosmog. part. 2. lib. 4. cap. 33.*

*l Constit. de Iuris docendi rat. §. Hæc autem.*

*\* About thirtie pounds of our monie.*

*m Sigon. de Reg. Ital. 4. et 8. sub A. 1107.*



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at Paris, one made the Decree, the first Volume autorised for Canon Law by Pope Eugenius III, and the other the Sentences. Such as since haue written on the Digests or Code, vntill the cleerer light of Learning began amongst our Fathers, talk for the most part like Rablais his Bridoye. Some, most honord of later time, that vnderstood their Text, and studied the Laws, as well because they would curiously know, as bee mecrely \* Προτίμματα τῆς Ἀγορᾶς haue, with iudgment, instructed in part of this Purpose. The Margine confesses, without blushing, their and all other mens helps. If either Enuie or Ignorance question how I, bred from the bottome of Obscuritie, and so farre from Court-Custom, should dare at these Honors, let it know, I learn'd long since from a Great Clerk (that Robert Bishop of Lincoln vnder Henric I I I) That there was, in Libraries, greater aid to the true vnderstanding of Honor and Nobilitie, then amongst Gold and Purple outsidcs. Hee beeing demanded by the King, Vbi  
n Moraturam didicit, quâ Filios Nobilium Proccurum Regni, quos secum habuerat Domicellos, instruxerat, cum non de Nobili profapia, sed de simplicibus, traxisset originem, fertur intrepidè respondisse, that hee was taught it in the Courts of greater Princes then the K. of England, meaning of those Ancients, whose Courts were represented in his Volumes of Storie. In Coniectures I durst not bee too bold. Where but meer fancie can direct, it were ridiculous to regard them; but when they seem to offer themselues, they deserue the choise of iudgment.

\* Continually Practisers.

n Io. de Aton in Constit. Othoboni tit. de Bonis Intestat. verb. Baronum.

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*That Religious abstinence of the old Iews, who referd  
all such Dignos vindice Nodos, as were too difficult  
for their humanitie, to Elias his resolution, were good  
to be proportionably more obseru'd in all Learning, e-  
specially by those which are (and too manie are) so un-  
fortunat in their gheses, that on the apparantly  
worst of diuers they often insist. Malici-  
ous Censure I regard not, Inge-  
nuous I honor. Reader,  
Farewell.*

The

*The summe and first Pages  
of the Chapters:*

*(The chiefe Matter only of them;  
the particulars being in the Contents  
before euery Chapter)*

**Of the first Part.**

CHAP. I.

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Reader,

# Reader,

*At the end are some Additions which I would haue you read with the context. The Pages there noted and the Lines will direct you.*

pag. 387.

Then follow

- I. *The Faults of the Print corrected, and by them mend your Copy; and where Points, Accents, Letters inverted, or otherwise, and the like are amisse (as sometimes they are, neither could I preuent it) let your humanity excuse both Me and the Workmen. In page 13. of the Preface li. 22. read stronger. And pa. 19. l. vlt. Torch-light. And also read ~~Wee~~ for ~~Wee~~ in page 389.* pag. 391.
- II. *A collection into a Table of all the more speciall Autors, whose Testimonie we haue vsd, with direction to those places where wee haue either transcribed old Mss. Records, Charters, or the like, as also where any ancient Writer is, not vulgarly, explained, or amended.*
- III. *The words of the Eastern Tongues more specially herein interpreted.*
- IV. *Such of the Greek words (most of them being Barbarous and vnusual) as haue herein their explanation.*
- V. *A direction to the places where any thing, more particularly pertaining to our Common Laws, occurs.*
- VI. *A generall Table for the more ready finding out of the Contents by the Pages.*



# TITLES OF HONOR.

## FIRST PART.

*Out of Nature and a Democracie, a Monarchie derived. Es-  
cld. The first King or Monarch, whereof any good testimo-  
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nus or Ashur) built Nineuch. Why he is called Belus. How  
sacred statues came first to be worshipt, and the true begin-  
ning of Idolatrie. Bel or Baal the same with Apollo, Pan,  
and the like, and was the Sunne. Belenus or Abellio, among  
the Gaules and Britons, was Apollo. How the Jewes  
worshipt the Sunne. The Persian Salchodai and Mithra,  
what they are. The Gods of those Eastern parts adcred in  
our Western. Jupiters Tomb and Epitaph in Crete, and  
why the Cretans are called, alwaies Liars. Some make  
Nimrod to be honoured in Orions name among the Con-  
stellations. How they agree in name and actions. Orion and  
Cynosura the two Princes of the Heavens in old Astrono-  
mie. Homers Astronomic explained. The supposition of the  
golden world, idle. As idle that obseruation, that Nôuos. i.*

a prescribed law, *is not in Homer. Use of singing Lawes. The Fables of the Chaldeans and Grecians, with the An- nian impostures, rejected.*

CHAP. I.



Communitie of life, and Ciuill Societie, beginning first in particular Families, vnder Oeconomique rule (representing what is now a common-welth) had, in its state, the Husband, Father and Master, as King. Hence many Colonies; which, whither-soeuer deduced, were

Cities, Townes, Villages, or such like. In them, deserued Honor added to the eminencie of some fit mans Vertue, made him by publique consent, or some by his own ambition violently got to be what euery of them were in proportion to their owne Families; that is, ouer the common state, and as for the common good, *King*. Thus came first Cities to be governed by Kings, as now whole Nations are. And in the Heroique times (before the *Olympiads*, when most of the Grecian fables are supposed) such, as shewed themselues first publique benefactors to the Multitude, either by inuention of Arts, Martiall prowesse, encreasing of Traffique, bettering or enlarging the Countrie, or such like, were (saith *Aristotle*) by seuerall Nations, constituted Kings ouer them, and, by generall consent, lefe lines of hereditarie succession. So that naturally, all men, in Oeconomique rule, being equally free and equally posselt of superioritie, in those Ancient propagations of mankind,

euen



even out of nature it selfe, and that inbred sociableness, which every man hath as his character of Ciuilitie, a Popular state first rais'd it selfe, which, by its owne iudgement, afterward was conuerted into a *Monarchie*; both by imitation of as well the subordinat as Supreme Rule, wherevnder the whole Systeme of the world is gouerned, as taking also example from vnrasonable creatures; in whom, because the libertie of discourse was wanting, Nature it selfe had placed that instinct of chusing alwaies *One* for their Prince or Leader. Hardly was any so Idolatrous that could not vpon mature consideration (as <sup>a</sup> *Orpheus* did in his last Will and Testament) confesse a vnitie of Nature in that multiplicitie of Names, which fabulously they applied to the Deitie, and acknowledge that <sup>b</sup> *quod est in triremi gubernator, in curru rector, pracentor in choris, lex in urbe, dux in exercitu, Hoc est in mundo Deus*; which was long since affirmed, by such, as knew not how to worship the true God, yet were resolu'd of his vnitie. Hereto are according diuers and frequent testimonies, of the ancient Gentiles, dispersed both in <sup>c</sup> p̄phane and holy Writers. Hence they could not but thinke, that the imperfections of the giddie-headed multitudes government would be much repaired, if they subiected themselues to some eminent *One*, as they saw themselues, and what els was to be in regard of the vnseen Creator. In a <sup>d</sup> Tract attributed to *Hermes* (whom some dare affirm ancients then *Moses*; and the Egyptians accounted as a God) *Isis* is personated thus instructing *Horus*: *Whereas, my sonne, there are foure places in the Vniuerse subiect to an immutable law and command; that is, the supreme Heauen, the\* Orbes, the Aire, and the whole Earth. Above, my sonne, in the supreme heauens the Gods ( vnderstand Angels and ministring spirits ) haue their habitation; who, as all things els, are ruled by the Maker of all things. In the Orbes, the Starres are; gouerned by their great enlightner the Sunne. In the Aire are soules, ouer whom the Moone hath command. In the Earth are Men and other liuing creatures,*

a Theopbil. Antioch. ad Autolyt. lib. 3.

b Apuleius de Mundo. & id ipsum autor libri qui eo nomine Aristotelis falso nuncupatur.

c Macrobi. Saturn. 1. Iustin. Martyr. & ἐπι μωυαγγ. Lactantius de fals. relig. cap. 5. alij.

d Trismegist. in Κβεν τῆ Κόσμου. Idem ferè apud Ephant. Pythagoric. Stob. λογ. 48.

\* Ἀθήρ.

whose Governour is Hee that for the time is King. The very patterne of a royall State, you see, deriued out of the worlds fabrique and its particular subiections; although I importune you not to credit the supposed antiquitie of the author, nor his whole assertion, being, in part, impious. And confirmation of the fitness of this vnity in gouernment, they had from e irracionall creatures: mongst whom that one Kind specially, which is commended, in both profane and holy authoritie, to man, for its exemplary qualities, hath here in preeminence. That of Bees. All honor, assist, and obey *One*:

e Senec. Ep. 91.

f Georgic. 4.

*Ille operum custos: illum admirantur & omnes  
Circumstant fremitu denso, stipantq; frequentes.  
Et saepe ait tollunt humeris, & corpora bello  
Obiectant, pulchrâmq; petunt per vulnera mortem,*

as the diuine *Virgil* of them. And the *Grecians* haue a proper word for the King of Bees, whom they call Ε'ωλω; and, by translation, *Callimachus* calls *Iupiter* Δεωρ' Ε'ωλωα. Neither is in a humane Monarchie what hath not in their Common-welth some most remarkable proportion, if that curious searcher of Nature, our s Philosopher deceiue not. Hence, as <sup>b</sup> some, mongst other arguments proue this æternall vnity in the true Deitie, so those, who first tried the inconueniencies of popular rule, saw that in their gouernment likewise should be some One selected Monarch; vnder whose arbitrarie rule their happie quiet might be preserved. I know the visuall assertion, that makes the first of those three kindes of States a Monarchie. Great Philosophers dare affirm so, and *Principio rerum* (saith *Iustin*) *gentium nationumq; imperium penes Reges erat: quos, ad fastigium huius maiestatis, non ambitio popularis, sed spectata inter bonos moderatio prouehabat.* But that cannot, in my vnderstanding, be conceiued as truth, otherwise then with a presupposition of a Democracie, out of which, as is related,

g Arist. ποσει  
1569. 2. 40. lib. 9  
cap. 40.  
h Cyprian. tract.  
4. de Idol. van.

a Monarchie might haue originall: no more then can be imagined how an Aristocracie should be before the Multitude; out of which, such, as make in their lesse number the Optimacie, must be chosen. *Aristotles* Commenters, *Bodin*, *Machiauel* on *Liuy*, diuers others dispute on this point: But, out of *Machiauel*, satisfaction may be easily receiued, as is here deliuered: And so must that be vnderstood of <sup>h</sup> *Pausanias*: \* Βασιλείαι παρταχῆ τῆς Ελλάδος, καὶ ἔ Δημοκρατίαι πάλαι κενδεσήμεσαν. Not that the States were first Kingdomes, but anciently so, and not vnder popular government, as in later time they were. Well I allow, that a Family, being in nature before a publique societie or common-welth, was as an exemplary Monarchie, and, in that regard, a Monarchie is ancieuter then any State: but as it is applied to a common societie of many families and to what we we now call a Kingdome, it cannot but presuppose a popular State or Democracie. The first Monarch of a Nation, we read of, is that *Nimrod* (nephew to *Cham*) the mightie hunter before the Lord. His Kingdome was in *Babylon*, *Erec*, *Accad*, and *Calna* in the land of *Sinaghr*, which is called vsually *Senaar*; by which namè also the *Babylonian* Monarchie was known. For, where <sup>i</sup> *Moses* speaks of *Amraphel* K. of *Sinaghr*, the Paraphrase of *Onkelos* hath expressly K. of *Babel*. His time was about C I O. D. C. C. X X. from the Creation. *Iosephus* calls him *Nabrodes*, and makes him first author of the building of that Tower of confusion of Tongues. In profane storie you find not his name, vnlesse, with common error, you make him *Ninus*, in whom *Trogus*, *Ctesias* and from him *Diodore* with other begin the *Affyrrian* or *Babylonian* (for to this purpose I admit them as the same and one) Monarchie. If likelyhood would well endure it in Storie, it might not be hard to make *Nimrod* and *Ninus* one name. Greater changes are in words of Orientall language exprest in European characters. Their *Iezekelis* *Ezechiel*, *Ruben* *Rübel*, *Mosche* *Moses*, *Num* *Namus*, *Efarhaddon* *Asbazarith*, and in Arabique propagated

<sup>h</sup> In *Euotio* *mitio*.

\* All Greece was anciently vnder Kings, and no Democracies.

<sup>i</sup> *Gen. 14. com. 1*

from Ebrew, our *Hispalis* is *Siuill* in *Spain*. To shew also how differently they expresse our Names, in the liues of the foure Euangelists, publiht by P. *Kirstenius* in Arabique, *Vespasian*, and *Domitian* are called *Asubasianusu*, and *Damabianusu*, and *Nerua* is *Neirune Alsbaghir*, that is, according to them, *little Nero*. Such like more occurre in ancient and later *Storie* very frequent, in so much that scarce any communitie of times appeares; as in *Cyaxares* and *Assuernus* or *Achafwerush*; which name is *Xerxes* also, and *Oxyares*. But the first *Babylonian* Monarch is not called *Ninus*, but *Belus*. And his sonne is, by consent of best authorities, *Ninus*. It follows then that *Nimrod* was father to *Ninus*. *Iustin* indeed deliues, *Primus omnium Ninus Rex Assyriorum veterem & quasi anitum gentibus morem noua Imperij cupiditate mutauit*. But regard the testimonie of those which out of the more ancient authors haue transcribed their *Chronologies*, as *Iulius African*, *Cedren*, and others, and *Ninus* will appeare clearly the son of *Nimrod*, that is, of *Belus*, the first of that State. And although erroneously in *Historians* for the most part *Ninus* be the root of *Chronologie* calculation, whereupon *Iustin* expressly affirms that this first Monarchie remained in the same bloud  $^k$   $c$   $1$   $0$ .  $c$   $c$   $c$ . yeares, and then ended in *Sardanapalus* (qtherwise called *Tonosconcoleros* or *Conosconcoleros*) and was by *Arbaces* then transferred to the *Medes*, so that if you reckon back from the beginning of *Arbaces* (*Arbactus* and *Pharnaces* he is also written) that number of yeers, you shall fall neer exactly vpon the beginning of *Ninus* according to some, and that most curious, *Chronologie*: yet withall, take the yeers of *Belus* his raigne being, as some will,  $L$   $v$ . but as<sup>l</sup> others  $L$   $xv$ . (which seems left distant from truth) and adde them to the  $c$   $1$   $0$ .  $c$   $c$ . and then take the whole number out of the yeer of the world, which was at *Sardanapalus* his death, the residue wil fall neer the first yeer of the *Chaldean* *Epocha* (placed in the beginning of that Empire) then which, what can more proper-

† *Constantinus*  
*Manasses* hallu-  
cinatus hunc  
numerum à  
*Belo* auspica-  
tur.

l *August. de*  
*Ciu. Dei. lib. 16.*  
*cap. 17. & 56.*  
anni ad hanc  
rem sunt apud  
*Glycam* ex a-  
lijs antiquo-  
ribus. *Annal.*  
*part. 2.*

properly designe out *Nimrods* beginning, being about **LXV.** before *Ninus*? which is well enough confirmed also by that number of **C I D. C C C. LX.** deliuered by <sup>m</sup> *Ctesias* for the continuance of this Monarchie, as also by <sup>n</sup> *S. Augustine. Regnum* (saith he) *Affysriorum in Epistola Alexandri* (he meanes an<sup>o</sup> Epistle of *Alexander* to his mother *Olympias*) *quinq; millia excedit annorum. In Græca vero historia mille ferme & trecentos habent ab ipsius Belli principatu: quem regem & ille Aegyptius* (that was one, from whom *Alexander* had his instruction) *in eiusdem regni ponit exordio.* By this supputation, *Nimrods* Kingdom began some **LXII.** yeeres after the Floud, that is, **C I D. D C C. XVI II.** from the Creation. Howsoever (if *Belus* were he, as is most probable, and that *Belus* reigned **LXV.** yeeres onely, which is the greatest account) the common error of those which place *Nimrod* and *Abraham* together seems intollerable. Witnesse holy Writ, which affirms that in *Pelegs* dayes the earth was diuided, by dispersion of the people. That diuision was immediatly after *Babel* built, and by most likely coniecture the same yeer that *Peleg* was borne; for *Moses* relating his name to be *Peleg*, addes *for in his daies the earth was diuided*; as if, according to the Iewish custome, hee had had his name imposed presently vpon his birth, by reason of that Diuision. And how could his name be by reason of the Diuision, before it? And; it is questionable, that *Peleg* was borne **C I.** yeeres after the Floud, which falls (by this calculstion) into the **xxxix.** of *Nimrod*. But *Abraham* plainly was borne **cixc I.** yeeres after *Peleg*; how then could *Nimrod* and *Abraham* be coetaneall? I know, the accounts of diuers ancient writers are in this point of the continuance of this Empire (out of which as *à posteriori*, the beginning is found) much differing both among themselues, and from what is before deliuered, as those which occurre in <sup>p</sup> *Paterculus, Eusebius, Orosius* and others; and some Grecians haue made *Nimrods* beginning to bee **q D C. xxx.** yeeres from the Floud, others more, against ap-

<sup>m</sup> *Diodor. Sicul. Bibliothec. 3.*  
vnde pro  $\xi\xi$  le-  
ge apud *Agathem-hist. 2.*  
 $\xi\xi\eta\theta\upsilon\sigma\alpha$ , vbi is  
de hac re.  
<sup>n</sup> *De Ciu. Dei*  
*lib. 12. cap. 10.*  
*o Cyprian. de*  
*Idol. van. & ipse*  
*Aug. de Ciu. Dei*  
*2. cap. 5.*  
huius memi-  
runt.

*Peleg*  $\lambda\beta\eta$  est  
diuidit. *Gen.*  
10. 25.

<sup>p</sup> *V. Lips. ad r.*  
*Vell. Paterculi*  
& (si placet)  
*Tbalum ap. La-*  
*ctant. Instit. 1.*  
*cap. 13.*  
<sup>q</sup> *Cedrenus,*  
*Glycas, alij.*

parant truth of Scripture : others of later times placing him diuersly. But I see none so neer most probable coniecture as the learned *Christopher Heluicus*, whose laboriously composed and most vsfull *Historicall Theatre*, in this and other of this nature, affoords instructing helps. And, whereas the fabulous traditions of some Europeans make *Semiramis* the autor of *Babylon*; it was deliuered, for most false, long since by<sup>r</sup> *Berosus* (he was *Belus* his Priest in *Babylon*) and some<sup>t</sup> ancients of this part of the world also, haue iustly followed him, attributing it to *Belus*, which euen holy writ proues to be the work of *Nimrod*. So some will haue *Ninus* the builder of *Nineueh* (which profane Storie also calls *Ninus*) whereas vpon good reason out of greatest authoritie *Nimrod* was he that built it. In *Genes. x. Hee went out of the land* (he means *Shinaghr*) *into Assyria and built Nineueh*. But I know the vsuall translation hath it otherwise, that, *out of the land went Assur and built Nineueh*. But, *Assur* is not, before that time, as a proper name of a man, spoken of in holy Writ, neither in that passage is there a declaring of *Sems* posteritie (in which *Assur* was) but of *Chams* onely. And the holy tongue endures either of the interpretations, as hath been by the learned heretofore obserued. It may possibly be, that its name was from *Ninus* successor and sonne to *Nimrod*. For in that Nation the first Citie built was titled according to the name of the builders sonne, as appeares in the Storie of *Cain* and *Enoch*. The Ebrew orthography of it is *נִינְוָה* composed, as it were, of *Nin* and *Nueh*, which may well signifie the *Habitation* or *Citie* of *Nin*, being easily (according to the European course) turned to *Ninus*. And *Iosephus*<sup>t</sup> expressely calls it, *Ninua's* *ἡ πόλις* & *Ninua*, which words without difficultie giue the same sense with the Ebrew. All this is in a manner confirmed by an ancient and most learned<sup>u</sup> Father, deliuering that the *Assyrians*, *ex nomine Nini Beli filij, Ninurus condiderunt, urbem magnam, quam Ebraei Trad. t. Ebraicis. appellant Niniuen*. Which is as if hee had said *Nimrod* had done

<sup>r</sup> *Ioseph. 1. ad Appianem.*

<sup>t</sup> *Q. Curt. lib. 5.*

<sup>u</sup> *Archeo'og. Iudaic. 9. in hist. Ione.*

<sup>u</sup> *D Hierom. Trad. t. Ebraicis.*

done it. For what were the *Assyrians* but his subiects? The *first Empire* then began in *Asia* vnder *Nimrod* (the same with *Belus*, called also *Arbelus* or *Arbylus*) King ouer the *Babylonian* and *Assyrian* territories chiefly, hauing in them his two Cities royall, but extending his power ouer the greatest part of the inhabited & neighboring country. Why he was called *Belus*, is no wonder. Take it not as a name proper to him while hee liued, But referre it to an effect of Idolatrous application after his death. For, whether adoration of Statues began in *Sheruys* daies (as is vsually deliuered out of<sup>x</sup> ancient authoritie) or whensoever; it is certaine by all probability, that sacred Statues were first such as had been made in memorie of some best beloued and most honored great men, or of their fathers, ancestors, children, wiues, or deereft friends being y dead. To these, were, at length, by flatterie of seruants and sycophants of such as had erected the Statues, given diuine worship and ceremonies with suffumigations, crownes of flowers, and other rites which to the dead, of later time, by the Gentiles haue been vsed: beeing at first inuented by them for such as they stiled Gods. And, as the ceremonie due to their Deities, so, as a consequent, grew the names of them also at last to be applied to those whom the Statues had first honored. Now, it is not vnknown to any that the *Babylonians* held their greatest God to be *Bel*, which is the same with the *Phanician* and *Pnnique Baal* (the difference proceeds only out of the *Ebrew* and<sup>z</sup> *Chaldean* dialects) and was first vnderstood for the *Sunne*, whom they called<sup>2</sup> *Baal-samaim*, that is, *the Lord of Heauen* (and in substance, euen by Idolatrous origination, was the same with *Iupiter Olympius*, *Pan*, *Apollo* and the rest of their greater Gods, differing in name only, as *Baal-pheor*, *Baalzebub*, *Moloch* and the rest did in *Palestine*) whence, it seemes, the *Lacedemonians* had their *Béla* for the *Sunne*, as *Hesychius* is author, ticis obseruatur. *Dominum* vero interpretatur. a *Sanchoniathon* apud *Euseb. Pa-*

*x Euseb. in loc. χρο. a. Epiph. in prolegomenis. y Hinc idoli dictum est (si Diophanti si des apud Fulgent. Mytholog. r.) E' id' od' i- ve, quasi, specics doloris. Quod sane lingue sancte optime conuenit, in qua עניב. i. Dolores simulachra dicuntur. 1. sal. 106. 38. & 39. & alibi. Originatio autem idololatrice ad hunc modum docetur. Zoq. cap. 14 ab Epiphania in prolegem. & 1ul. Firmico de errore Profan. Religionum, alijs v. si placer, & Cicronem de consolatione. z בל Chaldeis; Ebraicè autem i. Punice è בלז dicus est. Elementū n. y Chaldeis sapius excidit, & à Gramma-*

ticis obseruatur. *Dominum* vero interpretatur. a *Sanchoniathon* apud *Euseb. Pa-*

b Scholiast. ad  
Æschyl. Persas,  
& Helych. in  
Βαλλω.

c Scalig. Aufon.  
lect. 1. cap. 9.

d Plin. hist.

Nat. 16. cap. 44.

e Ausonius in  
profess. Burde-  
gal.

f Append. Di-  
oscorid. cap. 652.

g Vulcan. ad  
Glossar. Latino  
Græc.

h Camden in  
Cumbria.

i R. Leui Benger-  
som. & RR. Cim-  
chi & Iarchi,  
Equis & Qua-  
drigis, dum so-  
lem Orientem  
aderabant, ab  
introitu Tem-  
pli vsq; ad ca-  
meram Na-  
thanmalech,  
solenni pompâ  
seotos fuisse  
Adnotant. Ve-  
rum & videtis  
Sext. Pompei-  
um Verb. Octo-  
ber de Rho-  
dijs. nec Rabi-  
binis hic ad-  
sentior:

k De ijs opti-  
mè (vt de om-  
nibus) 1es. Scalig. ad Catull. Epig. 91. sed Rabbi Solomon, figuras ad Solis imaginem fictas  
fuisse, est malè Commentus ad loc. designatum.

and perhaps the *Phrygians* and *Thurians*.<sup>b</sup> their word Βαλλω for a King, and the Western parts their *Belenus*, *Belinus*, Βέλιν, as *Herodian* calls him, or <sup>c</sup> *Abellio*, as an old inscription found in *Guienne*. For all these names that *Apollo* hath, which the *Gaules* and *Britons* worshipt, and to whom the *Druids* sacrificed at the cutting down of their *Mistletoe*, expressing him, in their language, <sup>d</sup> *Omnia sanans*, which euery Schoole-boy knowes also to bee proper to *Paan* the same with *Phœbus*. And, that *Belin* is no other then *Apollo*, is both proued out of an old <sup>e</sup> Poet of *Gaule*, calling his Priest *Phœbitus*;

*Nec reticebo senem  
Nomine Phœbitium,  
Qui, Beleni adituus,  
Nil opis inde tulit.*

as also from a <sup>f</sup> testimonie, deliuering that the herb called *Apollinaris* (some take it for Henbane) is the same which the *Gaules* named *Bilinumtia*, being at this day <sup>g</sup> in *Spain* titled *Yelenno*, as from one originall; both hauing the steps of *Belin*; which also in British (as our most learned Antiquarie, and light of *Britain*, *Camden Clarendulx* obserues) with *Melin* and *Felin* (the difference of orthographic proceeding from the tongues idiotism) signifies *yellow*, a colour, as all men know, euen proper in attribute to *Apollo*. And most likely it is that the Topique God of the Northern parts of this Kingdom, called in ancient <sup>h</sup> monuments *Belatucadre*, had hence part of his name. Neither is the most superstitious regard which those Eastern people had to the Sunne in particular, vnkknown to any, which hath obserued the <sup>i</sup> *Horses* and *Chariots*, dedicated to his Deitie by the Idolatrous *Iewes*, and mentioned in *11. Reg. xxi 11*. or those Sunne-images (שֶׁמֶשׁ <sup>k</sup>) in *11. Paralipom. xxxiv. 4*. or the adoration of the Morning in *Ezech.*



VIII. 16. or such like, deriued from the *Babylonians*, *Persians*, and others; whence the *Persian* period of cxx. Solar yeers, and the product of that multiplied by xii. that is, cxc. ccc. xl. their great period vsed before their *Iezdigerd*, as also the Sunnies reuolution in Astrologicall directions, are, and haue been of ancient time by them called *Salchodai*, i. the yeer of God (as the most noble *Scaliger* teaches mee) as if the Sunne were the chiefeft Deity; whom they stiled also *Mithra* from their word מִתְרַי<sup>1</sup> which interprets the same with *Baal* or *Beli*. a Lord or Governour; their significant name for the Sunne being both <sup>m</sup> *Coresbed* (whereupon *Ctesias*, and some following him, deliuered that *Cyrus* in Persian was the Sunne) and <sup>n</sup> *Aphetkaab*. Neither was it strange that they, being ignorant of the true God, so worshiped the Sunne, when as euen the greatest Masters of Philosophie had not a better meanes to designe out their first Mouer and Maker, or the *Sonne* of what is Good (as diuine *Plato* expressely) then by the name of *Light*, or the *Sunne*. Nor is it hard to beleue that the chiefe Deitie of the *Gaules* and our *Britons* should haue its origination from the so farre distant Eastern nations. For besidē the reasons of coniecture, there hath bin found in *9 Gaule* a stone thus consecrated;

MINERVAE  
BELISAMAE  
SACRVM  
Q. VALERIVS  
MONVM.....

Where questionles is the very name (differing in termination only) of the Goddesse *Astarte* or *Astharoth*, whom they called <sup>r</sup> *Belisamaim*, that is, the *Lady of Heauen*, the *Moon*. The same is confirmed also out of diuers inscriptions conceiued *DEAE SYRIAE*, & *DIS SYRIS* both in *Italy* and this *Island* anciently found. But (to re-

1 Ios. Scalig. de  
Emendat. lib. 5.

מִתְרַי m

אֶפְתְּכָאב n

quod & in ve-  
tust. Glosis A-  
rabicis.

o Aristot. de  
Sap. secund. Æ-  
gypt. lib. 11. c. 4.

p De Repub.  
lib. 6.

q Apud Conse-  
ranos in No-  
uempulonia  
extat.

r Bada]is, בְּלִי  
(שָׁמַיִם)

dicta Philoni  
Bibliensi iuxta  
Phœnicum i-  
diotismum.  
Eius verò  
Megastheni, se-  
cundum Chal-  
dæorum for-  
mam.

turne to the reason of that name in *Nimrod*) when court flattery amongst them grew so servile, that nothing, but the most obsequious respect that possibly might be, and the highest honor that imagination could invent, was thought worthy of the first autor and progenitor of their royall line, which their obsequious basenes would not any longer endure to be accounted mortal, they gaue the title of their God to his statue, & their sacrifices, & ceremonies; they made his Sepulchrall monument his Temple; and at length so confounded their God *Bel* & first King *Bel* into one, that they admitted no difference. Thus came also the *Phœnician Belus*; thus the *Cretan Iupiter* (whom the *Grecians* make the same with *Marnas* the God of the *Gazans* in *Palestine*) to be both a God and a dead man, in ridiculous confusion. For they gloried alwaies of his buriall and Epitaph on his Tomb, which they shewed for his and their antiquitie, thus;

..... ΔΙΟΣ ΤΑΦΟΣ.

Indeed it may be Englished, *Iupiters Tomb*; but the worne out place should haue \* been supplied thus:

ΜΙΝΩΩ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ.

that is, *the Tomb of Minos the King*; for so I rather English it, then *Minos Iupiters sonne*. Although, I know, his Epitaph there, is deliuered ve. y differently by others, yet it is certain that the *Cretans* are most fit examples herein to shew what the *Babylonians* did. Where, by the way, note that this false tradition amongst them, was the ground of that true imputation wherewith *Epimenides*, an ancient Poet and Priest (cited by *S. Paule to Titus*) brands them, and, after him, *Callimachus*.

Κῆνισσ ἄει ψεύσαι

i. *The Cretans alwaies are liers*; and, to that Acrostich somewhat altered, one expressly, long since, ioined that misunderstood Epitaph:

Κῆνισσ

† *Stephan. περι πολ. in Γαζα. ἐς κδρανας* ve. ἰ  
ridiculum illud etymon apud eum. Sanè nonn: *Marnas*

Ἰω loquitur: i. *Dominus*, et cum Belo quadret.

\* *Scholiast ad Callimach.*

*hymn. 1.*

† *Iactant. de*

*fals. relig. cap. 11* (de cuius ms. consulas. 1.

*Obsopæum in Sibyllin. orac. 8.) & Porphyr.*

*ap. Cyrill. aduers. Iulian. l. 10*

*1. Getullic. Epig. 3. cap. 22. aliam de hoc Cretensium ap-*

*probrio historiam habes ap. Ptolom. Heptæ-*

*tionem.*

Χρῆτες ὁ πῶς ἑὺσαι, ἡ Διὸς ἐστὶ τὰ φῶς.

But, this turning of Kings into Gods, receiue elegantly deliuered by <sup>o</sup>S. Cyprian. *Reges (saith he) olim fuerunt, qui ob regalem memriam coli apud suos postmodum etiam in monte coeperunt: inde illis insuuta Tempia; inde ad defunctorum vultus per imaginem detinendos expressa simulachra. Nam & immolabant hostias, & dies festos, dando honores, celebrabant. Inde posteris facta sunt sacra, quae primitus fuerunt assumpta solatia.* And when in this sort, came the ancient Martyrs of the Christian Church to be accounted by some euen as Gods; the error proceeding \* from the solemnities vsed at their Shrines to the true God, in honor only of their constant profession. And, you see it grew vsuall in later times among other nations, to make euery Emperor almost, a God after his death, and some in their liues; with application to them, of names known proper to ancient Deities. Some also haue giuen the name of *Saturn* to this *Nimrod*; and who knows not how vsuallly *Belus* is titled by interpretation *Saturn*, as others call him *Iupiter*? For those names, as they signified Gods, are with the rest of that nature in an inextricable confusion. *The Assyrians* (saith *Cedren*, out of some ancient author) *made him a God, and placed him among the Starres; calling him Orion.* Indeed *Orions* qualitie well agrees with *Nimrods* attribute, of being a *mightie hunter*. The fabulous traditions of the *Grecians* suppose *Orion* a hunter, both living and dead; and *Vlysses* <sup>z</sup> in his return from hell reports as much. Which is as plainly iustified by the Astronomicall description of him. For he is not without his *Dog*. there by him (which they call *Procyon*, and the *Arabians* *Celebalat* <sup>z</sup> *ayr* i. the lesser dog known also by the name of *Algemeiza*, and among the <sup>a</sup> *Egyptians*, was this referred also to *Orion*) neither is the dog without his game, hauing a hare before him. And, among other names, in *Afrique* he is called *Algebar* i. *mightie* or *strong*, the word coming from the *Ebrev* root

u Tractat. 4.

x D. Hieronym. Epist. adu. Vigilantium: & ad Riparium: D. August. lib. 8. de Civ. Dei. cap. 27.

ז אבן ציר

z Odyss. a.

a Damasc. in vita Isidori ap. Phot. in Myriob. Cod. 242.

used by *Moses* in describing *Nimrod*. Beside these, the old *Astronomie* supposed him also the chiefe Leader of all the Southern constellations. And as, in their Northern descriptions, they began at the lesser *Bear* or *Cynosura* (whose position and motion the *Phanicians* obserued for their Sea-direction, as the *Greeks* did *Helice* or the greater *Bear*) so, of their Southern Images, *Orion* was alwaies first.

*Hoc duce per totum decurrunt sydera mundum.*

saieth *Manilius*, following this course I speake of, as *Ara-  
tus* had directly before him; both being<sup>b</sup> iustified by an al-  
lusion in <sup>c</sup> *Homer*, speaking of the *Bear*:

<sup>b</sup> *Theon* in  
*Schol. ad Ara-  
tum.*

<sup>c</sup> *Odyss. ε.*

Ἦτ' ἀντὶ σφέρας, καὶ τ' Ὀρίωνα δούξει.

as if he had said, that she had, as the *Princesse of the North*,  
obserued and lookt at *Orion Prince of the South*: without  
which interpretation, how will you vnderstand *Homer*?

*Arctos & Orion aduersis frontibus ibant.*

<sup>d</sup> *Manil. A-  
stron. 1.*

saieth <sup>d</sup> another by imitation. There being also twixt  
those two Constellations such an agreement in Longi-  
tude, that one great circle, drawn through the Poles,  
cuts them both, to make, as it were, a lineall and direct  
regard twixt them. They are both, (if you respect *Cy-  
nosura's* starres next the Pole) between L. and L x. de-  
grees. But doubles this application of *Nimrod* to *O-  
rion* proceeded rather from Grecian vanitie. And those  
Eastern people had another name for *Orion*, if Interpreters  
deceiue not, which in <sup>e</sup> Holy Writ, turne *בְּרִיךְ Orion*; and  
in such things the *Assyrians* and *Iewes* had most communi-  
tie. But, of our first *Monarch*, thus much. Yet, it is not to  
be doubted but that before him and the Flood there were,  
among his ancestors, some Monarchique States, but not  
of any large extension perhaps. To what other end was  
*Cain's* building of *Enosha* (the first Citie in the world) but  
for his own supremacie among the Citizens? But the

<sup>e</sup> *Amos. 5. 8.*

*Iob 10. 9. & 38.*

31. perquam

variz autem

sunt de בְּרִיךְ

opiniones, & a-

pud Iudæos.

vti videre est

in *Baal Arub.*

præter RR.

adi si vis *Hug.*

*Grotium ad I-*

*magines Arati.*

large

large and supreme Government of a Nation, is that which must giue the honor of a King, as we now take it. The supposition of that age of Kings in the Heroique times, or golden world is most idle, as it is deliuer'd especially in Fables and Philosophie. What *Hesiod, Ouid, Virgil*, and other haue of that kind, children know. *Et Officiū erat* (saith<sup>f</sup> a Philosopher) *imperare, non regnū. Nec erat cuiquā aut anim<sup>o</sup> in iniuriā aut causa: cum bene imperanti bene pareretur, nihilq; Rex mai<sup>o</sup> minari male parentib<sup>o</sup> posset, quā ut abirent è regno.* And, the like, or rather what was neerer to perfection is largely and in example deliuered by *g Plato*, who (had hee read *Moses*, as some think he had; for long before his time was the<sup>h</sup> Pentateuch turned into Greek) would not, I think, haue giuen that indulgence to fabulous relations. Nothing is more ridiculous to truth then those Golden ages, when also *Populus nullis legibus* (as *Iustins* words are) *tenebatur*; but *arbitria Principum pro legibus erant*. Can wee beleeu that in Humanitie this could at all continue? Inbred corruption neuer endured it. The absolute power of the one, and the unlimited libertie of the other, were euen incompatible, vnlesse they be referred to some short time in the beginning of States, when, by necessitie, no lawes were but only the Arbitrement of Princes, as *i Pomponius* speaks of *Rome*. Yet, I know, it is obserued that *Homer*, writing of the Heroique times, hath not *k* the word *Nóμος*, i. a prescribed law, but only *Θέμις*, i. an arbitrary rule. And I wonder, how learned men durst make such vse of that Obseruation. Read *Plato's Minos*, and there you shall haue *Talus* his lawes in *Crete* written in Brasse. And *Talus* is made cotaneall with *Rhadamanth* sonne to *Iupiter*, whose time although vncertain, yet must be farre ancienter then any Greek testimony. Nay, and *Homer* himselfe hath *l* *Εὐνομίην*, and *m* *Νόμος ὠδῆσι*. the law of *Musique*, which Singers and Players were strictly bound to; and *Nόμοι* absolutely are songs so called, *ἵστι πρὶν ἐπιστῆσαι γράμματα ἡδονῆς Νόμος ἔπαιος καὶ ἐπιλαδῶνται*, i. because they used to sing their lawes before

f Senec. Ep. 91.

g In *Viro Ciuili*, & in *Minoe*.  
h *Aristobol.*  
(ap. *Euseb. de Prepar. Euan- gelic. 13.*) in *Epist. ad Ptol. Philadelphum*.

i ff. de *Orig. Jur. l. 1. §. 2.*  
k *Ioseph. adu. Appion. 2.* & de hac re *Plutarch. lib. de Homero.*  
l *Odyss. 8.*  
m In *Hymn. ad Apollinem. eius tn. authorem sunt qui faciūt Cynæthum.*  
*Scholias. ad Pindar. Nem. 2. n Aristot. Problema. sect. 19. §. 28.*

fore inuention of Letters, lest they should forget them, as, in *Aristotles* time, the *Agathyrsians* did. And, were not Letters in vse in the Heroique times? If no other autoritie were, yet *Prætus* his priuie letters, to the King of *Lycia*, for *Bellerophon's* death, would iustifie it. Its well known also, that *Nómos* is no stranger in *Hesiod*, beeing both ¶ Kinsman and neerly coetaneall with *Homer*; nay, as som think, before him. Which were it true, how vain were that Obseruation of *Homers* not hauing it? The Greeks also haue (some ¶ of them) left written, that *Prometheus* King of *Thessaly* (*Dencalions* sonne) was the man

Ος πρῶτος ποίησε νόμους καὶ εἰμίματο νῆες  
 Ἀθανάτοισι, πρῶτος δὲ καὶ Ἀνθρώπων Βασίλευσε

that first built Cities and Temples, and was the first King on Earth. Others of them tell of *Lycosura* in *Arcadie* to be the first Citie erected vnder heauen. Nay, some of later times, and Christians, haue translated the title of the first Monarchie into *Egypt*, as if they had not read holy Writ, but rather followed them, which tell vs that *Uexoris* King of *Egypt*, and *Tanans* King of *Scythia*, preceded the *Assyrian* Monarchie. Indeed the storie of *Abraham* iustifies great Antiquitie in the *Egyptian Pharaoh's*; and in *Europe*, that *Egiatens* K. of the *Sicyonians* rightly challengeth perhaps as much. But, wee can relie for truth herein only vpon *Moses*; and must slight both those fabulous reports of *Grecians* and others, as also what occurres in the fragments of the true *Berosus*, *Hesians*, *Alex. Polyhistor*, *Adiabn*, *Iulius African* and the like, touching who raigned before *Nimrod* and the Flood. For, the *Chaldeans* (from whom some of these had their originall relations) pretended that they had a true storie remaining in *Babylon* of  $\text{u c l. c i o.}$  yeers (*Diodore* and *Cicero* speak of

o *Iliad.* 3.

p *Suidas* in *Hesiod.* v. *Lips.* ad *Paterculi* *hist.* 1.

q *Apollon.* *Argonautic.* 3.

r *Pausan.* *lib.* 8.

f *Constant* *Mannasses* in *Annalibus.*

t *Trogus* *hist.* 1.

u in *Musard.* *Alex. Polyhist.* ap. *Euseb.* in *παυτος.* *isop.*

of a farre greater number, but this is enough) in which they reckoned discents of Kings, part whereof yet remain's incapable of likelyhood in some of those autors. As them, for this point, so much more haue we here neglected those *Annians* and counterfeits, *Archilochus*, *Xenophon*, *Berosus*,

————— & autres, qui menteurs  
Abusent du loisir & bonné des lecteurs

as, the noble *Du Bartas* of them.

King and Emperor. Whence, and what was Emperor. How the Roman Emperors reckoned their Yeers. The Hate in Rome to the name of Rex. How their Emperors abstain'd from it. Who of them first ware a Diadem. At length, others called them Kings, but they wrote themselves alwaies Emperors. The two Titles, as indifferent. *Basilide* a vsuall word for Emperor. The Coat of Constantinople, and its signification. Differences twixt the Emperors of the East and West, about the titles of *Basileus*, and *Rex*, and Emperor, and letters twixt them about it. The King of Bulgaries prerogative. To the Prince of Sicily, anciently, *Rex* hereditary. Emperor used by other Princes; By the Kings of England (Their Supremacie, from Papall power, free, anciently.) By the K. of Spaine. The Flattering Rules of Ciuilians touching their Emperor. Notaries in Scotland; which with other Kingdoms hath as suprem power, respectiuelly, as the Empire, in making them. The Duke, King, or Emperor of Russia or Moscouy. *Czar*. To whom he used not in his title, King or Emperor. Subiect-Kings. Bohemia made a Kingdom. A Sword vsuallly giuen in making a Subiect-King. Danemark. Letters of Ph. de Valois touching Ed. III. his not stiling him King. To whom the title of King is truly due. The English Heptarchie, alwaies  
D under

under One supreme. England how and when named. The King of Man. Of the Wight. Of Ireland subiect-Kings. Henrie III. his Letters to the K. of Man. King of Kings, by whom used. The storie of Iudith unknown, but from Europe, to the Iewes. The Great King. Custome of gining Earth and Water in acknowledgement of subiection. Herbam dare. Liuerie and seisin of England to the Norman. Rex Regum used by the Kings of England. Edgar and Athelstan their greatnes. Particular right of the title of Emperor anciently in the Kings of this Ile. Constantine the Great was born in Britain, with more speciall authoritie for it, then any, hath used. Honor to the Emperors, in Kissing their Feet, Hands, Knees: Kisses of salutation among the Persians. Adoration what it is properly. Kisses of Ciuill Duty, in most Nations. Osculum Pacis, and after Praiers. In Homages. An act that none should Kisse the King in Homage. The Notation of our words King and Queen. The British Cuno. Words in diners languages for King.

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CHAP. I I.

**B**Y King and Emperor, haue been, and still are most supreme Princes titled. Yet so, that, for continued Maiesty, and note of powerfull Rule, in both those affections of State, Peace, and Warre, the first was, of ancient time, the greater; and that of Emperor (Αυτοκρατωρ i. Imperator, or στρατηγος i. the Generall of an Armie) was for any which had to him committed supremacie in Martiall discipline, although but for some particular hoast. In the Roman storie, occurs frequent testimonie of it. And thence came it that Iulius Caesar, being Dictator, and a Generall, after he had gotten even the Monarchie of Rome, wrote himselfe in his Edicts and Coins



COINS ΑΥΤΟΚΡΑΤΩΡ, & DICTATOR PERPETVO & IMPERATOR, the first and last of which titles, continued in his successors. But it is obseruable to this purpose, that by neither of those were the yeers of their Empire reckoned, but a long time by their *Tribunitian* Power (beginning in *Octavianus*) whence they were as sacred against all violence and wrongs. Amongst many, one Coin thus inscribed shewes it. IMP. CAESAR AVGVST. PON. MAX. TR. POT. XVI. COS. XI. IMP. XIII. which was made in the XVI. yeer from the States giuing him that inuiolable title. The number added to IMP. beeing only so often increased in his and others Coins, as they had by themselves or their Generalls performed some a great matter in the Warres. In the infancie of their Empire they abstained purposefully from the name of *Rex* or *King*, being a word grown odious to Roman libertie after *Brutus* his plucking it out of *Tarquin's* hands. In solemne memorie whereof they yearly celebrated on the VI. kl. of March (the XXI. of our February) their feast *Regifugium*. As also they provided that no concourse for Marchandise in the Citie should euer happen vpon the *Nones* of any month (*Seruius Tullius* his birth day, they knew was in the *Nones*, but not of what month, and therefore they provided it)<sup>b</sup> *Veritine quid Nundinis collecta Vniuersitas, ob regis desiderium, nonaret.* And to palliat som part of his ambitions *I. Caesar* himselfe beeing saluted *King* by the multitude, but, withall perceiuing it very distastfull to the State, by the Tribuns pulling off the white fillet from his Lawrell, answerd, *Casarem se non Regem esse*; refusing vterly also, and consecrating the Diadem, which *Antony* would haue often put on his head, to *Iupiter*. For the same reason, did *Octavian* abstain from the name of *Romulus* which yet he much affected. Alike was the dissimulation of the next *Tiberius*, vnder

a *Dio Cassius*  
hist. 53.

b *Macrob. Saturnal. l. cap. 13*

whom were *eadem magistratuum vocabula* ( as *Tacitus* his words are ) which were before , but the sum and sway of things was ingross and cunningly kept vnder *One*, differing in name rather then nature, from a King, as hee well obserued that subscribed *Iulius* his statue with

*Brutus quia Reges eiecit, Consul primò factus est.*  
*Hic, quia Consules eiecit, Rex postremò factus est.*

The more proper name of them and their Greatnes was *Princeps* and *Principatus* ; and, one of their own  
 c *Tranquill. in* c Writers, of *Caligula* thus. *Nec multum absuit quin statim Diadema sumeret speciemq; Principatus in Regni formam conuerteret.* For these royall habiliments ; they  
 d *In Epitome :* were at length vsed by *Aurelian* (about *CC. lxx.* after  
 sed videtis  
 cap. vlt. huius  
 libri plura de  
 hac re.  
 e *Αὐτοκρατορ.* *Imperator.*  
 f *Synes. περὶ Βασιλείας.*  
 f *V. Lamprid. in vita Alexad. Seueri & verus ibidem de Itipore.*  
 were at length vsed by *Aurelian* (about *CC. lxx.* after *Christ.*) *Iste* (saith *Victor* of him) *primus, apud Romanos, Diadema capiti innexuit : gemmisq; , & auratâ cuncti veste, quod adhuc serè incognitum Romanis moribus videbatur, usus est.* Yet nor hee, nor others long after him, vsed the title of *King* in their Letters, Commissions, Embassages, nor otherwise, but alwaies *Emperor*. Which expressely is deliuered by *f* one liuing vnder *Arcadius*, in *CCCC.* of *Christ.* shewing also that it was then vsual in others writings and speeches of them, to haue them stiled Kings. *Ἡμεῖς μὲν* (saith he to the *Emperor*) *ὕμᾶς ἀξιοῦμεν καὶ καλοῦμεν βασιλέας, καὶ γραφοῦμεν ἑτάς. Τίμῃς δὲ εἶτε εἰδότες, εἶτε οὐκ, Συμθεῖα δὲ συχωρῶντες τὸν ὄγκον τῆς αυτοκρατορίας ἀναδυσόμενοι εὐόχουσι. i. Wee thinke you worthy of the Name, and so call you Kings, and write you so. But you, whether you know so much or not, yet agreeing to custom, haue seemed to dislike so swelling a Title. And indeed, the autors of the *Augustan* Storie, before that time, haue *Regnum*, for the State of *Rome*; The dislike of *Rex* growing out of fashion, as specially appears in the chusing of *Regillianus* Generall in *Illyricum* to bee *Emperor*, as it were on a suddain iest, when one had deriued:  
 his.*

his name in declining *Rex, Regis, Regi, Regillianus*, the acclamations presently & following *Ergo potest nos regere; Ergo potest Rex esse*. This was about Gallien's time, some CCLX. after our Saviour. *Vipian* ( a great Lawier vnder *Alexander Seuerus* ) calls it <sup>h</sup> *Lex Regia*, which transferd the peoples power to the Emperor. And the Grecians called them <sup>i</sup> βασιλῆς i. *Kings*, as, by their own men, they haue been in middle times often titled; and by the Ebrews. The learned *Dyuse* <sup>k</sup> notes that hee had a booke, inscribed רומי מלכי i. *the Roman Kings*, being the liues of the Emperors. And in *Luke* 11. where the original is in the x v. τῆς ἡγεμονίας, i. *of the Empire of Tiberius*, the Syriacque turns it, *of the* <sup>l</sup> *Reign* or *Kingdom*. *Paules* appeale, according to the <sup>m</sup> Arabique, is *Regem Casarem ego appello*, agreeable to the Emperors <sup>n</sup> titles, in the liues of the foure Euan-gelists, in that language. Nor could the *Constantinopolitan* Emperors find greater titles for themselves or sit-ter, then *King*. If you regard how others vnder them applied the name, examples are familiar in the <sup>o</sup> Acts of their Councells, Histories, and such like. If, how they themselves; read the titles of *Iustinians* Nouells ( which they call Authentiques ) and in them it will appear, that the names of Αυτοκράτωρ and βασιλεὺς were indiffe-rent, altho'ugh the Latin Translation hath him alwayes by name of *Imperator*. The same is iustified by *Theophilus* his Greek translation of the Institutions. And that great Volum of Lawes, published by their Empe-ror *Leo* ( about 1000. ) comprehending a collection out of the Digests, Code, Nouells, and other Imperialls; was titled <sup>p</sup> τὰ βασιλικά, as if you should say, *the Kings Lawes*, wherof an Epitome is now <sup>q</sup> only left; and, in that, the Latine <sup>r</sup> *Principis* or *Imperator* is often turned into βασιλεὺς. Which, their supposed Coat also, of lat-ter time, being foure *Betaes*, iustifies. The *Betaes* are <sup>s</sup> interpreted as the sigles of βασιλεὺς; βασιλέων βασιλευσων

g *Trebell. Pell.*  
in 30. *Tyrannis.*  
h *D. de const.*  
*Princip. l. 1.*  
i *Athenagor. in*  
*inscript. Apolog.*  
& alij passim.  
k *Prateritor.*  
lib. 9.

ח מלכות רומי  
m *Act. Apost.*  
ex Arabic. per  
Fr. Junium c. 45

נ מלך  
o *Concil. Ephe-*  
*sin. & ibi Cyril-*  
*lus. Hefebius*  
(qui sub Ana-  
stasio floruit)  
in *Constantino-*  
*poleos descript.*  
*Procopius, alij.*

p *Harmenopol:*  
in *presat. ad*  
*Πρόχειρ. & Cu-*  
*iac. Obseruat.*  
6. cap. 9. de *ijs*  
*plura.*

q *Synopsis Ba-*  
*σιλικών, à Leo*  
*unclauio edita.*

r *Lib. 2. tit. 6.*  
*vbi. l. 31. ff. de*  
*leg. & Sen. &*  
*alibi.*



s *Bodin. de Rep.*  
1. cap. 9.

*Βασιλευς*, i. the King of Kings reigning ouer Kings. So that at length the name of Emperor and King grew to bee as one, although the Romans so much (for remembrance of their libertie) at first distinguisht them. But in the deuided Empires, vpon new occasions, came much affected differences of these names. The *Western* Emperors, in regard that the States of the *Goths*, *Lombards*, and *Franks* which had ouerrun and possesst much part of the Empire, were called *Kingdoms*, and their Heads, *Kings*, rather desired the name of *Emperor*, as a note, in account, of greater maiestie. After the translation of the Empire from *Constantinople* to the *French*, the Eastern Princes continuing still their name of *Βασιλεῖς*, which they supposed the greater title, and were, at first not much against the allowing of it to the Western Emperors, as appears in the Embassadors, of *Michael Curopalata* to *Charles the great*, who for confirmation of a league, came to him at *Aix* & *scriptum pacis* (as my <sup>r</sup> Author saies) *ab eo in Ecclesia suscipientes more suo, id est, Gracà linguà laudes ei dixerunt, Imperatorem & Basileum appellantes*. Which was a name afterward (although meer Greek) bestowed on *Charles* his successors by their Monks, preferring it far before the Latin *Rex*. One <sup>u</sup> of them thus, of *Charles* surnamed *Crassus*;

r *Auonym*. in  
*Annal. Franc.*  
ann. 812. &  
*Vit. Caroli*  
*Magni*.

u *Abbo Floriac.*  
*de Obsid. Lu-*  
*tet. 1.*

*Vrbs mandata fuit Karolo nobis Basileo,  
Imperio cuius regitur totus propè Cosmus.*

Which is an essay also of that ages vnhappie affectation of Greek patches, frequent in many of that kind. But, when *Basilus Macedo* a Constantinopolitan Emperor had receiued Letters from Pope *Hadrian* the 11. wherein *Lewes* the 11. then Emperor of the West, was called *Basileus*, or *Imperator*; hee caused that Honorary title to bee <sup>x</sup> scratcht out of the letters, and,

A. DCCC. LXXI.  
x *Ms. hist. Lon-*  
*gobard. ap. Ba-*  
*ron. Tom. 10. A.*  
871. & *Goldast.*  
*in Constit. Impe-*  
*rial. tom. 1.*

cer-

cerning his challenge to it as his own solely, dispatcht an Embassage to *Lewes*. This, *Lewes* answers by one *Autprand Rempert*, and, out of his Letters the effect of both may be discouered. He first tells *Basilium* that hee knows no reason of his dislikes towards him *Nisi fortè super Imperatoris nomine velit hæc cuncta sentiri. Verum apud nos* (saith the Western Emperor) *multa læta sunt, multa quidem indefessè leguntur; nunquam tamen inuenimus terminos positos, aut formas, aut præcepta prolata, neminem appellandum B A S I L E A nisi cum quem in urbe Constantinopoli Imperij tenere gubernacula contigisset, cum, gentium singularum monumentis interim postpositis, sacra nobis affluenter historia monstrent, plurimos fuisse Basileos.*—*Et noli vel nobis quòd dicimur inuidere, vel tibi singulariter usurpare, quòd non solum nobiscum sed & cum pluribus Præpositis aliarum Gentium possides.*—*Sed nec hoc admiratione caret quòd asseris Arabum Principem y Protosymbolum dici, cum in voluminibus nostris nihil tale reperiatur, & vestri Codices modo z Architon, modo Regem vel alio quolibet vocabulo nuncupent. Verum nos omnibus literis sacras S. preferimus, qua, David, non Protosymbolos, sed Reges Arabum & Saba perspicue confitentur. Cbaganum verò, non Prælatum Anarum, non Cazarorum aut Northmannorum nuncupari reperimus, neq; Principem Bulgarum, sed Regem vel Dominum Bulgarum. Verum iccirco ab ijs & ab omnibus Basilei debitum vocabulum adimis, ut hoc tibi soli non tam Proprie quam violenter insectas.* Then hee proceeds (for, of those other titles more anon) with the Translation of the Empire from Constantinople to the Franks, ob ignominiam Græcorum, who were not able any longer to defend the Church: and, whereas *Basilium* would haue him titled only *Rex* (or *Riga*, as the Grecians had barbarously made that word in their fourth case) hee addes further, that the true interpretation of their *Basileus*, was in that word *Riga*; as indeed, children know it is. Neither

y Apomazar (potius Achmet) Onirocritic. cap. 18. & historici Orientales. verum Protosymboli Vezirazes siue Vezirum primos magis denotant, confulas licet Le. uincelau. Pandect. Turcic. cap. 14. & nos de hoc vocabulo niox plura.  
z Lego Archicon. Png.

ther was it giuen or taken as any dishonor when *Baldwin Earle of Flanders, Lewes Earle of Blois* <sup>a</sup> and diuers other wrote to *Otho IV. Emperor*, with this inscription; *Excellentissimo Domino Othoni Dei gratia Romanorū Regi & semper Augusto*. Vpon <sup>b</sup> lesse ground then those Imperiall Letters, it hath been obserued that the Eastern Emperors did, in contempt, stile the Western *Reges* only; allowing their *Basileus* to none, but themselves and the *King of Bulgarie*, who had also <sup>c</sup> his Crown of Gold, his Tiar of Silk, and Red Shoes, for his royall, beeing also imperiall, habiliments. And so *Georgius Logotheta*, published last Spring Mart by *Theodore Doux*, alwayes names the King of *Bulgarie* Βασιλεὺς τῆς Βουλγαρίας, but the King of *Hungarie* and *Sicily* Ουγγαρίαις and Σικελίας Πίξ, and the Prince of *Achaia* only Αχαιίας Πρίγγε. But, vnder fauor, I think it proceeded not so much from contempt, as vse, bred amongst them, to call, forreign dignities, by the names of the Princes Country, to which they were applied: as appears in *Sultan, Ameras, Amermumnes, and Mumnes, Chagan* (the same with *Chan*) and the like copiously mentioned by *Simocasta, Anna Comnena, Codin, Apomazar* (or *Achmet*) *Cantacuzen*, and the more obuious Orientall autors. And, they neuer agreeing willingly to that Translation from them, but supposing themselves as Emperors of *new Rome* (for so *Constantinople* was called) to bee as the legitimat successors of that maiestique Title <sup>e</sup> τῶ Κόσμου Κύριε (wherewith *Antoninus* long before blazoned <sup>e</sup> himselfe to *Eudamon*) could hardly but endeuor such distinction of names, that, One might be peculiar to their own Greatnes. Which, how could they better do, then by keeping their own to themselves (that is, *Basileus*) and giuing other Princes the language of euerie one's own Territorie? And the Princes of *Sicily* receiued of *Constantine the Great* (take it on my <sup>f</sup> autors credit) *Rex* for an hereditary Title. Indeed, that

<sup>a</sup> Arnold. Alb. Lubecens. Slavonum hist. 6. c. 19.  
<sup>b</sup> Gloss. Graecobarbar. I. Meursij.

<sup>c</sup> I. Curopalat. in Tzimisce apud Meursj.

<sup>d</sup> Lord of the World.

<sup>e</sup> Volus. Metian. ff. ad leg. Rbod. l. 9.

<sup>f</sup> Niceph. Gregorashist. 7.

that *Basilius* had more reason to take hereof greater care, being the first of them, after the Translation to *Charles the Great*, that was likely to haue regained his Predecessors glorie. And therefore his Bishops in that VII. Generall Councell at Constantinople did also *nomen imperiale* (as one saies of the VVestern part) *nostro Casari penitus inuidere*; to which affected Greatnes an old<sup>h</sup> autor alludes, speaking of *Charles the Bald* King of France; that *Omnem consuetudinem Regum Francorum contemnens Gracas Glorias optimas arbitrabatur. Et ut maiorem mentis suae elationem ostenderet, ablato Regis nomine, se Imperatorem & Augustum omnium Regum, Cis mare consistentiam, appellari precepit.* But in later times, the difference was lesse respected; which is plainly seen in those Letters of *Calo-Ioannes* to *Conrad III.* thus inscribed: *Ioannes in Christo Deo Fidelis Rex, Porphyrogenitus, sublimis, Fortis, Augustus, Comnenos, & Imperator Romanorum ad Nobiliss. Fratrem & Amicum Imperij mei.* And answered by *Conrad*, calling himselfe *Romanorum Imperator Augustus*, and *Calo-Ioannes*, *illustris & Gloriosus, Rex Græcorum.* VVhence also it is euident, that, *Rex* was not a name of contempt at Constantinople. For then would not *Conrad* haue called *Iohn* by that name. Neither, for that point, is aduantage to be taken of the word *Rex* in the Eastern Emperors stile. For, it is most likely that his Greek (out of which I suppose, my autor had it translated) was their *Βασιλεύς*. Some of the German<sup>k</sup> Emperors also (as it seems) thought not *Rex* alone vsfit for themselves in prescribed titles of their Letters to other Princes. And on the other side, those of other Nations haue iustly taken to themselves *Imperator*. Our ancient *Edgar* in his Charters, called himselfe *Albionis & Anglorum Basileus*; and, <sup>1</sup> in one to *Oswald* Bishop of *Worcester*: *Cunctarum Nationum, quae infra Britanniam includuntur, Imperator & Dominus*; which one of his successors long since

g *Anastas. de vii. Pontific. in Hadr. 2.*  
h *Annal. incert. auct. sub anno 876. Edit. à Pitheo, eadē autem Siebertus.*

i *Otho Frisingens. de gest. Frædric. lib. 1. cap. 24.*

k *Epistolæ Henrici 1v.*  
l *Pat. 1. Ed. 4. part. 6. memb. 23. Et, Totius Albionis Monarcha & Basileus, sepius in Diplomatiibus Monast. Crowlandensi consignatis.*

as rightly challenged. For, when *Anselm*, Archbishop of Canterbury, having incurred *William* the second's displeasure, durst yet adventure to ask leaue of him to go to receiue his Pall of *P.P. Urban* I I. when Rome was euen bleeding of her wounds taken in that great Schism about *Wibert* Archbishop of *Rauenna*, whom *Hen. I v.* taking vpon him the imperiall supremacy, would haue inuested in the Popedome; the King, at the very name of the Pope, was extremely mou'd; and thus was his reason. *Dicebat* (saith *Matthew Paris*) *Imperator sui officij esse quem vellet Papam eligere, nec erat alterius Apostolicum etiam nominare. Rex Willielmus allegauit eandem rationem, quod nullus Archiepiscopus vel Episcopus regni sui Curia Romane vel Pape subesset, precipue cum ipse omnes libertates haberet in Regno suo quas Imperator vendicabat in Imperio*; which withall shews how false that of *Bertold* of <sup>m</sup>*Constance* is, slandering *William* the first with slauish submission of *England* to the *See of Rome*. So when *Alfonso* the VII, King of *Castile*, had gotten most of *Spains* territories vnder him, *rediens* (saith the <sup>n</sup> *Storie*) *Legionem, imposuit sibi Imperij Diadema, & vocatus fuit deinceps Imperator*. Which notwithstanding is against the flattering rules of the Imperiall and barbarous<sup>o</sup> *Ciilians*, who, of the *German* Emperors, haue durst deliuer, that *Ratione Protectionis & Iurisdictionis, Imperator est Dominus Mundi, quia tenetur totum mundum defendere & protegere, sed Particularium rerum non Dominus sed Princeps*. As if that weaker Greatnes extended in any of their times beyond *Italy* and *Germany* (For, that long since spoken of the *Roman* Empire, that it was <sup>p</sup> *Imperium quod tenet Imperium*, long since also failed) And, in those countries, hath not been so gelded, that scarce any King is, but hath his power neerer to his name. The *Tramontan* Doctors haue been of another opinion, as they had reason liuing in other States. They allow

m In ap. ad  
Herm. Contract.  
ann. 1084.  
Circ. C. D. C. L.

n Roderic. To-  
letan. lib. cap. 7.

o Bartol. ad  
Con. ff. S. Om-  
nem.

p Lamprid. in  
Alex. Seucro.



allow the *Emperor* to haue *supremacie*, but not ouer the *King of France*, nor *Spain*; they might well adde, nor of *England*, *Scotland*, *Danemark* or the like, which by prescription of time, regaining of right, or Conquest are (as the other) in no kind subiect or subordinat to any, but *God*. And therefore, by an act of Parliament of *Scotland*, it was long since ordained, *Sen our souerain Lord hes full iurisdiction and Free Empire within this Realme, that his hiennesse may make Notares and Tabelliones, quahis instruments shall haue full faith in all causes and contractes, within the Realme: And in time to come that na Notar be maid, or to be maid, be the Emperours authoritie, haue faith in contractes ciuill within the Realme, lesse then hee be examined be the Ordinar and appriened by the Kings hiennesse.* Which act, it seems, had it not been for the *Imperialls* there in vse, according to which, *Publique Notaries* are to be made only by the *Emperor*, his *Palatines*, or such like, need not to haue been made. For what might not a *King* (absolute in regard of any superior) do, which the *Emperor* could? And, in *England* that constitution of *Publique Notaries* was long since without scruple, or any Act for it. Therefore, as the name of *Emperor* was (notwithstanding some particular differences) lawfully giuen as well to him of the *East*, as of the *West*, and allowed so by the *Western* part; in like form it is or may be without difficultie applied to, or vsed by any which is truly a *King*. The *Dukes of Moscou* anciently had no other title then *Weliki Knesi* i. in *Russian*, *Great Dukes*. But *Basilius* that gouerned there about *CIO.D.XX.* (Grandfather to the last *Theodor*) took to himselfe the name of *King* or *Emperor* i. *Czar*, not deriued from *Casar* (which interpreters mistaking, wrot him *Emperor*; and thence is it that wee now vsually call him *Emperor of Russia*, because *Casar* is grown as it were proper only to an *Emperor*) but a meer *Russian*

q Chassen Catal.  
Glor. Musii  
part. 5. conij. 27  
Vide, si placet,  
Alciar. de Sing.  
Certam. cap. 32.  
r Parl. 5. Jacob.  
3. cap. 30.

l Bald. in Feud.  
quis dicatur  
Dux. Et Wesen-  
bech. in Parazit.  
ff. De fide in-  
strument.

t Regist. Orig.  
fol. 114. b. in  
bren. de Decep-  
tione.

r Act. 8. Synod.  
Occumenic. Dist.  
63. c. Hadrianus  
vide verò Ca-  
pitis 5. extre-  
mum; ubi Ex-  
dus, quod ice-  
runt Rodulph.  
11. & Achme-  
tes Turcarum  
Imperator.

word, they vsing *Kessar* expressely and anciently for the *Emperor of Germany*, different from *Czar*. Yet this title hee vsed not to all Princes. In his Letters to the *Emperor*, the *Pope*, the *King of Swethland and Dane*, the *Gouernors of Prussia and Liuania*, and to the *Great Turke*, hee vsed it, but not to the *Polonian*. Neuter n: (saith my x autor) *horum alterius literas nouo titulo an- Etas accipere dignatur*. They are neighbours, and therefore the more suspect each other. But that *Basilius* held himselfe rather the better man being compar'd with the *Emperor*, *Nomen suum & titulum Imperatorio semper praponeus, siue loqueretur siue scriberet*. With his precedence, I medle not. But I see not reason why he might not vse either the name of *King* or *Emperor* out of his own authority, as well as the *Emperor*. Neither needed he haue written to the *Pope* for the name of *King*, as some affirm hee did; But *Sigismund* beleues it not, because he was euer an enemy to the *Pope*, and the best title he could find for him was neuer aboute *Doctor*. For that of *King* in Letters to the *Polack*, this *Basilus* his sonne (saith *Gaguin*) vsed it to him, that is, *Iohn Basiluinitz, sed a Polono nunquam* (saith he) *nisi MAGNI DVVIS titulo honoratur*. Other Princes giue him somtimes the title of *Emperor*, somtimes *Great Duke* and *King*. But you shall very often meet with the name of *King* giuen to those which were in *Clientela Imperatoris*, as, of old, the Princes constituted by the *Romans*, in *Parthia, Armenia, Arabia, Persia, Iury*, and other parts of the world. For they had (as *Tacitus* a saies) *instrumenta seruitutis & Reges*. And in later times the *Emperor* created *Kings*, as other titles, *Frederique Barbarossa* in *CIO. CLVIIII*, made *Ladislaus*, Duke of *Bohemia*, King of the same Territorie. For, that which *Otto de S. Blasie* hath of it, vnder *CIO. C. LXXXVI*. is to bee referred to that time. And other such examples are. These may bee and are called Kings, and had in them

x *Sigismund. Com. Rer. Moscouitic. & Gaguin. Moschon. cap. 5. Imperator totius Rusiæ in titulo dicitur, apud I. Fabricum in Epist. ad Ferd. Archiepisc. ducesm.*

y *Lit. Reg. Eliab. ap. Hakluit. part. 1. pag. 339. a In vit. Agricole. b Radewic. lib. 1. cap. 13. verum titulo Regio à Philippo Anticæfare donatus est Primislaus c. d. c. xcix. Arnoldus Lubecensis Slaur. lib. 6. cap. 2.*

them (*potestatem gladij*) power of life and death as, in the ceremonie of their inuestiture, is exprest, which was by deliuering a sword. *Est n. consuetudo Curie* (writes an <sup>e</sup> ancient Bishop) *ut regna per Gladium, Prouincia per Vexillum à Principe tradantur vel recipiantur. Petrus vero, accepto ab ipsius manu regno, fidelitate & hominio ei obligabatur. Ita coronà Regni per manum Principis sibi imposità, in die sancto Pentecostes, ipse coronatus gladium Regis sub corona incedentis portauit.* Hee means, by this *Peter, Sueno* 1 v. King of Danemark (for he was known by both those names) *twixt* whom and his cozen *Cnuto* was great controuersie, for the Kingdom, determined thus by the Emperour at *Martinesburg* in *Saxonie*. The mention of the like made in *Otto de S. Blasio*, must be vnderstood of *Wildemar* 1. who received both this and *Smethland* of the Emperour at *Bisonce*. And King *Harold*, before that, when <sup>d</sup> the Danish Nation was first Christianed, receiued it of *Otho* the great. Now it acknowledges no superior. But so many <sup>e</sup> haue, or do, as feudataries to other Princes, are excluded out of their ranke which before are indifferently titled Kings or Emperours. The K. of *Bohemia* (when it was in another hand, from the Empire) although he were crown'd and annointed, yet, being in a manner the Emperours <sup>e</sup> Subiect, wanted perfit Supremacie for it; as also, they of *Sicily* when they had inuestiture from the Pope, they of *Cyprus* being anciently as Tenants (yet crown'd) to <sup>f</sup> both Empires, and such like; euen as much almost, as that *Perseus*, who, when *L. Amilius Paulus* had spoiled him of his Kingdom of *Macedon*, and compelled to flight, yet was so ambitious of his former title, that he made the inscription of his letters to *Amilius* thus:  *Rex Perseus, Consuli Paulo S.* it being, at that time, vnder *Amilius* and the State of *Romes* arbitrement, whether euer he should be King again or no. Wherefore *Amilius* would not so much

c *Otto Frisingens. de Frederic. 1. lib. 2. cap. 5*  
vbi librarium forrean Typographii incuriã Sueuus & Guuto perperam leguntur.

d *Helmold. bist. Sclawor. 1. cap. 9.*

e *Aur. Bull. Caroli 4. cap. 8.*

f *Arnold. Lubecens. Chron. Sclaw. lib. 5. cap. 2*

g *Liu. Decad. 5. lib. 5.*

as giue answer to his Messengers, vntill they had brought him letters inscribed with a meaner title. As, on the other side, when *Edward I I I.* besieged *Tournay*, and sent letters of challenge to a single combat, to the then pretended French King he would not call him *King*, but only, *Philip of Valois*, whereupon hee had this answer: <sup>b</sup> *Philip per la grace de Dieu Roy de France, a Edward Roy D'Engleterre. Nous auons vous lettres apportees a nostre Court enuoyetz de par vous au Philip de Valois, en quels letters estoient contenuz ascun requestes que vous fezistes au dit Philip de Valois. Et pur ceo que les dits letters ne veignant pas a nous, & que les dits requestes ne estoient pas faits a nous, come appiert clerement per le tenure des letters, nous ne vous en fessons nul response.* You know that <sup>i</sup> vpon *Maximus*

<sup>h</sup> *Ex ms. vet. sed Latinè literas habet Tb. Walsing. sub ann. 1340.*

<sup>i</sup> *Martial. Epig. 18. lib. 2.*

*Esse sat est Seruum : iam nolo Vicarius esse  
Qui Rex est, Regem, Maxime, non habeat.*

<sup>k</sup> *Bodin. de Re- pub. 1. cap. 9.*

Therefore did *Francis* the first of France much dislike, that, *Charles* the v. should <sup>k</sup> call himself *King of Naples and Sicily*, enjoying them as the Popes Vassal, or Tenant. And, when *PP. Pius IV.* would haue made *Cosmo de Medici* Duke of *Florence*, of the same State King, the neighbour Princes endured it not, and the Emperor *Maximilian I I.* answered directly to the French Kings Embassador about it, *Non habet Italia Regem nisi Casarem.* And in that Heptarchie of our Saxons, vsually six of the Kings were but as subiects to the supreme, whom they called *Anglorum* <sup>1</sup> *Rex Primus*, or such like, which was as well giuen to others (the first, that had it, being *Aella* King of *Sussex*) as to that *Egbert*, whose glorie and greatnes consisted rather in the swallowing vp of the other subiect Kingdoms into his own Rule, and in the new naming of the Heptarchie *England* in one word (for hee in *Parlamento*, saith my <sup>n</sup> autor)

<sup>i</sup> *Ethelwerd. l. 3 c. 2. Beda hist. eccl. 2. cap. 5. Circa DCCC. xx*

in autor, apud Wintoniam mutauit nomen Regni, de consensu populi sui, & iussit illud de cetero vocari Angliam.) then in beeing of larger Dominion then any was before him. Those inferior Kings are like in some proportion to those of *Man*, who haue had it alwayes by a tenure from their soueraigns, the Kings of *England*, especially euer since *Henrie IV.*, possessing it by the forfeiture of the Lord *Scrop*, inuested *Henry Percy* Earle of *Northumberland* in it, in fee simple, to hold it per seruitium portandi diebus Coronationis nostra (as the Patent<sup>n</sup> speaks) & heredum nostrorum ad sinistrum humerum nostrum & sinistros humeros heredum nostrorum per seipsum aut sufficientem & honorificum deputatum suum, illum *Gladium nudum*, quo cincti eramus quando in parte de *Holdernes* applicuimus, vocatum *Lancaster Sword*. It hath been since, by *Escheat*, in the Crown, and was bestowed on the noble Family of the *Stanley's*, by the same *K. Henrie*, and in their<sup>o</sup> Posteritie, being Earles of *Derby*, it continues. So was *Henrie* of *Beuchamp* Earle of *Warwick*, by *Henry VI.* crowned *K.* of the Isle of *Wight*; and in him also that title ended. But all these are little otherwise Kings, then *Dukes* or *Earles* are. They bear the name, but not the true marks of Royall maiestie; rather to be stiled *Reguli* then *Reges*, being subjects in respect of those whose Maiesties they were bound to obserue, and obey. For me thinks it looks like false Latine, where our *Henry I.* grants *Roderico P ligio homini suo, Regs Conacta* (in *Ireland*) that hee shall haue his territorie paying a certain tribute, & quamdiu ei fideliter seruiet, ut sit Rex sub eo Paratus ad seruitium suum sicut homo suus. Yet in grants<sup>q</sup> made by *K. Iohn* and *Henry I.* to the Kings of *Conaght*, and *Tesmond*, the like title of *Rex* is; which is obserued also by the learned *Sr Iohn Davis* Knight his Maiesties Attorney Generall for *Ireland*; as also that in the Pipe Rolls of *Hen. III.* his time, yet remaining in *Bremingham*

m Ex Instrum. lib. Hospital. S. Leonardi Ebor. ms. Idem ferè in *Alred. Rbr. uallensis Vita* S. Edwardi. Verùm ab Anglorum aduentu ita distam scribit *Io. Sarisburiensis Policritic. 6. cap. 16.* alij ab *Hengisto*, ut *Hector Boet. Scot. hist. 7.* & *Io. Gower Epig. in Confess. Amantis*, & *Hardingus.*  
n *Pat. 1. Hen. 4. Rot. 2. & Tb. Walsingham.*  
o *Camdenis.*

p *Transactio inter Hen. I. & Roderic. apud Roger. de Hounden.*  
q *claus. R. Ioh. 6. memb. 18. 17. Ioh. Chart. memb. 3. 6. Hen. 3. Chart. memb. 2. in Arce Londinens.*

r Chron. c. Man-  
na.

f Pat. 3. Hen. 3.  
memb. 1.

t Daniel cap. 2.

מלך מלך

ברא Ebraice

מלכות

quo nomine

Romanum

Imperatorem

vetustiss. Rab-

binis dictum

notat. CL. V.

& literarum

(dum vixit)

præses IS. Ca-

saubonus ad

Trebel. Pollio-

nis Valerianos.

u Genes. 14.

x Ezra cap. 7.

y Eustath. ad

Dionys. ætymy.

& Strab. Geo-

graph. 15.

z Rex Regum.

hams Tower in the Castle of Dublin, sometime *Oneale Rex* (vpon accounts) sometime *Oneale Regulus* occurs. And when *Reginald K. of Man* had done his homage as a tenant to *K. Iohn*, and likewise to *Henry III.* yet thus *Henry III.* speakes in his *Letters* of him, *Sciatis quod dilectus & fidelis noster Reginaldus Rex de Man venit ad fidem & seruitium nostrum, & nobis homagium fecit. Et ideo vobis mandamus, quod in terram ipsius Reginaldi Regis de Man, saluo & secure veniatis, & negotia ibidem expectatis, quamdiu fuerit ad fidem & seruitium nostrum. T. Domino P. Wintoniensis Episcopo, apud Nouum Templum, Londini xxiii. die septemb. anno & c. liii.* These kind of titles misgiuen or mistaken was the cause of that great Attribute, of *King of Kings*, vsed by some supreme Monarchs. It first was in the first of the foure Empires. *Nabuchodonosor* is so stiled in holy Writ, beeing then King of *Babylon*. And, it seemes, in *Moses*, as much is signified; whence hee, reciting the warres of diuers petit Kings, begins, "And it came to passe in the dayes of *Amraphel K. of Shinaghr* (i. of *Babylon*) that the other Kings did thus and thus. Keeping his note of time, vnder his name, which was King of those Kings. And after the translation of the Empire to the *Persians*, *Artaxerxes Mnemon* in his commission to *Ezra*, for restitution of *Ierusalem* and the Temple, thus *x* salutes him, *Artaxerxes* (or *Arthabastha*, as in the Originall) King of Kings to *Ezra the Priest*. And on the great *Cyrus* his Tomb was for an Epitaph writen in Persian characters, if you beleeu y the autors,

Εὐδαδ' ἐγὼ κῆμα Κύρος ἡ Βασιλεὺς Βασιλίων.

which title also that conquering *a Sesoosis K. of Egypt* (the same with *Sesostris* in *Herodotus*) attributed to himself in his erected columnes of Victorie. The like had *Artaxerxes Longimanus* of *Persia* in *b* letters to and from

a Diodor. Bibli-  
oth. 2.

b Hippocrat. in  
Epiſtolis.

from him, who is in them also stiled βασιλεύς ὁ μέγας i. the great King. This of Great King was vsed in the first Empire, as you read it in the storie of *Indith cap. III.* Thus saith the Great King, Lord of all the earth. But that whole relation seems rather a holy Poem then a Storie, as, by comparing of Times, in it and authentique writ, appears. Neither is any such matter known among the Ebrewes but from Europe: although they haue her name in<sup>h</sup> another report of some c. l. before Christ, which hath scarce any communitie in matter with this. For better authoritie, take this of the<sup>a</sup> Prophet: So saith the Great King, the King of Assur. The same, applied to the Persian, hath *Herodotus, Xenophon, Iosephus, the Apocrypha of Esther, and Eschylus.* And the bare<sup>b</sup> name of ὁ βασιλεύς i. The King, without addition, is specially vsed for the Persian, whence the nation is c. stiled also --- Ἰσθμὸς βασιλευτάτων ἔθνος. So that both those titles were common to both those Emperors (of the two first Empires) but not that ceremony of Supremacie (which by the way I note, because it falls mongst things here treated of in storie) of demanding a portion of Earth and Water, by their Heralds, of such Princes or People as should acknowledge themselves vnder their subiection. That is often spoken of as done by the Persian, and a speciall example of it is in *Darius*<sup>d</sup> Letters to *Indathyrsus* King of the *Scythians*, where he first inuites him to the field, but, if he would not, then, Δεσπότῃ τῷ σὺ δώρεα φέρων Γῆν τε καὶ Ὑδωρ ἑλθεῖ ἐς λόγους, i. bringing to your soueraign as gifts, Water and Earth, come to a parley; and, one of *Xerxes* his Embassadors, that came to demand<sup>c</sup> Earth and Water of the state of *Lacedaemon*, so to satisfie him, was thrust into a Well, & Earth cast in vpon him. But referred to the *Assyrians* I find it not, except only in *Indith cap. II.* where the King commands *Olophernes* that hee should bid all the Western Nations ετοίμαζεν μοι γῆν καὶ ὕδωρ i. prepare me Earth

<sup>h</sup> Brought in  
Concent.

<sup>a</sup> Esa. cap. 36. 4

מלך  
העולם

<sup>b</sup> Scholiast. Aristophan. in A

χαρνεύσι.

<sup>c</sup> Dionys. Afer. in περιηγ.

<sup>d</sup> Herodot. in Melpom.

<sup>c</sup> Polyb. hist. 9. in orat. Lucifci. & de hoc more, Plutarch. in Themistocle.

and Water. But I ghesse, the composer of the storie, in a later age, was bold hither to transferre it, as a fit form of command for his supposed *Nabuchodonosor*: Although I know, a most learned man, of this time, makes it indifferent to both Empires, grounding himselfe on that of *Judith*, which indeed, without speciall regard to profane storie, cannot be vnderstood. Nor is this custom altogether a stranger doubtles to that which *Pliny* speaks of; *Summum* (saith hee) *apud antiquos signum Victoria erat, Herbam porrigere Victos, hoc est, terrâ & altrice ipsâ humo, & humatione etiam cedere: quem morem etiam nunc durare apud Germanos scio.* Whence came the phrase *Herbam dare*, or *porrigere* for yeelding, applied h most of all to such as lost in Games of running, leaping, wrastring, and such like. In *Agombus* (saith *Varro*) *herbam in modum palmae dat aliquis ei cum quo contendere non cupit, & fatetur esse meliorem.* And the taking vp of fish amongst water out of a Well was interpreted as a promise of the Dominion <sup>k</sup> of the Sea, to the *Athenians* in their sacrifices in *Delos*; as also, when *William the Norman* first landing at *Hastings* in *Sussex*, fell down, stumbling as he came out of his Ship: *Tenes* <sup>l</sup> *Angliam Comes* (said one of his Knights) *Rex futurus*; and, espying that <sup>m</sup> he had brought vp Sand and Earth in his hand, added; *Tea and you have taken Lierie and Seisin of the Country.* But, this somewhat out of the way. That of *King of Kings* hath been vsed by other States beside any of those Empires. After the *Persians*, their neighbours the *Parthians* had it. *Regem etiam Regum & exercitatione venandi & conuictu Megistanum abstinnisse, quod apud Parthos institi instar est,* Is the report of <sup>n</sup> *Sueton* vpon the death of *Tiberius*. whence, it seems, it was left long after to <sup>o</sup> the Prince of *Armenia*, stiled *Ἀρχων τῆς Ἀρμενίας*, i. *the Prince of Princes*, as the elder *Valerian* was expressly titled in letters of <sup>a</sup> an Eastern King. Of the Egyptian *Sesostris*, before.

f *Drus. Obseruat.* 12. cap. 20.

g *Hist. Nat.* 22. cap. 4.

h *Nonius & Festus.*

i *In Antiquitatib. apud Seruium in Æneid.* 8.

k *Semus ap. Athen. Dipnosoph.* 8.

l *Malmesbur. de gest. Reg.* 3. *Hist. Normanic. ap. Camd. in Reliquijs.*

n *In Caligul. cap. 5. Vid. Trebell. Poll. in Valeriano. & ibi Casaubon.*

o *Const. Porphyrogenit. de administr. Rom. Imp. cap. 44.*

p *Trebellius Poll. in Valerian. Princeps Principum.*



before. How the Western Emperors affected it, I remember not : only, as you know, the 11<sup>th</sup>, of *Maximilian*, was, that whereas others were *Reges Hominum*, hee was *Rex Regum*, because his subjects would do what they list. Its found among the titles of our Soueraigns Ancestors, when vnder them they had Kings for subjects. In a Charter made to the Abbey of *Malmesbury*, in DCCCC. LXXIV. you may read : *Ego Edgarus totius Albionis Basileus, necnon maritimarum seu Insularum Regum circumhabitantium*. And in ° another DCCCC. LXIV. the subscription is : ✠ *Ego Edgar Basileus Anglorum & Imperator Regum Gentium*. Note the Maiestie of his title, well iustified by his own conquests. *Ille cum ingenti Classe* (saith *Florence of Worcester*) *septentrionali Britannia circumnavigata, ad Legionum Urbem* (vnderstand *Chester*; not *Leicester*, as some idly) *appulit. Cui Subreguli eius octo Kinathus scilicet Rex Scotorum, Malcolmus Rex Cumbria, Maccus plurimarum Rex Insularum* (this *Maccus* is, in *Malmesbury*, called *Maccusius Archipirata*; I suppose him then a King of *Ireland*, *Man*, or some adiacent Isles) *& alij quinq, Dufnallus, Siffrethus, Hudwallus, Inchillus*, (all Kings of *Wales*) *ut mandarant, occurrerunt, & quod sibi fideles, terra & mari, cooperatores esse vellent, iurauerunt. Cum quibus die quadam scapham ascendit, illisq, ad remos locatis, ipse clauum gubernaculi arripieus, per cursum fluminis Dea, perite gubernauit, glorijng afterward to his Nobilitie, tunc demum quemq, suorum successorum se gloriari posse Regem Anglorum fore, cum tot Regibus sibi obsequentibus, potiretur pompa talium p honorum.* The like almost being before in his vnclē *Athelstan*, who (as *Malmesburies* words are) *Ludwalum Regem Omnium Wallensium* (I read *Occidentalium Wallensium*, as *Florence of Worcester* and *Roger of Howeden* perswade; and that *Ludwal* was *Howel Dha.*) *& Constantinum Regem Scotorum cedere Regnis compulsi. Quos in. non multo post miseratione infractus in anti-*

o Pat. 1. Ed. 4.  
part. 6. memb. 23  
Pro Pr. & Con-  
uentu Wigorn.

pNon Bonorū;  
vi in vulgat.  
cod. Florent.  
Wigorn. pag. 359

quam statum sub se regnatos constituit, gloriosius esse pronuncians Regem facere quam Regem esse; not much differing from that *Martel of France*, on whose Tomb

q Hierom. Big-  
non, De l'excell.  
des Roys. liure 3.

was <sup>q</sup> written ;

*Non vult Regnare sed Regibus imperat ipse:*

imitated in more true verse thus :

*C'est ce Martel le Prince de François  
Non Roy de nom, mais le maistre des Roys.*

r V. Buchanan.  
Rer. Scotie. 6.  
Reg. 75.

For that of *Athelstan*, because some slight the report and endure <sup>r</sup> not vsuall authorities hereof, you may see the conceit of *Ethelwerd, Honeden, Florence of Worcester, Marian the Scot* (which for good part, is very *Florence of Worcester* ; his common Chronicle, publisht, beeing but a Defloration composd by *Robert of Lorrain Bishop of Hereford vnder Hen. 1.* ) *Huntingdon* and other ancients. But those commanding honors in *Edgar*, added enough also to the allowance of the title of Emperor, which, you see, he vsed. Others by making our Soueraigns as successors (in this part) to *Constantine the great*, confirm it. Its the more to be regarded comming from a great Lawier and a Palatine <sup>r</sup> Doctor, who commenting vpon a piece of that fabulous Oracle of *Diana* giuen to *Brute*,

f Basingstoch.  
hist. 2 not. 20.

*Hic de prole tua Reges nascentur : & ipsis  
Totius terra subditus Orbis erit*

makes it fulfilled in *Constantine*, and cites *S. Gregorie* writing to *K. Ethelbert of Kent*, & eum quasi *Constantini Magni successorem alloquentem*. I confesse, his Genius must haue better vnderstanding of *S. Gregorie* then mine, or els there is no such matter to be collected in him,

him. You may see his 7 Epistles. But hee may not be blam'd for insisting vpon *Constantines* birth here. Its most likely that, in *Britain*, he was born. *Liberavit ille* (saith <sup>u</sup> one to him, speaking of his father *Constantius*) *Britannias seruitute, tu etiam nobiles, illic Oriendo, fecisti*: which Testimony I preferre before *Nicephorus Callistus*, affirming his birth at *Drepanum* in *Bithynia*; or <sup>x</sup> *Iulius Firmicus*, that saies, at *Tarsus*; or *Cedren*, that writes, in *Dacia*. I doubt not, but the Panegyrist could as well know, as any of them, and better, saue only *Firmicus*, whose passage thereof may well be thought corrupted. The other two being of much later time. *Lipsius* here <sup>y</sup> erroneously follows *Callistus*, and one *Leuinaus*, a new Scholiast vpon the Panegyriques, after him. His mother was <sup>z</sup> *Helen* (shee is honoured in the Church to this day; in the Feast of Her Inuention of the Crosse) a British woman, and, as is supposed, daughter to King *Coil*. But for his birth in this Isle you shall haue imperiall autoritie of which, as vsed to this purpose, I dare challenge the maidenhead. *Constantine Porphyrogenetes* (hee was Emperor of *Constantinople* about *DCCC. xx.*) aduising his sonne *Romanus* that hee should by no means marrie a stranger, because all Nations dissonant from the gouernment and manners of the Empire, by a law, of *Constantine the Great*, established in *S. Sophies Church*, were prohibited the heighth of that Honor, excepted only the *Franks*, addes reason of the exception *ἐν τῇ αὐτῇ* (i. *Constantine the Great*) *τὸν γένειον ἀπὸ τῆς πικύτων ἰθαμερῶν*, because *Constantine was born amongst them*: which could aime at no other country but *Britain*. For where, in *Europe*, hath any man supposed him born, but here, or in *Dacia*? And the barbarousnes of *Dacia* in those times could not admit the exception, by all likelyhood. And who knows not that familiar vse of *Franks* for *Western Europeans*, among the *Constantinopolitans* of later times?

<sup>t</sup> *Gregor. lib. 9. Epist. 59. & 60.*

<sup>u</sup> *Panegyric. dixerint licet & v. Panegyric. Facerem.*

<sup>x</sup> *Mathef. lib. 1 cap. 4.*

<sup>y</sup> *De Magnit. Rom. 4. cap. 11.*

<sup>z</sup> *De hâc Heroinâ, post alios innumeros, consulas Luitprand. Ticinen. hist. 1. cap. 8. vbi legendum, Britannica mater, non Ritanica, vti procuratorum nonnullis.*

The tradition then acknowledged by his successors ;  
preserved amongst vs, and appearing in such monuments  
of ancient times cannot easily be impugned. And, for  
men of this age, Our light of *Britain*, most learned  
*Camden Clarenceux*, and that great Chronologer  
*Cardinal Baronius* are confident on this part. Hereto take  
an antique <sup>a</sup> rime spoken as to King *Arthur* :

<sup>a</sup> Robert. Gla-  
ceffrenf. ms. hist.  
metricâ.

Now it worth iended that Sibile the sage sed binoze,  
That there sold of Britaine the men be yboze,  
That sold win the Aumpire of Rome; of tweydo it is  
As of <sup>b</sup> Bely & Constantin, & thou art the thred wis.

<sup>b</sup> Belinus,

But none of these so really iustifie the supreme title of  
Emperor in our Soueraigns, as their own immemorially  
possest Right. Remember what I haue before of  
*William I I.* and obserue that vnreasonable and most  
vniust request of the Emperor *Lewes of Bauiere* to our  
*Edward I I.* in their mutuall salutations of State at  
*Cologne*. The Emperor thought much *quod Rex Anglia*  
(saith *Walsingham*) *non se submitit ad oscula pedum suo-*  
*rum. Cui responsum fuit quod Rex Anglia Rex erat in-*  
*unctus, & habet vitam & membrum in Potestate sua, &*  
*idcirco non debet se submittere tantum sicut Rex alius.*

<sup>c</sup> Cicer. in Verr.  
act. 5. de Her-  
culis statua. &  
*Lucret. lib. 1. sz-*  
*pè salutantum*  
&c.

<sup>d</sup> *Apuleius Mi-*  
*les. 4. & Plin.*  
*hist. 18. cap. 2.*  
*aly. & videlicet I.*  
*Reg. cap. 19. 18.*  
& 100. 31. com.  
26. & 27.

<sup>e</sup> *P. Pithens*  
*Aduers. 1. cap. 7.*  
& *Lipf. Eloff. 2.*  
*cap. 6.*

Which I the rather cite in regard of that vse among  
som of the Roman Emperors to be honored by a kisse  
to their Feet. For, whereas it was vsuall either to kisse  
the Images of their false Gods, or adoring to stand  
somewhat off before them, solemnly mouing their right  
hands to their lips, kissing the forefinger joined with  
the thumb, and turning about their bodies on the same  
hand (of which form, a good relique is in the Court-  
salutations vsed in most places at this day, as learned  
men haue obserued) it grew also, by custom, that  
Princes beeing next to Deities, and, by some account-  
ed as Deities, had the like done to them, in acknow-  
ledg-

Jedgment of Greatnes. Nay, it was not wanting to some of the Roman Generalls, before the Empire began, as the *Storie of Cato Minor* proves, whose Hands the Army, in speciall honor of him at his departure, kist, being a favour which few <sup>of</sup> his place in those daies received among the Romans. But, for kissing the mouth (to omit that of *Samuel* to *Saul* in his anointing) its apparant that in the Iulian Empire it was very vsuall at first. *Oscula cotridiana* (saith *Sueton*, of *Tiberius*) *prohibuit editto*. Yet his Edict against them, so took not the vse away, but that it was frequent, after him, in their salutations. The reading of *Martial* alone tells euery man enough of that. But, when some of his successors could not content themselves with the name of Man, but would be call'd *Impuer*, be suppos'd carnally to lie with *Venus* and the Moon, and with infinite such like fanaticque conceits seemed to themselves Diuine, they were not satisfied with that vsuall custom, but thought him much to wrong their maiestie which in kissing presumed about their Feet, although some permitted their Hands, and Knees to the better rank. Examples of the Feet and Hands are in *Caligula* (and in him first) and of the Knees, Feet, and Hands in the yonger *Maximin*; yet his father, the elder *Maximus* although a tyrannicall and most wicked Prince, would <sup>b</sup> suffer none to his Feet; *Di prohibeant* (were his words) *ut quisquam inuenerum pedibus meis osculum figat*. But *Diocletian* (as *Pomponius Latus* writes) constituted by Edict, *ut omnes, sine generis discrimine, prostrati pedes exoscularentur: quibus etiam veneratissime quadam adhibuit exornans calciamenta auro, gemmis, & margaritis*. As the Bishop of *Rome* doth for those which kisse his Foot; being in a crimson<sup>i</sup> veluet shooe with a golden crosse on it. A ceremony anciently vsed to other<sup>k</sup> Bishops and great Prelats as well as the Pope. But, of this custom to the Emperors, *Et Tenuere* (saith *Lipsius*)

f *Plutarchus in Cat. M. de hac re vide eum in Bruto, vbi de coniuratis in Caesarem.*

g *Dio Cass. lib. 59.*

h *Capitulum in Maximiano Iunioris.*

i *Basiliensis. hist. Bras. lib. 9. c. 14. s. 4. in Batoungis.*

*super.*

1 Lampridius in  
eius vita.

m Helrnold. hist.  
Sclavor. 2. cap.  
15. edit. Rei-  
neccij.  
v. Cantacru-  
zen. hist. 1. c. 16.

n Arrian. in E-  
piclet. 1. cap. 19.  
Senec. Ep. 119.  
alibi.

o Hist. 11. c. 45.  
p Herodot. in  
Clio.

q Hæc fere  
phrasi vtitur  
D. Matth. cap. 4.  
com. 9. atq; idē  
est quod Cur-  
tio lib. 8. pro-  
cumbere. r  
Vide verò  
Resychium in  
Αντιχειρας.

superbum, ne dicam impium hunc morem (quid n. homo, in-  
fra hominem, hominem abijcis ? ) Principes aliquot secuti,  
sed non è bonis. And of one of their best Princes, *A-*  
*lexander Seuerus*, is deliuered, <sup>1</sup> that *Salutabatur nomine*,  
*hoc est, Ave Alexander*. *Siquis caput flexisset, aut blandi-*  
*us aliquid dixisset vti adulator, vel abijciebatur, si loci eius*  
*qualitas pateretur, vel ridebatur ingenti cachinno, si eius*  
*dignitas grauiori subiacere non posset iniurie*. That, to the  
Knee, was of later time in the <sup>m</sup> Eastern Empire, which  
*Conrad 1 1 1*. extremely dislik't at his enterview with  
*Emanuel Comnenus*, neither would he, for honor to the  
Person he did beare (being Emperor of the West) so  
much as permit the Emperor *Emanuel* to sit and re-  
ceiue a kisse of salutation from him standing. Where-  
upon the matter was compos'd by their Counsellors  
on both sides, so, that *in Equis se viderent, & ita ex*  
*parilitate Conuenientes sedendo se & osculando salutarēt*. Nei-  
ther would *Muleasses*, King of *Tunis*, kisse Pope *Paul*  
*1 1 1*. his Foot, but Knee only. Kissing the Hand is yet  
vsuall by Inferiors, or by those which giue token of  
their seruiceable loue to Great Persons; as it was an-  
ciently <sup>n</sup> also. And some reason for it may be collect-  
ed out of that in *Pliny*. *Inest (saiht o he) in alijs par-*  
*tibus quadam religio, sicut Dextra Osculis auersa appeti-*  
*tur, fide porrigitur*. It hath been, it seems, deriued out  
of *Asia* into *Europe*. When the old *Persians* meet (saiht  
mine p autor) you may know whether they be Equall or  
not. For in Salutation they kisse each other, but if one bee  
somewhat inferior they kisse only the cheeks: but if the one  
be farre more ignoble (*αποσκυβει τὸν ἑτερον*) he  
falls down and adores the other. Where, note by the way,  
the word *αποσκυβω* i. adoro. And as *Adoro* hath its de-  
riuation from putting the hand to the mouth, quod ad  
ora siue ad os manum (or rather digitum r salutarem,  
whence the forefinger had that name à salutando) ad-  
mouemus, which, against other idle Etymons, will be iu-  
stified,

stified, so προσκυνῶ is truly interpreted in *Adoscular* (if the composition bee lawfull) or *Adoro*; both signifying to honor by kissing the hand. *Qui n. adorant* (saith S.<sup>r</sup> Hieron.) *solent deosculari manum & capita submittere*--- & *Hebraei, iuxta lingua sua proprietatem, deoscultationem pro veneratione ponunt*; whereupon hee turns כִּי-יִשָּׁק in *Psalm. 111. Adorate filium*, which others make *Osculamini filium*. And, that in this sense, *Adorare* is alone taken, this passage in *Tacitus* will enough explaine. *Nec deerat Otho protendens manus adorare vulgum, iacere oscula, & omnia serviliter pro Dominatione*. But, the Falling down, added to the Adoration, was the greatest and the *Persian* honor vsed towards their Potentats & Kings. Thence haue you *adorari more Persarum* & Νέμοισι Βασιλείοισι. Which is exprest by *Euripides* thus personating *Phrygius*, to *Orestes*,

Προσκυνῶ σ' Ἀναξίνομοισι Βασιλείοισι  
Προσκυνῶ

And *Ipse* (saith *Lampridius* of *Alexand. Severus*) *adorari se uenit* (that is with the Diuine respect of kissing the hand) *quum iam capisset Heliogabalus adorari, Regum more Persarum*. Another of *Zenobia*: *Adorata est more Regū Persarū*. Whence, *Seneca* speaking of *Caligula's* offering his foot to kisse, saies, he was *homo natus in hoc, ut mores libera Ciuitatis Persicā seruitute mutaret*. But, in *Alexanders* turning the Grecian libertie into this seruitude, *Q. Curti* expresses it by *venerari, procumbere, & humi corpus prosternere*. And therof saith *Iustin*, *Retentus est à Macedonibus mos salutandi Regis, explosa adoratione*. Whereas plainly Adoration, & Salutation with a kisse of the hand, is all one in the right sense of the word. How much the greatest kind of adoratiō is vsed to the Great Duke of *Moscouy*, the King of *Calecut*, the great *Chan*, the *Turk*, and such more you may easily see in Relatiōs of their States. How the *Iewish* Nation auoided it, the story of *Haman* & *Mordechai* discouers. And you may remember *Philip 11. of Spain* his answer to the Embassadors of *Germany*, reprouing him because he wold haue cue-

f *Defens. contra Ruffin. lib. 1.*

r *Historiar. 1. verum etiam adorare & προσκυνῆν nonnunquam pro corpus humi prosternere antiquitus accipitur, ut videtur est in Esth. Apoc cap. 13. com. 20. Emilio Probo in Conone, alibi. u Tribelius Pollio in 30. Tyraanis videtur Theophilus ad Autolic. lib. 1. de adorando Casare.*

x *De Beneficij's 2. cap. 12.*

y *Pet. V. 11. Hist. septenarie liure. 1.*

z Xenoph. Cyropæd. 1. & 5. & in Agesilao.

a Gen. 31. 28.

b Plutarch. problem. Rom. 6. v. eum de virt.

Mulier. Plin. lib.

14. cap. 12. alios.

ry man speak to him kneeling. He excused it, *only lest, he being so short, his taller subiects should be above him.* But among the *Persians* z also it was in vse to Kisse at their Farewells, as likewise among the *Jewes*. And som think that it was, as an honor, in the *Roman* state, to their women whom their *b* kinsmen on'y (not others indifferently as the vse was betwixt Men) kist at their salutations, although diuers other reasons are deliuered for that matter. And when *Eumæus*, in the fields, first saw his yong maister *Telemachus*, newly come home,

c Odyss. α.

ἄνθρωπος ἠλυθ' ἀνακτος·  
 Κύσσε ἢ μὴν καρπῶ τ' ἰσθ' ἀμφοτέρω φάρα καλὰ,  
 χεῖρας τ' ἀμφοτέρω.

he met him, he kist his head, his eyes and both his hands. And when the Argonautiques came to *Chiron's* Den to see *Achilles*, *Chiron* entertaind them, and

d Orpheus in Argonautic.

ἴκωσεν δ' ἄρα φῶτα ἕκαστην.

e v. si vis, C. de Domestic. l. 1. & ibid. DD. ubi ad osculum admitti, bonos maximus.

f Rabbi Ianna ap. Buxtorf. T'hesaur. Gram. 1. cap. 5.

g D. Luc. 7. com. 45.

kist every one of them. Where, and in other examples, it appears that a kisse giuen and taken, was accounted as a speaking and mutuall signe of obsequious<sup>e</sup> or peacefull loue, according to the qualitie of the Persons receiuing and giuing. And in Greek φιλεῖν is both to loue and to kisse, as it is also to this purpose obserued, I remember, somewhere in *Xenophon*. So I vnderstand *Laban's* kissing of *Jacob*, and *Esan's* also, although a *Iewish* fable supposes, that he fell on *Jacob* to bite him, and that *Jacobs* neck presently became as hard as marble, and so resisted his teeth. In like manner vnderstand that of the *ḡ* Euangelist, *Thou gauest me no kisse, but shew from the time I came to her, ceased not from kissing my feet*; and sufficient analogie is twixt this kind, and the Holy

Holy



*Holy Kisse, or Kisse of Charity, in the Primitiue Church* which is spoken of in the holy Epistles, and, with which Christians after \* their solemn prayers, vsed to salute each other. In the storie also of *Thomas of Canterburie* vnder our *Henry 1* 1. oft (as elsewhere) occurs, the receiuing him in *Osculo Pacis*. It hath been vsed to the Feet in Homages done vpon inuestitures, as you may<sup>h</sup> see in that of *Rollo* or *Robert*, first Duke of *Normandie*, receiuing the Dutchy from *Charles* the simple, and such more. Hence at this day it so farre continues, that when the Tenant doth Homage to his Lord or King, he is, among other ceremonies, to kisse him, whereupon in time of *Henry v* 1. a great plague<sup>i</sup> being about *London*, a petition was put vp in Parliament, desiring the King for his owne preservation *To ordain and grant* (so are the words of the Roll) *by the auctoritie of this present Parliament, that eueryche of your said lieges, in the doing of their said Homage, may omit the said Kissing of you, and be excused thereof, at your will* (the Homage being of the same force as though they kissed you) *and haue their letters of doing of their Homage, the kissing of you omitted notwithstanding*; and the subscription is *Le Roy le voet*, as the vsuall words of his consent are. And for the subiects to kisse their King; I read,<sup>k</sup> it was vsuall in *India*, whereas on the other side those of *Numidia*, *more gentis sua, nulli mortaliu osculum ferebant*. Which my<sup>i</sup> autor commends in them, and giues this his reason, *Quicquid n. in excelsu fastigio positum est, humili & trita consuetudine, quo sit venerabilius, vacuum esse conuenit*. But, of Kissing, too much. It must be then concluded, that to such Princes as haue their own right next vnder God (as our Saueraigns, and diuers other) may well be challenged, with respect to what they Rule, any Title, that the Emperors haue had to expresse them as Monarchs or great Potentats; those other Kings hauing their Monarchies

\* *Tertullian. lib. de Orat. & Origin. lib. 10. in Epist. ad Rom. c. 6*

<sup>h</sup> *Ms. vet. apud. Camd. & vide G. Gemiticens. lib. 2. cap. 17. De fide datâ, osculo libato, & porrectâ dextrâ vide Suid. in Κόσσο,*

<sup>i</sup> *Rot. Parl. 18. Hen. 6. artic. 38.*

<sup>k</sup> *R. Abenezra ap. Drus. Obseru. 2. cap. 16. 1 Valer. Max. l. 2. cap. 6.*

m Aristot. Polit.  
tic. 3. cap. 10.

(regarding the particular libertie of euery ones Country as in supreme and sure right *Ἰδιὰ τὸ πάτριαι καὶ κατὰ νόμον ἔσται* i. by reason of their lawfull succession, as any Emperor possibly could haue. The Latin, Greek, and the chief Eastern tongues for KING are before mentioned. In the Prouinciall languages or Romances ( as the French and Spanish are called) *Il Re, Roy, & Re* are plainly from *Rex*. But the Dutch, Danish, and English word *Coning, Konig, or King* ( which is but a contraction of the first) is of a particular notation, and by originall of its own. It signifies *Mightie or Potent*: not so much *Wise or Valiant* as some will. Who sees it not in our common word, *Can*, for *Posse*? So that *Coning or King* is literally *Dynastes*. Hence some will haue our word *Queen* (for the Kings wife) as contracted of *Konigin or Cunnigine*, which would be strange in her, if it be interpreted *Stout or Valiant*: words rarely applied to that Sex. I rather ghesse it from *Quen*, which by pronounciation became *Queen*. *Quen* interprets a *Companion*, and is the same with *Comes*. Take for it, this testimony out of an old<sup>n</sup> Romaunt:

n Siperis de  
Vineaux chez,  
Claud. Fau-  
chet en l'orig.  
des Diga. 2. c. 5.

*Le Conte de Lancastre, qui et a nom Henri,  
Met a conseil le Conte qu' on dit de Warwic  
Sire Quens, dites moi, per Dieu ie vos en pri &c.*

And, who knows not, that, in our French statutes our Queens are ordinarily calld *Le<sup>e</sup> compaignon nostre seignior le Roy*, or *Companie* as it is in *Britton*, and sometimes in Latine *Consors nostra*? And, in the Ciuill law, the Empresses are *Consortes Argusti*. Agreeing with this exactly is the old Dutch, wherein *Gomman* and *Quena* are *Man* and *Wife*. A word somewhat neer, among our ancient Britons, signified *King* or some such-like; I meane *Cuno*, beeing so often in their and the *Gaulish* Kings names, as, in *Cunobelin, Cuneglas, Cyngetorix, Cunedage*,

o Vulcan in  
specim. ling. sep-  
tent. pag. 65. &  
66.

*dege*, Congolitan, which occurre in *Casar*, *Tacitus*, *Dio*, *Polybins*, and others; and *Cynoc* in British (so, most learned *Camden* teaches mee) is Chief or Principall. But their speciall word for King is *Wreannit* or *Thrennin*. In old Indian *Δεῦρος* was a King; if you beleeu some *P*. Grammaticians thence deriuing *Dionysius* (that is *Bacchus*) from *Δεῦρος τῆς Νύκτος*. But, I remember, the Phœnix *q* of learned men slights it as a toy of Daring grammaticasters, as questionles he might well. In the Ionique, *Πάμμυς*; whence *Lycophron* calls *Iupiter* Ἀφθιτοῖ ἰάμμυς; and *Hippocax*, Ὀλυμπίω πάμμυ. The *Lybians*, if you credit *l* autoritie, vsed for him the word *Βάπης*. In the holy tongue of the *Egyptians* *ῥ* *u* exprest this Title, as *t* some say. In *Ethiopian*, *Negush*; In *Turkish* and *Persian*, *Padescha*. In *Slauonique* *n* *Cral*; and, the Queen, *Cralna*, which the *Polonians* call *Crol*, and *Crolna*. Whence the later *Greeks* haue *x* *Κράδης Σεργίας* and *Κυρρεας*, for the King of *Serua* and *Hungarie*, and *Κελανα*, and *κραλίτσα* for Queen.

p Io. Tzetzi in  
Cbilliad. & Mes.  
Ετυμολογ. in  
Δικτυσ.

q Scalig. anti-  
maduers. in Eu-  
Euseb. pag. 41.

r Io. Tzetzi ad  
Lycophon.

f Scholiast. Pia-  
dar. Pythionie. d.  
& Herodot. A.  
t Mancibo a-  
pud Ioseph. adu.  
App. 1.

x Georg. Acro-  
polit. Chron. Con-  
stant. & ad il-  
lum Theodorus  
Douza.

*Title of Dominus or Lord prohibited by some Emperors.*  
*Dominus and Rex used in ordinary salutations. First*  
*Emperor that permitted himselfe to be called Dominus.*  
*First that writ himself so in his Coins.* *Κῦρος* and *Κῦεις*.  
*Amera*. *Maranatha*. *A Iewish sect allowing Dominus*  
*to none but the Almightye. A coniecturall reason of*  
*their error.* *Adonai*. *The Tetragrammaton name of*  
*God, when and how it was spoken amongst the Iewes.*  
*Κῦειος* absolutely. *Signior*, and *Senior* for *Dominus*, or  
*a superior Governour.* *Alsheich*, and *Sheich* among the  
*Arabians.* *The Persian Schach*, and *Saa*. *Dominus*.  
*Spanish Don.* *Punique* in *Plautus* amended. *The*  
*Phœnician, Syrian, and Grecian Salutations or Farewells.*  
*Womren called Dominæ after x i v.* *How Female-*  
*heirs were wont to be in Ward in England.* *Lord* of

Ireland; how it began in our Soueraigns Ancestors. Pope Hadrians letter to Hen. II. about Ireland. Constantins Donation to the See of Rome. A Ring sent to Hen. II. as token of inuestiture in Ireland. The Perit Kings of Ireland, anciently. A Crown of Peacocks feathers to Prince Iohn being Lord of Ireland. The Dominion of Ireland anciently Royall. The Act which altered the title of Lord into King. Lord, whence its originall. Lar and Lartes. Lauerd. Louerd. An essay of a very ancient rythmicall translation of the Psalmes. Hleposode, Drihten, and Truchin. Misfordi. The name of Gods to Princes. Antiochus his spoyling the Iewes Bibles wick Baconbroth. The name of God impiously giuen to, and taken by Princes. Swearing by Princes, and by their Genius, and by their Maicsty; and that among Christians. Punishments of Perurie committed on the Kings name. Names of Idols in Princes and Great mens names. Nergal. Siris. Nilus. Cosmas a Patriarch swearing by his own name. Names of great men not communicated to the baser multitude. Alexanders name by his request imposed on all the Priests children for one year.

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### C H A P. III.

FOR increase of Titulary Maicstie, other attributes were anciently giuen to Supreme Princes, which you may call *Essentiall names*, as the other before spoken of. These were chiefly *Domini* and *Dij*, Lords and Gods: which, by participation, were communicated also to their Magistrats, and priuar mens Greatnes. That *Sesosis* King of Egypt, on his columnes, inscribed, with King of Kings, Lord of Lords, to himself. βασιλεως βασιλεων και δεσποτης δεσποτων; a title too high for humanitie, and proper indeed to the Great and Almighty King of Heauen.

<sup>a</sup> Diodor. Sicul. Biblioth. a.

<sup>b</sup> D. Paul. ad 2<sup>u</sup> c. 6. com. 25.

uen. The Roman *Octavian* viterly refusd the name of *Dominus*, or *Lord*. *Domini Appellationem* (saith *Sueton*) *ut maledictum & opprobrium semper exhorruit. Cum spectante eo ludos, pronunciatum esset in Mimo O DOMINVM A EQVVM ET BONVM: & vniuersi quasi de ipso dictum exultantes comprobassent: & Statim manu vultuq; indecoras adulationes repressit, & insequenti die, grauissimo corripuit edicto, DOMINVM QVE se posthac appellari, ne à liberis quidem aut nepotibus suis, vel serio vel ioco passus est: atq; huiusmodi blanditias etiam inter ipsos prohibuit.* For it was vsuall (especially somewhat after *Augustus*) to salute ordinarily each other with the flattering language of *Lord* and *King*, as diuers places of *Martial* make apparant. Take this one <sup>c</sup> to *Olus*;

*Quod te nomine iam tuo saluto,  
Quem Regem & Dominum prius vocabam;  
Ne me dixeris esse contumacem.*

<sup>c</sup> *Martial. E-  
pig. 68. lib. 2. idē.  
l. 1. Epig. 113. l.  
4. Epig. 84. & c.*

*Tiberius* would not endure this Title neither, not so much as in common salutation. Whereupon that Noble <sup>d</sup> Historian and Statesman obserues, *unde Augusta & lubrica oratio, sub Principe, qui libertatem meluebat, adulationē oderat.* And, of *Domitian*, sings one <sup>e</sup> of his time.

<sup>d</sup> *Tacit. Annal.  
2.  
e Papinius Syl-  
uar. 1. in Kl.  
Decemb.*

*Tollunt innumeras, ad astra, voces  
Saturnalia Principis sonantes,  
Et dulci DOMINVM favore clamant;  
Hoc solum vetuit licere Caesar.*

which yet must bee either referd to meer flattery or dissimulation, or els to the infancie of his Empire. For, by his expresse command the Titles of his Letters and such like were <sup>f</sup> *Dominus & Deus noster sic fieri iubet.* After this *Domitian*, the first that endurd the Title was

<sup>f</sup> *Sueton. in Domit. cap. 13.*

*Dio.*

¶ In Misopogone.

h *Alf. Apost.*  
25. *com.* 26. xv.  
pics.  
i *Mactian. ff. ad*  
*leg. Rhod.* A. *Ξιω-*  
*σις.* & *Rogo*  
Domine Im-  
perator, *eidem.*  
*ff. de his que in*  
*testam. delentur.*  
l. 3.

k *Adolph. Occo*  
*pag.* 537.

l *Camden. Brit.*

m *Sidon. Apol-*  
*linar. Panegyric.*  
*ad Maiores.*

n *Quomodo,*  
*ex isto hoc cor-*  
*rupto vocabu-*  
*culo, errores,*  
*apud Latino-*  
*rum quosdam*  
*aut Barbari,*  
*intulerunt,*  
*videtis in No-*  
*tis Theodori*  
*Dauze ad*  
*Georg. Logothe-*  
*ta Chronic.*

*Diocletian.* He se *primus omnium Caligulam* post (saith *Aurelius Victor*) *Domitianumq;* *Dominum* palam dici passus, & adorari se, appellariq; *vti Deum.* That *Apostata Iulian* after his counterfeited fashion & prohibited it also. But, howsoeuer in publique salutations it might be so much auoided by both good and bad Princes before *Diocletian*, it is certain, the attribute was to diuers before him. *Fostus* Lieutenant of *Iury* in the point of *S. Paulles* h appeale, calls *Claudius* absolutely *Lord.* *Eudamen* in his petition to *Antoninus* i calls him *Κύριε Βασιλεύ* *Arrosire* h *Lord Emperor*, and the Emperor in his answer styles himself *Lord of the World*; as is before obserued. And, in a golden k *Coin*, of the Great and Religious *Constantine*, stampt with his picture sitting, and his Court-gard about him, this inscription is *FELICITAS PERPETVA AVGEAT REM DOMIN. NOSTR.* Whereby, and the like our most iudicious l *Antiquary* obserud, that hee first in *Monies* and *Publique* *Titles* was inscribed *Dominus Noster.* In the x. of *Cocilius* his *Epistles*, *Traian* is for the most part called, *Domine*: although his *Panegyrique*, to him, hath *Principis sedem obtines, ne sit Domini locus.* And *Rerum Domini* they were after called:

————— *Mea Gallia Rerum*  
*Ignoratur adhuc Dominis* —————

saith one m *living* when the *Western Empire* was euen at the last gasp. Neither these onely but *Herus* also was giuen them, as the most learned *Casaubon* obserues on *Sueton's Octavianus*. For later times, frequent testimonie occurs in the *Imperiall story*. And the *Greek Constitutions* and other *Monuments* of the *Constantinopolitan Emperors*, commonly giue them the name of *Κύριοι* i. *Lords*, for which in their later corrupted idiom you shall oft haue *Κύρος*, sometimes n *Κύρ* and

& *Kupis*. The like is and hath been in euery Kingdom  
 of our *Europe*, as also in the *Mahumedan* state, where  
 they haue the name of *Ameras*, *Amir*, or *Amera* (ap-  
 plied to their great *Sultan*) which truly (as that of  
*Sultan* doth) may expresse *Dominus* or *Lord*, deriud  
 perhaps into their *Arabique* from the *Caldee* *רַב* i. a  
*Lord*, whom that kind of excommunication o *Mara-*  
*natha* i. the *Lord commeth* (otherwise to the same pur-  
 pose call'd *Semtha* or *Sematha*, as it were P *רַב־שֵׁמֶת*)  
 hath its origination. But, of *Amers*, and *Sultans* more  
 in their place. As some of the Emperors refus'd this  
 name, either because it seemd a relatiue to *seruus* i. a  
*bond-slave*, or in respect that it suppos'd (if ill-interpre-  
 ted) the subiect and his substance in the proprietie of  
 the Emperor (for, in a q Lawyer of the Empire, wee  
 read, *Domini appellatione continetur qui habet Proprietate-*  
*tem etsi usus fructus alienus sit; & Augustus*, that so  
 much refus'd it, could yet bee very well contented to  
 be made a God while he yet liued.) So an old *Iewish*  
 sect, mou'd in point of conscience with error, would  
 by no mean's acknowledge it to any Earthly Prince,  
 affirming, it was only proper to the Monarch of Hea-  
 uen; *God himselfe*. The author of this sect was r *Iudas*  
 of *Galilee* vnder *Tiberius*. He and his followers so per-  
 uerisly stood for this nominall part of libertie (being,  
 in other points, meer *Pharisees*) that no Torments  
 could extort their confession of this Honorary title to  
 the Emperor. This *Iudas* is mentioned in the New  
 Testament. Their Heresie thus generally is spoken of  
 by diuers receiuing it from *Iosephus*. But I cannot be  
 easily perswaded that they meerly stood on the word  
*Lord*, *Dominus*, *Kupios*, *רַב* i. *Rab* or *אָדוֹן* i. *Adon*, which  
 signifie to this purpose neere alike. For what is more  
 common in their and our text of the old Testament,  
 then the name of *Adon* or *Lord*, giuen to farre mea-  
 ner men then Princes? Thus shall you say (the words

o 1. ad Corinib,  
16.22.

p *Aliter alij*,  
& *Elias*. *Thisb.*  
in *רַב־שֵׁמֶת*. v.  
*Dius. Præterit.* 4  
ad *D. Ioh. cap. 9.*

q *Vlpian. ff. de*  
*S. C. Silariano*  
l. 1. §. 1.

r *Ioseph. Ap. x-*  
*10207. 18. cap. 2.*

l. *Act. Apost. cap.*  
*5. com. 37.*

t *Consulas de*  
*hoc Iuda Car-*  
*dinal. Baronium*  
*Annal. Tom. 1.*  
& *Casanbon.*  
*Exercit. 2. §. 19.*

of <sup>u</sup> *Iacob*) to my Lord [לַאֲדֹנָי] *Eſau*. And in their ſalutations and addreſſe ſpeeches, by both Teſtaments it appears, that, *Maſter*, *Lord*, or *Sir* (expreſt in the words which wee haue remembred) are familiar. I gheſſe, they ſuperſtitiouſly did it rather out of that dreadfull reſpect, which the *Iewes* alwaies had to the *Tetragrammaton* name of the Almighty, that is, יהוה (now commonly expreſt *Iehouah*) which none euer durſt openly, nor any\* might but the high Prieſt ſometimes pronounce, and that only in the feaſt of *Reconciliation* celebrated on the tenth of their month *Tifri* (as it was inſtituted *Leuitic. XXI. com. 27.* and only in the Sanctuary in his Benediction. And alwaies when it occur'd in reading, they ſpake *Adonai* i. *Lord*, for it, vnleſſe *Adonai* went before or followed it in the text, and then they read it *Elohim* i. *God*, and vpon this difference pointed it (when they had their Points) either with the Points of *Adonai* or *Elohim*. It will ſo appeare in infinit examples, where our idiom hath the *Lord God*, the Latine *Dominus Deus*, and the Greeke *Κυριος ὁ Θεός*. Whereupon with a reſpect only to the translations, a moſt learned and ancient \* *Father* obſerues: *Deus quidem quod erat ſemper Statim nominat; In principio fecit Deus cœlum & terram. Ac deinceps quando faciebat quorum Dominus futurus erat, Deus ſolummodo ponit. Et dixit Deus, & fecit Deus, & vidit Deus, & nuſquam adhuc Dominus. At ubi vniuerſa perfecit, ipſumq; vel maxime Hominem, qui proprie Dominum intellecturus erat, Dominus cognominatur.* For indeed it is true that vntill *Genes. II. com. 4.* after the Creation perſit, the *Tetragrammaton* is not added to *Elohim*, but there firſt occurs יהוה אלהים which they read *Adonai Elohim* i. *The Lord God*. As alſo from the Ebrew יהוה, the <sup>b</sup> Arabique viſes for it, *Alrabbui*. *Lord* or *Prince*. Conſidering then their Iewiſh ſuperſtitions, and how curioſ in ceremonies, ſyllables, titles, words defectiue either

x Rabbi Moſes  
in More Ne-  
buch. part. 1.  
cap. 60. verum  
expendas Nu-  
mer. 6. com. 23.  
& ſeq.

\* *Tertullian* ad-  
uerſ. *Hermogen.*  
qui ſanè &  
*Dominum* ap-  
pellari noluit  
*Imperatorem*,  
niſi (vt inquit  
ille) more cõ-  
muni. *Apologe-  
tic. cap 34.*

b *Pſal. 10. A-  
rabie.*



either in point or letter, they were, you may with probability conjecture that here was the ground of that Galilaean sect: thinking it not fit, perhaps, to stile any Mortall by that Honorary title, by any other then which the greatest, Dreadfull, and unspeakable name of the CREATOR was neuer openly expressed. Manifestè dixerunt sapientes (saith <sup>d</sup> Rambam) quod istud nomen separatum (that is Semhammephoras i. nomen explicatum aut separatum, as they vsually call the Tetragrammaton) quod est quatuor literarum ipsam solummodo est significatiuum substantia Creatoris, sine participatione cuiuslibet alterius rei. And ἀποδοσις τὸ Κύριος (saith a later <sup>c</sup> Grecian) ἔσθ' ἄποδοσις ὄντι ἢ τῷ Θεῷ, i. indefinitely or absolutely the name of Lord is only due to God, but Man hath it τῷ ἀποδοῦναι ὀνόματος i. With some particular addition of Person or place, In regard of which hee is so Titled. But now, and from ancient time, without scruple, not Kings only, but their Nobles & subjects are vsually saluted and written with the attribute of Lord or Dominus. Yet not so much as it is a relative to interest of Property (much lesse to seruitude) but in a notion whereby it interprets a Superior, Ruler, or Gouvernor. For we see that in Italian, French, and Spanish it is turned Signior, Seignior, & Sennor, which are words in Dominij ac principatus significacione usurpata, & nimirum (as one <sup>a</sup> saies) seniores imperare equum est, unde consequenti tempore tum in monumentis Hispania tum in Conciliorum actis, praesertim qua Caroli Magni aetate in Gallia habita sunt, Domini ac Principes Seniores nuncupari caperunt. So the Iewish Sanedrim were called <sup>b</sup> Seniores, or Elders, and Abrahams chiefe servant, <sup>c</sup> the elder of his house. And the Arabians <sup>d</sup> haue their title of شيخ Alsheich, Shah or Shach, i. Senior or Elder for men, it seems, of the better Condition: and the Epistles of S. Iohn, published by that learned linguist, Mr. Bedwell, out of an ancient Arabique copie, haue that

<sup>c</sup> ἀπὸ τὸν ὁ ἀποδοῦναι, & ineffabile passim dictum. v. Apocalyp. 19. com. 12.

<sup>d</sup> More Nebuch. part 1. cap. 60.

<sup>e</sup> Cantacuzen. Apolog. β. aduers. Mahomet.

<sup>a</sup> Marian. hist. Hisp. 5. cap. 11. & in Constit. Feud. 1. Tit. 27. Seniores pro Dominis; vti & iure nostro.

<sup>b</sup> זקנים וזקן ביהוה <sup>c</sup> Gen. 14. com. 2. <sup>d</sup> Mahumed Ben-David in Alagarumit. & ibid. P. Kirsten.

f Pandecl. Tur-  
cic. cap. 81.

g Agathias hist.  
4. cui Paraces  
Rex Σεγασσαδ  
Persicè dictus i.  
Σεγασσαδ Βα-  
σιλεύς.

h Canon. Isagog.  
lib. 3.

k I. andulph.  
Sagax. Miscell.  
lib. 22.

word for  $\alpha\pi\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\pi\theta$  i. *The Elder*. It is attributed to their Princes and great Lords: *Schachi* apellatio (saith <sup>f</sup> *Leunclanius*) *vel Regum vel magnorum est Principum, praesertim apud Persas: sicut apud Hispanos Doni vocabulum in usu est.* The present *Sophi* is called *Schah Abas* i. *Lord or Signior Abas*. So *Thamas*, and others before him have been titled. It is the same with *Saa* ( $\Sigma\alpha\delta$ ) occurring in som Greek s passages of the *Persian* State, and hath like signification with them (so the incomparable *Ioseph Scaliger* <sup>h</sup> instructs) as *Monsieur* or *Seignior* are with *Europæans*, or *Domnus* monght Writers of middle times, which is vsed often in *Cassiodore* and such more, corrupted from *Dominus*, and is in different copies frequently so written. Of *Pipin K.* of *France*, saith <sup>k</sup> one of them, *Primus erat in omnium dispositione rerum gentis Francorum, quibus videlicet olim moris erat Domnum i. Regem secundum genus principari.* And the *Empresse* by *Oppian* in his *Cynegeticon* to *Antoninus*, is, in like form, corruptly stiled  $\Delta\iota\mu\upsilon\alpha$ , and  $\text{ΙΟΥΔΙΑ ΔΟΜΝΑ CEB}$ : is often in *Coins* of *Seuerus*, which remains almost yet in the *Italian Donna* i. *Lady* or *Mistresse*. But whether the *Spanish Don* have hence its original, or from *Adonai* perhaps deriu'd through the *Maurish Arabique* into *Spain*, I doubt. The communitie of the ancient *African* with *Ebrev* or *Phœnician* is known to the learned, as also that, the *Provincial Spanish* is exceedingly mixt with that *African Arabique* which the *Maures* vie; and I have read the censure of a most judicious linguist, that the fourth part, at least, of it, is *Maurish Arabique*, which hath its chief root in *Punique* or *Ebrev*. Now, the *Panique* or *Phœnician* Salutation was with the word *Donni* (doubtles from *Adon* or *Adoni*) as appears, if no more autoritie were, in *Plautus* his *Pœnulus*;

A G. *Saluta hunc rursus Punicè, verbis meis.*

Mi. *Ano Donni, hic mihi, tibi, inquit verbis suis.*

Where

Where note by the way, you must read *Auo* or *Hano* *Donni* i. *Vine*, or *Salve Domine* from *נחח*, which is *Vine*, and remains almost in the Latine *Hanc* vsed in salutation; and by corruption its likely they pronounc't it *Handoni* (as in some copies it is) whence that *m* Epigram vpon *Meleager*, expressing the severall formes of *m* *Antilog.* *Salutations* or *Farewells* of the *Syrians* or *Ebrevves*, *Phœnicians* and *Greeks*, *lib. 3. cap. 25.*

ΑΝ. εἰ μὴ Σὺ ἐστὶ ἐσθλὸν, Σ Α Λ Α Μ εἰ δ' ἔν σὺ γι Φοῖνιξ,  
 Ν Α Ι Δ Ι Ο Σ εἰ δ' Ἑλλῶ, Χ Α Ι Ρ Ε τὶ δ' αὐτὸ φράσων.

נחח פאק  
 Pax tib; Ebraeis  
 vstitutissimum.

is corrected by the diuine. *o Scaliger*, reading, for *Nais* *dicis*, *Audoris*, made of *Audoni* or *Hano donni*. Obserue withall the agreement of the *Phœnician* and *Punique* salutations with the *Roman* and later *Grecian*. Of the *Romans* somewhat, in that kind, is before. And, I remember, *Seneca* somwhere notes that such, whose names occurd not, were vsually called *Domini*; for the later *Grecians*, the Epigram of *Pallada* p shall serue, where he saies that, if his friend receiue any thing of him, he presently stiles him *Δόμινε φράτερ* *Domine frater*, but if nothing, then *frater* only, but saith hee.

o In not. ad  
 Berof. & alior.  
 fragmenta.

p *Antilog. a.*  
 cap. μϞ.

— — — — — ἀὐτὰρ ἐπεὶ γὰρ  
 Οὐκ ἐδέλω Δομίνε, ἔγωγ' ἔχω δόμενα.

q *Epiclet. En-*  
*chirid. cap. 62.*  
 r *ff. de leg. & fi-*  
*deic. 3. l. 41.*  
 s *ff. de annuis*  
*leg. l. Titia 19.*  
 §. 1.  
 t *ff. de legat. 3.*  
*l. Pater. 19. §. 4.*  
 u *Cuiac. Obser-*  
*uat. 3. cap. 18. &*  
*videlicet Authen-*  
*tic. 74. cap. 4.*

i. I will none of the *DOMINE*, for I haue nothing to bestow. The conceit failing, if you strip it out of its own tongue. As men *Domini*, so were women after *x i v.* yeers of *q* age called *Domina*, *Ladies* or *Dames*; and in the Ciuill Law, *Peto a te Domina vxor*, and *Domina sanctissima* are words vsed by Husbands, in their last Wills and Testaments to their wiues; and in one place is found *Iulia t Domina* without respect to Husband or other, whereupou a great Lawyer *n* notes

*Matrona dicuntur etiam Domina, non respectu maritorum duntaxat, quo modo ipsi quoq; mariti ab uxoribus Domini appellantur, sed etiam per se.* So is that noble Lady, to whom the 11. Epistle of S \* *Iohn* is directed. And the Constantinopolitan Empreſſe *Irene*, wife to *Alexius Comnenus*, is, in their \* *ſtorie*, called, simply *Δεσποινη*. And *Iohn* B-ſhop of *Euchaita* hath an Epigram *δεσποινῆς δεσποινῆς*; the like occurring often in later Writers of thoſe parts. With vs anciently, marriageable women were called *Domina*. One of the iniquities \* in *Eire* was, *De Dominabus que sunt & esse debent de Donatione Domini Regis. ſue ſint maritata ſue non*. There being another article, *de valetis & puellis qui ſunt & esse debent in custodia Domini Regis*, which was touching women within the age of x x 1. yeers. For the Law ſeems, that their <sup>z</sup> Wardſhips ſo long then continued; and that was their *plenaria atas*. But thoſe *Domina* were chiefly ſuth, as were out of Ward for their lands, yet in the Kings beſtowing. For the ancient law, here, was, that although after x x 1. yeers, the Lord had not to do with the marriage of his male Ward, yet, for female heires the Lords were to provide marriages at any age, and as often as they were to marrie; and, although the ancestors were yet living, yet muſt their conſents haue been had; the reaſon being giuen, in reſpect that the ſeruices muſt be done by the husband, *ne de inimico ſuo vel alio modo minus idonea perſona Homagium de feodo ſuo cogatur Dominus recipere*. But this law was altered into what it now is, for common perſons, by the Statut of <sup>b</sup> 1 1 1. *Ed. 1.* And, for the King, by x x x 1 x. *Hen. v 1.* And in our old English Poets, Dames (i. *Domina*) is often for Women in general, as a ſpeciall honor for that Sex; being not out of uſe with vs at this day, nor with the *French*; as alſo among the *Italians*, *Donne* for them, is familiar. How *Dominus* was vſually wont to bee the title of euerie Curat,

x *Kopiz.*\* *Anna Comnen. Alexiados*  
3.y *Braet. lib. de Corona cap. 1. & in Rot. placit. Hen. 3. de Itiner. & Roger. de Houed n in Rich. 1. fol. 445.*z *Idem lib. de acq. rer. dom. 2. ca. 37. § 3.*a *Glanuil. lib. 7 cap. 12.*b *Westm 1. cap. 22. vide, ſide hijs velis, 10. 17. Briton. l. b. 3. cap. 67.*

Curat, added to his Christen name, and is now familiar for Sir to euery Batcheler of Art in the Schools, all men know, and may therein obserue the most different notions and vses made of it. Ciuilians will haue it so proper to their profession, that all their Doctors must bee stiled by it. *Nec debent ab alijs (saith Lucas de Penna) quantumcumq; Maximis, in eorum literis appellari Fratres sed Domini. Contrarium facientes puniendi sunt.* You cannot but here look for somewhat concerning Our Soueraigns ancestors their Title of *Dominus, Signior*, or *Lord* of Ireland, which continued vntill Hen. VIII. For this, you must know that their title to Ireland is deriud from Henry II. although long before, I mean in K. *Edgars* time, good part of it. was vnder the English Crown. *Edgars* own words, in a Charter dated the VI. of his raigh, and DCCCC. LXV. of Christ, are *Mihi concessit Propitia Diuinitas cum Anglorum imperio omnia regna Insularum Oceani cum suis ferocissimis Regibus, vsq; Norwegiam, maximamq; partem Hibernia, cum sua nobilissima Ciuitate Dublinâ, Anglorum regno subiugare; quos etiam omnes meis imperijs colla subdare, Dei fauente gratia, coegi.* But this continued not in his successors. Afterward the Isles grew too full of Petit Kings, som of them conuerting their Government into intollerable Tyrannie, which, others not induring, made such a deuided State in it, that occasion, to invade them, might thence soon be taken by their neighbors. Hereon a desire, of the whole dominion of the Isle, posselt our Henry I I. for which (so were the times and seruilè opinions, then) hee sent Embassadors to Pope *Adrian* the IV. (this *Adrian* was his naturall subiect, born at *Langley* in *Hertfordshire*, and had to name before he was Pope, *Nicholas Breakspeare*) entreating vt sibi liceret (as the words of *Matthew Paris* are) *Hibernia Insulam hostiliuè intrare, & terram subiugare atq; homines illos Bestiales ad Fidem & viam deducere veritatis*

c Ad Cod. tit.  
de Professorib.  
L. v. m. c. a.

d Inspecimus  
Pat. 1. Ed. 4.  
part. 6. m. c. m. b. 23

e Camden in  
Cattieuchlan.

tatis, extirpatis ibi plantarijs vitiorum; and it was granted by a Bull, among other things, thus speaking, & illius Terra Populus Te. recipiat & sicut DOMINVM veneretur, iure ecclesiarum illibato & integro permanente, & salua B. Petro de singulis Dombus annua vnus Denarij pensione. Sanè omnes Insulas, quibus Sol Iustitiæ Christus illuxit & qua documenta Fidei Christiane susceperunt, ad ius S. Petri & Sacrosanctæ R. Ecclesie (quod tunc etiam Nobilitas Recognoscit) non est dubium pertinere; Which notwithstanding, hee and all his Cardinals would neuer haue been able to proue. Iohn of Sarisburie (cited ordinarily, as he was, Iohn Bishop of Chartres) had chief place in this Embassage, beeing a man most deerly respected by the Bishop of Rome. His report, of this matter, is: *Ad preces meas, Illustri Regi Anglorum Henrico secundo concessit* (speaking of the Pope) & *dedit Hyberniam iure hereditario possidendam; sicut licera ipsius Testantur in hodiernum diem. Nam omnes Insula de iure antiquo ex Donatione Constantini, qui eam fundauit & Dotauit, dicuntur ad Romanam Ecclesiam pertinere.* By the way, for that of Constantins Donation (a vext question) if you read Ulrich Hutten, Yalla, the Cardinall of Cusa, Hierem Catthalan, and others of that kind against this Donation, but especially that snote out of the Vatican, where it, being written in golden letters by one Ioannes Cognomento Digitorum, is subscribed with this

*Quam Fabulam longi Temporis mendacia finxit.*

you will scarce beleeu it for a truth, no more then Eugubin's translation of it into Greek (for it was extant only in Latine till that imposture) to bee legitimate. But Iohn of Sarisburie goes on. *Annulum quoq; per me transmisit aureum, smaragdo optimo decoratum quo fieret inuestitura inuis; ingerenda in Hibernia. Idemq; ad-*  
buc

f Metalogic. 4.  
cap. 42.

g Bodin. de Re-  
pub. 1. cap. 9.  
Consulas Di-  
phona Othonis  
Imp. editam in-  
ter Epistolas  
PP. Syluest. 2.  
pag. 73.

h Locus de-  
prauatus forte  
l. ingrediende  
Hiberniz.

*huc Annulus in i curali archio publico custodiri missus est.* i l. Curiali.

All this was about 11. Hen. 11. But nothing was executed. Som yeers after, *Dermut Mac Morrough* K. of *Leinster*, beeing distrest by the K. of *Connacht* and *O-rereck* K. of *Meth* (whose wife he had, but not against hir will, dishonord) requested aid of the English, and had it; and was chiefly restord by the valour of *R. Strongbow* Earle of *Penbroke*. The Earles Greatnes in litle time, within the Isle, grew suspicious to K. *Henry*. To auoid that, he acknowledged the Dominion of his Conquest in the King, who som x v 1 1. yeers, after the Popes Bull, entred the Isle with an armie, subdued good part of it, and had homage of those petit Princes, which retained, as afore, so after this acknowledgment, the name of Kings. Yet they were not *Ordinati. solemnitate alicuius Ordinis* (as the <sup>k</sup> Black book of *Christ-Church* in *Dublin* speaks) *nec Vnctionis sacramento, nec Iure hereditario, vel aliquâ proprietatis successione, sed vi & armis quilibet regnum suum obtinuit.* This K. *Henry*, it seems, following the syllables of the Bull, and his successors hence titled themselves *Lords of Ireland*, in their stile putting it before *Duke of Guienne*. And, in the *Annals of Ireland*, you read: *Ioannes filius Regis Dominus Hibernia de Dono patris, venit in Hiberniam anno etatis sue duodecimo* (which was the XIII. yeer from the first entrance of *Hen. 11.*) and in <sup>1</sup> confirmation of his title Pope *Urban 1 1 1.* sent him a crown of Peacocks feathers: As likewise *Hen. 11 1 1.* made Prince <sup>m</sup> *Edward* (afterward *Ed. 1.* Lord of *Ireland*. How King *Iohn* had obedience of most of the Princes there, and establisht English Laws, Officers, and such more notes of supreme Maiestie, *Matthew Paris* may best instruct you. Plainly, although some succeeding Princes wrote themselves but only *Lords of Ireland*, yet their Dominion was meerly Royall. They had their *Iustices*, or *Custodes*, or *Lord Lieutenants* or *Deputies* (as at this day they are

C10.C.LV.

k Apud D. 10.  
Davies, Regiū,  
apud Hit er-  
nos, Procura-  
torem.

1 Ex Synod. 1.  
& 2. Cassiliens.  
& Armach. ap.  
Camd. De Pa-  
uonum pennis  
in texendis Co-  
ronis Consulas  
Paschal. de Co-  
ron. lib. 10. c. 13.  
m Pat. 52. Hen.  
3. memb. 9.

<sup>n</sup> Pat. 9. Rich. 2

<sup>o</sup> Stat. Hibern.

33. Hen. 8. cap. 1

called) of Ireland, which were, as *Viceroy's*, by Patent, with most large Power delegat in the very rights royall : then whom, no Lieutenants in Christendome ( as our most iudicious Antiquary obserues) comes neerer Kinglike State. And *Richard II.* being himself but in Title *Dominus*, yet created <sup>n</sup> *Robert of Vere* (being then Earle of *Oxford*) *Duke of Ireland*, with Commission to execute most inseparable prerogatiues royall. Which had been ridiculous if in substance hee had not been as a most perfect King of it. But, in later time, vnder *Henry VIII.* in a <sup>o</sup> Parliament held at *Dublin* (Sir *Anthony Senitleger* then Lord Deputie ) Forasmuch as the King our most gracious dread Soueraign Lord , and his Graces most noble progenitors Kings of England , haue been Lords of this land of Ireland , hauing all manner Kingly Iurisdiction, Power, Preheminesces, and authoritie Royall , belonging or appertaining to the Royall estate of maiestie of a King, By the name of **LORD OF IRELAND** ; where the Kings maiestie and his most noble Progenitors iustly and rightfully were , and of right oft to bee Kings of Ireland, and so to be reputed, taken, named & called (it being further added , that through want of vse of the iust title and name, diuers attempts of disobedience had been in the Irishry) it was enacted, that the Kings Highnesse, his heirs und successors , haue the name, stile, title, and honor of **King of this land of Ireland**, with all manner honors, preheminesces, prerogatiues, dignities and other things whatsoever they bee, to the Maiesty and State of a **King Imperiall** appertaining or belonging. And that his Maiesty bee from henceforth , his heires and successors, named, called, accepted, reputed, and taken to bee **Kings** of this land of Ireland, to haue, hold and enioy the said stile, title, maiestie and honors of **K. of Ireland**, with all manner preheminesces, prerogatiue, dignities, and all the premisses vnto the Kings highnesse his heirs and successors for euer, as united and knit to the **Imperiall Crowne**



**Crowne** of the Realme of England. Thus much Pope Paul I v. afterward confirmd to K. Philip and Mary with *de Potestatis plenitudine, Apostolica autoritate, Regnum Hibernie perpetuo erigimus*. And in the stile of their Parliaments it was henceforth calld *Regnum* or *Realm*, being before only *Terra Hibernia*: Of which enough. In origination of our English name **Lord**, whereby we and the Scots stile all such as are of the Greater Nobilitie i. *Barons*, as also Bishops, its not easie to satisfie you. In our ancient *Saxon* it was writen *Hlaponde*, and was a relative to *þeop* and *þeop man* i. a *Seruant* or *Bondslaue* and *Tenant*, not any Title or Dignitie. To talk of *Allodium* or *Alloisius*, to this purpose, as some do, is more then idle. It would be neerer our present pronounciation if you drew it from *Lars* or *Lartes* (for so also is the first case vsed by P. Cicero) an old *Tuscan* word signifying *Prince*, or such like, as a q great man deliuers by coniecture, whence you haue *Lartem Porsenam* and *Lartem Tolumnium* in *Liuy*, *Plutarch*, and *Halicarnassens*; and *Aremoricus Lars*, in *Ausonius*. But *Lar Lartis* (saith an old Roman) *pranomen est sumptum à Laribus*; *Tuscum autem creditum est pranomen esse*. It were not much stranger, at first sight, to suppose this *Lar* or *Lartes* to be hether transferd, then that *Lar* should yet remain (as I haue seen somewhere noted) a word, for a *chief house*, about *Bayeux* in *France*. And many worse etymologies make their authors proud of them. But I know you cannot but laugh at this, and I will so, with you; touching it only as ther is such communitie of name twixt it and our present idiom, or rater twixt the Scottish *Lairds*, a degree next beneath *Knights* among them. It was afterward pronouncd **Lauerd** and **Louerd**, as you shall see among other testimonies, in this, beeing a metrical translation of the first Psalm, transcribd out of the whole Psalter so turnd and fairly writen (about *Edward I I.* his time,

p Lartes Tolumnius Philippic. 9.

q Ios. Scalig. ad Propert. 4.

r Tit. Prob. Epit. de Nom. Rat.

In Bibliothecâ  
Bodleianâ Ox-  
onię exemplar  
Psalmoni huic  
nostro per simile  
C. coztaneum,  
nec tamen man-  
cum (ni fallat  
memoria) extat.  
a Hely.

as the Character perswades) which I haue. Some wic-  
ked hand, by cutting the first Capitall, left it thus  
imperfect.

- 1 <sup>a</sup>ely beerne that nought is gan . . .  
In the red of wicked man,  
And in strete of Sinfull noght he stode  
. . . . . of Scozne vngode
- II Bot in the lagh of Louerd his wil be at  
And his lagh think he night and day.
- III And al his lif swa sal it be,  
As it fares be a tre,  
That streme of water sett is nere,  
That gifes his fruit in tyme of yere,  
And lese of him to dreue noght sal,  
What swa he dos sal soundfull al.
- IV Noght swa wicked men. noght swa.  
Bot als dust that wind the erthe tas fra.
- V And therfoz wick in dome noght rise,  
He sinfull in rede of right wise.
- VI For Louerd of rightwise wat the way  
And gate of wick fozwozth sal ay.

*Gloria Patri.*

Blisse to Fader and to the Sone,  
And to the holy Galt with them one  
Als first was, is, and ay sal be,  
In werld of werldes vnto the thre.

and in the x v. Psalme,

b Tilt for Tent.

I Louerd who in thi<sup>b</sup> Teld who sal wun  
In thi heli hille o? who rest mun?

c Spostlesse.

II He that incomes<sup>c</sup> wemles,  
And cuer wikes rightwisenesse.

The

The more willingly I inserted them also, that by this occasion you might taste an essay of our Ancestors neatnes in their holy meeters, which, howsoever abounding with libertie and the character of their times, yet haue, I confesse, my admiration. *Lauerd* and *Louerd* indifferently occurre in old *Robert of Glocester*. But note, in the more ancient *English, Saxon, or Dutch*, not *Hlaporde* is vsd for *Dominus*, where *Dominus* is attributed to the *Almighty*, But vsually *Drihten* or *Truchtin*, being the same words varied, as *Drihten wæs sƿæcen ƿæs ƿorod to Moyses* i. *The Lord spake these words to Moses*. And *Siwihit si Truchtin Got Israelo* i. *Blessed be the Lord God of Israel*; and, in our Ladies *Magnificat Mikkilso min Sela truchtin*. i. *My soule doth magnifie the Lord*. Now sith this *Truchtin* seems to haue somewhat of *Truth* or *Faith* in it, and that *Loof* or *Loef*, in old *Saxon* or *Dutch*, signifies *Faith* also, as one of that Country, <sup>f</sup> phantastiquely rauisht with the word to other purposes, tells me, could I assume liberty, as he doth in deriuation, I might with casting about, frame the nature of *Fends*, or *Patronage*, which consist in mutuall faith twixt the tenant or client, and Lord or Patron, out of the word. But I will not, nor dare I. One <sup>g</sup> deriues it from *hlafe-aford*, as if it were essentiall to the name, that he which bears it should be a *hlafe, lose*, or *Breadgiuer*, and so *Lady* from *hlafe-die* i. *a Bread seruer or diuider*, referring his conceit to ancient (now worn out) hospitality. That satisfies mee not; if it do you, then will you lesse impute to my ignorance, that I haue not here furnished my self with any probable origination. In these and the like, where I see no better ground, for certainty of coniecture, I abstain from further inquiry. By reason of this word *Lord*, which particularly applied wee make *My Lord*, diuers outlandish writers call our Noblemen *Milords* and *Milortes*; the ridiculous vse

d Legib. Aliredi.

e Vulcan. in Specim. Ling.

f I. Goropius Hieroglyphic. 8.

g Verstegan. cap. 10.

proceeding from their ignorance of our language. Its no where so frequent as in the Epistles of that Spaniard *Anthony Perez* to the late Earle of Essex. Touching the name of *Dominus*, *Lord* and *Signior*, hitherto. That of *Dij* or Gods plurally, attributed to Great Princes, none that hath read the old Testament can not but know. Yet good<sup>h</sup> authority makes in most of those passages, to be rather noted the generall dignity of Mankind, then titular supremacie of Princes. It were hard to endure such impious flatterie, as to giue them the name as it is truly significant; as the dissembling and vnconstant *Samaritans* did to *Antiochus Epiphanes*, stiling him, in their Epistles, God, who pad indeed to his vtmost, profaned the holy Temple of the true God, most cruelly handled the Iewes, and in<sup>k</sup> contempt of their law and Diuinitie, compelled them eat Hogs flesh against their institution, and with the liquor straind, wherein it was boiled, daubd and abusd as many of their Bibles, as his wickednes could light on. So the base-minded *Iewes*, with acclamations, affirmd *Herod Agrippa* no longer Man but a Deitie; a touch whereof S.<sup>l</sup> *Luke* hath. The *Persian Kings* title challenged as much to him in<sup>m</sup> that: *Rex Regum Sapor*, *Particeps syderum*, *Frater Solis & Luna*, *Constantio Casari Fratri meo salutem plurimam dico*. And that *Rutilian Mezentius* commanded<sup>n</sup> his subiects to offer to him all such sacrifices as they had destinat to the Gods, thinking indeed that no Deitie was aboute himselfe, whence he is titled *Contemptor Diuūm* in *Virgil*. To these, like may be added of the *Roman Emperors*, made or accounted Gods in their life time (for of their *Ανοδίων* after their death, nothing belongs here to vs) as *Augustus*, and diuers worse after him; and that of *Bellus* remembered in the first chapter; with much such more among the Grecians, where *Ζῶες* or *Διές* signified both Gods and Kings. And *Alexander*, you know, wold needs

h *Cyrril. aduers.*  
*Julian. lib. 8.*

*Ioseph. Archeo-*  
*log. 12. cap. 7. &*  
*lib. 19. cap. 7. de*  
*Herode.*  
k *Diodor. Sicul.*  
*in excerpt. apud*  
*Photium.*

l *Act. Apost. 12.*  
*com. 22.*  
m *Amm. Mar-*  
*cellin. hist. 17.*

n *Cato in Orig.*  
ap. *Macrob.*  
*Sat. 3. cap. 5.*

o *If. Tzetx. ad*  
*Lycophon. &*  
*10. Tzetx. lib. li-*  
*ad. 139.*

needs bee *Iupiter Hammons* sonne, and so had his picture made with *Rammes* horns like *Iupiter Hammons* Statue ; as scorning mortall progenitors. But , for all these and the like, a most learned and ancient p Father thus ; *Non Deum Imperatorem dicam, vel quia mentiri nescio, vel quia illum derisere non audeo, vel quia nec ipse se Deum volet dici, si homo sit. Interest Homini Deo cedere. Satis habeat appellari Imperator. Grande & hoc nomen est, quod à Deo Traditur. Negat illum Imperatorem qui Deum dicit. Nisi homo sit, non est Imperator.* And in their Triumphs , a solemn admonition alwayes was to the Emperor , *Memento te Hominem esse* , which great q *Philip* of *Macedon* had every morning remembered to him before he admitted any, but him only whose office this was , to his presence. And *Tertullian* speaking of those passages where mortalls are stiled Gods , addes r that also *ipsa idola Gentium Dei vulgò ; sed Deus nemo ea re, qua Deus, dicitur.* But, as the supremacie of Princes and their Gouvernement is delegat from the Highest, their iudgements being also called His, so in a generall name are they titled Gods euen by God himself , because here on earth they should (for their power ) be his i Imitators. And in f *Onirocriticisme* , dreams of superior Deities were referd to such as had rule and command. It beeing at this day among the *Moschonitique* Christians, in vse to account their *Great Duke* rather a *God* then a *Man*. This respect, added to an obsequious impietie, caused, as well in the Christian as *Heathenish* times and States, the subiect, to continue that ill custom of *Swearing* by their u Princes. And if by them, they did forswear in a suit (For if out of a sudden heat, they were pardoned) the punishment for periury was inflicted, that was *Fustigatio* i. (as if you should say) *bastinado* (the Greek Lawiers calld it *ῥοπάλισμος* ) and whilst the officers beat him, they vsed this formall admonition ; *ωπειτῶς*

p *Tertullian. Apologetic. c. 33.*

q *Ælian. Ποικιλ. i. sc. 9. c. 15.*

r *Aduers. Marcion. lib. 1.*

i *Sthenid. Pythagoric. apud Stobæum Serm. 48 de ea re plura. f Artemidor. Onirocritic. 4. cap. 71.*

u *Harmenopol. Περχεῖς. l. 1. tit. 7.*

x *De Jurator.*  
L. 1. §. 5.

y *In Veteres*  
*existimant vlt-*  
*trationem, dum*  
*in vitiis exerce-*  
*rent perituri,*  
*expeditur*  
*Confirmat il-*  
*lad Hensley*  
*Cur. 1. 0. 1. 3.*

z *Cur. 64. Basil.*  
*Harmenopol.*  
*Epist. 1. 1. 5.*  
*tit. 3.*

a *Margherd.*  
*Frater. Obvina-*  
*log. ad Jus Gre-*  
*co Romanum.*

b *Epist. de*  
*Jurator. 1. 1. 3. §. 6*

c *Conf. Alex.*  
*Senari C. de reb.*  
*credit. 1. 1. vide-*  
*tu Cuius. Ob-*  
*serva. 1. 1. 1. 9.*

d *Apologetic.*  
*cap. 28.*

e *Caesard.*  
*Variar. 1. 1. 3.*

f *Epist. 1. 1. 1.*

x *De Jurator.* i. *Take heed how you swear.* But if the periury were committed gainst God and his name, no punishment followed by their customs, because they supposed God would sufficiently reuenge the abuse of his Deitie expressing it thus: *Ἰσθὲς ὅτι ὁ ἱερὸς ἕρως πῦρ ἐστὶν καὶ ὁ θεὸς ἰσθὲς* (i. *Constantine Harmenopolus*) *ἐν τῆσδε τῶν ἐπιτομῶν*; although it were certain by their Canon Law that Church penances, but no other infliction was provided for the periurd: as also, if, in any suit, the partie had forsworn vpon the holy Euangelists, his tongue was cut out. This *Harmenopolus* whom I cite was a Iudge in *Theffalonica* (now called *Saloniche*) vnder *Emmanuel Comnenus*, about *CIO. CXLIII.* after Christ, as is conjectured. But all this (touching swearing by the Prince or Emperor, and his *Genius*) had its originall out of Paganisme. For, that punishment of Fustigation was, it seems, instituted by *Antoninus* and *Commodus*, when it was vsuall to sweare *per Genium Principis*, and *per Principis Venerationem*, as it is in a rescript of *Alexander Severus*, vnder whom the learned *Tertullian* vpbraids the Romans with; *Cuius deniq; apud Vos per omnes Deos, quam per unum Genium Caesaris pegeratur.* And *Athalarique* the Goth, in a profession of future good government, to the Romans: *Ecce Traiani vestri clarissimi seculis reparatum exemplum. Iurat vobis, per quem iuratis nec potest ab illo quisquam falli, quo invocato non licet impune mentiri.* Take, withall, that of *Horace* speaking to *Augustus*:

*Iurandâsq; tuum per nomen ponimus aras.*

which well fits with the name of those Maicstique Pavillions, vnder which the Emperors sat vsuallly. They called them *Orâgionas*, as if you should say, *Little beacons.* And for the Christian times, agreeing with what is already shew'd, was that forme of their *Militia sacramen-*

g *Videtur*  
*Caesard.*  
*Suetonij Nero-*  
*nicar. 1. 1.*

*cramentum*, the soldiers oath; *Iurant autem* (saith my author, liuing about CCC. LXX. from our Sauior) *Per Deum & Christum & S. Sanctum & per Maiestatem Imperatoris, qua, secundum Deum, generi humano diligenda est & colenda. Nam Imperatori, cum Augusti nomen accepit, tanquam presenti & corporali Deo, fidelis est prestanda deuotio, & impendendus pernitigil famulatus. Deo enim vel priuatus, vel militans seruit, cum fideliter eum diligit, qui Deo regnat autere.* This vse was anciently, among the Egyptians as is apparant by *Iosephs* swearing, by the life of *Pharaoh*. And, in later daies, a Rabbīn, that liu'd<sup>h</sup> about C I D. C. LXX. affirmes, that if a man had sworn in his time in *Egypt* (it was then govern'd by *Caliph's*) בְּרִשׁ הַמֶּלֶךְ i. by the Kings head, and had forsworn, he was subiect to capitall punishment, neither could he redeem the guilt for his weight in Gold. And when *Shah* *Ismael*, the first *Sophi*, got the *Persian* Empire, no oath<sup>q</sup> amongst them was so great, as to sweate by his head. Thus it appears, how, both mongst *Christians*, *Mahumedans* and *Heathen*, a certaine *Sanctitas Regum* (as<sup>r</sup> *Iulius Caesar* calls it) was specially regarded. Whence, it seem's, the frequentie of having a *Deity's* name in the Kings, was so familiar amongst the ancients. The *Tyrian* or *Phœnician* Princes had vsually the names of *Beleastartus*, *Abdastartus*, *Ithobaal*, and many such like occurring<sup>i</sup> in the fragments of *Menander*, and other annals of those parts; from their Deity *Baal* and *Astaroth*, which Holy writ speaks of. *Nebo*<sup>t</sup> a *Babylonian* Idole was a part of *Nebuchadonezar*, *Nabspollassar*, *Nabonitus*, their Kings. In *Neriglosser*, is *Nergal* the Deitie of the *Cuthæans*, which the<sup>r</sup> *Jews* idly say was a *Cocke*, but, without any great scruple, will be proou'd to bee the *Sunne*, or some perpetuall fire honor'd with respect to the sunne, and in the names of the *Iewish* Kings is vsually one of the names of the true God, as you see in *A-*

g *Vegetius de Re. Militar. 2. cap. 5.* sub *Valentiniano* & *Gratiano*.

h *Abr. Abru Ezra* in *Decalog.*

q *I cumcl. Mūsulmanic hist. lib. 16.*

r *Sueton. in Iulio cap. 6.*

f *Isai. cap. 46. com. 1. ubi Lxx. dicitur.*

t *R. Salomon Iarchi ad. 2. Reg. 17. נְבוֹזַבְדַּנְשַׁרְזַרְזַן. interpretari potes, fontem, tumulum, forte & Spheram ignis. & cum Magorum (vnde Cuthæi) πορκαίδωρις conferas.*

*haziabu*, *Amaziah*, *Azariah*, and diuers such more. Among the *Egyptians*, *Busiris*, *Petosiris*, *Osiris*, Kings, all of them hauing the greatest Deitie of that people in their names. That is *Siris* or *Seiris*, which was the same with *Nilus*: For in <sup>a</sup> Holy writ it is call'd  $\chi\eta\upsilon$  (which by the *Ethiopian* Idiom, is pronounced *Sibri*, saith the noble *Scaliger*) signifying *black*, according as the Greeks stil'd it <sup>b</sup>  $\text{Αἰγύψιος}$ , and, with them, the Latins *Melas* <sup>c</sup> of the same interpretation; and, from that Eastern word, questionlesse came the Greek  $\Sigma\iota\epsilon\iota\varsigma$  for it,

$\Sigma\iota\epsilon\iota\varsigma \ \upsilon\ \alpha\ \text{Αἰθιοπῶν} \ \chi\eta\lambda\acute{\eta}\sigma\kappa\epsilon\tau\alpha\iota$  \_\_\_\_\_

saith *Dionysius Afer*. Where, his Commenter *Eustathius* hath other, but friuolous, Etymologies of it. The fashion in Britain anciently, is touched where wee speake of *Belin* in the first Chapter. But indeed the composition out of these names of Deities were not only proper to Kings. Their Great men and more honorable subiects, had oft times the like; as you see in <sup>\*</sup> *Neregal*, *Samgarnebo*, and *Nabuzardan*, with such more, & in *Daniel*, whom the Babylonian King named *Beltishazazar* <sup>d</sup> according to the name of his God, Neither was that swearing by their names proper only to them. I remember *Cosmas* Patriarch of *Constantinople*, in the controuersie twixt him and *Eustratius*, about the Coronation of *Irene* Empreffe and wife to *Alexius Commen*, <sup>e</sup> swears by himself  $\text{Νῆ τὸν Κοσμάων}$  i. By *Cosmas*. But, that of Diuine names among them, as it was communicated to Nobility, so very likely was not extended to the Vulgar, or ignoble. For wee see often a speciall regard had among the ancients, that Princely names should not be borne by base Persons. One cause, why *Domitian* put to death *Metius Pomposianus*, was for that he had giuen his slaues the names of *Mago* and *Hannibal*; that of *Hannibal* hauing plainly in  
its

<sup>a</sup> *Isai. cap. 23.*  
*com. 3. Irem. ca.*  
*2. com. 18.*

<sup>b</sup> *Odyss. A.*  
<sup>c</sup> *Festus in eo*  
*vocab. alij.*

<sup>\*</sup> *Irem. cap. 39*  
*vers. 3. & cap.*  
*52. 30.*  
<sup>d</sup> *Daniel cap. 4.*  
*com. 7.*

<sup>e</sup> *Anna Com-*  
*nenæ Alexiad. 3.*



its composition (as *Afdrubal*, *Adherbal*, and the like) the Phœnician or Punique God *Baal*. In the Scripture you haue the very name, but inuerted; *Baal-Hanan* in *Gen. cap. xx xvi*. As on the other side one of *Alexanders* chief requests to the high Priest of the Iewes, they say, was, that hee <sup>a</sup> might so much be honored, as to haue his name imposd on euery of the Priests children that yeer born. Although it be certain that slaues somtimes had the names of greatest Kings. And in *Athens* <sup>b</sup> the names of *Harmodius* and *Aristogiton* were not suffered to bee giuen to any bond-man. The Turkes <sup>c</sup> haue their seuerall names vsually proper for their *Sultans*, *Beglars* and slaues; if my auhor deceiue not. But for that of giuing a King the title of GOD (without respect only to his delegat power and substitution) you may note *Anaxarchus* his iest vpon *Alexander* pretending himself a God, and lying dangerously sick: τὸ μὲν τῆς Θεῆς ἡμῶν (said <sup>d</sup> *Anaxarchus*) ἐν τροχίλῳ σφῆρακι αἱ ἐλπίδες κείντου; i. the hope of our God lies now in a spoonfull of Potion. And when *Hermodotus* in his Poems <sup>e</sup> stiled *Antigonus* the sonne of *Phœbus*, and a God, the King well answered his flatterie: But (saith hee) the Groom of my close stoole denies me to be so. Astrologers appropier certain starres to Kings only, and great men, in their significations, and some of them place those *Regie Stella*, <sup>f</sup> as they call them, in the dodecatemories only of *Taurus*, *Leo*, *Scorpio*, and *Aquarius*; others otherwise. They haue deliuerd also, that euery King hath a singular starre for the Ruler of his Royall life, common persons hauing only the mixtures of seuerall influences, according to their Genethliaque figures. I note it here as it touches their accession of speciall and a kind of holy honor to Princes. Regard it at your pleasure; if you will, but as I, then read it for a Relation, but also laugh at it.

<sup>a</sup> *Abrah. Ben-David* in *Caba'â*

<sup>b</sup> *Agell. lib. 9. cap. 2.*

<sup>c</sup> *Georgieuitz. de Cœm. Turcar.*

<sup>d</sup> *Ælian. Var. hist. 9. cap. 37.*

<sup>e</sup> *Plutarch. lib. de Isid. & Osiride.*

<sup>f</sup> *Firmicus Mattus. 6. cap. 1.*

<sup>g</sup> *Apud Cantuarzen. Apolog. aduers. Mahomet. a.*

*Cæsar. Whence deriv'd into the Roman Emperors title. It signified an Elephant in Panique. The Maures, a Colony out of Chanaan in time of Ioshuah. An inscription of a Columne erected in those times in the now Barbarie. Children cut out of their mothers, sacred to Apollo. Augustus. When, and upon what occasion it began in them. Other Kings titled by it. Denomination, to the Roman Emperors, from Prouinces, which they either conquerd or setled. Their abstaining from names, of that kind, which were ridiculous. Pharaoh among the Egyptians. In Iosephus an error. The Queen of Saba. The Egyptian Kings afterward calld all Ptolemies, and whence. Time of Ptolemy the Mathematician. Patronymiques of diuers Royall lines. Agag, and Amalek. A passage in the Apocrypha of Esther. The Western part of Asia, calld Greece. A place in S. Mark explained. The Parthian, Indian, Bithynian, Hagaren, & Lombardian Princes. Cæta. The great honor to the name of Constantine in the Western Empire. Teggiurular. How the Romans affected the name Antonin in their Emperors. Lazars, Bulcoglar, Bulcowitz, Cratewitz, and such like. Most Christian King. When first in the French. First Christian King in Europe. Filz ainsné de l'esglise. Defender of the faith. When and how first in Our Soueraigns. Catholique how and when first in the Spanish. Porphyrogenetus often in the Constantinopolitan Emperors title. Camaterus his Astrologie Ms. The true reason of that name of Porphyrogenetus. Emperors children receiued in Purple at the Birth. Purple, when first made proper to Kings.*

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#### CH A P. I V.

**H**itherto of such Titles as are *Essentiall* to Maicsty. There are also, which are particular for seuerall States,

States, and meerly *Accidental*. Of them, in the first rank, stand those which proceeded from the first autors of Empires or Monarchies. To none, is vnkknown the continuance of *Cæsar* in the *German* Emperors Title, deriud through the *Franks* and *Romans* from their *C. Iulius Cæsar* first Emperor. But not first which bare that name, as som<sup>a</sup> ignorantly haue deliuerd. Nor had he it, because he was cut out of his Mothers belly. It may be true which *Pliny*<sup>b</sup> sayes, that *primus Cæsar a caso matris utero dictus, qua de causa & Cæsones appellati*. But others were so calld before him; and, from the *Punique* or *Maurish* word *Cæsar*, interpreting an Elephant, most<sup>\*</sup> learned men haue anciently deriud it, *quod auus eius in Africa, manu propria, occidit Elephantem*. Others at Rome deducing it from *Cæsaries*, *quod cum magnis crinibus* ( as *Spartians* words are ) *sit utero parentis effusus*; others *quod oculis casys & ultra humanum morem vignerit*. Vnderstand them, of him which first bare the name. I like that from the Elephant. Analogie will hardly endure any of the rest. And in an old Coin stampt on the one side with *DIVVS IVLIVS*, the other hath *S.P.Q.R.* and an Elephant: which although som referre to the Plaies and fights of Elephants, <sup>c</sup> shewd by the fauor and cost of *Iulius*, yet perhaps it hath allusion to that African originall. But, how it could be *Punique* is not so well iustified: The *Punique* being but a slip or branch propagated from the *Ebrev*, wherein (as that admired, and great President of the *Muses* the most learned *Casaubon* hath also noted) not *Cæsar*, but *פיל* signifies an *Elephant* ( as also in *Arabique* ) which, by transposition of letters, is euen the same with the *Greek* and *Latin* *Elephas*. Hee therefore thinks the word was *Maurish*, as *Spartian* affirms it was. But, vnder fauour, was not the old *Maurish* the same with *Punique* or *Ebrev*? Good authority<sup>d</sup> tells vs that in the *Tingitana Mauritania* (where the

a *Glycas*, *Ety- mologic. mag. cedrenus*, alij *Græcorum*, *Necnon Ebræi* vt vide. re est in *Eliâ* *Thisbit*. in *קסר*  
b *Hist. nat.* 7. cap. 9.  
\* *Ap. Æl. Spartian.* in *Æl. Vero Seru Honorat.* ad 1. *Æneidos.* *Const. Manass.* in *Annal.* us.

c *Plin. hist.* 3. cap. 7.

d *Procopius de Bell. I. andalic.* 2.

now *Barbarie* is) at *Tingis*, were two white columnes of Stone erected anciēly with an inscription in Phœnician letters (they were, som say, very neer the Ionique or Greek, and *e Herodotus* expressly affirms so, which had seen both kinds) to this effect: *We are fled from the presence of Iosuah Ben-Nun the spoyler.* Then which, what can more apparantly shew the *Maures* at first to haue had their immediat originall out of *Canaan* where *Ebrew* was the language? And take then this annotation of the noble *Casaubon* in another <sup>f</sup> place. In *Targum Ionathanis* (saith he) *אֵלֶפְהָס* extat, *notione affine, pro Scuto vel clypeo.* Et fortasse inde est quod, *Punica lingua, Elephas Cęsar dicebatur quasi Tutamen & presidium Legionum.* But also speciall reason is giuen for the deriuation, from heeing cut out of his mother. Read this of *Seruius* <sup>g</sup> *Honoratus*; *Omnes qui secto matris ventre procreantur, ideo Apollini consecrati sunt quia Deus Medicinę est per quam, lucem sortiuntur. Vnde Esculapius eius fictus est filius. Ita n. eum esse procreatum supradiximus. Cesarum etiam familia ideo Apollinis sacra retinebat, quia, qui primus de eorum familia fuit, ex secto matris ventre natus est.* A too daring conceit, and tasting ill of Grammaticall arrogance! But, whence soeuer the name is, its taken as the most honorable in the Imperiall Title; and *Iustinian* expressly of it, in his Letters <sup>h</sup> to one *Iohn*, his Lieutenant of the East, *τὸ πρὸς ἡμῶς ἀντ' ἀλλήλων τῆς βασιλείας συμβόλων σημειώμεθα, i. We are graced with this note of Imperiall Maiesty, more then with any other.* And the Germans at this day vse the word *Kępser* (from *Cesar*) for the *Emperor* generally. From *Iulius*, his Nephew *Octavianus* had this name left to him by Testament: In *ima cera* (saith *Sueton*) *Caius Octavianus in familiam nomęq; adoptauit.* Afterward this *Octavianus* in the Senat was honord with the Title of *Augustus* ὡς ἂν πλεῖον τι, ἢ κατ' ἀνθρώπους, ὦν; as *Dio's* words are, *i. as if he had been somewhat more then Humane.* And

non

e *Terpsichore.*  
 & de hijs videas *Ios. Scalig.*  
*ad Eusebium*  
 pag. 102.

f *Animaduers.*  
 in *Tranquill.* 1.

g *Ad Æncidos*  
 10.

h *Διδάταξ.*  
*Νεαρ. λ. κεφ. α.*

non tantum nouo ( so Sueton speaks) sed etiam ampliore cognominæ : quòd loca quoq; religiosa, & in quibus auguratio quid consecratur, Augusta dicantur, ab auctu vel ab auinum gestu gustuue; and, for the word, cites that of Ennius

*Augusto augurio postquam incluta condita Roma 'st.*

Some xv. yeers, after *Iulius* slaine, on <sup>i</sup> the xvi. Kl. of February, that is the xvii. day of January, vpon motion of *L. Munacius Plancus*, this Title was giuen him, and thence is the *Epocha* of the *Anni Augustorum* ( as they call it) to bee accounted. The Greeks turn *Augustus*, *Σέβας* & *i. Venerable*. Certainly it came from *Augeo*, beeing a word proper in Sacrifice; as *Augere Hostias*, which the learned *Casaubon* remembers. I adde also that in iust like forme the Greeks had their *Αὐξω*.  
<sup>k</sup> *Pindar* hath *ἀυξομεν ἐμπυρα*: as if he had said *Augemus hostias*, or *inferias*. And, in *Sextus Pompeius*, *Augustus* is interpreted *Sanctus*. For, things sacrificed haue venerable respect towards them, and diuers Inscriptions to Gods and Goddeses are extant with *Augusto* or *Augusta*. The name hath been applied to others then onely the Roman Emperors: some Testimony <sup>l</sup> hath giuen it to our *William* the first. And the French had their *Philippus Augustus*; in the description of whose life, an <sup>m</sup> Ancient thus salutes his Reader. *Miramini, quod, in prima fronte huius operis, uoco Regem AVGVSTVM. Augustos n. vocare consueuerunt scriptores Casares, qui Remp. augmentabant, ab augeo auges dictos. Vnde iste meritò dictus est Augustus ab auctà Republica. Adiecit enim Regno suo totam Viromandiam (i. the territorie, about S. Quintins) quam prædecessores sui multo tempore amiserant, & multas alias terras; redditus etiam regni plurimum augmentauit.* This Philip raigned about *CIO. CLXXX*. *Frederique Barbarossa* then Emperor. And long before this Philip, their first Christian King had it. *Ludonicus Rex* (saith

<sup>i</sup> *Cenforin. de Die Natali cap. 21. Se VII. & Vipsan. Agripp 111. Coff.*

<sup>k</sup> *Isthmiac. Od. 4*

<sup>l</sup> *Guilielmus Nothus Augustus dictus. 10. Bodin. de Rep. 2. cap. 2.*

<sup>m</sup> *Rigord. in præm. ad Vit. Philippi Aug.*

(saith *Sigebert* ; so he calls *K. Chlouis* ) *ab Anastasio Imperatore Codicillos de Consulatu & Coronam aurcam cum Gemmis & Tunicam blatteam accepit, & ex ea die Consul & AVGVSTVS dictus est.* These two of *Cesar* and *Augustus* continued in their successors, and do at this day. The Romans had another kind of multiplying surnames to their Emperors, by denominating them so often from Countries or Prouinces, as they had done som braue Imperiall act in composing, ordering, or vanquishing any of them. Examples of it are euey where. Thence hath *Iustinian* such a Title with *Alemanicus, Gotticus, Francicus, Germanicus, Anticus, Alanicus, Vandalicus, Africanus.* Question not, but they had of these, oftimes by their Countries flatterie, more then desert. *Appellatus est Commodus* (they are *Lampridius* words) *etiam BRITANNICVS ab adulatoribus, quum Britanni etiam Imperatorem contra eum deligere voluerunt.* If the denomination were subiect to a ridiculous interpretation, som of them abstaind from it. As when *Aurelian* had the day of the *Carpi* (a people vpon the Riuer *Donaw* in the now *Hungarie*) and heard that the Senat would needs name him *Carpicus*, hee presently writes to <sup>n</sup> them *Supereest P. C. veme etiam Carpisculum vocetis.* For indeed, *Carpisculus* interpreted a kind of shoe, which made him dislike the Equiuoque. Although on the other side the wicked *Caracalla* was proud of his title *Germanicus*, <sup>o</sup> not only as it respected his *German* victories, but withall as it alluded to the murdering of his brother, signified by *Germanus* : affirming, that if he had conquerd the *Lucani* hee would haue been calld *Lucanicus* ; as ridiculous a denomination, as *Lucanica*, signifying a kind of *Hogs-pudding*, whence the Romans calld such as were great eaters *Lucanici*. The *Egyptian* Kings in holy writ vntill *Salomons* time are all calld *Pharaoh's*. It was no proper name, but only a title which e-  
uey

<sup>n</sup> *Flau. Vopiscus.*

<sup>o</sup> *AEI. Spartianus.*

<sup>p</sup> *Amm. Marcellin. hist. 28. Lucanicus cum Pordaca &c.*

uery one of them had. For, in prophane story, you have other particular names for them. Him vnder whom *Ioseph* was prisoner, som make *Themosis*; others, in errors of Chronologie, supposing *Themosis* to be the *Pharaoh* drown'd in the red Sea, and that, his fathers name was *Alisfragmuthosis*. But later and more curious computation places the Israelites comming out of Egypt vnder *Armais Pharaoh*; and *Cedren* vnder *Petisson*. He which took *Sara* is called *Nechias*; and, in the Egyptian Annals of *Manethon* partly prefer'd in *Iosephus* and *Iulius African*, enough such more occurre. After *Salomons* time they are remembred with the like in holy Writ; as in *Pharaoh* *Necho*, *Pharaoh* *Chophra* (the same perhaps which *Herodotus* calls *Apries*) and *Shisac* the same with *Sesostris*, *Sesosis*, or *Sesonchosis*. But the reason of that difference, vpon anothers credit (I will not warrant it) thus take. Hence is it (I interpret to you *Iosephus* x his words) that *Herodotus Halicarnassens*, when he tells of cccxxx. Egyptian Kings succeeding after *Menis* that built *Memphis*, speaks not of their names, because they were all called *Pharaohs*. For when after them a Woman had the Crown, hee names her *Nicaulé*, because that of *Pharaoh* was only for *Males*, not for feminin capacitie; wherfore it was requisit to giue her a speciall name. And I haue found in the stories of my own Country (remember he was a *Iew*) that after *Pharaoh*, *Solomons* Father y in law, none of the Egyptian Kings were called any more by this name (vnderstand, by *Pharaoh*, without addition) and that, after him, that Woman came to *Solomon*, shee then being *Queen* of *Egypt* and *Ethiop*. For hir beeing *Queen* of *Ethiop* and *Egypt*, it will perhaps be more hardly iustificable, then the supposition of that *Queen* whom *Herodotus* remembers to bee coetaneall with *Solomon*. The *Queen* of *Saba*, me thinks, might best be refer'd to the *Sabeans* in *Arabia Felix*. But, for that point, see specially *Luis de*

q *Manethon*.  
apud *Ioseph*.  
adu. App. 2.

r *Ioseph*. *Halo-*  
*seos* 6. cap. 11.

f 2. *Reg.* cap. 23.  
t *Ierem.* cap. 44.

u 2. *Paralip.* c. 11

x *Archeolog.*  
lib. 8. cap. 2.

Φαραώδες.

y 1. *Reg.* cap. 3.  
com. 1.

Νιτωκρις.

Μαίρις.

Φέροντα habet  
Herodotus Se-  
sostreos succes-  
forem in quo  
sanè τῶ  
ברעה Vestigi-  
a.

*Vretta* his Ethiopique historie , in Spanish , lately published ; and our next chapter. Neither is *Herodotus* his Queen namd *Nicaulé*, but *Nitocris*. And, I am much deceiud , if that *Mæris*, which he remembers there in his *Euterpe*, bee not one of those ccc. xxx. whose names he rather omits, because of their want of memorable acts, then for *Iosephus* his reason, as the storie easily perswades. The Ebrews write the name ברעה ; and deriuations are of it, but none worth trusting to. Som think it signified a *King* in the Egyptian idiom. Ο φαραὼν γὰρ Ἀιγυπτίους βασιλέα σημαίνει, saith *Iosephus*, i. *Pharao among the Egyptians signifies a King*. So affirms *African*, others. And in *Apomazars* (rather *Achmets*) Onirocritiques, out of Egyptian monuments, that name often occures, signifying plainly a *King* generally. After the Grecian Monarchie deuided among *Alexander's* great Courtiers , *Ptolemy* the sonne of *Lagus* took Egypt and Afrique , and, from him, his successors were all calld *Ptolemies* with som other addition ; as *Ptolemy Philadelphus*, *Euergetes*, *Philopator* , and such like : which gaue occasion of a foolish error in som, supposing, through communitie of name, that *Ptolemy*, the autor of the *Quadripartit*, was one of the Egyptian Kings, and *Philadelphus* ; which *Haly Aben Rodoan* confutes against *Albumazar* and others. Indeed, hee was an Egyptian of *Pelusium*, but liud vnder the *Roman* Emperors, which *Haly* thence proues because his hypotheses of the starres places in his *Almagest*, are of that time. Its certain, he was vnder the first *Antonin* , and a priuat man ; but , as foolishly , calld *Pheludianus* in the translation of *Haly*, in steed of *Pelusiacus*. According to this continuance of a name in succession , are in a manner those Patronymiques of *Achemenide* in the *Persian* Kings, *Alcuada* in the *Thessalian*, *Cecropide* in the *Athenian* , from *Achemenes* , *Alcuas*, *Cecrops*. So were the *Danish* Kings anciently titled *Skioldungs* from their great



great King *Skiold*. The French had their *Merovingis*, the old Kentish Kingdom here its *Oiscings*, from *Merouee* and *Oisca*. But as to the *Egyptians*, *Ptolemy*, so among the *Amalekites*, *Agag* was a name for euery 2 of their Kings, deriued into them from *Agag* the sonne of *Amalek*. For where in holy Writ, is found *Haman* the sonne of *Hammadetha* the *Agagite*, *Iosephus* calls him the *Amalekite*, and the *Chalde* Targum *רר בוריעיה* *אגג בר אמלק* i. of the Posterity of *Agag* sonne of *Amalec*, which withall conuinces a peece of *Apocrypha*, where *Haman* is calld a *Macedonian*, in the letters of *Artaxerxes*. Vnlesse you take it that *Artaxerxes* (*Ahasuerus*)<sup>b</sup> going Eastward in *Susa* of *Persia* might call the more Western, but farre distant, parts of *Asia*, by the name of *Macedon*, as the *Grecians* did the Western *Europæans*, *Celts*, and as the *Constantinopolitans* now doe, *Franks* or *Latins*, whereas those names in truth are of much narrower comprehension. If *Artaxerxes* letters had been written after *Alexanders* conquests, that interpretation might haue been permitted the better. For since his time its well known that the Western *Asia* and *Greece* or *Macedon* are names confounded. The author of the first of the *Macchabees* cap. 1. saies that *Alexander* overcame *Darius* King of the *Medes* & *Persians*, *ἡβρῆαι δὲ πρὸν αὐτῷ ἀντὶ ὁμοίων ἐπὶ τὴν Ἑλλάδα* i. and raigned first in his steed in *Greece*. All men know, *Darius* raigned not in any *Europæan* *Greece*, therefore *Asia* may be vnderstood. For after *Alexanders* Dominion there being a *Greek*, and his leauing it to *Grecians* or *Macedonians* (to this purpose, twixt them, is no difference) it became denominated from the Rulers Country. And hence may that in *S. Marke* cap. viii. be best vnderstood: where a woman is affirmd to be *Ἑλληνίς Σύρα-Φοίνικισσα* i. a *Gracian* a *Syrphœnician*; as if the *Euangelist* had said, of the Western part of *Asia*, a *Syrphœnician*. And in the <sup>c</sup> *Ebrew* storie of later times

z *Moses Gerundensis* ap. *Munster*. ad *Num.* cap. 24. v. 1. *Sam.* cap. 15. 8.

a *Targ.* 2. *Esib.* cap. 3. 1.  
b *Apoc.* *Esib.* cap. 16. com. 8.

c *I. Drus.* ad *Halmon.* cap. 1. & *Præterit.* 2.

d Historiar.  
lib.41.

e Strabo Geo-  
graph.15. & 12.

f Alexand. ab  
Alex. Genial.  
Dier.1.cap.2.

g Paul. Warn-  
fred. de gest. Lon-  
gobard.3.cap.16

h Ios. Scalig.  
Emendat. Temp.  
lib.2. vide 2.  
Machab. cap.5.  
con.8.

i Circa Ann.  
DCXX.

γγ i. Greece is often vsed for Syria. Yet how this later vsē can salue that of *Esthers Apocrypha* I conceiue not, vnlesse it be supposd that it being written in a newer age, the words of the time were inserted. The place rather may be thought corrupted: But this, out of the way. The *Parthian* Princes were from *Arfaces*, their first great Monarch, titled by his name with som other proper to euery particular. *Cuius memoria* (saith <sup>d</sup> *Iustin*) *hunc honorem Parthi tribuerunt vt omnes exinde Reges suos Arfacis nomine nuncupent.* The *Alban* Kings in Italy had euery of them the addition of *Sylus*, as you see in the Roman story. And the old *Indian* Kings had to their proper name alwaies added *Palibothra*, which was their chief City. Most of the *Buhynian* Kings were called *Nicsmedes*. And, in steed of *Cesar*, it was purposd by *Ataulph* King of the <sup>f</sup> *Westgothes* in Italy, that, posterity should call the Roman Emperers, by his name, *Ataulphs*; and after their King *Flavius Antharis*, all the succeeding Kings had that <sup>g</sup> *Fore-name*. Vpon that of *Lycophon*,

Κλήτω ἀνασταν τῆς ἐπιωνῦ μὲ πάτρας,

*Isaac Tzetzes* notes that from this *Cleta* (an *Amazon*) all the *Queens* which raigned there afterward bare hir name. He means the City *Cleta* in the inferior *Calabria*. And the Princes of the *Hagaren*<sup>h</sup> *Arabians* had the common name of *Arcta*. Of this kind, more may in ancientest story, be obseru'd. In later times the *Constantinopolitan* Emperers much affected to giue their children and themselues the great name of *Constantine*, not as imposd, but as an addition to the proper. Of a Constitution <sup>i</sup> of *Heraclius*, thus begins the Preface. *In the name of the Lord Iesus Christ, our God. Heraclius and Heraclius Νεῦ Κωνσταντῖνῦ. Heraclius the Son is stiled New Constantine*, being taken in as a partner of the Empire by his Father. And in the Monasterie  
of

of *Suluna* at *Constantinople*, is painted *Michael Palaeologus* and his Empresse *Theodora*, with three inscriptions, the one beeing ( as *Leunclaw* i remembers it , in Latine) thus conceived :

i *Pandect. Tur-*  
*cic. cap. 51.*

MICHAEL IN CHRISTO DEO  
FIDELIS REX ET IMPERATOR  
DVCAS ANGELVS COMNENVS  
ET NOVVS CONSTANTINVS.

And the *Turks* vse to call all those *Constantinopolitan* Emperers *Constantins*, as their name; but also *Teggiur-lar* in derision (*Teggiur* signifying a Lord of som small territorie) not thinking them in their later times worthy the name of Emperor. But this of *Constantin* was no otherwise then the Romans vsd the name of *Antonin*. Ita n. nomen Antoninorum (saith <sup>k</sup> *Spartian*) inoleuerat vt velli ex animis hominum non posset: quod omnium pectora velut Augusti nomen obsederat. And<sup>l</sup> *Lampridius* to the same purpose: Fuit tam amabile illis temporibus nomen Antoninorum, vt, qui eo nomine non niteretur, mereri non videatur imperium. Whereupon, it seems, was *Seuerus* his purpose<sup>m</sup> grounded, that all his successors should haue been calld *Antonins* as they were *Augusti*. And when *Alexander Seuerus* was by those turbulent acclamations vrged to the name of *Antonin*, he earnestly and often refused it , lest the very name might breed in them expectation of what hee should not in his Empire perform. It was a surname of the *Arrian* Family, and first in *Pius* when his grandfather (*T. Arrius Antoninus*) on his mothers side adopted him. But, when they had giuen him the surname of *Pius*, it grew to be his name thus: *T. Antoninus Pius*. Others in continued succession after bare it, and with affectation, either in Forename, Name, or Surname, vntill the *Maximms*, and, as some of the old Writers would, till

k *Caracalla*.

l *Diadumeno,*  
*& Capitolin. in*  
*Opilio Macrino*  
*de hoc nomi-*  
*ne.*

m *Spartian. in*  
*Geta.*

the Gordians ; all deriuing the honor of it from *Pius* and *Marcus*. The Princes or Despots of *Serua*, the Turkes call *Lazars*, from *Lazar* or *Eleazar Bulk* (these two being both one name) which first got that territoire vpon *Donaw* from <sup>n</sup> *Stephen* King of *Bulgarie*. As also somtimes *Bulcoglar*, i. the sonnes or posterity of *Bulk*, which the *Seruians* expresse, according to their *Slauonique*, *Bulcounitz*. So from *Crates*, the *Bulgarian* Princes were *Cratenitz*, as in like analogie, the *Dalmatian Cernonitz*; the *Albanian*, *Karolounitz*, deriuing their title out of the French *Carolin* stock. But most of these proceed from the autors of the family or predecessors, and are rather Honorable from that priuat beginning, then notes of publique Maiestie. Therefore haue I briefly run them ouer, and come to such attributes which expressly interpret in particular Princes highest Honor or Greatnes. The *French* Kings haue anciently, as still, been known by that addition of *Best Christian*. When it began in them is vncertain. Som fetch it from *Rome* to *Charlemaine*. But so it should rather haue remaind in the Empire. Som referre it to the Councell of *Orleance*, held, vnder *K. Lewes* or *Clouis* their first Christian King, about the yeer *D*. But there are no other words, to that purpose, then *Domino* <sup>o</sup> *Suo*, *Catholico Ecclesia Filio*, *Clodoueo gloriosissimo Regi*, *Omnes Sacerdotes quos ad Concilium venire iussistis*. In- Indeed in *S. Remigius* or *Remy's* Testament (he was first Archbishop of *Rhemes*) that *Clouis* is calld *Christianissimus Ludonicus*, and was the first Christian K. of Great note and Empire, although this corner of the world, our *Britain*, about *ccc.* yeers before him had *K. Lucius* which was in *Europe* absolutely the first Christian K. that storie makes mention of, vnlesse, you think, *Tiberius* was so, because he somewhat inclin'd to Christianity, and perhaps had embraced it, had the Senat well like it. Of him, see *Tertullian* and others since. To the

*French*,

n *Calchondyl. de reb. Turcic. lib. 6.*  
 & *Leunclau. Pandect. Turcic. cap. 46. & 54*  
*Lazarus ille vixit,*  
*A. c. l. c. c. c. x. c.*

o, *Tom. 2. Concil. Aurel. 1. cap. 2.*  
 p *Flodoard. hist. Remens. 1. c. 18.*  
*Papam, hunc titulu, in Ferdinandum v. Castellæ Regem, transferre, in animo habuisse memorat, ex Cominzo, Mariana hist. Hispanic. lib. 26. cap. 12.*

*French*, diuers bulls of the Pope haue been anciently sent, styling him with that title. And for the credit of that Nation in this kind, one that liu'd 9 aboute 1100. years since, affirms of them then that *χριστιανοὶ ἅπαντες* q Agathias Histor. a. *πυγχαύουσι ὄντες ἕ τῷ ὀρθωτάτῃ χράμενοι δόξῃ* i. they are all Christians and most Orthodoxall. He is also called the Eldest sonne of the Church, *Filz aîné de l'esglise*, which came to him, it seems, from that his predecessors were Emperors. For the Emperor <sup>r</sup> was accounted *Maïor Filius Ecclesia*, the K. of France, *Filius Minor*, and of England, *Filius Tertius* and *Adoptiuus*. Of these and particular messages to him, in proof hereof, and such like, his own subiects *Du Haillan*, *Hierom Bignon*, *Claude Fauchet*, *Du Tillet* and others haue more. But it is also certain that in letters from Rome our Soueraigns haue been titled with *Christianissimus*, which, it seems, was before custome had establisht it as proper to the French. The English Monarchs haue had, euer since *Henry VIII.* the title of **Defender of the Faith**. Hee in those awaking times twixt *Romanists* and *Lutherans*, wrote a volume against *Luther* in defence of Pardons, the Papacy and the supposed v r r. Sacraments. Of this work the Originall is yet <sup>r</sup> remaying in the Vatican at Rome, and, with his own hand, thus inscribd. f Francisc. Swert. in Delicijis Orb. Christ.

ANGLORVM REX HENRICVS,  
LEONI X. MITTIT HOC OPVS ET  
FIDEI TESTEM ET AMICITIAE.

whereupon saith *Sleidan*, *Pontifex honorificum regi cognomen tribuit, Defensorem appellans Ecclesie*, which is the same with *Defender of the Faith*. And one, in his <sup>r</sup> speech to *Henry VI II.* about holy Warres to be vndertaken against *Mahumedans*, hath *tu, non frustra, diuino inspirante spiritu, hunc & talem titulum quem Rex nullus habet, adeptus es, vt Christiana Fidei Defensor scribaris,* t Io. Faber. Orat habit. Londini ad Reg. & Proceres.

*scribaris, tenearis, & sis.* It was giuen him about the  
 xii. yeer of his raigne. *Catholique* is as a Surname  
 to the *Spanish* King; which Pope *Alexander v.* gaue  
 as an inheritance to *Ferdinand v.* King of *Castile* and *Ara-*  
*ragon.* Obserue the Iesuit *Mariana's* relation. *Ab*  
*Alexandro Pontifice,* saith he, *Ferdinandus puella pater* (he  
 was father to *Ioan* wife of *Philip* Archduke of *Austria*)  
 CATHOLICI Cognomentum accepit in posteros cum  
 regno transfusum stabili possessione. Honorum titulos Prin-  
 cipibus diuidere Pontificibus Romanis datur. Erat in more  
 ut in literis Apostolicis adscriberetur, REX CASTELLÆ  
 ILLVSTRI; Ergo deinde non à indulgentia adscribi placuit,  
 REGI HISPANIARVM CATHOLICO, non sine Obtre-  
 ctatione & invidia Regis Lusitani, quando Ferdinandus imperio  
 vniuersam Hispaniã non obtineret; eius tum non exigua parte  
 penes Reges alios. Here then according to him was the  
 beginning of it, as a title properly denominating and  
 hereditarie, although *Alfonso* (sonne in law to *Pelagi-*  
*us* by marriage of his daughter *Orminda*) and *Reca-*  
*red* or *Riehard*, Kings of *West-gothique* bloud, there long  
 before enioyed it: the first, as a surname for his religi-  
 on, and Martiall performance against the *Maures*, the  
 other by acclamation in the *iii.* Councell of *Toledo.*  
 And in the old Roman Prouinciall, a Catalogue of  
 Kings, is, expressing *Rex Castelle,* *Rex Legionis,* *Rex*  
*Portugalesis,* *Rex Aragonia,* with diuers others of o-  
 ther Territories, and then REX CATHOLICVS by that  
 generall name. The Prouinciall was written (I am sure  
 my Copie was) before *Alexander v.* yet I cannot vn-  
 derstand who is there ment by *Catholicus*, except their  
 King of *Astures*, whose Dynastie was ioynd about  
 c. d. xx. with *Castile.* For *Castile,* *Leon,* *Portugal,*  
 and *Aragon* are reckon'd beside, and that *Alfonso* about  
 d. c. c. xxx. had the *Asturian* Kingdom, and to him, most refer  
 the originall of *Catholicus.* Diuers of the *Constantino-*  
*politan* Emperors were wont to haue, as part of their  
 title,

title *Porphyrogenetes* or *Porphyrogenetus* ; for although there be one of them known by the speciall name of *Constantine Porphyrogenetus* : that is , hee which held part of his Empire with *Alexander*, about 1000. x. and was sonne to *Leo VI.* and whose admonitions of State, Constitutions, and *Themata* are yet extant and published ; yet plainly that was no name proper to him in particular. For he himself calls other <sup>u</sup> Φιλόχριστοι καὶ Πορφυρογέννητοι Βασιλεῖς Ρωμαίων. And *Basilius* his Nouels are yet extant, being before them the same name. So *Emanuel Comnenus* in his inscription , to the Western Emperor *Conrad I I I.* vses it. And , in the *Bodleian Library* at *Oxford* , is a *Ms.* written some 1. yeers since by a Cretan Scribe in *Paris*, a worke of one *Iohn Camaterus* about Iudiciary Astrologie, with this inscription ; Ἰωάννης τῶ Καματηρῆ, τῶ ὀπί τῶ \* Κανικλείς, πρὸ τῆς Οὐρανίας καὶ τῶ ἀστέρων Διαθέσεως , ἐν σωφίει διὰ σίχων Ἰαμβλικῶν ἑρμηνεύων τὴν Βασιλῆα τῶν ΠΟΡΦΥΡΟΓΕΝΝΗΤΩΝ, πρῶτον. Who this *Camaterus* was, or to what Emperor he wrote I confesse I cannot tell : but it appears hee took this title so fit that , vsing only but the name of Emperor besides, he thought it Title sufficient for his dedication. Yet you must not take it as solely proper to the Emperors. To diuers of the neerer blood imperiall its found attributed. *Iohn Paleologus*, nephew to *Andronicus*, first Emperor of that both name and family, is called <sup>v</sup> the sonne of *Porphyrogenetes*. So *Constantius*, sonne to *Constantine Ducas* hath it in the Lady *Anna Comnena* hir *Alexias*. This Lady *Anne* was daughter to *Alexius Comnenus* the Emperor , and wrote hir fathers acts and affairs of Warre and State, in the later and corrupted idiom of the Greeks. Hir copies being very corrupt and maimed. She is also in the title of hir book stiled *Anna Porphyrogenetes*. *Thomas*, brother to their last Emperor *Constantin* surnam'd *Dragafis*, in a confirmation <sup>z</sup> of a sale of lands, subscribes himself with it.

u De admini-  
strando Rom.  
Imp. cap. 45. Fi-  
lium item Ro-  
manum in libri  
titulo hoc no-  
mine com-  
pellat.  
x Quid sit ἐπὶ  
τῶ Κανικλείς  
hauit inter do-  
ctos satis con-  
stat. Maxime  
sanè dignitatis  
Officium fuisse  
liquet, & à Ma-  
gno Conto-  
staulo secun-  
dū: tametsi flo-  
cum eius igno-  
rum tradit  
*Georg. Codinus* ;  
ad quem con-  
sulas *Fr. Iuniū*.  
Sed *Gregentij*  
verba, *Meursio*  
citata, perpen-  
das, & *Cancellarium*  
fuisse for-  
tè non iniuriā  
dixeris. Si de  
*Loco* testimo-  
nium queris,  
adi *Iuris Græco-  
Romani lib. 2. p.*  
*184. v. Radenic.*  
*de gest. Frederic.*  
*1. lib. 1. cap. 47.*  
*y Cuiuspalat. de*  
*Offic. Constant.*  
*z Turco. Græc.*  
*lib. 4. Ep. 59.*

More examples occurre in *George Phranzes*, and others. The reason of the name, learned men haue mist. But it is plain, in truth, that it comes from a Palace, built (as a some say, by *Constantine the Great*) chiefly to this end, that there the Empresses should be deliuerd and keep the solemnities of Childbirth. The Lady *Anne* whom I rememberd shall iustifie it. She speaking of *Robert Guiscards* death (hee is alwayes calld, in her storie, *Rompert*) and her fathers Triumph, wherein hee returnd to *Constantinople*, saies that there he found *Irene* the Emperesse, her mother, in trauell in a house anciently appointed for the Emperesses childbirth. Πορφυρογενήτω (ἀίκηνα) ἀνίκαθεν (saith<sup>b</sup> shee) ὀνομάζουσιν, ἐξ ἧ καὶ τὸ πῶν Πορφυρογενήτων ὄνομα εἰς τὴν Οὐκράντων δίδραμε, i. They call that house, from ancient time, *Porphyra* whence the name of the *Porphyrogeniti* \* came into the world. With her herein, expressly agree *Constantin Manasses*, and *Luitprand*; and a place in *Anastafius* touching *Constantin VII.* de- piud of his eyes by his ambitious mother *Irene*. *Incluserunt eum* (are the words) *in demo Purpurea, in qua & natus est*. Hereto I doubt not but speciall allusion is in that of a Greek c Poet, although a Bishop, yet writing in a courtly form of Flatterie, to *Zoe* Emperesse and wife to *Constantin Monomachus* about c 10. l. of Christ:

Τῆς ἐν γενέας λείψανον, τῆς ΠΟΡΦΥΡΑΣ

Κάλλισον ἄνθος, χρῶμα τῆς Ἀλεργίδος.

and so, *Anna Comnena* calls her selfe πορφυρογενήτω καὶ γέννημα, for she was born in that Palace. Briefly ὁ Πορφυρογενήτης, or ὁ ἐν πορφυρᾷ γενήθεϊς, in *Purpura natus*, i. born in the place so called are all one, and assumd by such as were there born. Neither is any question to be made of this reason of the name, although *Pontanus* (who for the Orientall story hath well deserud) still leaues it as a doubt; not vnderstanding *Nicetas* d *Choni-*

ates,

a *Luitprand.*  
*Hist.* 1. cap. 2.

b *Alexiados* l. 6.

\* Latinè in  
*Porphyra geniti.*

c *Io. Euchai-*  
*tenf.* in *Hypom-*  
*neum.* πρὸς  
*Δεσποίνας.*

d *Hist.* 5 *Thema-*  
*mat.* 6. *Ponta-*  
*nus* verò ad  
*Phranz.* l. 1. c. 6.

de hac re du-  
bitat, & *Vulca-*  
*nus* ad *The-*  
*mata* *Constan-*  
*tini* quod mi-  
ror. Diù verò  
est cum doctis-  
simus *Cuiacius*  
rem doctè teri-  
gerit *Observ.* 6.  
cap. 9.



niates, where he speaks of the Empresses being neer her time of deliuey, and addes that ἀγορομύθη μὲν ἢ Πορφύρα καὶ ἡντιπεδίῃ ἐφ' ὅτι τὴν ὑποδοχὴν τῆς γενέσεως, i. the Palace Porphyra was prepar'd to receive the Birth. But Pontanus turns Porphyra by purpura, as if it were for Purple cloth, in such a sense e as in that

————— sic natus in Oſtro  
Paruus Honorides genibus confidat auitis.

e Claudian de  
Nupt. Honorij &  
Marie.

which I the rather cite because out of it, the reason perhaps of the imposition of that name on the Palace, may be had. If the Emperors issues at the birth were receiued in Purple cloth (as it seems they were; others f children in other colours) what could be more proper in translation, then to giue the name of that speciall kind, wherein at the first instance of their infancie, they were receiud, to the place appointed only for that receipt? And howeuer it be suppos'd that the Phœnician Hercules first finding out the pleasing colour of Purple by the Dye of his Dogs mouth, that had bitten the fish whence it is, gratified his Sweet-heart with it; yet a tradition is mongst the Grecians, that he presented it to the King of Phœnicia, who by edict prohibited all but h himself to weare the colour, whence the beginning of it as proper to Greatnes (our Scarlet being now its successor) is deriued. In the Preface to Camaterus his Astrologie;

Ἄναξ μέγιστε Πορφυρέεσσαν κλάδε.

f Ceion. Posthum  
in Epistola apud  
Iul. Capitolin. in Clod. Albin.  
no Filius mihi natus est, ita  
Candidus statim toto corpore,  
vt linteamentum, quo exceptus est,  
vinceret.  
g Iul. Pollux. Onomastic. l. c. 3  
h Mich. Glycas Annal. par. 2. cap. de Turris extruſione.

Where in like sense as in the other testimonies, a compound is made of Porphyra. The Princes, Dukes, or Kings of Moscou were call'd, they say, anciently white Kings, or white Princes. Credo autem (saith Sigismund) vt Persam nunc propter rubea tegumenta capitis Kissilpassa, id est ru-

beum caput *vocant* : ita illos propter alba tegumenta, Albos appellari. But I remember *Muscovy* is calld *Russia Alba*, and Poland *Russia Nigra* ; there may be the names originall. But *Gaguin* giues the reason, *quod incolæ omnium Regionum ipsius imperio subiectarum, vestibus albis & pileis plerunq, utantur.*

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Prefter-Iohn. By error so calld. His true name, whence that is corrupted. The Abassens whence. Their vulgar, and Chaldè language. Belul Gian. Beldigian. Iochabelul. How the names of Prestigian in the East Asia, turnd into Prefter-Iohn, was applied to the Ethiopian Emperor. Prestigiani. The Ebrew Epistle of Preti Ian to the Pope. The Ethiopique Emperors title. Cham or Chan. Why the Eastern Emperors of Asia are so titled, the Turk, and others. Alwaies Victorious. Carachan and Gylas, two dignities. Car in Scythian, and Carpaluc. Carderigan a Persian dignitie, whence. Chanaranges, Chaianus, Chaganus, Capcanus, whence. A coniecture upon Fr.W.de Rubruquis. Vlu Can very ancient in the Tartarian or Sarmatique Empire. Canis in the Scaligeran family. The Great Chans Seale and title of later time. The Mahumedan Caliphs. Bagded, not Babylon. The diuision of the Chaliphat and end. The signification of Chaliph and Naib. To whom Chaliph applied. To the Grand Signior in our dayes, and why. A peece of an old French Letter from an Othomanique Chaliph. Seriph, Iariffe. Sultan. The Turkish Salutations. Aphen-tis, and the Turks title. Amir. Amir Elmumennin. Amerimunes, Miramolinus and such like corrupted in Story. The Turks allow the Pentateuch, and the Euangelists ; but say that wee haue scratcht Mahumeds name out of them. Their letters dated with their Hegira, and the yeer of Christ. The Azoars of the Alcoran. The solemn beginning of euery Azoar,

vfd

esd by them most superstitiously. An error of George-  
 uitz. Our K. Iohn would have been a Mahumedan,  
 and sent for the Alcoran. Padischach. Musulman.  
 Cęsar, Augustus, Cęsarea maiestas attributed to the  
 Grand Signior. Hunggiar. Ismael Sophi. The hate  
 and difference twixt the Turkish and Persian Religi-  
 on, whence. Inamia and Leshari. The begin-  
 ning and cause of the Persian title Sophi. Kissilbassi-  
 lar. Enissarlar. Persian Magi. The Magi, not Kings  
 in Persia (Nor those, in S. Matthew, Kings) but in con-  
 tempt till Artaxerxes. Μασογοβιαι. Elam, Elamits. How  
 the Persians might well be Magi, by the interpretation  
 of their first authors name. What Magus is. Ignorant  
 Franciscans naild Frier Bacons books to the desks.  
 Shach, Schach, Shah, Sa, Xa, Shaugh, Cheque (all one)  
 a speciall attribute to Persian Greatnes. What it is.  
 An error in Bodin about the title of Dominus un-  
 der the Chaliphs. Gelal Eddin. Aladin. The large ti-  
 tle of Chosroes. The league twixt the last Rodulph  
 and Achmet the present Sultan, touching their Titles.

## C H A P. V.

**O**Vt of Europe wee come into *Afrique* and *Asia*  
 where also, the *Grand Signior*, notwithstanding  
 his Court and residence at *Constantinople* is fittest to  
 be placed. But first, of that *Ethiopian* Emperor or Prince  
 of the *Abyssins*, which is commonly titled *Priester Iohn*,  
 and, in Latine, *Presbyter Ioannes*, as if it were *Priest*  
*Iohn*. But, by testimonie of *Zaga Zabo* an *Ethiopian*  
 Embassador to the last *Emanuel K.* of Portugal, the name  
 is corrupted from *Precious Gian*. For his *Ethiopique* thus  
 expresse it. \*  $\text{I}\text{C}\text{E}\ \text{N}\text{A}\text{A}$  i. *Gian Belul*, quod sonat  
 (saith the translation publisht by *Damian à Gões*) *Io-*  
*annes Belul*, hoc est *Ioannes preciosus*, siue *altus*; Et in

\* גין בלל

*Chaldaica lingua*, Ioannes Encoe: *id*, *si interpreteris*, etiam Ioannis Preciosi *sive alti significatum habet*, so that *Gian Belul* is of their true Ethiopian tongue, which they vse in common speech, not that which is spoken and writen in their Liturgies and holy exercises, and known, mongst them, by the name of *Chaldè*; but, more specially, stiled \* *Giaein* i. Libertie, *quod nimirum* (as the noble *Scaliger* yeelds the reason) *ea sola videntur Arabes illi victores, qui Ethiopiam insiderunt*. For he most learnedly (as in all things els) deriues them thither from the *Abasens* in *Arabia*, whence *Sept. Senecrus* had his denomination of *Arabicus*, as in one of his i Coins appears, inscribd with *ΑΒΑΣΗΝΩΝ*, of whom mention is made by *k Vranius*, an old author of Arabique affairs, placing them in *Arabia felix*, which happily salues their deriuing themselves from *Melech* son to *Salomon* (as they fable) by *l Maqueda* the Queen of the South, For, where \* *Saba* is, were those *Abassenes*, whence the Latines haue their *Sabai* and *Tura Sabæa*. Thus, mee thinks, those things concur as it were to make vp on both sides that truth, at which learned men haue been very purblind. And, by likelyhood, how should they fitter haue a speciall tongue for their writings and holy ceremonies vicerly differing from their vulgar, then by being transplanted out of some other Nation, and bringing it thither with them? there beeing in it also a mixture of *Ebren*, *Chaldè*, & *Arabique*; but it is, by them, calld *Chaldè*, whereupon *Zaga Zabo* saith that *Helen* one of their Emperresses wrote two books of Diuinitie in *Chaldè*, and tells vs furthermore that their Prince is not properly stiled *Emperor of the Abassins* but of the *Ethiopiens*. The Arabians cal them *m Elhabasen* from the same reason, as we *Abassins*; but they are known to themselves only by the name of *Ithiopiawians*. Of this *Belul Gian*, is made that *Beldigian*, by which, *Luis de Vretta* a Spanish Frier saies, they call

·יח\*

i *Hub. Goltz.*

*Theol. pag. 129.*

k *Ap. Stephan.*

*περί πολ. in Αβασενός.*

l *Zaga Zabo*

*ap. Damian. à*

*Goes.*

\* *v. Psal. 72.*

*Com. 10.*

m *Terra Hhabas*,

*Ethiopia.*

*Beniamin. 7 udelens,*

*Itinerar.*

*pag. 101.*

call their Emperor, But *Bodin* notes in his margine to his 1. *de Rep. cap. ix.* that his name is *Ioachabellul i.gem. ma pretiosa*, as he saies. I cannot but preferre the testimony of *Zaga Zabo* an *Ethiopian* Priest, which in this could not deceiue. But plainly as the name of *Presbyter Ioannes* is idly applied to him, so it had its cause vpon another mistaking. For, in the trauails of such as first discouerd to any purpose those Eastern Stares (as they were of later time) is mention<sup>n</sup> made of one *Vncham* or *Vuchan* a great Monarch in those parts where now the Great *Cham* or *Chan* of *Cathay* hath his Dominion; and him, they call *Presbyter Ioannes*; and write that one *Cinchis*, whom they fained to haue been begotten on a poore widow by the Sunne beames, as chosen King among the *Tartars* rebelling against this *Vncham*, ouercame him; and, from this *Cinchis* the *Tartarian* Monarchie hath its originall. And some more particulars of it you haue in the life of *S. Lemes* of France, written by *De Ionulle*, a noble Baron of France, that was with him in the holy warres. Hee calls him in his French *Prestre Iehan*. This relation is of about 1100. and hath made the readers confound the corrupted names of both Princes, twixt whom, too great distance was to haue the one deriud from the other. And some<sup>o</sup> traouellers into those parts, haue expressely deliuerd them both as one. But the Diuine *Scaliger* teaches, that, the Asiaticque *Vncham* and his predecessors were calld *فرستگانی* *Prestigiani*, that is, in Persian, *Apostolique*, and so had the name of *Padeschah Prestigiani*, i. *Apostolique King*, because of his Religion (being a Kind of Christian, as *Beldigian* is also) which, in *Ethiopique-Chaldé* must be exprest by *Negush Chamariami*. Doubtles the community of sound twixt *Prestigiani*, *Presbyter*, and *Precious Gian* was a great cause of this error, which, vntill the *Portugalls* further acquaintance with the *Ethiopians*, alwayes possesse

<sup>n</sup> *Pol. Venet.*  
l. 1. cap. 51. &  
seq. 10b. de *Plano*  
*Carpini. c. 5.*  
& *Will. de Rubruquis. Itinerar.*

<sup>o</sup> *Aloys. Cada-*  
*must. Navigat.*  
cap. 60. & *Lud.*  
*Vartomann.*  
*Navigat. 2. cap.*  
15. vide, si *placet,*  
*Gerardi*  
*Mercatoris*  
*Geographiam.*

self Europe. But I wonder how the learned *Munster* was so much in this matter deceivd, that hee supposes the *Ebrev* Epistle printed in his *Cosmographie*, beginning אגרי פרושטי ויהן i. *Ego Pristijuan*, to be as sent from the *Ethiopian* Emperor; especially sith hee took notice of both the *Asiatique* and *African* Prince abusd in the name of *Presbyter Ioannes*. The *Prestigians* affirming in it that *Thomas* the Apostle was buried in his country, makes plain enough that it came from the Eastern parts, if not counterfeited. The title likewise is much differing from what the *Beldigian* vses I will onely adde one example out of *Beldigian* *Dauid* his Letters to p Pope *Clement v i i*. in Latine thus: *In Nomine Dei &c. Has literas is ego Rex mitto, cuius nomen Leones Venerantur & Dei gratia vocor Athani Tinghil* ( that is, the Frankincense of the Virgin ) *Filius Regis Dauid, filius Solomonis, filius de manu Maria, Filius Nau per carnem, filius Sanctorum Petri & Pauli per gratiam, Pax sit tibi iuste Domine, &c.* The like is in diuers Letters thence to the Kings of *Portugall*. But, for that name of *Cham* in the *Tartarian* Empire, it signifies Lord or Prince, and that *Cinchis*, or *Cangius*, *Cingis*, or *Tzingis* (for by these names he is known) was calld *Cinchis Cham*, his sonne and successor *Hocota Cham*, or rather *Chahan* or *Chan*; although a q Polonian, which seemd to haue much knowledge in that his neighboring country, long since deliuerd thus: *Imperator eorum (Tartarorum) Ir Tli Ki lingua ipsorum, hoc est, liber homo dicitur. Dicitur & Vlu Cham quod sonat Magnus Dominus, siue Magnus Imperator. Vlu n. magnus, Cham vero Dominus & Imperator est. Eundem aliqui magnum r Canem dixerunt, & male interpretati sunt, quia Vlu Cham non significat magnum Canem: Cham etenim cum aspiratione Dominum & Imperatorem: Et Cam, sine aspiratione, cruorem & nunquam canem sermone Tartarorum designat.* For the translation of

p *Damian. à*  
*Goes.*

q *Matth. à* *Mic-*  
*hom de Sarmat.*  
*Asian. lib. i. c. 8.*

r *Dog. Impe-*  
*rador Canis di-*  
*ctus est, vbiq;*  
*Odorico in I-*  
*tinerario, & I.*  
*de Plano Carpi-*  
*ni.*

of

of *Haithon* the Armenian out of French into Latine by *Salconi*, A. CIO. CCC. VII. hath vsually *Can* not *Cham*. And the Turkish, which is but *Tartarian*, interprets *Prince* by *Chan*, not *Cham*; and *Chanoglan*, with them, is the *Sonne of the Prince* or *Lord*. Yet in *Chambalu* i. the Court of the *Tartar*, the *m* is well permitted, because of pronounciation. The Turks also call this Emperor *Vlu Chan* in the same signification as *a Michon* hath written, neither do their *Grand Signiors* abstain from this title of *Chan*. *Amurad* or *Morad* the III. vsd it ordinarily thus: *Sultan Murad Chan bin Sultan Selim Chan elmuzaferv daima* i. *Lord Murath Prince, sonne to Lord Selim Prince, alwaies Victorious*. Where note, with *Leunclaw*, the agreement of their *Alwaies victorious* with *semper Augustus, semper inuictus*. In their *Ottomanique* line is one *Carachan* (*Kara Han* in *R. Zaccuth*) sonne of *Cutlugeck*, which had hence, that last part of his name. And in those great \* *irruptions* of the *Tartars*, about the beginning of the *Othomanique* Empire, occurre the names of *Great Princes, Tartar Chan, Thesyr Chan, Chuis Chan*, and such more. But amongst them diuers are misprinted with *Than* for *Chan*, and one is called *Chiarthan*, which I doubt not but should be *Chiar* or *Car Chan*. So in *Friossart*, you haue *Lamorabaquin*, plainly for *Almurath Chan*, and, in *De Ionuille*, *Barbaquan* \* *Emperor of Persia*, whose last termination is perhaps this *Chan*. *Constantin* <sup>n</sup> *Porphyrogenetus* speaking of som *Turks* which anciently planted themselues in the Eastern part of *Europe*, saies, that ouer them as *Iudges* were two *Princes* calld *Gylas* and *Carchan*. But, saith hee, *Gylas* and *Carchan* are not *ὀνόματα κείνα, ἀλλὰ ἀξιώματα* i. not proper names, but *Dignities*. What *Gylas* is, I confesse, I haue not yet learnd, but my author affirms that it is *μεῖζον τῶ Καρχᾶ* i. *greater then Carchan*. Vnlesse perhaps in bold derivation it might be fetcht from the Turkish word \* *Gu-*

[*Haithon* *Arme*  
floruit *Monachus*  
sub *A.*  
1290. *Curchimis*  
item dicitur, &  
*Antonius*.

t *Pandect. Tur-*  
*cic. cap. 3. &*  
*hist. Musulma-*  
*nic. 2.*

\* *Epist. Petr.*  
*Arch. Rusiæ ap.*  
*Matth. Paris*  
*pag. 875.*

\* *Verum &*  
*Aggeres Milli-*  
*tares, idioma-*  
*te illo Opient-*  
*tali, Barbicane*  
*dictæ (vnde*  
*ferfan illud*  
*nomen.) Al-*  
*bert Aquens.*  
*hist. Hierosolym.*  
*6. cap. 10.*  
u *De administ.*  
*Rom. Imper.*  
*cap. 40.*

x *Giul est Rosa*  
*Turcicè Megi-*  
*ser Lexic. Tur-*  
*cico-Latin.*

zel i. Faire. For why might not one ghesse, that *Gylas* may com from som such an etymon seeing that *Carchan* is *Cara-chan* i. *Black Prince* or *Lord* in that language, as all agree. Faire, as well as *Black* might denominat. Yet, of it, I dare put no assertion. There was a large Territorie whence those Turks came, calld *Caracathay* i. *Black Cathay*. But I cannot, out of that, see reason for the name of *Cara-Chan*. Why might not it interpret *praefectus Urbis* ? a place of high note in the old Roman State. For in that *Sarmatian* or *Scythian* (mixt with Turkish) language which held largest Territories in *Asia*, *Car*, or *Carm* (as, in our British, *Caer*, and in Ebrew *Kiriath*) signified a Citie, if you beleue the testimony of a later <sup>2</sup> Grecian, telling vs that *Maotis* (the now *Mardelle Zabache*) is calld in Scythian, *Carpaluc* i. *the City of Fishes*, and thus expressing it in his Politique verse ;

Τὸ Κάρμ γὰρ πόλις Σκυθικῶς, τὸ δὲ Παλὸν ἰχθύες

i. *Karm*, in *Scythian*, is a Citie, and *Paluc*, *Fishes*. Indeed the Turks at this day call a Citie *Scheher*, which is neer *Car*. But, this conceit hardly holds. You know *Pliny* <sup>2</sup> teaches that the *Scythians* calld it, *Temerinda*, quod significat (saith he) *matrem Maris* ; and at this day the Turks name the *Mare Maggiore* (the old *Pontus Euxinus*) next to the *Mare delle Zabache*, *Caradinizi* i. *the black Sea*, which perhaps, being so in *Tzetzes* his time, may help iustifie the name of *Carpaluc*, in or neer *Delle Zabach*. But in these and the like, till I can truly instruct my self, I remain a Sceptique. Howsoeuer, that name of *Carchan* was of great dignitie also, but not supreme among the Persians. For I imagine their title of *Carderiga* corrupted (as it falls out) in our Western idioms, to be the same. *Cardarigas* (saith an<sup>b</sup> ancient) *non est nomen Proprium, sed Dignitas maxima apud Persas*, speaking of the self same, which *Theophilact Simocatta*

y Will. de Rubrug. in Itinerario.

<sup>2</sup> Io. Tzetzes Chiliad 8. cap. 224. floruit sub Eman. Comneno circa 1170.

<sup>a</sup> Hist. Nat. 6. cap. 7.

b Landulph. Sagax Hist. 17.



catta (he liud vnder Heraclius A.D.C.XXX.) names Καρδαργάν Cardarigan. Παρθίων ἑστὸ ἀξίωμα (saith<sup>c</sup> he) εἶλον δὲ Πέρσαι ἐν τῇ ἀξιομάτῳ ποσοταγορεύεσθαι ὡσπερ ἀπαξιούτων τῶν ἐν τῆς γενήσεως Οὐρασιας ἐπιφέρεσθαι. i. This is a dignity of the Parthians (you may with him here confound Parthians and Persians.) And the Persians loue to be calld by their Dignities, in some sort disdainning those names imposed on them at their Births. He vses Cardarigan in the first case, which is neer Charchan, and perhaps ill turnd into Chardarigas by the Iesuit Pontan. I ghesse the self same to be that Officiall Dignitie of Chanaranges, rememberd in <sup>d</sup> Procopius; and the Armenian that was in the Roman Camp vnder Narses, Iustiniens Lieutenant, calld <sup>e</sup> χαναργῶν Chanaranges, may well bee supposed to haue had that name only according to Simocatta's relation of, the Persian custom: And what is (Zamergan Ζαμεργάν or Ζαβεργάν) that greatest Prince of the Hunns in Iustiniens time but Zanser or Zaber Chan? Plainly Chaganus or Chaianus occurring in Simocatta, Landolphus Sagax, Cedren, Callistus, and others, is nothing but Chan. So is that Princeps Hunnorum Capcanus in the life of <sup>f</sup> Charlemain, But I wonder at that in Frier William de Rubruquis, where he saith, *Can nomen dignitatis, quod idem est qui Diuinator. Omnes Diuinatores vocant Can. Unde Principes dicuntur Can quia penes eos spectat regimen populi per Diuinationem.* Vnlesse you read *Dominatores & Dominationem*, I vnderstand not why hee saies so. Hee was in those parts A. Chr. CIO. CC. LIII. But questionles, Cedren well knew the signification of Chan in writing, that the Emperor Theophilus *περ βεργάν ἐδίδετο τῷ χαγάνι χαζαρίας* i. receiud an Embassage from the Chagan or Chan of Chazaria: as if hee had said the King or Prince of Chazaria. This Chazaria or Gazaria, is that which the ancients call *Taurica Chersonesus*, almost inisled by the Seas Delle Zabache and Maggiore. For the Asiaticque Sarmatians

<sup>c</sup> Maurician. hist. a. cap. 9.

<sup>d</sup> De bello Persic. a.

<sup>e</sup> Agathias hist. Tom. β. & e.

<sup>f</sup> Monach. Evangelism. vit. Carol. Magni.

<sup>g</sup> Georg. Cedren. pag 433.

i *Simocat. Mauric. hist. 7. cap. 8. & Agathias. lib. 5.*

or *Scythians* which i anciently vnder *Iustinian* planted themselves about the Riuer *Donaw*, and in this *Chersonesse*, calld their Prince, as in their own country language, a *King* or *Lord* was stiled. And *Chersonesus Taurica hodię* (saith *Leunclaw*) *habet suos Chabanes*. The word is rather *Tartarian*, then *Slauonique*, although, I see, great men say it is *Windsib*, that is, *Slauonique*. But those tongues are much mixt, doubles with each other. Those ancient *Tartars*, and the Northern *Scythians* by them, in that large Tract from the East of *Asia* euen to the Riuer *Don* (anciently calld *Tanais*) had long before the *Tartarian* Empire of *Tzingis*, their Emperors honord with that title of *Vlu Chan*, which perhaps is but corrupted in him they call *Vmchan*. For aboue *CIO*. yeers since, one of most large territorie in those parts, thus inscribes his letters to *Maurice* the Roman Emperor. *ΤΩ. ΒΑΣΙΛΕΥ. ΤΩΝ. ΡΩΜΑΙΩΝ. Ο. ΧΑΓΑΝΟΣ. Ο. ΜΕΓΑΣ. ΔΕΣΠΟΤΗΣ. ΕΠΤΑ. ΓΕΝΩΝ. ΚΑΙ. ΚΥΡΙΟΣ. ΚΛΙΜΑΤΩΝ. ΤΗΣ. ΟΙΚΟΥΜΕΝΗΣ. ΕΠΤΑ. i. To the Emperor of the Romans the Vlu Chan (or Great Chan) Lord of seuen Nations, and Ruler of the seuen Climats of the World.* So my autor i expresse it in Greek, but by all likelihood the originall calld him, as they do now the Emperor there, *Vlu Chan*. In the *Scaligeran* family or *De la Scala*, deriud from the house of *Verona* (being by originall *Gotthique*) one of the line is calld *Canis*, which, they say, had from k this word vsd in *Slauonique* its beginning. In the *Great Chans* Seale (as *Frier Iohn de Plano Carpini*, that was sent Embassador into those parts by *PP. Innocent IV.* in *CIO. CC. XLVI.* affirms) was written this interpreted. *Deus in Calo & Cuine Cham super Terram; Dei Fortitudo. Omnium Hominum Imperatoris sigillum.* And his l title, was vsually *Dei Fortitudo, omnium hominum Imperator.* And *Simocatta* remembers more anciently a Prince of those parts which they v

i *Theophil. Simocat. hist. 2. cap. 2.*

k *Iof. Scalig. de vita Iuly, in Epist. ad Ian. Douzam.*

l *Ap. Vincent. in Specul. lib. 32. cap. 28.*

fed to call <sup>m</sup> *Taisan*, that is (take it vpon his credit) the sonne of God. In *Turkish* or *Tartarian*, I think *Tangeroglan* is the same. But of *Cham*, *Chan*, or *Chahan* thus much. Diuers of the titles vsd in the Northern *Africke*, and vnder the *Grand Signior*, are the same; the Princes there being either out of one root and nation, or, at least deriuing themselves so. In the beginning of the *Mahumedan Empire* in *Bagded* and *Damascus*, *Mahumed's* successors were calld *Chaliphs*. This *Bagded* is not *Babylon* (as many erroneously think) but the old <sup>n</sup> *Seleucia* seated neer the confluence of *Euphrates* and *Tygris*, new built by *Abugepher Almantzor* Chaliph there, about D C C. LX. after our Sauours birth; and, by the Doctrine of Triangles, if *Ptolemy* deliuer their Longituds and Latituds right, making *Babylon* Longitud LXXIX. Latitud xxxv. and *Seleucia* Long. LXXIX. *Scrup.* xx. Lat. xxxv. *Scrup.* xl. then is the old *Babylon* and this *Bagded* distant about xliiij. English miles; if you put neere LX. of our miles to euery Degree of Latitude. But *Beniamin Ben-Iona*, who saw and obserud them both, saies they are distant but xxx. miles. Whilst the *Chaliphat* remaind vndeuided, this was the suprem and sole title of him which as successor to *Mahumed*, had Dominion ouer *Syria*, *Assyria*, *Arabia*, *Egypt*, *Africke* and *Persia*; Afterward about the yeer of Christ D C C C. LXVIII. *Syria* and *Egypt* was taken from the *Chaliph* of *Bagded*, by <sup>a</sup> *Achmad Ben-Tolon*, assuming to himself the dignity of *Caliph* of *Egypt*. The chief *Caliph's* *Amirs* also and *Lieutenants*, constituted in *Africa*, reuolting tooke the Name: and those which in *Spain* about *Iustinian Rhinotmerus* his time, planted themselves, as it seems, likewise. Between CIO. CC. XL. and LX. The *Caliphat* in *Bagded* and *Egypt* ended. That of *Bagded* ended in *Musthaitzem*, when those numerous armies of *Tartars* (out of whom the *Turkes* are) ouer-

<sup>m</sup> Et Nicephor. Callist. bist. Ecclesiast. lib. 18. cap. 30.

<sup>n</sup> Geograph. Arabs ap. Scallig. Can Isagog. lib. 3. & Plin. lib. 5. cap. 26.

<sup>a</sup> *Abrah. Zaccub* in *Chronic.* Ceterum de primo Apud *Egyptios* *Chalipha* *Consulendus* *Will. Arch. Tyrius* *Hist. Eccles.* 19. cap. 19. Et 20. & *Iacob. de Vitriaco* lib. 1. cap. 8.

<sup>b</sup> *Theophan. ap. Constant. Porphyrog.* cap. 21.

ran most part of *Asia*. And the *Mamaluchs* (that is, a kind of *Equestris Ordo*, or Militarie Tenants or servants of State; as the *Ianizaries* in Turkey or the *Timariots*.) got the supremacie in *Egypt*. An old Monk speaking of the *Tartars*'s victories over the *Saracens*, *Arabians*, and the rest of *Asia* vnder the *Caliphate*, saies factiq; sunt eisdem Tartaris multitudo Gentium in Tributum, Soldani videlicet, Admirabiles, & Principes, etiam Caliphi. Where he comprehends three of their speciall titles (although somewhat mistaking in one) and therefore the rather I added his words. But the meaning of this of *Caliph* is, out of its interpretation, *Successor* or *Vicar*, although *Megiser* in his *Turcico-Latin Dictionary*, turnes it *Princeps*. *Chalipha*, (saith the <sup>d</sup> great *Scaliger*) est *Vicarius*, & ita vocari *Vicarios Praefecti Praetorij* nihil impediret, si quidem *Arabicè* appellandi essent. Sed quum *Naib* idem sit quod *Chalipha* tamen *Pontifices* soli dicti sunt *Chaliphæ*, *Legati* autem & vice *Principum*, *Prouincias regentes* vocantur *Naibin*, vt *Naib Estam*, *Legatus Syria*. And, hoc nomine (saith *Ebeniamin Ben-Iona*, who, during the *Chaliphate* at *Bagded*, was there) *Ceteris omnibus Ismaelitis Regibus* (so *Arias* translates him) *suspiciendus venerabilisq;* habetur: *Praest n. omnibus illis vt summus quidam omninum Pontifex*. The name then as it signified successor, in supremacie was proper to the *Sultan* or chief *Emperor*, and as it respected *Mahumed*; withall it was communicated, it seems, to subiects, that were *Mahumed's* Priests. For in *Cantacuzen's* orations against the *Alcoran*, hee speakes of one of their Doctors, which being dead was found with a *Crucifix* about him, by reason whereof the *Mahumedans* would not bury him where they vsed to lay τὸς χαλιφᾶς i. their *Chaliphes*, and said that the Doctor was χαλιφᾶς τὸ ἔθνος i. a *Caliph* by dignitie, which I interpret a *Priest* or *Vicar* among them. But perhaps *Cantacuzen* means the *Caliph* of the *Egyptian State*,  
vnder

c *Matth. Paris*  
pag. 1278.

d *Canon. Isagg.*  
lib. 3.

Under the *Mameluchs* (for that was in his time) which indeed should by right haue had the *Sultans* place, but at the inauguration of a new *Sultan* the *Chaliphs* mongst them vsd for fashions sake to make a solemn and imaginarie sale or resignation of the *Chaliphate* (that is the true right of being Emperor) to that *Sultan*, who of the *Mameluchs*, or by their authority was to succeed. By a *Peter Martyr* its thus exprest: *A summo eorum Pontifice Mammetes confirmatur. Habent n. & ipsi summum Pontificem, ad quem huius imperij machina, si Aegyptij homines essent, pertineret,* (for the *Mameluchs* were originally Christians Apostataes; first taken vp as the *Ianizaries*) *Ius suum, vt cateri consuevere, Mammeti Cairi Regiam tenenti, \* trium millium auri drachmarum pretio Pontifex vendidit. Is CALIFFAS dicitur. E tribunalis Soldano stanti pedibus, vite necisq; liberam potestatem praestat. Ipse descendit. seipsum spoliat, Soldanum Imperaturum induit: abit priuatus, permanet in imperio Mammetes.* He speaks of the inauguration of one of their *Sultans*, *Mahomet* or *Mahumed* whom he calls *Mammetes*. Yet the *Chaliph* there retained his name still, and continued afterward as high Priest to the *Sultan*. For *Martin à Baumgarten* speaking of the presence of their *Sultan*, and stately attendance of xx. c. *Mameluchs*, saies that not farre from the *Sultan* or *Soldan*, *sedebat loco depressiore Papa eius, quem ipsi CALIPHA Nominant.* And mongst the *Persians* at this day some inferior <sup>b</sup> Priests are calld *Caliphs*, subiect to their great *Mustadeini*. And to one of them the inauguration of the *Sophi* (heretofore in *Casse*, now in *Casbin* or *Hispaan*) belongs, as mongst the *Mameluchs* it did to the *Aegyptian Sultan*. And a like form of an imaginarie *Caliphate* at *Bagded* since the *Tartarian* state began, as that of *Egypt* or *Cair* was, is reported by Writers <sup>c</sup> of those parts. Yet both in regard of the Spirituall succession (if that word may be allowd mongst those wicked impostures) as well as

<sup>a</sup> Legat. Babylonice lib. 3.

<sup>\*</sup> c. 10. Pounds in our monic.

<sup>b</sup> Cartwright. Peregrinat.

<sup>c</sup> Pandeft. Titulic. cap. 237.

of

b Roderic. Tol-  
letan. lib. 7. cap.  
10. Matth. Pa-  
ris pag. 170.  
Robert. Mona-  
chus. Hist. Hiero-  
soly. 6. alij.  
c Seig. de Lo-  
nuille Chroniq.  
de S. Loys,  
chapit. 74.

d Hist. Musul-  
manic. I.

e Adam Myri-  
muth. Chronic.  
Angl. Ms.

of the Temporall, the supreme *Sultans* bare it, wherp-  
on <sup>b</sup> old Writers interpret *Chalipha* by *Papa* expressly,  
knowing they had both challenged the title of *Su-  
preme Vicar*. And the *Persian Sophi* also hath as  
*Vicar* or successor to *Ali* the disposition of all his  
Churchmen, as if he himself were eccl-<sup>l</sup>estasticall. And an-  
ciently the *Caliph* of *Bagded* is stiled *L'Apостоле des Sar-  
razins*. And, although the *Othomanique* be not of *Ma-  
homed* but meere *Turkish*, yet the *Sultans* of it haue v-  
sed the title of *Caliph*; so expressly affirms *Louclaw* of  
*Amurad III.* whose Letters to *Rodulph II.* hee had  
seen contain it, and *Osmanicis* (saith he, sing that word  
for the *Othomaniques*) *persuasum est principem suum esse  
Caliphen huius seculi*. It was discontinued in the two  
*Selguccian* <sup>d</sup> Families, but by the *Oguzian*, whence the  
present *Othomanique* is, renewd; and vsed, and in the ve-  
ry infancie of their rule was affected by them. Its iu-  
stified by this imperfect title of *Orchan Giaz*i (sonne  
to the first *Othoman*) his Letters to the States of the  
<sup>e</sup>*Saracens* in *Afrique* and *Spain*, for their innasion of the  
*Christian Spain*, written about *1100. ccc. xl.* and translated  
by a Captiue *Saracen* into Latin, and thence into Spa-  
nish, and afterward into French, & sent in certain Let-  
ters of State intelligence to our *K. Edward III.* I will  
not alter a letter otherwise then my *Ms.* author di-  
rects me. *Demoy GOLDIFA, vn ley EXERIFS, A V-  
DAN, seignior sages fort & puissant Seignior de la me-  
sen de Mek du seint hautesse & en la sue saint vertu  
fesant Iustices hauts & basses, constreignant sur teux con-  
streignants, seignior du Railm di Turkey & de Percy, re-  
tenour des terres de Hernienye, seignior de la\* Dobbles &  
de les dobbles de la mere meruailouse per ceinor, de les feb-  
les ore auntez en la seint ley Mahomet, seignior de la fort  
espee de Elias & de Dauid que tua---* my book instructs  
me no further, but is here torn. But without doubt,  
that *Goldifa* is but *Chalipha*. How easily the difference  
comes,

comes, any man may see. I haue faithfully transcrib'd it, but confesse, I vnderstand not all the words in it. The matter is apparant. The word *Chaliph* is deriud into *Arabique* from the *Ebrev* *خليفة* which, with difference of dialect is the same in *Syriaque*, and properly signifies *vice* or *avri*. For, where in *S. Matthew cap. 11.* it is rememberd that *Archelaus* reigned *avri* *Ηρώδης* i. in stead of *Herod*, the *Syriaque* hath *חלף חרווד* *Chelalaph Herodes*. In *Arabisme* it is *خليفة* *Chaliph* i. (saith *Raphalengius*) *Successor, Vicarius, Imperator*. And the *Perfian Sophi* hath vs'd this title. The first, *Schach Ismael*, on one side of his Coins had stamp't *Ismael Caliph Millah* i. *Ismael the successor or Vicar of God*. Why in those letters, he is call'd *Un ley exarif*, I wholly conceiue not. But plainly that of *Exarif* is the title of *Xeriph* or *Sheriph*, which is somtimes put in their stiles. *Notum* (saith the painfull and learned *Leunclaw*) *quanto sint apud Mahumetanos in honore qui recta linea tam a Propheta Mahumete, quod ab Ali Mahumetis genero, descendunt, aut se fingunt descendere. Hi Turcis Tartarisque SEITHI vulgo dicuntur, Arabibus autem SERIPHAE: quos maximam sane veneratione atq; obseruantia quum prosequantur, etiam ipsi Sultani SERIPHARVM*  
*b* adpellatione velut *Augustiores se reddere volunt*. The word interprets *High* or *Noble*. The late publisht *Lexicon* thus: *شريف* *Sheriphun, Celsus, illustris, inclutus, nobilis, Augustus*. But, to make *Seriph* equiualent in analogie with *Syncellus*, which was the next degree in *Constantinople* to the *Patriarch*, and to haue like regard to *Chaliph* (as some haue done) is but, I think, a piece of *Gracian* vanitie. The name *Saudan* is there, what elsewhere is often *Soldan*, but should be pronounced *Sultan*. And the *Grand Signior* is somtimes stiled *Sultan Olem* i. *Lord of the World*. But *Sultan* is vsually in his stile, and signifies only *Dominus* most properly.  
*c* *سلطان* *Sultan* i. *Rector* or *Dominus*. And, as in

*a* *Pandect. cap. 3.*

*t* *Idem est quod Iarisse in Litt. Imperatoris Maroci, Hispanice editis ab Hackluito Tom. 2. part. 2. pag. 118. & 119.*  
*c* *שלטון in Eccles. cap. 8. com. 4 est potentia, siue Dominium שלטון i. Dominari. Com. 8. שלטון Potens, siue Dominus.*

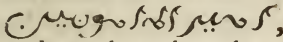
Rome, the Salutations were by *Domine*, so in Turkey they say *Sellam aleich Sultann* i. Peace be to you Sir, as *Georginitz* deliivers. The word occurs in Writers both Greek and Latine of later times, very often. The Latins haue it *Saladinus* somtimes. In Letters from *Selim* the II. to the state of *Venice*, sent about 1610. D.LXX.of Christ, and written in most barbarous<sup>a</sup> Greek, thus is he stiled: Αφεντιώ Σουλτάν Σελημ τῆς Κωνσταντινουπόλεως Νεας Ρωμῆς with a large reckoning vp of Prouinces and Dominions, αὐθέντης καὶ Βασιλεὺς ὄλογο καὶ πάντα τὰ σκεπαιμένα ἦτο τὸν λίον. i. *Sultan Selim Prince of Constantinople, New Rome &c. Lord and King of what is comprehended in our sight vnder the Sunne.* That *Aphentes* is but a corrupted word from αὐθέντης, which the later Grecians call αὐθεντία i. a *Lord* or such like; their custom being vsuall in proper names and diuers other words, to make the termination in πῶλα. In Letters lately sent from *Achmet* the now *Grand Signior*, to the States of the Low Countries, he is only stiled *Sultan Achmet Cham*; as the English Copie speaks, and in their Coins the attribute of Honor is *Sultan* only. But most commonly their Titles were wont to bee exceeding copious of attributes, with which or the like they now vse to ouer-load those Princes to whom they write; whereof in the end of this Chapter, more. To *Selim* the first his statue, in his sonne *Solymans* Bed-chamber was added<sup>b</sup> an inscription, thus exprest in Latine, *Soldanus Selimus Ottomanus, Rex Regum, Dominus Omnium Dominorum, Princeps omnium Principum, Filius & Nepos Dei.* But *Sultanis* not proper solely to the *Grand Signior*. As most of the other names, and the like in other States, it is communicated. Hee stiles himself somtime *Amir* also, i. a *Lord* or *Prince*. In Arabisme *امير*. I know this is oft giuen most anciently to *Chaliphs* and *Lieutenants*, and such like, and is at this day to others. Of<sup>c</sup> *Amirs* more anon, But it being

<sup>a</sup> *Crus. Turco-  
Graec. lib. 4. E-  
pist. 6c.*

<sup>b</sup> *Lonicer.  
Chronic. Tom. 1.  
lib. 1.*

<sup>c</sup> *Vide supra  
pag. 49. Et cap.  
vlt. lib. secund.  
di.*



being put with the maiestique addition of *Great*, on'y signifies the *Grand Signior*. A *Persian* and a *Mahumedan*,<sup>d</sup> liuing neer the beginning of the *Ottomanique* Empire, calls all *Turkey*\* τὴν χώραν τῆς Μεγάλης Ἀμερῆς. And *Amegs* alone is found in the *Lady Anne* hir *Alexias*, *Phranzes* and such more; and *Cedren*, speaking of *Abubachar* the first successor of *Mahumed*, saies that τελευτᾷ ἀμυρενῶς ἔτη β ἡμῶν i. He was *Amir* 11. yeers and a half, and then died. At this name, *Matthew Paris* ghest in his *Admirabiles*, other in their *Admiralli*, *Ammiralli*, and the like, which the autors of the holy warres are full of, & *Admiraulx*, as *De Ionuille* alwayes calls them. But the most ancient and proper title they vsd is with addition thus: *Amir-elmuminin* i. *Rex Orthodoxorum*, or *Fidelium*, which the Arabique thus expresse: , in the same sound and sense. And *Mahumed* in the *Alcoran* is often calld the chief of the *Beleeuers*. And where *Beniamin Ben-Iona* speaks of the *Chaliph* of *Bagded*, whom he calls *Amir Almu-manin Alghabassi*, it must bee vnderstood that none of all that was his proper name. And that of *Alghabassi* (אל עבאסי) is only one of the *Abassilar* Family, which is famous among the *Chaliphs*. Therefore, vnder fauour, *Arias* his interpretation of *Alghabassi* was little to the purpose, or rather against the Autors purpose. An old *Writer* e of *France* long since well interpreted it. *Hemiramomelin* (saith he) i. *Rex Credentium*. But the same author not long after in the self same Treatise is much to blame, when he writes, *Rex quidam Saracenus, qui dicebatur Mumilinus, quod, lingua eorum, sonat Rex Regum*. For plainly *Mumilinus* was but corrupted from this we speak of, as also *Amiramomenius* which often occurs in *Roderique* of *Toledo* his *Spanish* storie, and the like other ancients of the Holy Warre. This the middle *Grecians* call Ἀμυρμυμινίς (for so is it neereft the right) although sometimes its

d *Sampfat*.  
Sphach. *Musul-*  
man. *Epist*. ad  
Melet. *Monachum*.  
\* i. The Coun-  
try of the  
Great *Amir*.

e *Rigord*. in vit.  
*Philipp. Augusti*.  
idem *Iacobus*  
de *Vitriaco* lib.  
1. cap. 9. & *Ma-*  
*rin*. *Sanut*. *Torf*.  
lib. 3. part. 3. cap.  
5. qui tamen  
vtriq; hoc  
*Chaliphis* *A-*  
*ffricanis* *ma-*  
*ximè* *Tribuūt*.

b Ap. Constant.  
Porphyrog.de  
adm.Rom.imp.  
cap.25.

in the self same autor, *Αμερμουνής*. Lately (saith b Theophanes a Chronologer of middle times in Greece) the Amir of Persia or Chorasān became an absolute Prince, by reason of the declining state of the Amermumnes of Bagded (whose Lieutenānt he had been) *καὶ ἀπεκάλεισεν ἑαυτὸν Αμερμουνῆν, φορῶν καὶ τὸ Κρεῖον διὰ πινυκιδίων εἰς τὸν τράχηλον αὐτοῦ δίκην μαριακῆς. λέγει ὃ αὐτὸν εἶναι ἀπὸ τῆς γαρτῆς τῆς Ἀλήμ.* i. and calld himself Amermoumnes, and wore the Alcoran about his neck with little plates (so I interpret it) like a chain, and supposd himselfe descended from ALEM. Where note that all the Mahumedan Princes reuolting from the See of the first and chief Chaliphāt which was at Bagded, referre themselves to *Alem* or *Ali Mahumed*s sonne in law. So did those in *Aegypt*, and *Afrique*: where, they were cald *Phatemits* from *Phateme*, Mahumeds daughter married to *Alem*. And this hanging the Alcoran about his neck, was a very Emblem of his assumed name; the Orthodoxall religion of them (if among them any religion may be said to be) hauing its chief root in the *Alcoran*, although beside they respect the *Peutateuch*, which they call \* *Mussalkittabi*, (out of which diuers relations, but most absurdly connext, are inserted in their *Alcoran*) and the new Testament also; affirming that our Saviour was a great Prophet, and that he promised in it to send his Prophet *Mahumed* (O blasphemy!) but the Christians (the *Gawrlar* in their language) ἐξέκαλον αὐτὸ ἀπὸ τῆς Εὐαγγελίης εθνήσαντες, as my author a saies, i. in spite haue taken that out of the Gospel, wherein they say *Mahumed*s name was once written, as likewise on the right hand of the Throne of the Almighty. But there, they say he is calld *Achmet*, and in Paradise *Abualrazim*, and on earth only *Mahumed*. And in their Dates, sometimes they vse the yeer of *Iesus*, as they call it, as well as of their \* *Hegira* i. *Mahumed*s flight out of *Mecha* in DCXXI. of our Saviour. So I haue seen letters

\* The writings of *Moses*.  
Vide *Iac. de Vitriacoli*. I. cap. 6.  
& *Oliuer. Scholastic. de Captione Damiatæ*.

a *Cantacuzen. Apolog. κατὰ τῆς Μωαμεθ. 4.*  
*Sampsat. Pers. in Epist. Meletio. & Alcoran. A. 71.*

b *Doctr. Machumet.*

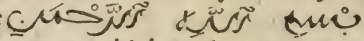
\* *Hegir* est *διώξιμος*, siue persecutio, atq; in hac re dictum, quasi religionis gratiâ fugisset *Mahumed*.

letters to the late *Queen Elizabeth* of most happy memory, dated *DCCCC.XCVIII*, of *Mahumed*, and *CIO*. *D.XC*. of *Iesus*. And in a letter in *Italian* from the *Sultan Anurad's* chief wife to *Q. Elizabeth*, the yeer of *CIO. II*. *Del Prophetæ i*, of *Mahumed*, and *di Iesu* *CIO.D.XCIV*. So in the *d* League twixt *Rodulph I I*. and *Amurad III*. Remember, they vse *Lunar yeers*, as the old *Arabians* did, and that their *Epocha* is in *July*, otherwise you may doubt of the concurrence of those numbers. And the *Almumens*, that is true *Mahumedans* are (beside their generall profession) so superstitiously addicted to that foppish volume (the *Alcoran*) that in euery action almost they vnder take of great or slight nature, they vse the formall beginning of the *Suareths* or *Azoars* i. the chapters of it. Of those *Azoars*, are in their books *CXIV*. only; the translations amongst vs, being deuided into *CXXIV*. but, after the *VI*. (which is in the *Latine* the *XVI*.) agreeing in that point, with the *Originall*. Euery of those *Azoars* begin with *Besemi Allabi alrrhekmeni alrrhehimi* i. *In nomine \* Dei Misericordis Miserantis*, which they solemnly speak. And the King of *Morrocco* puts it in the beginning of his letters most commonly, as those examples which I haue seen, iustifie. *In omni operis principio* (saith *Georginitz* in the person of a *Turkish Mahumedan*) *ubi<sub>3</sub> utimur nos Musulmani istis<sup>a</sup> tribus verbis; Cum assedimus mensa ut edamus hac premittimus verba: cum abluimus manus, euntes ad orationem, & cætera membra corporis. Insuper peracta lotionem ter repetendo hæc tria verba, aquâ aspergimus capita, dicendo Bi sem Allahe elrahmane Elraoahim. Georginitz* so expresses it, and makes the last word signifie *spiritus eorum*, wherein he was much deceiu'd, although indeed *Raohaim* might in our characters and pronounciation be vnderstood so, and the *Arabique* in this passage might endure to haue it so by

c Ap.Hackluit. part.2. pag.311.

d Waser.de Antiq. Nummis. lib.2.

\* Arab. vero qui Christo nomen dederunt, libros suos à Nomine Dei Patris, Filij & S.S. semper auspiciantur. Vti Manuscripti codices veterum Monachorum, Assit Principio Sancta Maria meo, plerumq; fronte gerunt. a Bi sem n. in numero omittitur, ut quod ad contextum solummodò adhibetur.

vs written. But in the Originall, its apparant, no such construction can be. For the titles of the *Azoars*, which I saw first in a most neat and anciently written *Alcoran*, remaining in that famous *Bodleian Library* in *Oxford*, are thus in Arabisme  where any man which hath tasted these kind of Letters, may see that the last word hath a Radicall (*Mim*) which is not in *Ruach*, signifying a *Spirit*. The three words haue over the *Aliphs* their point *Vaslu*, which some Arabians superstitiously obserue, as a token denoting that so many words concurring as haue that point, are to be pronounced with one breath, which, they say, must be don although a man stifle himself about it. But this, by the way. This *Amerclmumenin* is plainly interpreted in that of the *Tartar Haolob* (so some call him) to the last *Chaliph* in *Bagded*, remembered by *Haithen* the *Armenian*. *Tunc dixit Haolonus Calipho: Tu diceris Doctor Omnium Credentium, in falsa secta Mahumeti*. One of our <sup>a</sup> Monks calls the King of *Marocco*, and those parts, *Admiralius Murmelius* stumbling at his name. It may be not vnp'caising to read the whole place where it is. *Misit ergo nuncios* (he means our *K. Iohn*) *secretissimos cum festinatione summa, videlicet Thomam Herdintonum, & Radulphum filium Nicolzi milites, & Robertum de Londino Clericum ad Admiratium Murmelium, Regem magnum Africa. Marrochie, & Hispania quem vulgus Miramomelinum vocat* (it was the better word of the two) *significans eidem quod se & regnum suum libentè redderet eidem & dederet, & deditum teneret ab ipso si placeret ei, sub tributo. Necnon & legem Christianam quam vanam censuit, relinquens, legi Mahometi fidelitè adhereret*. A strange designe! but the *Amir* there told the *Embassadors*, that hee lately had been reading *S. Paules Epistles*, where hee found many things which likt him; only this, he much dislikt *S. Paule*, for that he followd not that Religion vnder

<sup>a</sup> *Matth. Paris*  
in pag. 324. A.  
C10. CC. XI II.  
*Reg. Ioh. XVI.*

der which he was born. And of that also in *K. Iobns* request, he took a very ill conceit, affirming that if he had been without a religion, of all other he would soonest haue embraced Christianitie, but that euery man should liue in that Law and Religion vnder which hee was born. And so discharged them. To this day the successors of that Emperor in *Fesse* and *Marocco* keep the addition of *Amirelmumenin*, as the Diuine <sup>b</sup> *Scaliger*, who <sup>b</sup> *Canon. Isa-* was wont to interpret their Letters to the Vnited Pro- *gotic. lib. 3.* uinces, instructs vs; which is also to be seen in som of *Mully Hamets* Letters, translated into Spanish, and pub- <sup>c</sup> *Hackluit* lishd. The *Grand Signior* rather hath in later <sup>d</sup> times v- *Tom. 2. part. 2.* sed the title of *Padischah Musulmin* i. *Great King of* <sup>pag. 118.</sup> *the Musulmans.* *Padischah* is, in *Turkish* and *Persian*, *great* <sup>d</sup> *Barth. Geor-* *King*; and they call the *German* Emperor *Urum Pa-* *gositz. cap. 3.* *dischah*, the *French* King *Frank Padischah*. *Quare* (saith <sup>1</sup> *Condichiar* *my autor*) *non attribuitur inferioris conditionis Magna-* *ap. Spandugi-* *tibus nisi Imperatoribus & Regibus.* A professor of *Tur-* *num.* *kish*, turns *Musulman* by *circumcisus*. But the word is <sup>m</sup> *Lit. Elizab.* plainly *Arabique* *مسلّم* *Musulmin*, plurally, i. (as *Reg. Dat. 1579.* *Mumenin*) *Orthodoxi*, *Fideles*, or *qui sincere credunt*, as *apud Hackluit.* the learned *Raphalengius* interprets it. Hence is it made *part. 2. pag. 138.* singular in *Musulmanus* and *Μουσουλμαν* & often occurring, *Et scipius Cæ-* specially in *Sphachanes* the *Persian*, and the Emperor *Car-* *nostra occurrit* *tacuzen's* works; whence they haue their Verb *Μουσουλμανίζω* *in Fœdere* *isto inter Dn.* i. *to turn Turk*, or *professe that Religion*. The *Amurad* <sup>1</sup> *Elizab. R. &* *to* titled himself in Letters to the King of *Poland*, & so haue *Turcarum Im-* *peratorem,* *I* seen him written in Letters to our *Q. Elizabeth*. But *quod videtis* *apud eundem* the greatest attribute which they vsd since the taking *pag. 41. 94. v.* of *Constantinple* (thereby hauing seated themselues in *pag. 158. & in* an Empire of greater note then worth in the later *Literis Musta-* times) is *Huncher*, *Hunchier*, or <sup>1</sup> *Hunggiar*, as *Leunclaw* *phæ Chausij, A-* writes it; *Id propriè* (saith he) *titulo nostrorum Augusto-* *nurades dicitur* *Augustissimi* *rum respondere volunt, quo se imperatores Cæsares appellant.* *mu Cæsar.* *And* there haue been letters sent from this <sup>m</sup> State in *pag. 171.* *Latine*, calling the *Grand Signior* (*Amurad III.*) *Augu-*

*stissime*

*stiffness & inviolability* Caesar. Which his own countrey men by their Interpreters haue also giuen him. And in *Sinan Bassa's* Letters to *Q. Elizabeth* of happy memory, *Casarea Celsitudo* is often for *Sultan Amurad*. The first that vs'd this *Hunggiar* was *Mahumed I*. which took *Constantinople*; and, after him, his sonne *Baiazeth* and *Selim* imitated him. Whereupon, saith my autor, *Ismael Schah* the *Persian Sophi*, both in dishonor of the *Grand Signiors*, as also to vpbraid their superstitious abstinence from Swines flesh (for that Iewish ceremonie was wont to be of so great moment and regard amongst them, that, when they took a solemn oath for confirmation of any league or the like; to the two execrations, first that they might be as much dishonored as he that for his sins goes in pilgrimage to *Mahumed*, bare-headed, secondly as he that had cast off his wife, and taken her again, they added this third, that if they stood not to the Couenants of State, *ilz fussent dishonorez & deshonorez, come le Sarazin que mange le chair de Pourcean*, as *De Ionuille* that was amongst them with *S. Lewes*, speaks) *Ismael*, saith he, for that reason was wont to keep a very fat Hog and still call him by the name of that Turk which then reigned, thus: *Hunggiar Baiazeth*, or *Hunggiar Selim*. This *Ismael* was the first *Persian King*, that bare the now famous name of *SOPHI*. And its originall thus take. Besides the foure associates of *Mahumed* (*Abubaker, Omer, Othman, and Ali*) which presently after him were the propagators of his senseless traditions, there are other ancient Doctors forsooth of that Church (they call them *Imamlar*) as *Ebuhansifem, Imam Malichim, Imam Schoaffim, Imam Achmet*, and others; all which foure the *Persians* deadly hate, nor admit they of their doctrine. Neither will they allow of any traditions from *Abubaker, Omer*, or *Othman*; they are altogether for *Ali*, to whom, they say, the Angel *Gabriel* should haue giuen the *Alcoran*, but by

error

n Cantacuzeno sunt alia nomina, eorum qui Mahumedis Doctrinā dilatarunt, atq; uti Patres aut summi Doctores præferunt Orat. 2.

error, in stead of him he tooke it to *Mahomet*, and that *Ali* should haue been the generall *Chaliph*, but that the other three, by aid from som which ill bare themselves in that holy state, cosend him of it. A controuersie worth examining! Not a book or monument of the doctrine of either of those three, but when they find it, they burn it. This Sect from *Ali* was deduced into *Persia* by the doctrine of one *Schach Sophi*, who deriud himself from *Ali*, and liud about 610. ccc. lxx. But an *African* expressly affirms that in *Mahomedisme* were anciently LXXII. Sects, and now but two; that is, the *Persian*, which he calls *Imamia* (namd from the doctrine, it seems, deliued by *Imamlar* i. Priests or Doctors, and *Ali* was specially namd *Imam*) and *Leshari* which those of *Afrique*, *Turkie*, *Egypt*, *Spain* and *Arabia* follow. What his *Leshari* is, I know not, vnles those which follow *Aser Ben Cheter* (of whom *Cantacuzen* speaks, as of one of their speciall ancient Doctors) be thereby vnderstood But all of that *Alian* Sect are so hated by the *Othomaniques*, that their Turkish *Mufsis* (that is their Patriarchs or Archbishops) haue deliuerd, that its more meritorious, in *Mahomedisme*, to kill one *Persian* then threescore and ten Christians. From that *Schach Sophi* through diuers descents came one *Haidar* (Prince of *Erdebill*) liuing about 610. d. of the only Saviour, and taught his ancestors new dogmaticalls, shewing withall the *Othomanique* heresies. Vpon the new doctrine (as it happens) great conflux was to the new Doctor, who grew so furre into opinion, which creats greatnes, that *Vsun Chasan* then King of *Persia*, gaue him in marriage his daughter *Martha*, descended out of the Greek house of the *Commnens* Kings of *Trapezond*. By *Martha*, *Haidar* had a sonne namd *Ismael*. *Vsun Chasan* left his sonne *Iacupheg*, or *Sultan Iacup* (as hee is calld) his successor. *Iacup* began much to suspect his brother in law *Haidar's* sonne,

o Lib. *Elfacni*.  
ap. *Leon. Afric.*  
*hist.* 3. Atqui  
memineris hic  
quæ habet  
*Will. Tyrius hist.*  
*Hierosol. lib.* 1.  
*cap.* 4. & *lib.* 19.  
*cap.* 20. de *Sun-*  
*ni & Schia* (vt  
impressi *Co-*  
*dices loquun-*  
*tur*) atq; eum  
insuper de *Ali*  
consulas, quin  
& *Ionuillanum*  
in *Vit. S. Ludo-*  
*uici cap.* 30. &  
57. & mira sa-  
ne est inter  
Scriptores de  
hoc pseudo-  
propheta; ac  
de eius sequa-  
cit us discre-  
pantia quam  
hic occuratius  
eunclear non  
est operæ præ-  
tium.

and his multitude of followers. To prevent further danger put him to death. His nephew *Ismael* hardly escaped him, but fled with his mother to his fathers friend, one *Pirtul* a Lord of great rank about the *Caspian Sea* (The Turks call it *Culzum Denizi* i. the close or shut Sea; its usually in our Charts *Mar de Bachu*) and there had his education according to his fathers Religion. *Sultan Iacup* the King was poisoned by his wife; *Aluan* or *Almut* (as some call him) succeeding. *Ismael* now, pretended the challenge of his fathers estate, place, and his own inheritance invaded part of Persia; had the day against *Aluan*; slew him; put his brother and successor *Amurad Chan* to flight; and upon his death got the *Persian Empire* to himself. To him being thus one of their *Sophilar* (a Sect coming from that *Scach Sophi*) and descended from both *Ali* and the *Schach Sophi*, first autor of the Sect, ab *Osmanidis* (saith my p autor) *SOPHI cognomentum*, & *KISELIS BASSAE per ignominiam fuit inditum*, a *SOPHI Arabica voce qua Lanam significat*. Quippe cum *Mahumetani* & presertim *Osmanici*, more veteri, *Tulipanto lineo subtilissimi operis caput inuoluunt, noua isthec Sophilariorum religio precipit inter alia, ne caput fastu quodam lincis eiusmodi spiris ornetur: sed ut tegumenta Caputum e Lana, non magni re pretij, conficiantur. Et quia lancum hoc tegumentum capitis, quo prater aliorum Mahumetanorum morem, hi nunc utuntur, plicas habet duodecim, & Arabica vox Enasser (I think he should rather haue said Etzenasser) duodecim significat, etiam aliud nomen Enasserlariorum consequuti sunt, ac si Græco vocabulo dicas Dodecaptychos, aut Latino Duodecim-plices. Quod deinceps tegmen eiusmodi rubro duntaxat colore tinctum gestare sileant, Kissebassilarij quoque dicti sunt, veluti Capita rubra: The Persians being before called by the Turks *Azemlar*, and their Territory *Auem* or *Azeim*. Thus came this *Schah Ismael* and his successors*

p Leunclau.  
Pandect. Turcic.  
cap. 81. & 188.  
Circa A.D.  
c10, p. xx. Nec  
tn: Pandectis  
acquiescas nisi  
optimi Viri e-  
tiam Historiã  
Musulmanni-  
cam inspicias  
lib. 16.



cessors to bee calld *Sophi* and *Kessel bassa* also. Thus hee; and in the deriuation from *Wool* diuers follow him. But, saies most iudicious & *Scaliger*, *Quod quidam SOPHI a flocco lana dictum volunt, hec leuius est ipso flocco lana.* Hee therefore deriues it from *Σωφία* *Tzoaphi* i. *Purè, elect, holy, one of a reformed Religion*; which they professe against the *Othomaniques*, with like hate as the *Samaritans* had against the *Iewes*, I am easily perswaded to bee of *Scaligers* mind for the reason of the name. But the whole story of *Ismael* is diuersly deliuerd. *Leunclaw* differing in his *Musulmanique* story from what he had in his *Pandeets* deliuerd of it; thinking withall that the *Alian* or *Sophilar's* heresie is not from that *Ali* which was *Mahumeds* sonne in law, but from *Ali Abasides*, whose Genealogie you may see in him.\* In *De Ionuille* his life of *S. Lewies Ali* is called alwaies *Hely*, and vncke to *Mahumed*; and his followers, *Beduins* which accounted all *Mahumedans* (saith hee) miscreants. But the name of *Sophi* had its originall in that *Shach Sophi*, who, I doubt, had some other proper name; for, *Sophi* by all likelyhood was giuen him with regard to his reformed profession, as the word interprets, yet *Haidar* (who I ghesse is calld *Erdebil* or *Arduelles*, as *Iouius* or *Surius* writ him, but from the place *Erdebil Arduille* or *Ardobille* where hee and, his ancestors were *Schachs*) may be affirmd the author of the *Set*, as it is now *Royall* amongst them, because in his time began the King to oppole it, which opposition was there cause of *Ismaels* following greatnes. What *Ramusius*, *Minadoi*, *Iouius*, *Oforius*, *Tarik Mirkond*, and most other haue of this matter at large, you may find compendiously deliuerd in that Late work, composd by great industry out of infinit Reading, by my learned and kind friend *Mr. Purchas*. Their variable discourses of this point fit not this place. That deriuation, from *Tzoaphi*, plainly howeuer continyes. But its

q De Emendat.  
Temp. lib. 5.

\* De ijs, alij eadem affirmant. Sed an Sophilarij Mahumedem excreantur? minime certè Ismaelis n. Nummi inscriptio erat, Mahumed Resul Allabe i. Nuntius Dei. Leuncl. Musulmanic. lib. 16.

r Ismael dicitur υἱὸς τῆς χαϊτάφ Hist. Politic. Constantinop. à Zygomal. transcript.

said that in *Persia* they call not the King the *Sophi*, but usually the *Schach* i. the *Lord*, or the *Signior*. It may well be so : for indeed every man is truly there a *Sophi*, if not a *Mahumedan* heretique ; that is eyther of *Shach Sophi* his Sect, as he should be, or of the *Orthomanique* Religion. But why it should bee abstaind from amongst them as disgracefull (which some affirm, because *S'phi* signifies there a *Begger*) I conceiue not, no more then why the King of *Spain* or *France* should dislike the title of *Catholique* or most *Christian*. Its certain ( according to our pronounciation ) it signifies both *Wooll*, and also *Choise*, pure or *reformed*. But *Tzodki*, not *Tzophi* in their learned tongue, is a *Begger*. And our famous *Q Elizabeth* wrote to *Schach Tamas* their Emperour with this title, *Potentissimo & inuictissimo Principi Magno Sophi Persarum Medorum, Parthorum, Hircanorum &c.* in Letters copied into *Ebrew*, and *Italian*, and so sent ; although in some others to him, it bee omitted. Its idle to fetch it from  $\Sigma\phi\Theta$ , as some haue done. Yet verbally it may bee deduced to vs from *Magus* (which interprets  $\Sigma\phi\Theta$ ) if you can beleue that the old *Persian* Kings were calld *Magi*, as a Title proper to their Maiestie ; which some ignorantly haue thought as truth, supposing the *Magi* i. the *wisemen of the East* in *S. Mathew* to be  $\mu$  Kings, and that of old *Persia*. There are at this day which would proue it and labour at it. They cite *Apuleius* \* his words : *Quippe inter prima Regalia docetur ( Magia : ) nec ulli temere inter Persas concessum est Magum esse, haud magis quam regnare.* Hee speaks of instructing the Kings children, which was done by the \* *Magi*, and in their profession. But, is every one with vs, that a Priest reads Diuinity to, a Priest therefore ? Nay, it seems the *Persian* Kings neuer had that name or title after the death of *Prexaspes* and *Smerdis* ( so *Herodotus* calls them, *Ctesias* and *Iustin* otherwise) which were *Magi*.

For

f *Ap. Hukluit. Nauig. Part. 1. fol. 397.*

r *A. Chr. c. 10. D. Lxi. 3. Elizabetha.*

u *Chaldaei Reges dicti Claudiano in Epigrammatis v. Psalm. 72. Com.*

10. *Ceterum, quo sensu Reges dici possint, docebit V. Cl. II. Casaubon. Exercit. 2. §. 10. in Ann. Baronij.*

\* *Apolog. x Platon Alcibiade, nec aliter intelligo Cicereum lib. 1.*

*de Diuinit. Nec quisquam Rex Persarum potest esse, qui non ante Magorum disciplinam scientiamque perceperat. v. Plin. lib. 30.*

*cap. 2.*

For, in honor of those which freed the *Persians* from their vsurpt autoritie, an annuall feast was instituted by the State, called *Μαγοποιαι*, i. *the slaughter of the Magi*, in which, *Μάγον ἐξίνα ὃ ἔστι φαλῶναι ἐς τὸ εὐς* i. *it was not lawfull for any of the Magi to be seen abroad*; but they all kept their houses. Could this haue been, if the Kings had been then *Magi*? And vntill *Artaxares* got the Kingdome (about c. c. xxx. after Christ vnder *Alexander Seuerus*) from *Artabanus*, the *Magi* continued as contemned of the Great ones, and the *Μαγοποιαι* was still celebrated. But *Artaxares* (so my <sup>z</sup> author calls him) had before hee was King, been a *Magus* or Priest of that kind among them. And so afterward, as it happens, till the time of *Othman Ben-Ophen* successor of *Iezdigird*, the *Magi* were againe in great honor, but by no means can they bee found to haue reigned about our Sauiours Birth. This *Othman* (which others call otherwise) began in the yeer of Salvation D.C. xxxii. Indeed, for another reason, both they and their nation might haue been calld so, if proper names may be translated. For from *AElam* (עֵלָם) the sonne of *Seth*, the old *Persians* were, and thence are the *Elamits*; *Elam* is *Doitis*, *Sagax*, *Magus*, Σαγῶ, as euery man may know from S. *Luke*. But *Elymas* (saith the Text) *the Sorcerer* (for so is his name by interpretation) withstood them. *Ελύμας ὁ Μάγος*; and thence, *Maies Glycas*, as his translation is, *Persas Magos appellari lingua ipis Vernacula constat*. But *Magus* or *Elam* is not so much a *Sorcerer* as a *Naturall Philosopher*, or a searcher into curiosities; not of necessity implying in it any vnlawfull Art, although ignorant ages haue vsd to take all for Diuellish inuention and practise with Spirits, which they vnderstood not, as the example was in our Frier *Roger Bacon*: whose works of abstruse

in Ελύμ. & Elymeos Sufianam inhabitare ait Marcian. Heracleot. & consulendus Beniamin. Tudelens. timerar. pag. 78.

y Herodot. in Thalia.

z *Agathias* histor. 6.

a *Ioseph. Archaol. 2. cap. 7.*

corrigendi etiam Codices iliqui 1. *Maccab*

cap. 6. com. 1.

habent, εἰν ἐλύμας ἐν τῇ

περὶ σου πάλις ἐν δ' ὄξος. Ely-

mais n. ipsa Regio Sufianae

adiacens. Lege igitur εἰν ἐν

Ελύμας & c.

atque ita Iosephus (ni fallor)

*Archaol. 12. cap. 13.* emendandus. Vrbis verò

illa sanè oppidum Charax,

in Elymaide ab Alexandro

conditum, vt videtur, de

quo *Plin. lib. 6. cap. 27.* Vide

*Ptolem. Geograph. 6. cap. 3.*

*Stephan. Bizant. Περιπλ. C. verò*

learning, lying in the *Franciscans* Library at *Oxford*, were by lubberly Friers and Schollers there ( vnder the mistie time of our great Grandfathers) vterly despairing that euer their lazines could vnderstand the, very learnedly, to the perpetuall security of their wits quiet, fastned with long nailes to the deskboards; where, being consecrat to the vse of Wormes and Mothes, they were consumd. I know the Ebrew of *S. Matthew* (but not authentique) hath, for the Magi, מַכְשֵׁפִים: which is taken for *Sorcerers* (as we now vse that word) *Witches*, and such like. I rather vnderstand them *Astrologers* (*Astrologie* in it selfe, not abusd: being a most honorable art) to whom it pleasd the Lord to permit such knowledge of that Means of Saluation, to *Man-kind*, signified, for this purpose (as some will) in *Balaam's* prophesie <sup>a</sup> of the *Starre arising out of Iacob*. But, that *Ismael* is vsually calld *Ismael Schah*, *Shah* or *Shach*, by the *Grecians* <sup>b</sup> Σάχ Ισμαήλ. *Schah* is nothing but an addition of greatnesse to the name, as *Lord* or *Don* or *Monsieur*. (whereof, somewhat is <sup>c</sup> before) and truly interprets *Signior*; it is written (with the particle *Al*) *Ἐμῖς* \* *Scheich* i. *Senex*, which might easily be confounded in our Characters with *Leunc'aw's* word *Sheiches* for a Priest; but that is (as I ghesse) in all different characters, to be written *Keshish* rather, which in reading of his excellent works of the *Musulmanique* Empire, must be specially obserued. *Keshish* \* signifies an old Priest, which, I confesse, *Scheich* may do also; but then I conceiue not his difference in the writing of it. You may see his *Onomasticon* \* at the end of the *Musulmanique* storie. This *Schah* or *Shah*, is often vsd as an addition to *Persian* greatnesse. *Cosforassath*, in *Haithon* the *Armenian*, is thought to bee corrupted from *Cosroes Schach*. And an *Egyptian* Sultan is reinemberd in old *De Ionuille* by the name of *Scecedun*, filz du Seic qui vault a tant adire en leur langa-

ge

<sup>a</sup> Numer. cap. 24. Comm. 17.

<sup>b</sup> Hist. Politic. à Th. Zygomal. ad Crus. missa.

<sup>c</sup> Pag. 51. & 52.

\* Verum Abrahe Zaccuth Scribitur

כחש.

<sup>x</sup> Raphaleng in Lexic. Arabic.

\* Et Pandect. Turc. cap. 34.

ge Comme filz de Vieil, where note he makes *Shach* to signifie *Old* (as it doth) not only *Lord*. And that *Solimanus filius Solimani Veteris*, or *Senioris* s in som authors of the Holy Warres, I doubt not but might well be turrid *Soliman the Sonne of Soliman Shach*. But it is not proper to suprem Princes (but by speciall excellencie) no more then our word, *Lord*; as the noble *Monsieur de Thou* well takes it, affirming <sup>c</sup> that it is alone applied often to such as haue small Dominions, and are as *Reguli*, or the like. Some interpret it <sup>d</sup> out of the application, *King*, but the nearest to exact truth is that which we haue before out of *Scaliger*, with whom *Theodore Spandugn* <sup>e</sup> agrees expressly. And in the title of *Muhamed Ben-David's Alagsarumith*, hee is call'd \* *Alsheich* (being this very word of *Sa*, *Saa*, *Schah* or *Schach*) as by an attribute of dignitie. It is written often *Shahgh*, *Xa*, and also *Cheque*. Out of *Achmet's Onirocritiques*, the great *Scaliger* <sup>f</sup> cites. *Σαά Νισάν Βασίλης Περσών* i. *Saa Nisan King of the Persians*. And here, saith he, *est aliud nomen multis Principibus Persarum commune*, *NISA*. id eorum lingua est *HASTA*. And *Senigar Saa filius Saa Regum omnium Persarum Imperator*, is in *Beniamin Ben-Iona*, and *Vatranes a Persian King*, is call'd s *Κερασαά* from-his being before Lord or Governour of *Cerma*. About c 10. Lxx. after Christ the *Persian King* is in *Abraham Zaccuth* nam'd *Sultan Melich Sa* (the same which a Greek calls <sup>h</sup> *Μελιζά*) after whose death, he saies, the Chaliph of *Bagdad*, *Mukadū Ben Kain*, at this *Sultans* wiues request, permitted his sonne *Mahumed* to raigne, which I the rather also note, because *Bodin* <sup>i</sup> affirms that the *Chaliph*s permitted not the name of *Dominius* to any, but themselves hauing, at first, supremacie ouer all those parts, and speaks of a Text in the *Alcoran* against it, which I could neuer meet with. There may be some such thing perhaps in some other of those *Zunas* i.

Coun-

g *Baldric. Hist. Hierosolom. lib. 2*  
*Robert. Monach. lib. 3. alij eiusdem farinae.*

c *Tbuan. Hist. flor. lib. 18.*  
 d *Linschot. lib. 1 cap 27.*

e *Apud Crussum in Hist. Constantin. pag. 65.*

\* *πρωτεύεις. sine senex.*

f *Canon. Isagog. 3.*

g *Agathias. hist. 4.*

h *Chrysococcus ap. Scaliger. vbi supra. Idem est, nisallor, Malicisch apud Icon. African. hist. 3.*

i *De Repub. 1. ap. 9.*

Counsellors or Laws, which were after *Mahumed*, composed by the *Chaliph*s commandment at *Damascus*. But doubtles no better word for *Dominus* can be then *Sultan*, by which here this Prince of Persia, vnder the *Chaliph*at is stiled. This *Sultan* is calld *c Sultan Gelal eddin Melic Sa* (but his proper name was *Abu Ersalan*) from whom the *Persians* haue their annuall account, whose root is *A. Chr. CIO. LXXIX.* in the *XIIII.* of our March, and is calld the \* *Neuruz* of *Gelal Sultan Melic* (saith *Scaliger*) *est Rex, Sa vel Scha Persis est nomen attributum Regibus.* *Gelal* is Maiestie in Arabique, and so he turns *Melic Sa Gelal eddin*, into *Melic Sa Maieftas Religionis*. From this word *Edin*, is the name *Aladin* in the *Othomanique* race, which, as *Leunclaw* saies, signifieth *Diuine*; but he allows not *Reineccius* conjecturing that all the *Turkish Sultans* had the name of *Aladin* as a surname or title of Honor. From *Scab* in the *Persian* title, they haue money called *Schablar*, as the *Turks* haue *Sultanlar*, which we call *Sultanins*. Of *Schah*, is *Padischa* a compound, whereof, before. The *Persian* titles more ancient, are already elsewhere toucht. As a corollary, take here another of them in the middle times; *Χοσρόης δ βασιλεὺς βασιλέων. Δυναστευόντων Δεσποτῆς. Κλειστῆ εδραν &c.* i. *Chosroes King of Kings, Lord of Potentates, Lord of Nations, Prince of Peace, Saviour of Men, Among Gods a good and eternall Man, but, among Men, a most Famous God. Most glorious Conqueror, Rising with the Sunne, Guing eyes to the Night, Noble by Birth, a King that hates warre, well deserving, hauing the \* Alone vnder Pay, and keeping the Kingdom for the Persians. To Baram a Generall among the Persians, and our friend. Baram* hauing before written to *Chosroes* in almost alike fashioned stile. It was about *DC.* of *Christ*, vnder the Emperor *Maurice*. It the rather is obseruable, because both *African* and *Asiatique* Princes do yet, euen as *Chosroes*, sometimes load themselues and other

c *Ignat. Patriarch. Antioch. ad Scalig. quem Consulatus de hoc Imperatore lib. 4. de E-mend.*

\* *Ver. Nouus dies: si verbum interpreteris.*

d *Theophylact. Simocatta hist. 4. cap. 8.*

\* *Nonne Aufonios I. Italos innuit?*

other Princes to whom they write with strange, and doubtles by their Secretaries hardly inuented attributes. But in that league of CIO.DC.VI. twixt Rodulph II, and the present *Grand Signior Achmet*, it was amongst other things concluded, That the *Emperor* and the *Great Sultan* in all their Letters, Instruments, and Embassages should not stile themselves by any other additions, but by the names of *Welbeloued Father* and *Sonne*, to wit, the *Emperor* calling the *Great Sultan* his *sonne*, and the *Great Sultan* the *Emperor* (in respect of his yeers) his *father*. And that in the beginning of their Letters they might both take vpon them the name of *Emperor* respectiuey.

e Ex literis  
Amuratis 117.  
ad Sereniss. E-  
lizab. Reg. A:  
1579. datis  
constat. quæ  
sunt apud  
Hackluit. Itine-  
rar. part. 2.  
pag. 137.  
f Mercur. Gal-  
lo-Belgic. Tom.  
5. lib. 4.

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*Speaking in the Plurall number. Why* *ϑ* *is for any barbarous Nation to the Iews. The Rabbins reason of the Plurall. Inferiors honord, if namd by Superiors. Otherwise if Superiors namd by Inferiors. An example in our English law for the Plurall. Dei gratia. By whom vsd. The Princes of the Empire their Royalties. Dei Gratia anciently vsd by Bishops and Abbots. Expressing of Princes by the Abstract of their quality. Tua Maxima Fatuitas, to the Pope. Maiesty anciently in Rome, how afterward vsd. Celstitude, and Serenitie, to Dukes. No proper word for Maiestie in Greek. The Goddesse Maiestie. Crimen Maiestatis. βασιλεια in latter Grecians for Maiestie. The Despot, Sebastocrator, and Cesar; how they were formally to be spoken to, or of. Maiestie, to our Soueraigns, when first. Grace, and Excellent Grace. Worship, and Worshipsull. Souerain Lady, to a Dutchesse. The difference of speaking in the Concret or Abstract. The Spanish Pragmatica*

ca for the formality of the Kings stile in directions to him.

## CHAP. VI.

Other appendants of Maieftic are, which give a special form to the expr<sup>ss</sup>ing of Titles. Speaking in the *Plurall Number* is one observable. As, *We command*: in the Person of *One* being a Monarch. Its certain that among ancient Latins the *plurall Number* often was for a singular Person in common language. and (against rules of Grammar) joind with a singular word. Not with *Accius, Navius, or Plautus* only, but in later. *Catullus* hath *Insperanti Nobis*; and *Tibullus*, to his false Mistresse:

*Perfida nec merito Nobis inimica merenti.*

But these, not to our purpose. You shall as often find the *Persian* and *Greek* Emperors in *Esther*, *Ezra*, the *Macchabees*, *Hippocrates* his Epistles and such more, to vse the singular as *Plurall*: Sometimes is a mixture of Both: as in that of *Ptolemy Philopator* to his Egyptianians <sup>a</sup> Ἐγώμαι εἰ καὶ ἐγὼ αὐτοῦ καὶ τὰ πρῶγματα ἡμῶν. *I am well my self, and so are Our affaires.* The Jewes say that in their language for the plurality of Virtues and Power (*רבוּי חבֿהרָה*) supposed in a superior, they vse the *Plurall number* to or of one Man. Their *Admi* is *plurall*, yet often vsd as singular. *Every tongue* (saith one of<sup>b</sup> them) hath its property. As it is honorable in the *Italian* (so vsually *לשׁוֹן לְשׁוֹן* is interpreted; but questionles *לשׁוֹן* was indifferently, at first, vsed by them for any strangers or Gentils <sup>c</sup> Country where their Religion was not, hauing its being out of the sigles for *עֲבוֹרָה זָרָה* i. *Cultus alienus sine extraneus, or Idolatrie*, which they commonly expresse by *עַי* in abbreviature, and sometimes *לְשׁוֹן*, for *secundum cultum extraneum*) as its honorable in the *Italian* for an inferior so speak to a Great man by the

<sup>a</sup> Lib. 3. Macchab.

<sup>b</sup> Aben-Exra in Genes. cap 1.

<sup>c</sup> Elias Thisbit. in לשׁוֹן, omnes linguas, præter Ebraeam, ita distas scribit.



the plurall number : so in the Arabique ( the Ismaelitish he calls it ) it is honorable for a Great man, as a King, to speake in the plurall. So likewise in the holy tongue it is honorable to speake of a Potentat Plurally, as Adonim & Baalim. For they say אדוני קטח, i. Domini durus, and also רלקח בעליו, i. Et accepit Domini eius. And vpon this conceit do they interpret the plurall of Elohim joind with a singular Verb, which most of our Men take for a mysticall expressing the Holy Trinity. Their Grammmarians make it an Enallage of Number, chiefly to expresse excellencie in the Persons, to whom its referd. With this, well agrees that which is obseru'd vpon Inno's ruminating on *Aneas* his too good fortune;

— Méne incepto desistere victam ?  
Nec posse Italiâ Teucrorum auertere Regem ?

Rex est (saith d Seruius ) & mirè *Aneam* noluit nominare. Honorantur n: Minores à Maioribus si suo nomine fuerint nominati. Contra, Contumelia est si Maiores à Minoribus suo nomine nomenclantur. For the speaking to them in the singular Number, is very proportionat to their proper names. The vse of this for the Plurall, is known common at this day, but not proper to supreme Princes. In our Law-annalls, a c *Quare impedit* being brought by the King for the Prebendary of *Oxgate*, in the Diocesse of *London*, the Writ was *Pracipite Michaeli de Northumbergam*, against which the Sericants except, as against *Falle* Latine. But, saies *Thorp*, *Falle* Latine it is not, for it is a word of the plurall number, and therefore is of greater reuerence; and this is a common Fashion for the King to send to a man by the word, *VOBIS*. But, saies the Counsell on the other side, a man hath not seen such reuerence made to a Sherife. And afterward, the Writ was lookt on by the Iudges, and they saw it was *Pracipite*, and at the end *Habeatis ibi*

d Ex Ms. Fuld.  
excerpt. & Ser-  
uio Danielis  
inter alia  
additum.

c 29. Ed. 3.  
fol. 44.

f Apud Orteli-  
um in Theatro.

g Bodin. s. de  
Repub. cap. 10.

h Rebuff. ad  
Constit. Reg.  
Tom. 2. vt Be-  
nific. ante  
vac. art. 2.  
i In Edit. Fre-  
keriana Sigif-  
mundi Baronis  
de Herbestein.  
k Andr. Kni-  
chen. in Comm.  
Iuris Saxon.  
Duc. Sax. cap. 1.

\* Fitzb. Nat.  
Br. fol. 132. &  
2. E.

*nomina Saramonitorum* &c. Whereupon it was adiudg-  
ed to abate. They held, it seems, the plurall Number  
not to be formally applied to any, but, at least, of the grea-  
ter Nobilitie. That of adding *DEI GRATIA* in stiles,  
is now more proper to supremacie. The Earldom of  
*Flanders*, hath diuers prerogatiues, among which, one is  
that its Prince may write himself *Dei gratia Comes*  
*Flandria*, which is a part of Royaltie. *Et sunt alia ple-  
rag, lenissima* (are the words of a great Politician) *qua*  
*Principum propria ducunt, vel ad Decus vel ad Dignita-  
tem, vt Rescriptis addere DEI GRATIA*; The vse  
whereof, as he reports, *Lewes XI.* Prohibited *Francis.* then  
Duke of *Bretagne*, as a forme proper to a Kings Title,  
and so a French Lawier <sup>h</sup> expressly affirms it. Yet *Fer-  
dinand* brother to *Charles v.* and Archduke of *Austria*  
hath it in <sup>i</sup> his Letters to the Emperour. And the Duke  
of *Saxony* vses it, being a Prince of the Empire, and ac-  
knowledging to it a kind of supremacie, as Others like  
him. His <sup>k</sup> Chancelors words are these; *Cum illud non*  
*fiat in despectum Domini concedentis, sed ad Amplifican-*  
*dam Maiestatem eius & dignitatis concessa tutionem, re-*  
*cte immemoriabili interstitio Principes nostri sapè dicta locu-*  
*tione* (he means *DEI GRATIA*) *usi sunt & etiamnum v-*  
*tuntur.* Neither do I conceiue, why Princes that want  
not the substance, but as it were the name of a King  
only, should of necessitie abstain from it. In more an-  
cient times it is familiar in the stiles of farre meaner  
Persons then supreme Princes. *Rex Venerabili in Chri-*  
*sto Patri I. eadem Gratia Dunelmensi Episcopo*; and  
*Guilielmo eadem Gratia Archiepiscopo Cantuariensi*, are a-  
mongst \* our Writs. And, in the Epistles of *Iohn* of  
*Sarisbury*, is *Rogerus Dei Gratia Eboracensis Archiepiscopus*  
*& Apostolica sedis Legatus Venerabili Fratri H.*  
*Dei gratia Dunelmensi Episcopo.* And from *Iohn* of *Sa-*  
*risbury* himself, *Venerabili D. & Patri Carissimo Willi-*  
*elmo Dei Gratia Senonensi Archiepiscopo.* The like is of-

ren in the Epistles of Fulbert Bishop of Chartres, Gilbert of Vendosme, Anselm, and such more of the old times. So B. de Blancsfort<sup>1</sup> Master of the Temple vses it in his Letters to S. Lewes K. of France. Its frequent in the <sup>m</sup> Charters of the Archbishop of Saltzburg, and other Church-men of meaner note in those times. And in a Leiger book of the Abbey of Malmesbury I haue seen *Iohannes Dei Gratia Abbas Malmesburiensis & eiusdem loci conuentus salutem in Domino*. All these shew that heretofore those curious differences of *Prouidentia* or *Clementia Dei*, which are now vsd by Bishops and inferior Princes, were not so distinguisht from *Dei Gratia*, as later times (whose beginning I know not) haue made them. To expresse them by ABSTRACTS from the Concret of their qualitie, is Ordinary, As *Maiestie, Highnes, Grace, &c.* But the Forme is not proper to them; it being vsuall in old autors with such Substantiuies to designe out the subiect denominated of the Adiectiue; as

*Virtus n Scipiadae & Mitis Sapiencia Lali.*

for Scipio and Lalius, which are but as <sup>f</sup> *Appietas* and *Lentulitas*, For the individualite, as it were, of *Appius* and *Lentulus*, or *Pataninitas* & for *Linies* stile. In like forme Ἡ Τελεμάχοιο, and Ηεραλλῆ & εἰν are familiar for *Hercules* and *Telemachus*. And wanton *Catullus*, comparing a heauie fellow, vnworthily blest with a Delicacie in his marriage bed, to a log, hath this Ithyphallicque:

*Talis iste meus Stupor nil videt, nihil audit.*

such more often occurre, and, especially, in Epistles of later times, written with *Probitas, serenitas, Sanctitas tua*, and the like; where, by the way, you may remember that of *Philip le Beau* of France <sup>a</sup> to Pope *Boniface* the VIII. *Sciat tua maxima Fatuitas, Nos, in Tem-*

1 *Epist. Regum & Principum Edit in Tom. 2. Orient. Hist. pag. 1176. m Chronic. Richerspergens. sub ann. c10. cL. & seqq.*

n *Horat. lib. 2. Satyr. 1.*

f *Cicer. lib. 3. Fam. Epist. 7.*

g *Asinius Pollio apud Quin-tilian. lib. 8. cap. 1.*

a *Mart. Pol. 1. Chronic.*

b Rotewinck in  
Fascicul. Temp.  
sub anno 1294.

g Adam Bre-  
mens. hist. Eccles.  
cap. 20.

\* Metropol. lib.  
1. cap. 32.

c Orat. pro. C.  
Rabirio.

d ff. ad leg. Jul.  
Maies. l. 1. §. 1.

e De Inuenti-  
one lib. 2. §. 10.  
Et Orat. Partit.  
§. 50.

f Instit. tit. de  
Public. Iudicijs.  
§. 3.

g C. Theodos.  
tit. de Fabricens.  
l. 3.

poralibus, Alicui non subesse. The occasion <sup>b</sup> was from this most arrogant Pope his calling himselfe *Dominus Totius Mundi tam in Temporalibus quam in Spiritualibus*. And for Bishops, its noted in old Annals, that *Leudericus* & Bishop of *Breme* (about *DCCCXL*.) was a proud fellow, because he would somtimes title himselfe *Custos*, somtimes *Pastor Bremensis Ecclesia*. Whereupon, (saies \* *Crantzius*) *Uide Temporum simplicitatem quod non paterentur PASTORIS Vocabulum. Quid facerent, si ritum nostra atatis ambiciosum cernerent, ubi ex ore Episcopi insonare audirent, Nostra gratia, Nostra Pontificalis Dignitas, & reliqua his etiam gloriosiora*. But in this kind som abtract; are proper notes of Soueraigntie: as *Maiesie* which is now competent to none but supreme Printes; And that, in substance, very anciently. For, in *Rome*, the highest power of Gouernment being in the People (not the multitude but the whole Common-welth) as, in an absolute Monarchy and *Παυλασία*, in the Monarch; the word *Maiesie* was proper to them. As *Authoritas in Senatu, Potestas in Plebe, Imperium in Magistratibus*, So *Maiesas* was in *Populo*, which <sup>c</sup> *Cicero* with others, will iustifie. And *Maiesstatis Crimen* (saith <sup>d</sup> *Vlpian*) *illud est, quod aduersus Pop. Rom. vel aduersus securitatem eius Commititur*, which well agrees, with what was in that State before the Emperors. *Intentio est* (as for an example <sup>e</sup> *Tully* saies) *Maiesstatem minuisti, quod Tribunal Plebis de Templo deduxisti*. And *Maiesstus est Magnitudo quadam Populi Rom. in eius potestate & iure retinendo*. But when the summe of all things was transferd into the Emperors from the People, the *Crimen Maiesstatis* became chiefly against them and their State. *Lex Iulia Maiesstatis* (so <sup>f</sup> *Institian*) *in eos qui contra Imperatorem vel Remp. aliquid moliti sunt, suum vigorem extendit*. And then, towards the declining times, they tooke to themselues *Perennitas nostra, Eternitas & Nostra, Numen Nostrum, Tranquillitas nostra*

*Nostra, Serenitas Nostra, Maiestas<sup>h</sup> Nostra*, and such like often occurring in the two Codes of *Theodosius*, and *Iustinian*. But long before that, although not with the first person, yet it was attributed to them. *Sueton* reporting that *Augustus* after the ciuill warres would not himself, nor suffer his neer kindred to call his souldiers *Commilitones*, but *Milites*, giues the reason; because he did think it *ambitiosius, quam aut ratio militaris, aut temporum quies, aut sua Domusq<sup>3</sup> sua Maiestas postularer*. And in *Claudius* he speaks of *lenior Maiestati Principali titulus*. And, one<sup>i</sup> that liu'd in *Sueton's* time vnder *Traian*, to *Traian*. *Huius* (he means *Crimen Maiestatis*) *in metum penitus sustulisti, contentus Magnitudine, qua nulli magis caruerant quam qui sibi Maiestatem vindicabant*. I know, *Trebellius*<sup>k</sup> *Pollio* seems to make against this. He, speaking of *Gallien's* brother *Valerian* slain about *Millan*, and of the doubt whether he had been a *Caesar* or not, adds; *Constat de Genere, non satis tamen constat de Dignitate, vel, ut caperunt alij loqui de MAIESTATE*. As if *Maiestie* had then been a word first vsd for *Dignitie*. But as the most learned *Casaubon* obserues, that must be vnderstood of the Greater Roman Dignities beside the Empire. So that then first Court-flatterie began to stile the Dignities of the Emperors fauorits and such as were of higher Note, with *Maiestie*. For plainly to the Emperors, as you see, it was not before vnusuall. And, vntill this time of *Trebellius*, it may be well affirmd proper only to suprema-cie amongst them. Let it not moue, that *Maiestas* in another sense, was common to others, as *Maiestas Pueritia*, and *Maiestas Matronarum* obserud in *Liuy* and *Plinie*. That was in a regard of their priuac: Quality, not publique Dignitie; and in a sense of that nature hath *Valerius Maximus* the last chapter of his 11. book titled *de Maiestate*. *Est quasi* (saith he) *priuata censura Maiestas Clarorum Virorum, sine Tribunalium fastigio, sine*

*h c. tit. de Silentia vsl. 1. & de Agri. l. Nulli.*

*i Plin. in Panegyric. Traiano dicto.*

*k In Gallienis.*

*Appa-*

*Apparitorum ministerio, potens in sua amplitudine obtinenda---quam rectè quis dixerit longum & beatum honorem esse sine honore.* But, this *Maiestie*, publicly applied, was an expressing of Power and high place, not admiration only of qualitie. So it may be well seen in that of a noble Grecian, deliivering <sup>1</sup> the *Maiesty of the Pope of Rome* by Ἀρχὴ καὶ Δωρασία τῶ Δῆμου καὶ Ρωμαίων, i. *the Empire and Power of the People of Rome*. And this *Publicque Maiestie* was after the diminution of the Peoples libertie, conueyed solely to the Emperor; and (howsoever that new application in *Pollio's* time, was) the *Ciuilians* since haue referd the proper *Crimen Maiestatis* only to the <sup>m</sup> Emperor. So, at this day, they do by the *Imperialls* alone, as in *France* and with vs, in respect of our *Soueraigns* only. But, by their leaue, its not easily conceiud how *Crimen Maiestatis* must not bee referd to *Princes* acknowledging indeed the Emperors *supremacie*, But withall hauing all *Regall* and *Imperiall* right in their *Dominions*; as diuers of the *German Princes* haue: although they abstain from this abstract in their titles, as, of the *Dukes of Saxonie, Bawier, Samoy, Lorraine, Ferrara, Florence, Mantoua*, and such accounting themselves as absolute as any that haue but the Name of *Duke*, *Bodin* <sup>n</sup> affirms; and that they are *Celsitudinis verbo contenti, aut Serenitatis, quam sibi Dux Venetorum tribuit*. But this title of *Serenitas, Excellontia, Sublimitas*, and the <sup>s</sup> like many are anciently giuen by Emperors to their *Lieutenants* and others indistinctly, as you may see in the *Codes, Nouells, and Epistles of Cassiodore*. Its among the *Greeks* Γαλιώτης. Ἡμέτερον ὁ Γαλιώτης i. *Nostra Serenitas*. So Ἡ παγγάλω βασιλεία καὶ Θεοσεφῶν βασιλείαν ἡμῶν, i. *Serenissima Maiestas Sacrorum Imperatt. Nostrorum*. If, at least, βασιλεία be *Maiestas*. Its hard to find a better word interpreting it. But indeed, as *Casaubon* obserues, *Greek* hath not an expresse word for *Maiestie*. Som haue <sup>q</sup> turned Μεγαλει-

1 Polyb. Πρεσβ. in Fæderic Ætolorum.

m Wefenbech. in Paratit. & ff. ad leg. Jul. Maiestatis vide & Gothofred. ad dist. iiii. & ad C. eodem, l. 5.

n De Repub. l. cap. 10. g De his consulas licet G. Panciroll. ad Notit. Dignitat. cap. 3. vt iud genus pluria. o Harmenopol. προχ. 5. cap. 9. p Schol. ad Constantin. Tom. τῆς ἐνάσσεος. q Glossar. Vcl. Græco-lat. v. 2. Peti cap. 1. com. 16. ἐπιόπται γεννηθέντες τῆς ἐκείνης Μεγαλειότητος

715. *Maiestas* and *Magnitudo*, but it properly signifies the last, not so well the first, which comes plainly from a *Comparatiue*. *Maiestas* itaq<sup>3</sup>, (are *Casaubons* words) *si verbi proprietatem spectamus, Numinis est solius: quod omnibus is, quæ magna dici possunt, est maior. Usurpation est cum Principibus maiestas tribuitur.* But observe their tradition of the *Godeffe Maiestie*, They saied that at first there was no distinction of Place or Precedence among the Gods, but that the meanest would sometimes sit in *Saturns* own Throne. And this, they say, continued

*Donec Honor placidoq<sup>3</sup>, decens Reuerentia vultu  
Corpora legitimis imposuere toris.*

*Hinc sata Maiestas, qua mundum temperat omnem,*

*Quaq<sup>3</sup>, die partu est edita, Magna fuit.*

*Nec mora confedit medio sublimis Olympo,*

*Aurea purpureo conspicienda sinu.*

r *Ouid. Fastr.*

5.

As *Maiestie* was there bred of *Honor* and *Reuerence*, so proportionatly mongst men, and thence the word applied to the supreme of Men. But also they vsd *Numen Imperatoris*, and *Oracula Augusti*, for *Edicta*, and *θεωρομεν* for *διατρημεν*, as if you should say *diuinitus sancimus* for *statuimus*. And before this great communicating of *Maiesty*, the Emperors had the attribute of *Sanctissimus*, and such like. These beginning vnder *Heathenisme*, continued after *Christianitie*. Whence, when they speak of the *Crimen Maiestatis*, they vse *δυναστων* or *ἐγκλημα τῆς ὑποδοσῶσε*, which may be interpreted, a *indgment* or *accusation* touching what is committed against a thing sanctified or sacred. But I think *Βασιλεια* will be most proper, in substance, for *Maiestie*; although *George Codin* translated hath alwaies *Regnum* for his *Βασιλεια*: Vnder fauour, not without error. They had also their *Ἁγία βασιλεια* i. *sacred Maiestie*: which was proper only to the *Emperor*, and that when others

f *Paul. ff. de legat. 2. l. 37. §.*  
*Lucius & Scævola ff. lib. 40. tit. 1. l. 3.*  
 r *Athalut. tit. περὶ Δυναστων. 66.*  
 & *Glossar. Vet. & Sanctitas Regum ap. Iul. Cas. in Tranq.*  
 u *Codin. & Meurs. Gloss. Græco-Barb. in Βασιλεια.*

R

spake

spake to him; he himself in modestie omitting *Sacred*, and speaking only ἡ βασιλεία μου. But *Majestie* exprest in this word was communicated also to the *Despote*, *Sebastocrator*, and *Cesar*. The *Despot* was the heire or successor apparant of the *Constantinopolitan* Empire (vnderstand, of the times since *Alexius Comnenus*, though before him it were a generall name, as *My Lord*) the *Sebastocrator* the second from him in dignitie, and next the *Cesar*, *Protosebastus* and so forth. But, to our purpose, receiue this out of their c traditions. Before the Emperor they calld the *Despote*, *My Lord* (Δεσποτά μου) and *Majestie* was applied to him: the *Sebastocrator*, *My Lord* (Δεσποτά μου) *Sebastocrator*: the *Cesar*, *my Lord Cesar*, in these words as the other; and to both these also was *Majestie* (Βασιλεία) applied. But if any other Great men about the Court (πρὸς τοῖς ἀρχόντοισιν) had occasion to vse the *Despoi's* name to the *Emperor*, they thus; *My Lord* (ὁ ἀθηνόπουλος μου) *Your sonne the Despote*. If they speaking among themselvs mention'd him then: ὁ ἀθηνόπουλος μου ὁ δεσπότης ἰ. *Our Lord the Despote*. For in later Greek μάς is *Our*, either corrupcep from their ancient own, or induced by *Tartarian* or *Turkish*, wherein *Babamus* is *our Father*. If a great man spake to the *Despote*, he might either call him *My Lord the Despote* (with the word last remembred) or, for greater honor, *Our Lord the Despote*. If any of the *Despoi's* seruants or followers, vsd his masters name to the Emperor, hee might not call him ὁ ἀθηνόπουλος μου, or ὁ ἀθηνός μου ὁ υἱός σου (which I interpret to be in fashion the same with *Our, My Lord*, when we speake indifferently of any Nobleman) but ὁ κύριός μου ὁ υἱός σου ὁ δεσπότης ἰ. *My Lord and Master, your sonne the Despote*. For so I thinke, κύριός is best here translated. If a man spake to any of their other Great men (ἀρχόντων) hee neuer vsd Δέσποτά μου, but κύριέ μου. On the other side κύριέ μου was neuer vsd to the *Despote*, but Δέσποτά μου. Neither could they render

c *Cyropalat.*  
περὶ Ὀφικιάδ.  
quem tamen,  
absque Iunij  
Restitutione  
locorum, ne  
legas.



render reason for all those, but because vse and custome had brought them to it. Neither hath the Grammaticall difference of *Κερί* and *Δεσπότης*; any thing to do here. For our Kingdome; *Μαiestie* (saith the learned Author of the *Remains*) came hither in time of *Henry the Eight*, as *Sacred Maiestie* lately in our memory. Vnderstand him, as it was commonly in vse, and properly to the King applied. For in the Epistles of *John of Sarisbury*, is *Maiestās tua*, diuers times to *Henry Fitz-lempresse*, vnder whom hee liu'd, and the same is there vsd also to Pope *Adrian*. Grace mongst vs began in time of *Henry .i.v.* and Excellent grace, as you read in the *Remains*, vnder *Henry the Sixt*. High and mighty Prince vnder *Edward the fourth*. But, about those times it was not solely proper to the King, as it seems by the Concord (touching the title of the Crowne) twixt *Henry the sixt*, and *Richard Duke of Yorke*, made in xxxix, *Henry .vi.* in Parliament at *Westminster*, with this title, *Betwixt the most High and most mighty Prince, Henry the sixt, King of England and of France, and Lord of Ireland, on the one partie, and the right High and mightie Prince Richard Plantagenet Duke of Yorke, on the other partie*; and the Duke of *Glocester* vnder *Henry the sixt*, is calld *High and mightie Prince* and the Duke of *Excester*, *Hault and Puissant Prince*. Anciently how our Soueraigns were, in this kind titled, may be obserud, vpon these examples. *Au Tresnoble & tréshonorable Prince & son trescher Seignior si luy pleist Monsieur Edward per la grace de Dieu Roy d'Engleterre, Signior D'irland, & Duc D'Aquitaine le sone Henry Percy reuerence & honours*: In a letter <sup>b</sup> to *Edward .i.* written from *Dunwich*; and the like, in diuers other Records, is. And there the Barons of the Exchequer send to the King with *Nous maund à vestre hautesse, &c.* But also in times later then *Edward .i.* titles and notes of Greatnes being not in that distincti-

<sup>a</sup> Parl. 3. Hen. 6. art. 1. & 26.

<sup>b</sup> Rot. 25. Ed. 1. in Arce Londini de Rebus Scotiam tangentibus memb. 4. 6. & sequius.

on or Curioſitie as now, ſom ſuch as are with vs mean, were competent to higheſt Princes. I remember, I once ſaw a Petition by a Biſhop to *Henry v.* ſubſcribd with *Your Worſhips Beadſman.* About the ſame time a treatiſe written of the order of the Coronation, hath thus: After this the King ſhall be clothed agen with other clothes, and Worſhipfully ſhall go to the Anter of Seynte Edwardes Chynne; and the King is there calld Worſhipfull Prince. So the Monk of *Bury,* *Dan Lidgat* ſpeaking of *Henry the fiſts* commanding him to write the *Troian Warre,* ſaith

**The which emprise anon I ginn ſhall  
In his Wo:ſhip, as for memo:ryall.**

Hee vſually calls him *Moſt worthy,* or *worthy,* or *Noble Prince,* and *Soueraign Lord.* And plainly *worſhip* is but an abſtract from *worthy,* and ſignifies, as *eſtimation,* properly. *to puruld purpſcipe ry he þegen lage pynpe i. To worlds worſhip (i. in worldly eſtimation) hee ſhall be in equall degree with a Thane,* ſaies a Canon of *Canutus* his laws, ſpeaking of a Prieſt that liud free from incontinenzie: and in thoſe ſo ancient times it was a generall title, but according to the perſon qualified. In an old Saxon <sup>b</sup> tradition of their Nobilitie; *Then were the wiſeſt of the people* *peopþſcipereppýnda ælc be hiȝ maðe Eoþl 7 Ceoþl, þeȝn 7 þeoden i. worſhipwerthy, euery one in his Dignitie, the Earle and Cheerl, Thane, & Vnderthane.* So in later times Dukes and Earles haue had *Worſhipfull* and *Right worſhipfull* applied to them. An Epitaph <sup>c</sup> is at *Warwick* in *S. Maries Church* there, in part, thus.

*Pray Denuotly for the Soule, whom God  
aſſoile, of one of the moſt Worſhipfull  
Knights, in his daies, of manhood & cunning,*

<sup>b</sup> *Ap. Lambard.*  
*in Peramb.*  
*Kant.*

<sup>c</sup> *Camden. Brit.*  
*Edit. Anglic.*  
*Idiomatis. &*  
*in Reliquijs.*

RICHARD<sup>d</sup> BEAUCHAMPE late Earle of  
Warwick, Lord Despensers of Burgaueny,  
and of many other great Lordships, whose  
Body resteth here vnder this Tomb.

d Rothomagi  
fatis concessit A.  
c10. cD. xxxix.

And his daughter the Countesse of Shrewsbury was  
buried in S. Faith's vnder Panles, with

Here, before the Image of Ihesu, lieth  
the Worshipfull and right Noble Lady  
Margaret Countesse of Shrewsbury, &c.

But now euery Gentleman of better ( rather richer )  
Rank is saluted *Worshipfull*. And , on the other side,  
what now is one of our particular Notes of Majestic,  
not giuen to any but the supreme , I mean *Soueraign*  
Lord or Lady, hath been anciently bestowed on others.  
The preface and dedication of *Alexanders* life , written  
vnder *Henry VI.* by a Dominican Frier thus speaks,

To my souerayn Lady benigne and honozable,  
Discrete, full of wisdom, of Gloucetre Duchesse,  
A symple seruant, thogh I be vnable,  
With deuoute hert with all my besynesse,  
Send ioye, worschepp, welth, pees, and skabylnesse,  
Bettoir you and yowre euere moze to lesse,  
And to be schadw. vnde w grace that it neuer byesse.

What, that hater of Monarchs , *Buchanan* hath in his  
malicious dislike of giuing titles and attributes of great  
honor to Princes, I omit, and leaue him to his error,  
conuincd by the generall consent and allowance of  
Antiquitie. But, touching these, it hath been<sup>e</sup> questioned,  
which is the more both elegant and honorable to speak  
in the *Concret* or *Abstract*. That is , whether to say  
*Serenissime Princeps à te peto* , or *A Serenitate Vestra*

c Christoph.  
Becman. Schedi-  
asm. Philologic.

peto. And some haue thought the first forme the best, because in that the *Accidents* and *Subiects* are together exprest, in the other the *Accidents* only being the note of Honor. But howsoever for elegancie, it seems the *Abstract* tastes as if it were more honorable. For that quality denominats, and, from it inherent in the Person, is the Honor giuen. Now, as it is inherent, and not predicated of the Person, its best exprest for its own Essence; Neither is it otherwise (as *Logique* teaches) properly in any Predicament. As *Album*, although in a formall signification of the thing design'd, it expresse a Certain *Ens per se*, yet as the formall and materiall or connotatiue signification, of it, is, it's <sup>f</sup> *Ens per accidens*, id est, *aggregatum quid ex ijs qua diuersis Pradicamentis ponuntur*. And *Albedo* is the *Ens per se*. Then, where the quality is, neere to its own single essence, exprest, that is in the *Abstract*, it seems, the Person is with somewhat more honor saluted, then if it were only *connotatiue* as they call it. For, *Vir excellentissime* doth but *connotatiue*, or by way of consequent speak *excellencia*; as indeed in euery *Concret*, but in like form and by an accidentall consequence, is both the *accident* and the *substance*. But this is a most friuolous disquisition, which I had not spoken to, if I had not seen it question'd. I adde out of the Spanish *Pragmatica*, published vnder *Philip I I.* against the multiplicitie of Titles giuen both to the King and other great Men, in the yeer *CIO.D.LXXXVI.* the *VIII.* of October, at *S. Lawrence*; that the King there would haue no other title in the beginning of any Letter to him, but *Senor*; in the subscription only his name that wrote it; in the end of the Letter, only *God preserue your Catholique Maiestie*; and the superscription, *To the King our Lord*. The petitions to the Counsellors, Chanceries, and Tribunals, might be titled with *Most mighty Lord*, but no more. The signing of Letters, scedules, and

f *Aristol. Meta-  
phys. 7. cap. 6.  
text. 21.*

such

such like should bee only with *By the King our Lord.* Divers other particulars are in it, touching these kind of Titles to Other Great men, which in their more due place shall succeed.

*Annointing of Kings. How Vnction in Heathenisme was vsd, to sanctifie. The Old Roman Prouinciall expressing what Kings were to be annointed, anciently. The use of Vnction in the Eastern Empire; In France; Their Oile from Heauen; in Britain; the first King there annointed by the Pope; but a coniecture against the consent of old Monks. The Tale of a box of Oile giuen by our Ladie for Vnction of the English Kings, to Thomas Becket. Crowns, and their beginning. First vsd only to Gods. Whence Corona. An examination whether Crowns (except only the Cloth Diadem) were in more ancient times, amongst the Gentiles, for Royall distinction; and a Conclusion against common opinion. A place of Euripides interpreted, against the Vulgar, and his Scholiast. Crown Radiant, and the x i i. beams of the Sunne supposed in Antiquitie. A place in Polybius examined. Pharaoh's Diadem. A passage in Clemens Alexandrinus examined. Στέφανος. When the Cloth Diadem, or Fillet came first to be a Royall Ensigne in Europe. White proper to the Kings Diadem. Cidaris, or Cit'aris. Κροσασια. Tiara. Diadema. The Tulipants, or Turibants of the Princes of later time, in Asia. Error of Bodin touching them. Hæstia pro Diademat. The Crown or Diadem in the Roman and Constantinopolitan states. Of the Form, and Materialls of Crowns, summat. The Duke of Moscou's Cap. The Radiant Crown of the Duke of Florence. The Crown of British, English, and Scottish Kings. The Scepter. Caducæus. Birds and other things born in the Top*  
of

of Scepters. Eagles upon the Emperors Shooes. Their Red or Purple shooes, and Boots. Gilt shooes to the Roman Consuls. Swearing by Scepters, very ancient. The mouing the Scepter was an Oth. The beginning of that Oth, upon Seruius his credit. The Globe and Crosse. Pomum Imperiale. Μυλδρον. The first Emperer hauing the Globe and Crosse. When vsd by our Kings. The Crosse, and Labarum. The punishment by the Crosse, and, the picturing it on the ground, forbidden. Νικη. or. The Croissant or half Moon of the Mahumedans. The reason of their vse of it. The great Respect and Honor giuen to the New Moon amongst Turks and Iewes. אֱלִילַת Alilat and חַיִּיל. Eilethyia. Lucina. What the Iews writ upon the walls at a Childbirth. The Croissant among the Romans. Lunata Planta. Croissant set upon Images of Gods. Μωισοιοι. Cubar. Venus. The Sunne upon the Tents of the ancient Persians.

## CHAP. VII.

**O**F Nominall attributes, thus much. You may call other Reall Ceremonies, which consist either in Action, or Ensigns. In Action; as chiefly that of ANNOINTING at the inauguration. For Anointing, receiue this out of the ancient<sup>a</sup> form of doing it. *Tunc Dominus Metropolitanus* (suppose other concurring ceremonies, at a coronation, past) *ungat de Oleo sanctificato Caput, Pectus, & scapulas, ambasq; Compages Brachiorum ipsius, ita dicendo. VNGO te in Regem de Oleo sanctificato in Nomine Patris & filij & spiritus sancti. Et dicant, Amen. Pax Tibi, & cum spiritu Tuo. Deinde ungat sibi manus de Oleo sanctificato, ita dicendo: VNGANTVR manus istæ de Oleo sanctificato, unde uncti fuerunt Reges & Propheta, & sicut unxit Samuel Dauid*

<sup>a</sup> Ordo Roman. de Diuin. Officijs.

in Regem, ut sis *Benedictus*, & *constitutus Rex in Regno isto super populum istum. quem Dominus Deus tuus dedit tibi ad Regendum ac gubernandum.* As its here expressed, every man must needs referre the Originall of Anointing to the <sup>b</sup> *Iewes*; which continued (some say) amongst them from their first *Saul* vntill *Hircanus*, from whom the Kingdom was transferd by *Augustus* to *Herod*. And by this they <sup>c</sup> interpret that of *Daniel*; *The Anointed shall be taken away*, after the end of his weeks. But there were certain *Interregna* twixt *Saul* and *Hircanus*, of which, howsoever the anointing was, regard in this assertion must be taken. From this Anointing, could not but a most honoring regard come to the Prince, amongst those specially which by effusion of *Oile* made consecrations to the Almighty. *Jacob* erected the stone he had slept on in *Luz*, poured <sup>d</sup> *Oile* on the top of it, and calld it *Beth-el* i. *the house of God*. Whence the Gentiles, by all likelyhood, had their <sup>f</sup> *Betulus*; and perhaps deriud their anointing of stones, whereupon *Apuleius* reckons *Lapis unguine delibutus* among his sacred objects. And *Arnobius* his <sup>g</sup> *Lubricatum lapidem & ex oliui unguine sordidatum*, wherein was comprehended both their Bounds and Marks of Territories, which *unguento velaminibus* <sup>g</sup> & *Coronis Coronabant* (as *Siculus Flaccus* his words are) and also <sup>h</sup> their other sacred Triuiall Statues. And *Theophrastus*, in his Character of Superstition, remembers for a part, the pouring of *Oile* vpon anointed stones or statues in the high waies. Hence the old *Christians* also by example (saith <sup>i</sup> *Theodoret*) vsd to anoint the Shrines of their Martyrs, and Chancells. The *Iewish* Priests <sup>k</sup> consecration was with *Oile*. And often occurs the name of the *Lords Anointed*. In our *Europe*, how sacred a Materiall it was anciently accounted, appears to every one that hath but heard of Extreme Vnction, and the like. But of *Christian* Princes, the old

b *Decret. tit. de sacra Vnctione.*

c *Cedren. pag. 149. v. Casaub. Exercit. 1. §. 2. & 3. Adu. Baronium.*

d *Genes. cap. 28. com. 18.*

f *Damascius in vita Isidori ap. Photium. & Scalig. ad Euseb. de Betulo consulendi.*

g *Aduers. Gent. lib. 1.*

h *Mixut. Felix in Octauio. Videlic. Pitheii Adu. 2. cap. 14.*

i *Quest. 83. in Genesim.*

k *Exod. cap. 39. com. 7.*

*Provinciall of Rome thus : De Regibus Catholicorum & Christianorum. Et sunt quidam Coronandi & quidam non. Tamen illi qui Coronantur debent inungi ; & Tales habent privilegium ab antiquo & de Consuetudine ; alio modo non debent Coronari nec inungi sine istis, & si faciunt ipsi, abutuntur indebite. Et sic incipiunt Nomina Regum Christianorum Fidelium hoc modo.*

\* *Christianissimus*, quod nonnullis recentioribus in hoc loco catalogi citatum habes, exemplari meo Ms. deest.

a *Armenia* apud Rebussum.

b Vide supra pag. 80.

c *Consulas* pagin. 57.



*Rex Hierosolymitanus Coronatur & inungitur.*  
*Rex Francorum \* Coronatur & inungitur.*  
*Rex Anglorum Coronatur & inungitur.*  
*Rex Cecilie (Sicilie) Coronatur & inungitur.*  
*Rex Castellae Non}*  
*Rex Legionis Non} isti sunt coniuncti.*  
*Rex Portugalensis Non.*  
*Rex Aragonie Non.*  
*Rex Nouargie (Noruagie, it seems) Non.*  
*Rex Nauarre Non.*  
*Rex Danorum Non.*  
*Rex Boemie Non.*  
*Rex Vngarie Non.*  
*Rex a Armania Non.*  
*Rex Sorbie (perhaps Seruie) Non.*  
*Rex Cypri Non.*  
*Rex Sardinie Non.*  
*Rex b Catholicus Non.*  
*Rex Comagie (its likly, it should be c Consulas) Non.*  
*Rex Nimianie (Momonie, it seems) Non.*  
*Rex Vltonie Non.*  
*Rex Collen Non.*

*Et sciatis quod hodie Non sunt plures Reges Christianorum, nisi de Novo Crearentur. So are the words of my Ms. Copie, anciently written, which supposes, you see, but foure Kings honored with Vnction, the Hierosolymitan, the*



the French, English, and Sicilian, and the two Emperors of the East and West. In the Coronation of him of the East, the Patriarch, at the instant of making a Crosse with the Oile on his head, crying aloud, Ἄγιος, i. Holy, and then Ἄξιος, i. Worthy. Which was, it seems, the reason why the Constantinopolitans cried e *Ayos Pbasileos Marchio* at the taking of the Empire by Baldwin Earle of Flanders, when they thought verily that Boniface Marquesse of Montferrat should haue been their Emperor. The Marquesse being then with the Earle. There is a Prouinciall<sup>f</sup> printed, whereiii others are reckon'd that are not here, and some omitted that mine hath. And after *Rex Bohemia* follows in that, *In Ibernia. Catholicus. Rex Colonienfis. Comachia. Rex Minania Mena. Cathelina. Ibi hodie non sunt Reges, sed Tota Hibernia est sub Rege Angliae.* What Catholicus doth there I vnderstand not, nor what in my Copy, vnlesse you interpret it as I haue, with doubt, coniecturd where I speak of the King of *Astures*. The corruption of Names is such, that you may well think; the credit of the Monument, often changed and transcribed, hath been long of the decaying hand. But time (and that long since) hath brought the ceremony to every crownd Christian King, although withal he be a kind of subiect, as the King of *Bohemia*; who when he was a meere Prince of the Empire, was crown'd and annointed. The French would needs challenge Proprietic of Annointing to their Soueraigns being other Princes. They talk of Oile descended from heauen in a vessell kept at *Rheims*, wherewith their Kings haue euer bin annointed, and refer it to a miracle in the Baptisme of King *Chlouis* or *Lewes I.* about 480. of Christ. Of it, one of their Poets, when *Apollo* was from home, speaking of<sup>h</sup> the Coronation of *Philip Augustus*;

— *sceptrifero fultis redimitus honore*  
*Magnanimus sacro Rex delibutus Olinio;*

d *Cantacuzen.*  
 hist. 1. cap. 12. &  
*Cyropalat. ωπει*  
*Ο'φριμ. Παλατ.*  
 e *Guntber.*  
 bist. *Constantino-*  
*polit. id est A-*  
*γιος Βασιλευς*  
*Μαξιμοι. san-*  
*ctus Rex Mar-*  
*chio.*  
 f *Apud Rebuf-*  
*sum in Praxi*  
*Beneficiorum*  
 part. 3. Extrat.

g *Arcu. Bull.*  
*Carol. 4. cap. 4.*  
 h *Gul. Brno*  
*Philippid. 1.*

*Quo Deus, Angelicis manibus virtute parato  
 Divinâ, nostris concessit Regibus uti :  
 Ut sacrentur eo soli specialitèr illi,  
 Qui successivè Francorum scepra capeffunt.  
 Quo maior Nostri patet excellentia Regni  
 Dignior ut verè Rex noster Rege sit omni.  
 Quem sacrare suis Remorum Metropolitès  
 Cum Comprasulibus habet illo Crismate sacro,  
 Hoc ad opus solum, quod calica fudit Oliua.*

But no good authority will iustifie this. Is it likely that Gregory of Tours so much giuen to the Relation of Miracles, would haue omitted it? One more<sup>i</sup> iudicious, and not flattering the idle traditions of his own Nation, denies (and not alone) that there were any *de la premiere lignée, oinct ny sacre à Rheims, ny ailleurs* (that is, of the Merouingian line, which continued till about DCCC. of Christ. But its expressly remembred in story that Pipin, the first of the Carolin stock was appointed) *mais de la second & troisieme la plus part ont esté sacrez & oincts en auters lieux q' à Rheims, quoy que les Archeuesques de Rheims debattent ce droit appartenir à eux & à leux esglise.* By the second and third line he means the Carolin, and Capetan; the Carolin succeeded the Merouingian. And I wonder why Hierom Bignon<sup>k</sup> a French Antiquary, now living, taks it so cleer, that their Royall vñction began in *Chblouis*. We could giue better authority for the Kings of this Ile, of neer CIO. years since, and much more according to<sup>l</sup> some. *Gildas* speaking of the errors in Religion, and neglect of all Goodnes among the old Britons, addes,<sup>m</sup> *Ungebantur Reges, non per Deum sed qui cateris crudeliores extarent, & paulo post ab Vñctoribus, non pro Veri examinatione, trucidabantur, alijs electis trucidoribus.* But I will not be confident that it proues Vñction in those times. The Phrase might be vsd by him, as at this day

<sup>i</sup> Du Hailan  
 des aff. du Fr.  
 liure 1. Idem  
 ferè Tillius.

<sup>k</sup> De l' excell.  
 des Roys liure. 4.  
 l Vixit Gildas  
 A. Chr. 470. Si  
 fides habenda  
 Autori vitæ  
 eius in Biblioth.  
 Floriac.  
<sup>m</sup> Et Galfrid.  
 Monumentens.  
 lib. 9. cap. 3. ex  
 epistola Gild.  
 hoc memorat.

day an Hereditary King after his Ancestors death, is said to be *Rex* or *Imperator salutatus*: which alludes only to the old *Roman* forme of salutation in making their Emperor; as we say also in *Imperium euectus est*, deriu'd from that Custome of taking the design'd Emperors vp on Shields in the Camp. The first of our Kings annointed, that best of ancient authority speaks of, is *Alured*. He, in the life of his father *Ethelulph*, being sent to Rome, was there in Confirmation made Pope *Leo* *iv*. his godsonne, and specially annointed as a future King. So the consent of *Afferius Meneuensis*, *Ethelwerd*, *Malmesbury*, and the rest of our old Monks, iustifies. But with what discretion or honestie should the Pope annoint a child of v. yeers old, as a King, in hope of succession, while his father was liuing, and three elder brothers also, *Ethelbald*, *Ethelbert*, and *Ethelred*? I rather incline to beleeu that the Chrism vsd in Confirmation, and only perhaps to that purpose, by the Pope, was, afterward by English Monks, not without sufficient cause admiring this braue Prince when hecame to the Crowne, taken also as a designing *Omen* of his following greainesse, and, that so they might speak the best and largest of what the Pope did, and thereby giue a speciall honor to their King, supposed for an Vnction *in Regem*. But howsoever, you may see what was thought of it by this old<sup>n</sup> honest rhytme.

<sup>n</sup> *Rob. Gloucestrensis.*

Alfred this Noblemon, as in the ver of Grace he nom,  
 Eghte hundred and sixty and twelue, the Kingdom,  
 Arst he adde at Rome ybe, and vox is gret wisdome  
 The Pope Leon him blessedde, tho he thuder come,  
 And the king is Crowne of this lond, y in this lond put is:  
 And o Clede him to be King, ar he were King ywis.  
 And he was King of Engeland, of all that there come,  
 That verst thus yeled was of the Pope of Rome,

o *Oyled.*

And sutt he other after him of the Archebifshop echon,  
So that biuore him, thur King was ther non.

None of this excludes Vnction before, but on'y wils him the first annoited by the Pope. But we need not much blame the *French* Tradition of their Heauenly oile. Our *English* haue as good a Tale. That Our Lady gaue *Thomas Becket* Archb. of *Canterbury*, being in banishment vnder *Hen. II.* a Golden Eagle full of precious Ointment, inclofd in a stone vessell, commanding him to preferue it, and foretelling *quod Reges Anglorum qui ungerentur hoc unguento pugiles essent Ecclesia, & Benigni & terram amissam à parentibus pacificè recuperarent, donec Aquilam cum Ampuſa haberent.* He committed it to safegard in a Monasterie at *Poiters*, where *Henry* the first Duke of *Lancaster*, vnder *Edward the Third* in the warres of *France*, had it deliuered to him, by a Holy man (they say) which found it by Reuelation. The Duke gaue it the *Black Prince*. He sent it to the Tower, there to be safely kept in a chest strongly hoop't with Iron, where *Rich: II.* sonne to the *Black Prince*, in searching for his fathers Jewels, lighted on it, and much desired to bee annoited with it. But the Archbishop answered him, *sibi sufficere quòd semel per manus suas sacram suscepit in Coronatione pristina Vnctionem, que habere non debuit iterationem.* The King notwithstanding caried it with him into *Ireland*, purposing, perhaps, there to haue been annoited with it, but, in his returne, at *Chester* he deliuer'd it to the Archbishop, confessing, that he did resolue it was decreed, he should not be annoited with it, and so indeed it fell out. For, after him deposd, *Henry IV.* was honor'd with this supposd diuine Ointment in his Coronation. Then need not the *French* argue their Kings Honor from the Celestiall Vnction,

*Vngume cum Reliqui sacrentur materiali,*

as Brito saies; Heers as good and Diuine an Ointment for the English. But I think, Reader, if you can Iudge, you beleue both alike, I relate this of our Lady, as I find it; And credit it as I do the stories of *Numa's* being instructed by *Egeria*, *Minos* or *Talus* by *Iupiter*, or indeed like the storie of that *Vitreus Ordinationis liber*, giuen by an Angel to Saint *Columba* for the forme of making *Aidan* King of Scots, about the yeer DC. and such more. Pretence of Holinesse and Particulars receiud from Saints or Angels wrought much, mongst the Multitude, in establishing State Greatnesse. Examples are obuious. For more Particulars in Vnction of Princes, I send you to the diuers publisht Coronations. *Inunguntur Reges* (saith *Thomas* <sup>b</sup> *Becket* of Canterbury) *in Capite, etiam pectore & brachijs, quod significat Gloriam, Sanctitatem, & Fortitudinem*. And it was long since said in <sup>c</sup> our Law, and applied to our Kings, that *Reges, Sancto Oleo Vncti, sunt Spiritualis Iurisdictionis Capaces*. Neither is this anointing much disproportionat to that which <sup>d</sup> is deliuerd of a kind of initiating the old *Persian* Kings, at their inauguration, with ceremonies of Religion. Of *Ensigns* externall, the chief are, CROWN or DIADEM, SCEPTER, GLOBE and CROSSE; with other more particular to some only, which by the way we shall also enough touch. *Quis omnino Regum* (saith *Tertullian* vpon that in *Esay* cap. 9. 5.) *insigne Potestatis sua humero praefert, & non aut capite Diadema, aut in manu Sceptrum, aut aliquam propria Vestis notam?* So you must read it, not *aliqua proprietate vsus noua*, as the Publisht Books (before *Pammelius* his Edition) are in that place. I wonder how *Beatus Rhenanus*, and *Francis de La barre* could not see it. Compare it with the like words of the same Autor in his III. against *Marcion* cap. 19. and you shall see most plaine reason for the correction. For CROWNES; To speak of them and all their seue-

a *Adamann.*  
*Scot. Vir. S. Co-*  
*lumb. lib. 2.*

b *Epist. ad Hen.*  
2. ap. *Marth.*  
*Paris.*

c 33. *Ed. 3. tit.*  
*Aide de Roy.*  
103.

d *Alex. ab Alex.*  
*Genial. Diet. 1.*  
cap. 27.

e *Aduers. Iu-*  
*deos. cap. 11.*

rall ancient vses, were to stragle exceedingly out of the purpose. So different are they, and farre from the present matter. If you desire to know how they had place in Bankets and feasts, among Louers, in sacrifices and solemnities of Gentilisme, rewarding deeds both Martiall and Mercuriall, with such varieties, Read the large discourses of them in *Athenæus*, *Pliny*, *Tertullian* in his *De Corona Militis*, *Clemens Alexandrinus*, *Agellius*, especially the diligent and learned *Paschalius*. The ancientest mention of a Crown is in *Moses*, speaking of the High Priests accoutrements, with his golden Triple \* Crown, more particularly describd by *Iosephus*. Tradition among the Gentiles makes *Bacchus* the first inuentor of a Crown or Diadem. Hee, they say, first made him one of Iuy (the same perhaps which hee gaue *Ariadne*) and by example of his *Menades* and *Mimallons* wearing such in his *Orgia*, Other Priests and Sacrificers Crownd themselues with Herbs and Plants, dedicated to their seuerall Deities. *Antiquitus* (saith e *Pliny*) *nulla nisi Deo dabatur. Ob id Homerus f Calo tantum eas, & Prælio vniuerso tribuit. Vixitum verò ne in certamine quidem vlli. Feruntq; primum omnium Liberum Patrem impofuisse Capiti suo ex edera. Postea Deorum honori sacrificantes fumpfere, victimis simul coronatis. Nouiffimè & in facris certaminibus vfurpate, in quibus hodièq; non Victori dant, sed Patriam ab eo Coronari pronuntiat. Inde natum vt etiam Triumphaturis conferrentur in Templis dicande, mox vt & ludis darentur.* But in all these the honor was chiefly refer'd to som Deity, not to the Person crown'd. And those set by Louers on the Posts of their Mistresses dore, or els where, were not so much to hirselve as to *Cupid* or hir *Genius*.

*Florea ferta, Meum Mel, & hac tibi Carmina dono,  
Carmina dono tibi, ferta tuo Genio.*

Saics.

\* **ויי** Exod.  
cap. 28. & 39.  
*Ioseph. Archæol.*  
3. cap. 8.

e *Hist. Nat. lib.*  
16. cap. 4. &  
*lib. 7. cap. 56.*

f *Coronas Gen-  
tium Dijs tri-  
butas habes a-  
pud Ierem. in  
Epist. Baruchi.  
prophetiæ sub-  
nexa.*

Saies *Apuleius* to his sweet-heart. From the use of them in Sacrifices and Dances sacred to their Idols, came the name <sup>a</sup> *Corona*, anciently written *Chorona*, & made Latin from χορωνός (signifying the same that στέφανος, i. a *Crown*) which they will from χερς or χορευται, i. the *Dancers* or *Singers*, and number of the solemnizing Sacrificers; whereto questionles *Isidor*<sup>b</sup> had respect in his, *Nomen Corona hac ex causa vocatum quod initio circum aras curreretur, atq; ad imaginem circuitus vel Chori est formata.* Thus, by ancient authority, that which is in our Idioms *Corona* or *Crown* had its originall. But how a *Crown* (except the *Cloth Diadem*, whereof presently) by that name was among the *Gentiles* anciently for a Royall distinction, I conceiu not. The Rewards giuen in the *Gracian Games*, *Roman Warres*, and elsewhere, shew the contrary. *Demosthenes* his *Crown*, about which so much *Rhetorique* was spent, twixt him and *Aeschines*, and that of *Hippocrates*<sup>c</sup> giuen him at *Athens* for his helping their Great Plague, and such more seem to do as much. But *Hippocrates* his was of Gold and in value (χρυσῶν χιλίων) DCC. L. pounnds of our Mony; which plainly was not fit to be worne. But the value, being his reward had this name (as other examples are &) as that Tribute was called στεφανικόν, which was paid to the *Romans* and other States by such as gaue ἢ φόρον ἢ γεμῶσι μᾶλλον ἢ στέφανον φίλοις as *Suidas* his words are, i. not rather a *Tribute* to their Superiors, then a *Crown* to their Friends. And στεφανικόν, saith he, λέγουσι πᾶν τὸ ἐν χάριτι & λόγῳ διδόμενον, i. they call *STEPHANICON* (*CORONARIVM*) what euer is giuen as a *Reward* or *Benefit*. And hence is it that in the *Embassages* of forreign Nations to *Rome*, so often occurred for presents, στεφανοὶ πολλοὶ χρυσοῖ. And a golden *Crown* was one speciall, among the Rewards giuen by the *Romans*; their *Murall*, *Castrensis* and *Navall* were<sup>d</sup> of Gold, and in later time the *Triumphall*. I know som make the golden

<sup>a</sup> *Apion*. ap. Athenæum, *Dipnosoph.* 15. ex *Simonide* (cuius ibi citata carmina emendatiora, vide apud *Is. Casaubon*. In dictum locum) & *Festus*.

<sup>b</sup> *Origin*. lib. 19. cap. 30.

<sup>c</sup> *Dogma Athen.* inter *Hiptocrat.* *Epistolas*. Vide quod *Thucyd.* *hist.* 2. habet de *Brasida aurea Corona donato*, & τριανίς ornato.

<sup>d</sup> *Agell.* lib. 5. cap. 6. *Polyb.* *hist.* 6. alij.

- den Crown amongst them and the *Gracians* also, an old Ensigne Royall. And *Dionysius* <sup>b</sup> *Halicarnassens* expressly deliueis that the *Hetrurians*, amongst other Notes of supremacie giuen to *Tarquinius Priscus*, furnish'd him with a golden Crown. So in *Euander's* <sup>c</sup> speech to *Aeneas*.

b *Archeolog.* 3.  
c *Aeneid.* 8. &  
12.

*Ipse Oratores ad me Regniq̄, Coronam  
Cum sceptro misit, mandatq̄, insignia Tarcon.*

And that Great Poet in another place,

—————*ingenti mole Latinus*  
*Quadrjugo uehitur curru, cui Tempora circum*  
*Aurati bis sex Radij fulgentia cingunt*  
*Solis aui specimen*—————

Which the learned *Paschalius* interprets for a *Crown Radiant*, and as a note of supremacie. It might seem out of <sup>d</sup> *Euripides* his words, that mongst the *Gracians* it was so too. He speaking of *Atrous* brother to *Thyestes* saies:

d In *Oreste.*

Ἦν ἑμματα ἕλωας ἐπέκλωσεν Θεά  
ἐπιν—————

Which is interpreted in the publisht books *Cui dans Coronam, destinavit Dea* (*Fatum, sine Lachesis*) *Discordiam*, which is well inough iustifi'd by *Aresenius* the Greek Scholiast on that place interpreting *ἑμματα* for *ἑμματος ἢ βασιλείων*, i. a *Crown proper to Kings*. And *Seneca* <sup>c</sup> personates *Thyestes* with

c In *Agamemnone.*

*Hoc est Vetussum Pelopcia limen domus,*  
*Hinc auspiciari Regium Capiti Decus*  
*Mos est Pelasgis*—————

Vsing in his Tragedies of those times the word *Vincula* for the *Diadem* or *Crown*. And, of *Agathocles* in Egypt vnder the *Ptolemies*, <sup>f</sup> *Polybins*, as *Perot* turns him, speaking

f *Histor.* 15.



king of *Aristomenes* the Protector, hath *Vocato ad se Agathocle Coronam Auream soli ex illis qui presentes erant imposuerat; id quod solis Regibus fieri solet.* But none of these proues what som learned would collect, although the chiefe of these testimonies are indeed omitted by such as haue labourd the question. To that of *Halicarnassens*, may be answered; he, being a *Gracian* and knowing that in his time the *Triumphal* Ensignes had mongst them a Gold Crown, and that most of the rest were deriu'd from the *Hetrurians*, soon thought that thence the Golden Crown also had its originall. But *Festus: Triumphales Corona sunt, qua Imperatori Victori Aurea preferuntur, que temporibus antiquis propter paupertatem Laureæ fuerunt.* If they were of Baies anciently, how then were they of Gold? For here *Festus* must be vnderstood of Baies only in them, without mixture of Gold plates, which in later time was vsed; as also to haue both the *Laurell* and *Gold Crown*, as *Bullinger* well obserues. And, then *Dionysius* his assertion, that the Crown and other things there mentioned, were such as the *Lydian* and *Persian Kings* vs'd, being refer'd to the Crown, is false. For they vs'd a *Diadem* of cloth as anon we shew. But the relation is better in *Florus. Duodecim* (saith he of *Tarq. Priscus*) *Tuscia Populos frequentibus armis subegit. Inde Fasces, Trabea, Curules, Annuli, Phalera, Paludamenta, Prætexta. Inde quod aureo curru quatuor equis triumphatur. Toga pictæ, Tunicaq; palmata, omnia deniq; decora & insignia quibus Imperij dignitas eminet.* Where are included, it seems, the *Laurell* and other such, but not as speciall Notes of Royalty; rather of particular Triumphs, and communicated dignity. Could the *Romans* otherwise, so much hating the name of a King, haue tolerated Laurels and such Crowns so soon after their *Regifugium* as they did? And for that of *Tarchon*, the Exposition of *Seruius Honoratus* is directly against what others collect. He inter-

prets *Regniq;* *Coronam*, by *Insigne*. *Non reuera* (are his words) *Coronam, quam Tusci Reges nunquam habuerunt; ergo species est pro genere*. What can bee more plain? For that of *Latinus* his Twelue golden Beams on his head, who sees not that they were as a Crest imitating the *Sunne*, whose Nephew *Latinus* was by *Circe*? That was no more a note of Royalty in him, then the like of *Aetes*, King of *Colchos*, of whom in the *Argonautiques* attributed to *Orpheus*;

Ἀμφὶ δὲ οἱ Στεράων κεφαλῇ ἔχε θυσιαπέταν,  
 Ἀκτίων φλογέαις

i. his head had a Radiant helme on it; for *στεράων* and *σέφαν* is, to the Ancients, an helme, as *Corona* also to the \* *Latins*. And was not *Aetes* sonne to *Phœbus*, or the Sunne? Both he and *Latinus*, in memorie of their Ancestors, bare on their helms those beams; as *Cæsar* in his coins did his Grand Dame *Venus*, as *Parthenopus* did his mother *Aralanta*, or as *Alexander* did the *Rams* horns of *Iupiter*, *Hammon* (his supposed father) whence he is call'd *Dhilkarnijn*, that is, double horn'd. And in Antiquitie the beams of the Sunne, with a reference, it seems to the XII. Signes; were of the same number, as the most learned *Virgil* expresses. That is iustified out of the old Interpretation of Dreams. One dream'd that he was a *Sunne*, and had eleuen beams; the successe was, that he became a Generall of an Army, but soon in this Greatnes died, because (as they a said) his dream containd not the perfect number of Beams: and the Lady b *Philologic*, at hir *Mariage* with *Mercurie*, saies to *Phœbus*;

\* *Servius Honorat. ad Æneid. 5.*

a *Artemidor. Onirocrit. 4 c. 51*  
 b *Martian. Capella de Nuptijs Philolog. lib. 2.*

————— *Radijsq; sacratum,*  
*Bis senis perhibent caput aurea lumina ferre,*  
*Quod totidem menses, totidem quod conficis horas.*

For

For that of *Euripides*, he thinks his Scholiast *Arsenius* talkes as if hee could not see wood for trees: hee confesses that *σέματα* signify's *ἐρία*, i. the wooll that goes about the distaffe, circling it as a Crown; for, as well wooll as hempen staffe was so spun. And what then can *ἐνώσα* signify better then *Carding* .i. *Carminans*? and, the whole thus interpreted, *Cui, lanam carminans, venit Dea discordiam*, Well iustifies the Noble Poets vsing and continuing the known fiction of the Destinies in their spinning out of mens Fortuns. Nay, what could be more proper in the allusion, then to suppose her first card or pull the wooll in peeces, and then make hir web of Discord? And, for that of *Seneca*, who knows not the common liberty of good Poets, in not keeping themselues to the exact properties of their Tragedies or Comedies age, nor of the place of their Scene? Though it be a great fault, yet it's an ancient one. And worthy *Seneca* (liuing in a later time, when it was known that a Diadem was a Note Royall) hath not this example alone of that kind. What euer *Pierrot* hath, *Polybius* himselfe proues no such thing: His words are these, *ἐπὶ Δείπνον καλέσας τὸν Αγαθοκλέα, χρυσὸν σῶν στέφανον ἀνέδωκε μόνῳ τῶν παρόντων: ὃ τοῖς Βασιλεῦσιν αὐτοῖς ἐδόξε ἐστὶ μόνοις ἀσχερεῖσθαι* .i. hee invited him to a feast, and, mongst all then present, gaue him only a golden Crown, which by custom was allow'd only to Kings. Because he had a crown of gold as proper to a King at the feast, it follows not, that therefore it was an ornament Royall, as it was a Crown, but as it was gold. For children in Philologic know that, at feasts alwaies, they all sate Crown'd. This passage discouers that the King had his Crown of gold, and therein differ'd from the ordinary Guests. The old Egyptian Kings honor'd their heads with images of chosen beasts, nor gold Crowns. And if the story of *Moses* his letting fall *Pharaohs* Diadem be true, it may be well coniectur'd

c *Adi, si vis,*  
Lips. ad 1. *Annal. Tacit. Num.*  
129. & *Iustin.*  
lib. 18. de *legatis Romanis* in  
*Aegyptum* mis-  
sis.  
d *Diodor. Sic.*  
*Biblioth. G.*  
e *Ioseph. Antiq.*  
*Iud. 1. cap. 5.*

f *Clem. Alex. Pedagog.* 2. ca. 8. g Ita, hunc locum optime (v. omnia) emendauit. v. Cl. Is. *Casaubonus* in *Suetonij Neronem.* h *Casaubon. Animad.* in *Athen.* 1. cap. 16. i *Pindar. Olymp.* 3. *Pausanias* *Elac.* 2. & v. *Scholias.* ad *Eurip. Hecubam.* k *Scholias.* *Aristoph.* ad *Plutum.* locus verouille *Aristotelis*, *Scholias.* citatus, est in  $\alpha\kappa\theta\sigma\mu.\theta\acute{\alpha}\nu\mu\alpha\sigma.$  vnde & legendum, ἐν πανθῆσω, non πανσῆσω (quod deprauatum apud *Scholias.* vti & *Suidas* in *Kerivō* scripsit. Nec, vtrum ē Pantheo an ex Hyperboreis, planta fuerit translata, hic disputandum est.

that it was a fillet, such as the *Asiaticque* Kings had, for otherwise had it been gold, *Pharaohs* discretion would haue been much desired, for putting it on a sucking child's head, the weight would hardly haue fitted the infant. And if *Agathocles* would haue been like the *Macedonian* Kings (which the story perswades enough that hee would) hee must haue had the cloth Diadem. Briefely, had the Ancient *Heroes* vsd any Crowns, as *Royall Notes*, *Homer* would not haue been silent of it. In his time, saith a learned f Father, the *Grecians* had not vse of Crowns. For neither the woocers nor the delicious *Phæaces* vsd them. And in Games, at first, the Reward was of such things as were proposd ( $\alpha\theta\lambda\alpha\ \beta$ ) then came in vse ( $\epsilon\pi\alpha\gamma\epsilon\mu\theta$ . i.) a gathering from the spectators, thirdly, followed the casting of Flowers on them ( $\epsilon\upsilon\lambda\lambda\epsilon\sigma\omicron\lambda\iota\alpha$ ) and at last ( $\Sigma\tau\acute{\epsilon}\rho\alpha\upsilon\theta$ ) the Crown. Yet I beleue not this whole Assertion. For plainly *Homer* hath the word  $\sigma\acute{\epsilon}\tau\epsilon\epsilon\upsilon\theta$  and  $\sigma\epsilon\theta\acute{\alpha}\rho\eta$ , but to other purposes; and therefore, as the learned haue h obseru'd, knew what a Crown (as it was vsd) was. For a word in its proper sense alwaies is in being, before it can be made a metaphore. And in the Heroique times, good authority tells vs of Crowns in their kind. *Hesiod* saies that the *Hora*— $\sigma\acute{\epsilon}\phi\omicron\upsilon\theta$  ἀνθεσι εἰαεινῶσι .i. Crown'd with *Spring-flowers* Pandora. And *Hesiod* is thought, by some, ancients then *Homer*. But what is more obuiousthen the Oliue brought out of Northern *Scythia* by *Hercules*, and planted in the *Pantheon* at *Elis*, whereof, the institution was that, all Crowns should bee made for Victors in the i *Olympians*? This they specially called k  $\kappa\alpha\lambda\lambda\iota\sigma\acute{\tau}\epsilon\epsilon\upsilon\theta$ , that is, whose leaues and twigs were fit to make a faire Crown. The fabulous referring of the Originall of Crowns to *Bacchus*, or *Prometheus* shew how ancient their vse was. *Nonnulli* (saith *Hygenus*, in his Poeticall Astronomy, of *Prometheus*) *Coronam habuisse dixerunt, ut se victores impune peccasse diceret. Itaq;*  
homines

*homines in maxima laetitia doloreq; Coronas habere constituerunt. Id in exercitationibus & Conuiujs perspicere licebit.* But to conclude the purposed point, Remember the relation of *Diogenes Epicureus*. He requested *Alexander* to <sup>a</sup> giue him the honor of wearing a golden crown with Vertues picture on it, whose Priest he professd himself; *Alexander* did so, and *Diogenes* presently gaue it to his sweet-heart *Lysiodos*, and shee without exception ware it. The golden crown (especially in some part of *Asia*, as *Causabon* obserues) was an ensign of Priest-hood, and in that regard desired by *Diogenes* professing to be Priest to Vertue. What thought was of it amongst them as it respected Royaltie? These testimonies as well proou that Crowns in both the *Roman* and *Graecian* state were not anciently notes of a King, as also giue light to answer other like occurring arguments against it. For many are, but all I think of such kind, as those before remembred. Its to be inquired how in other states. If you take a Crown and Diadem as One (which may well be in respect they are both but *Vincula Capitis*, and differ originally because only the *Diadem* was of cloth properly, or a fillet of such stuff, and the Crown was of Gold, Baies, Oliue, Oake, Grasse, Parsley, Iuy, and infinit more the like) then may you affirm that first in *Alexanders* time the Crown or Diadem Royall was vsd in *Europe*. He, after his *Persian* victorie, *habitum Regum Persarum* (saith *Iustin*) & *Diadema insolitum antea Regibus Macedonicis, velut in leges eorum quos vicerat transferebat, assumit.* And <sup>b</sup> *Curtius*: *Purpureum Diadema distinctum albo quale Darius habuerat capiti circumdedit.* But whereas heere *Curtius* saies the *Diadem* was Purple distinguisht with white, in another place he writs *Cydarim Perse Regium capitis vocabat insigne: hoc, Carulea fascia albo distincta circuibat.* So that the fillet which was wreathd

<sup>a</sup> *Athenaeus Di. prof. lib. 5.*

<sup>b</sup> *Lib. 6. & 3.*

might

might haue in it any faire good colour (for so doth *Purpureus* signifie, as *Purpurea Nix* in *Pedio Albinouanus* his Elegie to *Linia*, and *purpurei Rami*, for Oaken boughes, in *Catullus*) but for the King, of necessity it must haue been distinguished with white, which was a colour in this more proper to Maiestie, it seems, then the right *Purple* in Robes; although he <sup>a</sup> which nam'd *Porphyry* in Greek *Porphyrius*, that is *Purpureus*, because in Tyrian (*Porphyrius* was a Tyrian) his name was *Melic*, i. a King, did as if *Rex* and <sup>b</sup> *Purpureus* had been conuertible. But the Kings of the *Lazi* (a *Scythian* people) might weare no purple but only white Robes. The *Cidaris* or *Cittaris* was the same with what others call <sup>c</sup> the *Tiara*, that is a kind of folded Cap, ending in a Cone, neer like the Eastern *Turbants* (or *Tulipants*) and is the same by translation with *Κυρβασία* i. a *Cocks comb*. Thus is one anciently <sup>d</sup> personated, speaking of the Cock,

Διὰ ταῦτ' ἄρ' ἔχων κ' νῦν, ὡς περ Βασιλεὺς ὀμεγας,  
 διαβάσκει,  
 ἐπὶ τῆς κεφαλῆς τῷ Κυρβασίαν, ἣς ἐρίθων μόνῳ, ὀρθλῶ.

i. therefore to this day (the fiction suppos'd anciently in the first of time, that Birds were Kings ouer men.) *The Cock only as the Great King* (that is, the *Persian*) goes attir'd on his head with a Right *Tiar* or *Cyrbasia*. Where note also another difference, that as the *white fillet*, so the *standing vp right* of the *Tiar* was proper only to the King, which the Scholiast vpon that place out of *Clitarchus* deliueis. For it was common to the *Persians* to weare <sup>e</sup> a *Tiar*, which in salutation they vsd (as we our hats) to pull off, but all others ware it ἐπιγυμένῳ κ' περβαλλέῳ, εἰς τὸ μέτωπον, i. *folded and inclining forward*, as the Scholiast speaks, which agrees with the report of *Demaratus* his request to *Xerxes*, vt *Sardis* <sup>f</sup> *maxi-*

mana

<sup>a</sup> Longinus apud Eunapium in vit. Philosophorum. Vid. pag. 83.

<sup>b</sup> Agathias, hist. 3.

<sup>c</sup> Suidas in verb. Κίτλ.

<sup>d</sup> Aristoph. in Ὀρνίθων fab.

<sup>e</sup> Eustathi. ad Dionys Perieges. Tiaras exue-re, ait Persis fuisse σύμβολον τῆ ἀσπασμῆ.

<sup>f</sup> Seneca de Benefic. 6. cap. 31. Tantundem, Arrian. περὶ Ἀναβάσε. 3.

man Asia civitatem curru vectus intraret, rectam capite  
 Tiaram gerens : id solis datum Regibus. But the white  
 Diadem was proper only to him (except's some of the  
 neereſt blood Royall) and was not any part of the  
 Tiara, as in what before cited, appeares, as also in that  
 of *Darius* his fastening his Scepter into the ground,  
 putting on it his Martiall Robe and Tiara, and <sup>h</sup> bind-  
 ing them about with his Diadem, when he praid to  
*Apollo* for successe. In *Plutarch's Lucullus*, one hangs  
 hir selfe with a Diadem, which shews of what nature  
 it was. Therefore, whereas *Iustin*, *Curtius*, and *Diodore*.  
 say that *Alexander* vs'd the *Persian* Diadem, I wonder  
 why <sup>i</sup> *Arrian* (he wrote about *Adrians* time) affirms  
 that he tooke the *Cidaris*, from which, being the same  
 with the *Tiara*, it seems by <sup>k</sup> others, he generally ab-  
 staind, and ware the white Diadem vpon his *Causia*:  
 so was the name of the *Macedonian* <sup>l</sup> Cap or Helmet.  
 Perhaps *Arrian* took *Cidaris* for the Diadem, as *A-*  
*gathias* doth, it seems, where he reports that after the  
 death of *Vararanes*, his wife being with child of a sonne  
 (which the *Magi* had foretold, and therefore no que-  
 stion was made of it) the *Cidaris* was put on the womb,  
 as a ceremonie of inaugurating an vnborn King, who  
 afterward was *Sapores* or *Sabores*; the words of *Ag-*  
*athias* are τῆ γαστρί περιδέχεται τὴν κίχρη ἀνείπον βασιλέα τὴ  
 ἐμβρυον. Neither only the *Persian*, But most of the *A-*  
*sianique* Princes had this kind of fillet or cloth Diadem,  
 as of *Mithridates* of <sup>m</sup> *Pontus*, *Tigranes* of *Armenia*, *At-*  
*talus* <sup>n</sup> of *Lydia*, and others, is reported. Yet an old coin  
 of one of *Attalus* his successors, is yet <sup>o</sup> ex'ant with  
 the head circled with a chaplet of some kinde of leaus,  
 and circumscribed thus

ΦΙΛΑΕΤΑΙΡΟΥ ΒΑΣΙΛΕΩΣ.

which I rather referre to the honoring of some Deity,

V

to

g *Xenophon*  
*Cyropad.* 8.

h *Polyenus*  
*Stratagem.* 7.  
 cap. 8. & *Videssis*  
*Sucton.* lib. 6.  
 cap. 13. de *Te-*  
*ridais* diade-  
 mate.

i *περὶ Ἀραβῶν.*  
 4. τὴν Κίχρη.

k *Plutarch.* in  
*Alexan.*

l *Suidas* in  
*Kausia.*

m *Plutarch.* in  
*Lucullo.*

n *Idem* in *A-*  
*pophth.* *Re-*  
*gum,* vbi de  
*Eumene.*

o *Scalig.* *Ani-*  
*mad.* ad *Euse-*  
*bium,* pag. 321

p. De Repub. I.  
cap. 9.

to whom those leaues were sacred, then any way take it for part of a Royall habit. The Princes of *Asia* in later times (I mean chiefly the *Chaliphs*) haue neither had the Diadem or Crown, as Royall. Yet not for the reason which *Bodin* giues, making such difference twixt the later *Sultans* there and the old *Chaliphs*: whereas indeed the present Grand Signior reckons himselfe for a true *Chaliph*, as is before shown; and as other suprem Princes in *Mahumedisme*, challenges at his pleasure all rights of the old *Chaliphs*. But it seems the *Tartars* (whence, the *Turks*) vsd, all of them; *Tulipants* before their Kingdome establish'd at *Bagded*, and therefore their Princes also hauing not before in that kind any distinction, vnlesse in price and greatnes, continued to this day, their first form. But the *Saracen Caliphs*, before their *Othomanique* Empire, had (as its probable) the old *Tiar* or *Cidaris* richly set with stones, and in it the Diadem. I affirme not absolutely so. But refer you to coniecture from what was in those parts anciently so vsuall; and withall take this report of one of those old *Chaliphs* (call'd by my a autor *Alghabasi Ihaphtzi*, which I think to be *Mustezi* of the *Abasin* family:) *Vehitur ille mulâ, Regis vestimentis ex auro & argento contextis indutus, caput Cydari ornatus incomparabilis pretij lapidibus splendenti. Super Cydarim verò nigrum sudarium gestat, quo gestamine seculi huius verecundiam profitetur.* Whether this *Cidaris* had a Diadem or no, he expresses not. Of the *Othomaniques*, its reported, that their first Autor *Othoman* lies buried at *Prusa* (chief City in *Bithynia*) hauing vpon his Tomb, extrinsecus superimpositum <sup>r</sup> *Tulipantum*, *vetus, non admodum magnum, quodq; spiras subtilius & maiori artificio circumvoluntas habet, quam in ijs Tulipantis videamus, quæ Turci suis nunc gestare capitibus solent.* And this kind of *Tulipant*, they dare say, *Joseph* the Patriarch first invented and vsd. The Great *Sophi* hath at his inauguration a kind

q Benjamin Tudelens. (Vt ab Aria Montano versus) in Itinerario. scripsit circa, 1180.

r Leunclau. Ind. Libitinario.



kind of miter horn'd ( put on by his chief *Chaliph*, at his inthronization which was wont to be at *Caphe* neer *Babylon*, but since the Turkish Emperor won *Assyria* from him, at *Casbin* sometime, and sometime at *Hispaan* it is performd. And its reported that the *Egyptian* *Sultans* (after the *Mameluchs* had there ended the first *Chaliphat*) vsd to weare a ridiculous Tulipant made of som Lx. or more yards of thin stufte diuersly folded, and so, that vi. Horns stood out of it, wherof soure were about a span length, and twixt them, the other two of a cubit long, like Snailles hornes. But the like also did all their great men of the chiefeft Rank weare. *Neg<sup>3</sup> enim* (saith my Autor) *postquam supremum gradum ascendit (Sultanus) dissonum ab optimatum ornatu, de quorum ordine creatus est, habitum sumit.* Neither might any vse this hornd Tulipant but the *Sultan*, the *Chaliph* (or chief Priest) and those Princes which were of highest note. It was negligently done therefore of *Bodin* to inferre their not wearing of Crownes, out of a supposd Canon made by the *Caliphs*, as if the later Princes had not in account been true *Chaliphs*. Neither doth he better in speaking to this purpose of the *Israelitique* Kings. Its true they had Crowns and of gold, and were annointed. They had those two, as the Priests. But, what other *Asiatique* Kings vsd the like? As they were a peculiar people to God, so were their Institutions, for the most part in euery thing different from their Neighbours. They had Gold, others Cloth. *O Nobilem \* magis quam felicem pannum:* An ancient King said of the Diadem deliuerd to him; and many other testimonies make it a white cloth fillet. — *Cinguntur tempora Vitta Albente* — saith *Silius* & *Italicus*, of *Masaniissa*, because he knew it was proper to a King. That alone then being traduced out of *Persia* by *Alexander*, gaue the times after him, the name of *Diadema*, for the most speciall Note of Royalty. Hence is Interpreted that

f Cartwright in  
Peregrinat. vid.  
& Leunclau.  
Musulmanic. 1.

t P. Martyr. Le-  
gat. Babylon. l. 3.

u Mart. à Baum-  
garten Peregr. 1.  
cap. 17.

x Valer. Maxim.  
lib. 7. cap. 2. §. 5.

y De Bell. Pun-  
nic. 6.

in the *Roman* story, where a Laurell was set vpon *Cæsars* statue wreath'd with a white fillet, or band, and the two Tribunes *Marullus* and *Flavius* commanded the fillet to be pluckt off, and him, that put it on, to prison, for such wrong to *Roman* liberty in giuing his statue a Diadem. *Antonies* <sup>2</sup> offer is before remembred. And *Pompey* was suspected as one affecting a Kingdom, for binding himselfe about the thigh with a white fillet, or Diadem (they vsd then no breeches; but to couer a scar he had there receiud, he ware the fillet, as others in <sup>a</sup> other times did in steed of Breeches) & thereof, its related; *Ei candida* <sup>b</sup> *fascia crus alligatum habenti, Fauonius*, Non refert, inquit, qua in parte corporis sit Diadema. *Exigui Panni caullatione regius eius vires exprobrans*. For as the Name of King, after their *Regifugium*, so that sole Ornament Royall was extremely hated by them, as these and enough other examples testifie; although the *Athenian* Democratic perhaps <sup>c</sup> not so much fearing it allow'd to their chiefest Magistrates the *Nomophylaces* this white fillet, for the Ornament of their Dignitie. But the *Roman* Emperors, a long time daring not aduenture vpon so an apparant diminution of the peoples libertie, vsd only Laurell or Gold Crowns which were neuer thought of or suspected for, nor were Royall. Liberty of bearing a Laurell continually, was first granted to *Iulius Casar*, by reason of his baldnes. After *Augustus*, at euery Imperiall Triumph, the Laurell was taken only <sup>c</sup> from the Plant of that kind which *Liua Drusilla* took from the white Hen brought into her lap by the Eagle, and set at *Ad Gallinas*, and which was noted to wither away at the end of the *Iulian* familie in *Nero*, as the progenie of the Hen did likewise. But the succeeding Emperors vsd not alwaies to beare it. *Tiberium Principem* (saith *Plinie*) *tonante cælo coronari cæ solitum ferunt, contra fulminum metus*. Then alwaies he ware it not. Remember

<sup>z</sup> Pag.19.

<sup>a</sup> *Casaubon*.in  
*Sucton*.lib.2.

<sup>b</sup> *Valer. Maxim.*  
6.cap.2. §.7.

<sup>c</sup> *Iul. Pollux.*  
*Onomastic*.lib.8.  
cap.12.

<sup>e</sup> *Xiphilin*.in  
*Nerone*.*Plin.*  
lib.15. cap.30.  
*Sucton*.in *Galba*

ber here that Antiquity held the Laurell to be exempt from all danger of *Ioues* Thunderbolts. *Plutarch* and *Dionysius*, say, that *Romulus* was Crown'd with Laurell as in triumph after his victories. If he were, it was not as he was King, but as he triumpht. But if all their Triumphall Ornaments came from the *Tuscans*, to *Tarq. Priscus*, how then had *Romulus* any of them? The truth of those times, I think, as vncertain, as any story whatsoever. But most probable and according to what is already deliuerd, saith *Iustiu* y of those Kings, *Per ea adhuc Tempora Reges Hastas pro Diademate habebant; quas Græci Sceptra dixerunt. Nam & ab origine Rerum pro dijs immortalibus, veteres Hastas coluere, ob cuius religionis memoriam adhuc deorum simulacris Hastæ adduntur.* Which well agrees with their Name *Quirinus*, and *Quirites*, feicht from *Curis* in the *Sabin* Tongue, signifying *Hasta*, or a Scepter. *Cicero* *Sabinè* *Hastæ* (saith *Festus*) *vndè Romulus Quirinus qui eam ferebat, est dictus.* But the first of their Emperors which ware a true Royall Diadem, was *Aurelian*,<sup>z</sup> about cclxx. after our Sauour: yet saith *Paul* *Wernsed* of *Diocletian*: that he *Ornatum gemmarum vestibus calciamentisq; indidit. Nam prius Imperij insigne in chlamyde purpurea tantumerat, reliquaq; communia.* But *Traian*, *Gordian* and others before him, were stampt in their coins with Laurels and Radiant Crowns of Gold. But of *Constantine* the Great, *ἔφασι* (saith *Cedren*) *δὲ ἀπὸ τῶν ἐπιπέπων βασιλέων διαδήματι χρῆσασθαι. i.* They say that he first of all the Emperors vsd a Diadem. Yet *Iustinian* speakes of his Imperiall Crown by the name of *Insula*, which is the same as *Fascia* or *Diadema*\* in the proper and first sense. His words<sup>a</sup> to *Florus* are these. *Quæ ergo pro Augusto honore & cautela res accipientium, nostra statuit æternitas, hæc tam sublimitas Tua, quam ceteri omnes Iudices nostri obseruare festinent, ex eò tempore valitura quo natus diuino Imperiales suscepimus Insulas.* But the *Insula*

y *Historiar.* 43.z *Victoris*, de hac re, verba superius habes, cap. 2.\* *Seruius ad Æneid.* 10. a C. de quadri. can. præscript. l. 3. bonè.

b *L'pl. de Cruc.*  
3. cap. 16. ve-  
rum & qui  
Numismata  
ediderunt hæc  
copiosè osten-  
dunt.

were, it seems, those strings or bands, whereby their Crowns made of precious stones, and gold, in diuers fashions were tied on. For (as the <sup>b</sup> pictures of *Zeno, Iustinian, Valentinian, Anastasius, Phocas, Constantin*, and diuers others, which we haue out of their Coins, discouer) their Crowns, and Diadems were very different in forme, but all of them tied behind with fillets, as it seems, going round the head as the Crown or Diadem; as it is in that of *Heraclius* more specially; which, being of gold, and raisd with variety of conique plates, and the outmost circle not much differing from our Dukes Crowns, but closd on the top more like what we call Imperiall, is tied together with a kind of Riband behind. Hence is it that *George Curapalates* said, that what they of late calld *στέμμα*, was wont to be *Διδδμια*, i. *Vinculum*, which word they left off, when the fashion of tying it with ribands ended. Their pictures will better instruct you in the severall formes, then my expressing can. But as the *Asiaticques* anciently, and *Macedonian Kings* had their cloth fillets, as the *Turkish* and *Mahumetan Princes* at this day their rich *Miter* or *Tulipant*: so from the beginning of Christianity in European Supreme Kings and Emperors, the Gold Crowns in those various shapes with which they are described, haue bin in vse. And their differences now are of Close, and Archt, and Open, and the like. But what is before transcribed out of the *Roman Prorinciall*, is here to be Remembred; and, that the Pope in giuing the Kingdoms of *Sardegna* <sup>c</sup> and *Corfica* to the King of *Aragon*, vld the words of *Per Capam Auream realiter inuestimus*. But all Supreme Monarchs, in later times, of right, vse archt Crowns, and as truly Imperiall as the Emperors, but differing in composure. For, the Emperors is thus described by <sup>d</sup> one who saw it. *Differt forma Coronæ Imperialis ab alijs: nam ea sub se Tiaram quandam habet*

c A&t. Vatican.  
ap. Bodin. de  
Rep. 1. cap. 9.  
d *Marcell. Cor-*  
*cyrenf. lib. 1.*  
*Ceremon. Sect. 5.*  
& de Imperiali  
Corona. *Pasch.*  
*lib. 9. cap. 8.*

*habet in modum ferè Episcopalis mitra, humiliorem tamen magis apertam & minus acutam: estque eius apertura à fronte, non ab aure, & semicirculum habet per ipsam aperturam aureum, in cuius summitate crux parvula eminet. Eam Tiaram alia Corona non habent.* And the bearing, or the top of the Arch, in the Emperors, and in our Soueraignes, is a *Mound and a Crosse*, in that of the French King, a *Fleur de lis*, on the Popes a *Crosse*. For hee as a Temporall Prince also bears his Crown vpon grant pretended from *Constantine* \* the Great. The words of the Donation, as it is offerd to the worlds sight, are these: *In presentiarum tradimus primum quidem Lateranense nostri Regni palatium, quod omnibus in Orbe Terrarum Palatys præfertur & eminet: Deinceps Diadema id est Coronam capitis Nostri.* But the credit of this Donation is before e toucht. And the Monks haue affirmed that f the Popes Crown, call'd *Regnum*, was that which the Emperor *Anastafius* sent for a present to *Chlonis* the first Christian King of France, and that *Chlonis* then bestowd it on the Pope. The generall consent mongst Christian Princes in wearing them of gold, proceeded from the Kings of Gods chosen people, who vsing Crowns of gold and precious stones *Ὁ Χριστὸς* (saith an ancient s Father) *τὸν χρυσὸν ἐπὶ τῆς κεφαλῆς συμβολικῶς ἐπιπέεργτο.* i. Being annointed, bare *Christ* symbolically on their head. He alludes to the Ointment pourd on our Sauour, and the gold offerd to him as a King. How well then this must fit a Christian Prince, appears plainly. Yet vpon occasion other Crowns haue so metimes by them been worn; and that, Chaplets of leaues, which you see in the example of *Frederique Barbarossa*, whose Chaplet or Crown of Rue remains yet borne bendwise vpon the Barres of the Dukedom of Saxonie. For, when *Bernard sonne of Albert Ursò*, Marquesse of Brandeburg, and brother to *Otho*, the then Marquesse, and to *Sifrid* Archbishop of *Breme*,

\* Vidè verò  
Platinam in  
Syluest. I.

e Pag. 56.  
f Sigeberr.  
Gemblac. sub  
anno 510.

g Clem. Alex  
Pedagog. 2. ca. 8.

was made Duke of *Saxonia* by the Emperor, he desired the Emperor to haue some difference added to his Armes, that so his might be distinguished from his brothers, *Tunc imperator* (saith <sup>h</sup> *Krantzius*) *ut erat Coronatus per astum*, Ruteam Coronam iniecit ex obliquo supplicantis Clypeo, which afterward (saith he) was born so on their Coat, being before *barry Sable and Or*. The *Moscouite* or *Russian* Emperor being Christian, and of the *Greek Church*, and titling himself a King, as is already shewd, wears no Crown of gold or other metall, but only a Rich Cap of <sup>i</sup> *Purple*, if my Author deceiue not; and for his Ornaments, you shall heare an <sup>k</sup> *Embassador* from the *Archduke* to *Basilus* then Emperor there, thus describing his presence of State. *Principes in loco eminentiore ac illustri, pariete imagine Diuicuiusdam splendente, aperto capite sedebat, habebatque à Dextra in Scamno pileum (Kopack) sinistra uero baculum cum Cruce (Pofoch) atq; peluum cum duobus gutturinis, adiuncto impositoque mantili. Aiunt Principem cum Oratori Romane fidei manum porrigat, credere homini se immundo & impuro porrigere, atque ideò eo dimisso manus lauare*, which, for that speciall custome, the rather I cited. But out of what is here deliuerd, may well be collected that *Victor*, or *Warnfreds* Assertions of *Diocletian* and *Aurelian* (which others follow also) may stand with that of *Cedren* touching *Constantine*, if you so interpret *Constantins* Diadem, that he was the first that in imitation of the *Iewish Kings*, tooke a *Crown* of their kind of <sup>l</sup> *Materialls*, for a Royall Diadem, before whom the Cloth or Fillet was vsd amongst his neer Predecessors. For it might well be so in him that was so much an Author and Propagator of Christianity in his Empire: And his Nation haue a tradition of a Crown and other habiliments sent him <sup>m</sup> from heauen, the relation whereof I willingly abstaine from, but for this matter, adde that I ghesse, the *Iewish Kings* had theirs

<sup>h</sup> *Saxon. lib. 4. cap. 37. & lib. 5. cap. 19.*

<sup>i</sup> *Paul. Gubern. vit. i. beolori. 1.*  
<sup>k</sup> *Sigismund. Liber in reb. Moscouitic.*

<sup>l</sup> *Uide si placer, Card. Baronium, tom. 3. qui & coniecturæ huic nostræ, adamussim, antiquorum numismatum fide nixus astipulatur. m Constant. Perphyrog. cap. 12.*

their's Radiant, ypon that of our Sauours of Thorns. For, since they purposd in their mockeries to imitate in their markes of Royalty, the Crown, Scepter, and Robe of a true King, what in a Crown of Thornes was better resembled then a Crown Radiant? Neer what the Duke<sup>n</sup> of *Florence* his is by gift from Pope *Pius Quintus*. More of their formes will appear in fitter place, when we speak of them as they are the ornament Of other, but Inferior Dignities. Some<sup>o</sup> authority is that *Dunuallo Molmutius* wore a gold Diadem mongst our old *Britons*, and that *Athelstan*, the first of *Saxon* Kings, I am too suspicious of my Author, to make you beleeu it as a truth and; *Ethelwerd* that lived in *DCCCCL.* of Christ, speaking of *Edward*, successor to *Alured*, and predecessor to *Athelstan*, expressely sayes that he was *Coronatus stemmate Regali*, which was but *XL.* or *L.* yeares before *Ethelwerds* time, who being a Great man, and of the bloud Royall, might easily in that know what he said. The traditions of *Scotland* are, that vntil King *Achaius*, the royal Crown, from their first *Fergus*, was of Gold, *Militaris valli p forma*, or plaine; But that hee added to the plain Circular Crown, *quatuor lilia aurea, quatuor cum salutaris Crucis aureis signis paribus interuallis discretis, lilijs paulo eminentioribus*. And to this *Achaius* is attributed the addition of the Bordure fleury about the Scottish Lion, *Significans (saith Hector) Francorum opibus, quibuscum foedus interat, Leonem exinde muniendum*. Of the *Westgoths* in *Spaine*, its expressely delinerd that the first q which *Regia insignia atq, instrumentum principale, Trabeam, sceptrum, Diadema gestauit*, was *Lewigild* about *DLXXX.* of Christ. Nam ante eum (saith *Isidore*) & habitus & consessus communis vt genti ita & legibus erat. I haue here differd from what *Alexander ab Alexandro, Paschalius*, and others deliuer of Crowns and Diadems. But I imagine it is easier for me much to iustifie my assertions, then they

n *Paschal. de Coronis* l. 9. c. 13.

o *Galsfred. Monum.* lib. 1. c. 9.

p *Hector. Boet. Hist.* 2. c. 10. Circa An. 800.

q *Roderic. Tolet. lib. 2. cap. 14.* & *Marian. lib. 5. cap. 13.*

those of theirs, gainst which mine are here opposd. I appeale to my cited autors: But more proper to Royall Maiestie, from all antiquitie, hath the SCEPTER been. Although *Homer* giue his Kings no Crowns, yet he specially giues them Scepters, and calls them *σκηπτῆχοι βασιλῆες* .i. Kings with Scepters. And hee makes *Agamemmons* only note of supremacie a Scepter, which he saies *Vulcan* made and gaue *Ioue*, from whom *Mercury* receiud it, from him *Pelops*, from whom *Atræus*, from *Atræus*, *Thyestes*, who left it to <sup>a</sup> *Agamemmon*:

<sup>a</sup> *Iliad*. 6. ε.  
rectè Σκηπτῆρον  
Διάσπολον  
apud *Apollon*.  
*Argon*. 4.

————— Ἀγαμέμνονι λείπε φοβῶμαι  
πικρῆσι νήσοισι, καὶ Ἀργεῖ πᾶσι ἀνάσσειν.

therewith to rule all Peloponnesus and many Iles. The like in proportion hath *Virgil*. The Argonautiques of *Orpheus* (as we call them, but indeed of *Onomacritus*) expressly adorne *Aetes* with a Scepter. And the Egyptians, to <sup>b</sup> paint their *Osiris* (the *sunne*, and suprem King in course of created nature) drew an *Eie* and a *scepter*. But more ancient authority then any of this, is in holy writ where you <sup>c</sup> haue, *The Scepter shall not depart from Iudah nor a Lawgiuer between his feet untill Shilo come*: which was to confirm the perpetuity of <sup>a</sup> *Iewish* supremacie (not of one tribe it seemes, as most learned men haue affirmd) amongst that Nation untill Christ came. Which yet was satisfd as well in the Priests, and those *Aichmalotarchæ* (they are call'd *Capita Captiuitatis* in *Arias* his *Beniamin*) as in Kings. For, almost ccc. yeares after the *Babylonique* captiuitie, was no King there: the first which wore <sup>d</sup> a *Diadem*, after that, being *Aristobolus* sonne to *Hyrchanus*. And as *σκηπτῆχος* in Greek, so as exactly agreeing in the holy tongue, a King is <sup>e</sup> call'd *מַלְכִּי* *מַלְכִּי* i. one that hath a Scepter. And for the old Roman state, what we haue before out of *Iustine*, is sufficient.

<sup>b</sup> *Macrob. Saturn*. 1. cap. 21.

<sup>c</sup> *Genes*. cap. 49

<sup>d</sup> *Ioseph. Antiq. Iudaic*. 13. cap. 19. & Vide *Hosæ* cap. 3.

<sup>e</sup> *Amos* cap. 1. Com. 5.



cient. From this antique symbole of Soueraignty, is that interpretation of *Mercuries* bearing a *Caduceus* (which is a rod or litle staffe wreath'd about with two Snakes) *quòd Mercatoribus* (as *Fulgentius* his words are) *det aliquando Regnum, ut Sceptrum, & Vultus ut Serpentinum.* Of the *Persian King*, to this purpose, the storie of *Esther* hath enough. The ancientest Scepter among the *Gracians* <sup>f</sup> must forsooth be supposd to *Iupiter*, who bare his Eagle on the top of it, as *Iuno* did a Cuckow on hers, *Minerva* an Owle, *Apello* a Faulcon; although vpon a particular reason, the statue of *Iupiter Labradens* in *Caria* held an  $\xi$  Axe not a Scepter. But you must conceiue that King of Birds aslumd by him vpon the good fortune of Warre hee had against the *Titans* after an auspicious <sup>k</sup> flight of an Eagle towards him in the field. So they fable. In imitation of this Tradition, ensuing Princes vsd to haue Eagles and other Birds on the top of their Scepters, but most specially Eagles. And its deliuer'd that most of the old <sup>k</sup> *Babylonians* were seale rings and bare Scepters (or litle stauces) v-  
sually, but none without something on the top; either an Apple, Rose, Lilly, Eagle, or some such like. I ghesse the Eagle was most proper for their Kings; which amongst the *Persians* <sup>l</sup> also was the Ornament of their Standard. Hence came the Eagle to be borne by the *Romans* in the field (not vpon a banner as now, but) in an image vpon the top of a speare or long piece, fixt at pleasure in the earth, or borne, whereof neat *Lipsius* at large in his Commentarie on *Polybius*. And it was one of the marks *Consular* or rather *Triumphant* in *Rome*, to haue an Iuory Scepter with an Eagle on the top of it, which *Iuuenal* means in that

*Da nunc & volucrem sceptro qua surgit eburno.*

So they bare it in their triumphs; whereof <sup>m</sup> *Isidore*:

V 2

Super

f Scholiast. ad  
Pythionic. et  
vide si placet  
& Prophet. Ba-  
ruchi cap. 6  
com. 13.

g Plutarch. in  
Problem. Græc.  
45.

h Anacreon ap.  
Fulgent. Mythol.  
i. Isidor. Origin.  
18. cap. 3.

i Scholiast. ad  
Aristophanis  
'Opythas.

k Herodot. in  
Cluo.

l Xenophon.  
Cycroped. 3.

m Origin. 18. c. 2  
& Appian. in  
Punicis.

*Super Scipionem autem aquila sedebat, ob indicium quod per victoriam quasi ad supernam magnitudinem accederent.*  
 and the chief ornament of great mens tombs hath bin in the image of an Eagle set on them as the<sup>n</sup> Epigrams vpon *Aristomenes* and *Plato* shew vs. From this ancient honor of the Eagle was deriu'd it seems, the wearing of *Golden Eagles* painted on the Eastern Emperors shoes: ° and its reported that only by this note of greatnes, the body of *Constantine Dracosis* the last Greek Emperor there, in the taking of the City by the *Turks*; was found out. My<sup>l</sup> autors words (vpon *Pontanus* his credit in the translation, for he is not publish't in his owne language) are these. *Abluebant capita occisorum plurima, si forte & Imperatoris noscitant: nec poterant, nisi quod corpus exanime inuenerunt, idque ex imperatorijs calciamentis agnouerunt, in quibus (ut Imperatoribus consuetum erat) Aquila Aurea depicta visebantur.* Yet its certaine, the hauing Eagles so painted was not solely proper to the Emperors. Both the *Despote* and *Sebastocrator* had so. *George Codin* is my witness. It was allowd them by the Emperors among their ensignes of Honor; as they had also other marks which in story are as appropriated to Imperiall greatnes. As, *Heraclius* was known q *ex rubris Ocreis* .i. by his purple Buskins in the field twixt him and the *Persian*; yet it is plain, that in later times it was given as a liberty of speciall honor to weare Purple or r Red shoes; which *Nicetas Choniates* calls, as it were, the Right τὸ ἐρυθρὸν πεδίον. And the old *Alban* Kings had the like, whom, *I. Caesar* l deriuing himself from them by *Iulus*, imitated. But the *Roman* Consuls had their gilt Shoes, if *Cassiodore* deceiue not, whose authority, I think, is sole in this point. *Consulatus te decoramus insignibus* (are his r words) *Pinge vastos humeros vario colore palmata, validam manum victorialis Scipione nobilita, lares proprios etiam Calceis Auratis egredere.* And *Lipsius* thinks

n *Antipater*  
*Antholog lib. 3.*  
*cap. 4. & cap. 33.*

o *Georg. Pbranz.*  
*lib. 3. cap. 18.*

q *Anastas.*  
*Biblioth. hist. 18.*

r *Zathi Regi*  
*Lazorum indulgetur. Agathias hist. 3.*

f *Dio hist. 43.*  
 & videtis V.  
*Cl. I. Casaub. in*  
*Suetony lib. 1.*

t *Variar. lib. 6.*  
*form. 1.*

thinks

thinks hereupon that they were a speciall Ornament  
 Consular; but its certain that in Rome both Purple,  
 golden, and variously colourd shoes were in a more  
 common use, as <sup>u</sup> *Epictetus* his touching that Vanitie  
 discouers. But, for the Scepter, remember that of <sup>x</sup> *A-*  
*ristotle*, where hee speaks of the Heroique Princes  
 which gouerned οἱ μὲν ἐκ ἀμύνοντες οἱ δὲ ἀμύνοντες. Οὐ δ'  
 ἄρα ὁ μὲν τῶ ἀντιπρὸ ἐπαλάσειαι. i. Som vsfworn, others be-  
 ing sworn; but their Oath was the lifting vp of the  
 Scepter. And thereupon, hath <sup>y</sup> *Suidas*, Ὁρκιον ἀντιπρὸν  
 καὶ τὸ ἀμύνον οἱ βασιλεῖς. i. the sacramentall Scepter wher-  
 by Kings did swaere; which custom som old Monk  
 had obserud when he made <sup>z</sup> these vpon *Aristotle* and  
*Alexander*, aided truly by a speciall Muse for those times:

*Magnus Alexander bellum mandarat Athenis:*  
*Infestus Populo totius urbis erat.*

*Ibat Aristoteles cautè temptare tyrannum,*  
*Si prece vir tantus flectere posset cum.*

*Quem procul intuitus Sceptrum Capitisq; salutem*  
*Testans; non faciam, si qua regobis, ait.*

*Mutat Aristoteles causam subtiliter; Urbem*  
*Obfideas, frangas, mania Marte petas.*

*Pœnituit iurasse Ducem, Bellumq; roganti.*  
*Dat Pacem, lusus calliditate Viri.*

You shall hardly meet with an allusion mongst those  
 lazie Monks of so much antique property as this. Al-  
 though notwithstanding the autor mistook the story;  
 for it should haue been of <sup>a</sup> *Anaximenes*, and the  
*Lampsacens*, not *Athenians*, nor of *Aristotle*. And also  
 its expressly reported in the Greek story that hee  
 swaere by the Gods of Greece. But howsoeuer for the  
 truth, this conceit of the Scepter was both learnedly  
 and wittily vsd by him. For also old *Homer* makes  
*Achilles* <sup>b</sup> swaere

<sup>u</sup> *Enchiridiij*  
 cap. 61.

<sup>x</sup> *Politic. lib. 3.*  
 cap. 10.

<sup>y</sup> *In Ogn. Zevis.*

<sup>z</sup> *Ex ms. hi-*  
*storię de Gest.*  
*Alex. calce,*  
*hec cum alijs*  
*Epigrammatis*  
*transcriptimus.*

<sup>a</sup> *Pausanias in*  
*Euac. 6.*

<sup>b</sup> *Iliad. 2. et*  
*ibi Eustathius.*

Ναὶ μὲν τὸ δὲ οὐρανῶν

c *Æneid. lib. 12.*

Truly by this Scepter: and calls it μέγαν ἕρπον the great oth. Which *Virgil* imitates in the league twixt *Aeneas* and *Latinus*, where the reason is given because the Scepter is for the presence of *Jupiter*, whose statue was wont to be toucht in those solemn Oths. *Servius* thus: *Vt autem Sceptra adhibeantur ad fœdera, hæc ratio est, quia Maiores semper simulacra Iouis adhibebant: quod cum tædiosum esset præcipuè quando fiebant cum longè positis gentibus, inuentum est, ut Sceptrum tenentes, quasi imaginem simulacri redderent Iouis. Sceptrum enim ipsius est Imperium. Vnde nunc tenet Sceptrum Latinus non quasi Rex sed quasi Pater patratus.* In Christianitie there is now appropriated to supreme Princes a **GLOBE**, and an infix **CROSSE**, which you see vsually pictur'd in their hands, as also anciently and at this day in the top of our Soueraigns Crowns. The Chief Elector the Count *Palatine of Rhine* bears it at the right hand of the Emperor of *Germanie* at his inauguration and such solemn Processions, as the Duke of *Saxony* carries the Imperiall Sword before him, and the Marquess of *Brandenburg* the Scepter on the left. The Bull of *Charles IV.* calls it *Pomum imperiale*, whereto the Greek stories agree naming it μήλον, and the bearer Μηλόφορος, as if you should say, one that beares the Apple. By that very name were a thousand known of the *Persian Kings* gard in ancient time, which bare golden Apples on the top of their Spears, ἐπὶ τῶν σφεράων ἡνία χρυσῆ ἔχοντες, as *Athenaus* describes them. *Poliannus* *Alian* and others remember them. But the Globe and Crosse is first, as my obseruation hath instructed me, in *Theodosius* the first his coins, thus deliuerd by *Occo*: **CONCORDIA AVGG. G. B. CONOB.** *Statua galeata sedens; dextrâ pomum cum Cruce, sinistra rhabdum.* Hee was Emperor **CCCLXXX.** after our Sauour. The later *Gracians* haue given a reason of the bearing it. When

d *Dipnosoph.*  
lib. 12.

*Insti-*

*Iustinian* I. had increast the glory of *S. Sophies* Church, and adorn'd it with diuers columns and Statues, hee placed also there his own holding in its left hand a Globe (*σφαίρα*) with an infixt Crosse *ὡς διὰ τῆς εἰς τὸν αὐτὸν πίστεως τῆς γῆς πάσης ἐγκρατὸς χειρὸς. Σφαίρα μὲν ἢ γῆ διὰ τὸ σφαιροειδὲς τῆ αὐτῆς σχήματι. Πίστις ἢ ὁ Σταυρὸς, διὰ τὸν ἐν αὐτῷ ἀποκαλύπτουσα σικκὴ Θεὸν* i. as being beccome *Emperor of the whole world through Faith in the Crosse. For the Globe is the Earth, being of a globous figure. Faith is signified by the Crosse, because Christ was naild thereunto.* It is thus exprest in the Coronation of *Fredérique* II. of *Danmark*, father to the present *Christiern*:

e Codin.Orig. Constantinop. περὶ τῆ ἐν Αυγυσταῖνι ἀγαλμ. Procop. de ædificijs Iustiniani lib. I. Suidas in Iustiniano. nec omittendus hic Theodorus Douza in Chron. Georgij Logotheta, pag. 70. Meminit & Statuę Iustinianę Globij; & Crucis Guilielmus de Badensel in Hædæporico.

*Tandem etiam Malum, cui Crux infixta nit. bat Aurea. laeva capit Regis, presente sacrorum Preside quod faciem effigiabat totius Orbis Vt discat que iam latissima regna capebat Esse sibi gestanda Manu quasi, Durior olim Si qua premat Miseros sors regni fertè Colonos: Imperiumq, vni, quem Crux designat, Iesu Accipium referat, solus qui temperet Orbem Arbitrio & nutu Celestem torquat Axem.*

But the figure of *Iustinian* in his coins hath this Globe and Crosse in the right hand, as also haue diuers other of the Emperors. But how conceit came afterward to make this an Apple I vnderstand not, vnlesse with like imagination as *Iupiters* statue in *Constantinople* with three Apples was interpreted for his supreme power ouer the three parts of the world. But when it became first to be an Imperiall ensigne giuen at the inauguration, as the Crown and Scepter are, I know not, vnlesse you referre it to *Henry* I I. the Emperor to whom Pope *Boniface* VIII. gaue it for an *Imperiale insigne*, and as it seems by my autor, first causd it to be vsd as a property of inauguration. It's *Rodolphus Glaber*

A. CIO. XIII.

f Ita legit & rectè sane Illust. Cardinal. Baronius Tom. II. de prauationum illum Glabri locum, lib. I. cap. 5.  
g Al. Visum.

h Leland. Assert. Arthurij.

i Tripartit. his. l. cop. 4. Scorum.

ber that speaks of it, and in these words: *Anno igitur Dominica Incarnationis & Milesimo decimo tertio licet insigne illud Imperiale diuersis speciebus prius figuratum fuisset, Venerabili tamen Pape Benedicto sedis Apostolica & inssum est admodum intellectuuali specis. Qui idem insigne praecepit fabricari quasi aureum pomum atq; circumdari per quadrum pretiosissimis quib; q; gemmis ac desuper Auream Crucem inseri*, and this the Pope gaue him, which hee bestowed on the Monks of Clugny. If the credit of the *British Arthurs* seale pretended anciently for a most speciall monument in *Westminster Abbey*; were sufficient, it would follow that our Kings had vsd it as soon as the *Roman Emperors*. For vntill *Iustinian* it seems it was not ordinary in their statues. Hee was Emperor in *DXXX.* and then was our *Arthur King of Britain*. Neither can any question be of his raigne, although much is and iustly, of his abused victories. But his form in that seale of his, is thus, by <sup>h</sup> one which saw it, described. *Purpura regaliter indutus Princeps sedet super hemicirculum, qualem videmus pluuium arcum. Capite coronato fulget. In dextera consurgit Sceptrum ipso liliatum vertice. Sinistrâ verò orbem Crucis insignitum complectitur.* But the Globe was, before *Theodosius*, vually held in the hands of Emperors, as their Coins witnes. And the Crosse also alone amongst those which were not Christian hath been found, by like testimonie. *Figura stolata cum Cruce & Victoria super Basim*, is the description of one of *Gallien's* Coins by *Adolph Occo*. But the addition of the Crosse to the Globe, and religious vse of it in Diadems, Statues, pictures, Banners, and such like proceeded from the Great *Constantine* his so much honoring that diuine Symbole. For, when *Maxentius* vsurpt the Imperiall name against him, hee *Sollicitudinibus constitutus in somnio vidit Crucis signum Caelo splendide collocatum; mirantiq; visionem* (the words are <sup>i</sup> *Cassiodor's*) *adstiterunt Angeli dicentes: O Constan-*

tine <sup>f</sup> IN HOC VINCE. Fertur autem & ipsum Christum apparuisse ei, signumq; monstrasse Crucis, ac precepisse ut figuram similem faceret, & in prelijs auxilium hoc haberet, quo victoria iura conquireret. Others supposing it at noon-day appearing to him and his Army, not speaking of the dreame. But all agree that hereupon he made his (*Labarum*) most conspicuous with the Crosse. This *Labarum* was a long Speare or great Pole expressing the figure of a golden Crosse; on the top whereof a Crown of precious stones and gold was fixt. Vnder the Crown in a Banner was express't the two letters of our Saviour's name Christ; the one crossing the other, that is x and p. So doubtles, as the monuments of those times perswade, must the place of *Eusebius* reporting this, be vnderstood, although som by turning *χρθ* & into, in quo ( whereas they should haue made it *in iuxta quod* or *sub quo* ) offer an imposture to their Readers, which places the x and p in the Crown, not in the Banner; whereas that Crown is no essentiall part of the Standard, but sometimes <sup>h</sup> wanting; the Banner only comprehending those two Elements of that most sauing Name. Hence <sup>i</sup> *Prudentius* (who liud som lxxx. yeers after *Constantine* vnder *Honorius* ) by Apostrophe to Rome :

*Agnoscas Regina libens mea signa necesse est,  
In quibus effigies Crucis, aut gemmata resulget,  
Aut longis solido ex auro praefertur in hastis.*

And, of his name signed by *χρ* mixt,

*Christus Purpureum gemmanti textus in Auro  
Signabat Labarum; Clypeorum insignia Christus  
Scripserat; ardebat sursum Crux addita cristis.*

————— *Tunc ille Senatus  
Militia vlticis titulum, Christi<sup>q;</sup> verendum  
Nomen adorauit, quod collucebat in armis.*

Y.

Vnder-

Ϝ ΕΝ ΤΟΥ  
ΤΩ ΝΙΚΑ.

<sup>g</sup> *Euseb. de Vita Constantin. 1. cap. 25. v. & Me-trophaneum ap. Photium Cod. 256.*



<sup>h</sup> *v. Lipsium de Cruce 3. cap. 15. & Iconas ibidem.*

<sup>i</sup> *Contra Symmach. lib. 1.*

k *Iulian. in Mi-  
sopogone.*

l *Cassiodor. hist.  
Tripartit. lib. 1.  
cap. 9.*

m *Baronius  
Tom. 4. fol. 146.  
& 334.  
n C. lib. 1. tit. 8.  
& de Iudeis l.  
11. & Synod. in  
Trull. can. 73. ap.  
Harmonop. Epit.  
o Landulph.  
Sag. Miscell. 17.  
p C. de Iure  
Delib. l. 22. §. 2.  
S. vide Leonis  
Imp. Nouell. 73.*

q *Stat. West. 2.  
cap. 37.*

Vnderstand the name by  $\chi$  P. For about those times  $\chi$  alone was a known <sup>k</sup> sigle for our Sauour, which yet they would not, it seems, without P vse, because of another interpretation of ill note, which the learned know, by the old *Gracians* was applied to it. After that in his warres against *Maxentius*, this great Emperor had by those holy auspices such successe, that *Maximam<sup>l</sup> culturam sacratissima Crucis habebat.* — Deniq<sup>z</sup> *supplicium Crucis, quod primitus apud Romanos erat in v-  
su, lege prohibuit. In figuratationibus autem solidorum & in  
imaginibus, hoc signum iussit inscribi semper & figurari.* The Apostata *Iulian* took from the *Labarum* those notes of Christianism, but they were (as is found in <sup>m</sup> ancient testimony) restored by *Valeus* and *Valentinian*. By E-  
dict of <sup>n</sup> *Theodosius II.* and *Valentinian III.* *signum salua-  
toris Christi Nemini licet vel in solo, vel in silice, vel in  
Marmoribus humi positis insculpere vel pingere; sed quod-  
cūq; reperitur tolli;* whereto a Publication ° of *Tibe-  
rius II.* agrees. Neither was any subscription or Note (without letters) among them, or of such authority as this *Venerabile Signum*, as <sup>p</sup> *Iustinian* to this purpose, calls it. And, as it was in the Standard, it is vsually in later *Greek* stories, titled *Νικηθηρον*; as if you should say, *the  
Palme of Victorie*. How frequent it is now and of an-  
cient time hath been in *Diadems*, *Coat Armors*, *Temples* of *Christians* and the like, euery man may see or know. But, as with vs it is the common ensigne of e-  
uery Church, Religious house, Christian Prince, and Army of the holy warres (whereupon, in ancient time, the very erecting of a *Crosse* gaue <sup>q</sup> priuiledge against *Temporall Right*) as a testimony vnder whose banner wee fight, so with the *Mahumedan* *Turks*, the *Croissant* or *half Moon*, as a Religious symbole, is as commonly set on the top of their *Meschits*, *Scraglias*, *Turrets* and such like; which is not vnfitly here remembered, being the chief *Imperiall* Ensigne of those miserable Professors.

Neither



Neither, I ghesse, can it but please, if somthing be added here of the reason and originall of that superstition. It may be referd to this fabulous and most ridiculous relation. *Mahumeds* followers, they say, looking on the Moon when she was towards  $\tau$  conjunction (at what time she is as a Croissant also in form, although of a contrary posture in heauen) desired him to shew them som Miracle. He with his two fingers pointed at her, wherupon she presently fell in two pieces; the one piece falling down on the hill *Elcais* in one part of *Mecha*, the other on the *Red hill* in the other part of *Meca*: but at length both pieces came together into *Mahumeds* lap, or  $\dagger$  his shirt sleeue, and so he put her whole into heauen again. But this is as true, as, that \* *Gabriels* wing touching the Moon was the only cause why shee differs so much from the Sunne in light. Laugh at these, and you shall haue a better inquiry. The Ancient and present *Arabian* account is by Lunar yeers, as infants in Astronomy know. In the Root of their *Hegira* ( which is as much as *Persecution*, and in the *Alcoran* occurs by the name of *Al-hegire*; and supputated from the flight of *Mahumed*, out of *Mecha*, being vnder *Heraclius* A. Chr. DC. XXII. is alwaies vsd for the date of the Grand Signiors letters as before is remembred ) it so fell out that the New Moon of their first Month *Mucharam* ( whence as we from *March*, they accompt; sauing the vntedfastnes happening by intercalations, which Lunar yeers must haue) reckoned by their annuall course of Meane Motion, then differing, in this *Hagaren* yeer, neer three daies from the True Motion of the Moon, was the third day after the true Coniunction or Change: at which time commonly in our Croissant-form hir apparition is in any climat. Neither could the New Moon of that *Hagaren* yeer otherwise fall out, it being the XVI. of our *Iuly* and *Friday*. *Vnde sine dubio* ( saith Di-

$\dagger$  *Cantacuzen.*  
κατά τὴν Μωα-  
μῆθ. *Serm.* 2. &  
vide *Alcoran.*  
*Arzar.* 64.

$\dagger$  In *Manicam*  
*Camisæ* *Ma-*  
*chometi* *Epi-*  
*tom.* *Sacror.* *Bell.*  
apud *Canis.* *An-*  
*tiq.* *Leç.* *Tom.*

6.  
\* *Doctrin.* *Ma-*  
*chumet.* ab *Her-*  
*mann.* *transla-*  
*ta.*

† De Emendat.  
Temp.lib.2.

u Scaliger.Can.  
Ifagog.lib.3.

x Ante alia  
verò consulas  
Psaln.81.com.3  
y In Prolego-  
menis ad E-  
mend.Tempo-  
rum.

\* Good Light  
Varro de Ling.  
Lit.5.

a Isa. cap.34.  
Lamia est In-  
terpretibus,  
srix, & similia.  
b Elias in Thif-  
bit.verb. לילית  
ex Ben Sirā.

uine † Ioseph Scaliger) hodie omnes Muhamedista in fa-  
stigijs summis Turrium illarum è quibus Lunam nascentem  
speculantur, imponunt Lunam Corniculatam pro Insigni quem-  
admodum Christiani Crucem. For it could scarce bee  
likely but that they, who so religiouſly had fabled of  
their Impostor *Mahumed*, and regarded his particular  
Actions with such superstition, must, with all Reuerence,  
obserue and honor the Moon, in that form as shee  
appeard when their great Prophet was persecuted,  
when as their whole generation haue with such u ac-  
clamations of ioy, dancing, leaping, and hope of fore-  
shown happines, alwaies entertaind hir first, and euery  
monthly apparition, calling her then *Nalka* i. a Horse-  
shoe, from the likenes of figure. But that is not with-  
out example from the *Iews*, who most anciently held  
their *New Moons* ( as \* testimony of holy Writ fre-  
quently shews) which *Horace* calls their *Tricesima Sab-  
bata*. And at this day ( so y Scaliger teaches mee) as  
soon as they see her after Coniunction, they presently  
cry — סומן טוב תחא לנו ולכל ישראל. *Good For-  
tune to us and to all Israel*; as the old *Greeks* were  
wont to salute their Lights brought to Table with  
\* φῶς αγαθόν, somewhat like our custom in the same mat-  
ter. *Idem* (that is, as the *Iewes*, saith my most noble  
autor) faciunt & *Muhammedani*, quammis *Neomenias*  
ex scripto indicere soleant. But the most ancient *Arabi-  
ans* had their chief Goddess *Alilat* (by *Herodotus* in-  
terpreted *Vrania*) which by all likelyhood was but the  
Appearing Croissant known to this day among the  
*Mahumedans* by the name of *Halilat*, whence  
*Alilat* is plainly made: vlesse rather from the spurne  
*Lilith* לילית mentioned in a holy Writ, which the  
*Iews* say is a Spirit very Dangerous to yong Children  
or Women in Childbirth, whereupon their custome is  
(especially of the *German Iews*) at the b Birth-times of  
their Women, to chalk out on euery of the walls of  
the

the Chamber in a Circle, this charme :

אָרַם חַרָּה חַרָּה לַיְלִית

i. *Adam, Hence, Hence* (or out) *Lilith*. And in the inner door of the chamber they write the names of three Angels, *Senoi, Sanfenoi Samanegeloph* (preservers of young children) which they learned once of *Lilith* when they would have drown'd her in the Sea. A learned and discreet tradition ! Whether with this *Alilat, Lilith, or Halil*, the name of *Ilethya*, being, in *Pindar* somewhere  $\epsilon\lambda\delta\omega$ , for *Lucina*, among the Gentiles, had the same origination, I inquire not here. Their offices and attributes are common enough, to offer persuasion, which may induce you to think so. Children know that *Lucina* and the Moon are as one: and *Lilith* had (I doubt not) its beginning from  $לַיְלִית$  or  $לַיִל$  i. the Night, and is, if the later *Iod* be turn'd into *Van*, the plurall Number of  $לַיְלִית$ , whence *Ionathan Ben-Vziel* makes it expressly in his Chaldee  $לַיְלִית$ , as if hee should have said *Nights*; and that *Halil* in Arabisme is but *Noctiluca* from the same root. Whence ( vnder great Scalengers fauour ) I am neer perswaded that their honor to the Croissant is more ancient then the *Hegira*. And haue we not authority beyond exception, that the Camels of *Zebab* and *Zalmunna* <sup>d</sup> two Midianit ( or *Ismaelitic* ) Kings slain by *Gideon*, had about their necks, as acknowledging their Royall Masters by their ensigs,  $שְׁמוֹנִי$ , which the Rabbi's interpret *the Images of the Moon*. Crescents also were worn vpon the Senators of Shoes in *Rome*, which is best deriud from their discent out of the *Arcadian* Nation, which calld themselves  $\alpha\epsilon\sigma\tau\epsilon\lambda\omega\sigma$  i. *Antelunares*; not that they saind themselves more ancient then the Moon (as som idly) but because they would vndertake no matter of moment before the New moon, as the *Lacedemonians* would

c *7 beocrit. idyll.*  
28. ---  $\chi\alpha\lambda\epsilon\pi\tau\acute{o}\nu$   
 $\sigma\acute{\epsilon}\lambda\omicron\varsigma$   $\epsilon\iota\lambda\eta\theta\upsilon\sigma\iota\varsigma$

d *Iudic. cap. 8.*  
*com. 21.*

e Syluar. 5. in  
Protreptic. ad  
Crispin.

not till the Full. Kinds of superstition common to the old Germans, Gaules, and others. Hence is the *Lunata planta* in Martial, the like in others. And e Statius

*Sic te, clare puer, genitum sibi Curia sensit,  
Primaq, Patricia clausit vestigia Lunâ.*

f Aristophan. in  
O'ep. & Scholi-  
ast.

g Comment. ad  
Priapeia. vide  
si placet, H.  
Grot. ad Arati  
Imagines.

How much the *Crescents* or *Μωνοχοι* i. little Moons were wont to honor statues and Images may be seen in f Greek Antiquities. Although, I know, the most noble and learned g *Ios. Scaliger* supposes them set on rather to keep the statue from being defil'd by Birds sitting on them, then for addition or note of honor; and he finds fault with Painters, which in *Christianisme* also set them on pictures, where that use of them cannot bee. But, I am sure, in diuers old coins, you shall haue them on the fronts of the faces; to what purpose, I cannot iudge, vnlesse for a mark of Honor. Yet som learned h men haue thought that it was a proper Ensign of the *Constantinopolitans* or *Byzantins*, because diuers pieces haue been found with a *Crossant*, and inscribd *ΒΤΖΑΝΤΙΩΝ*. And thence they imagine the *Grand Signior* took it, *ut signum victæ Gentis penes quæm* (as *Lipsius* speaks) *Orientis imperium esset*. But I must not subscribe to them. How much, euen since the blessed propagation of *Christianisme* the New moons haue been, and superstitiously, regarded, is known out of their i Bonfires and such iollities vsd at them. But for the *Mahumedans*, and *Hagarens*, questionlesse to their Moon, *Alilat, Halil, Nalka* (which are all one) you may reduce their *Venus*, on whose week day their law is supposd giuen, and to hir Planet, the change or continuance \* of it is by *Astrologers* (I inquire not how well) referd as *Christian* profession to the *Sunne*, the *Iewish* to *Saturn*, and the like. But *Historians* think falsly their *Venus* to interpret *Cubar* or *Cobar* so famous

h Busbeq. &  
Lips. Epistol. c.  
quest. 1. Epist. 16

i *Harmonopol.*  
Epit. Canon. sect.  
3. tit. 3. ex Syn-  
nodo in Trullo  
habita & v.  
Chrysolom. Ho-  
mil. 203. Edit.  
Ducrana. ad-  
uersus *ωαρωτη-  
εβντας τας*  
*Nepulutas.*  
\* *Petr. de Allia-*  
co de dist. leg.  
Cap. 1.

mōis among them: For *Cubar* or *Cobar* is nothing by interpretation but Δύρατος, *Potens*, Mighty, and so is but *Halil*, *Lunus*, or *Luna*, and by no means ( as I ghesse) *Venus*, if you take *Venus*, as we do, for the first Planet, but well enough, if you consider the name, as designing only a Goddesse or Starre of sight generally, which *Cubar* will well endure. And those Eastern parts had euer anciently the Moon vnder both Sexes in their Deuotions. *Lunus*<sup>k</sup> and *Luna*. Which seems not of younger beginning then the adoration of the *Sunne* among the *Persians*: which, as the Crescent now to the *Mahumedans*, was in some sort vsed, and set vpon their Royall pauillions. *Patrio more Persarum* (saith <sup>1</sup> *Curtius*) *traditum est orto sole demum procedere: die iam illustri, signum e tabernaculo Regis buccinā dabatur. Super tabernaculum vnde ab omnibus conspici possit, imago Solis crystano inclusa fulgebat.* But of their Moon thus much. And thus much of the Externall Ensigns of Maiestie. Other particulars there are to this purpose. But either so obsolet, that our Age hath not to do with them, as the carrying of *Fier* before the *Persian*, and *Roman* Emperors; the *Ius Capillij* of *France*, and the like. Or so peculiar to some only, that they are rather to be referd to the Countries custome and Ceremonie, then Royall Maiestie.

<sup>k</sup> *Spartianus*  
*Caracall. vbi &*  
*consulendus*  
*V. cl. Is. Casau-*  
*bonus.*  
*1 Curt. lib. 3. &*  
*Xenophon. lib.*  
*8. cyropædiæ.*

TITLES

# TITLES OF HONOR.

## SECOND PART.

**P**rinceps, and Princeps Iuuentutis. Cæsar, when first the Title for the apparant successor. Rex Romanorum. Despote, Sebastocrator, Cæsar, Panhypersebastus, in the Eastern Empire. The Despotes Crown. An Innominat Title before Despote. Daulphin. The beginning, cause, and signification of that name in the French heirs. Humbert Daulphin his Epitaph in Paris. The Salique law, and its interpretation. Goropius his conceit where by the Franks allow not Womens government. Monsieur, title of the Brother and heire. The custome of the French Peers being at the Queens Childbirth. Clyto, Clitunculus for the Saxon Princes. Etheling, or Adeling. Errors of Polydore. Duke of Normandie. Prince of Wales, when begun as proper to the Eldest son and heire of England. Duke of Cornwall. Prince of Scotland. Duke of Rothsay. Steward of Scotland. Earldoms of Rosse by Act of Parliament made as Appanage to the second sonnes, in Scotland. Infanta of Spain. Prince of Astura. The Pragmatica of Philip 11. for writing to the Infanta of Spain.

### CHAP. I.



**T**O auoid the danger of an ensuing Anarchie, as well in Electiue as Hereditarie Monarchies, a designation hath vsually been of the next APPARANT HEIRE or successor : and that by some honorary name. In the

In the first of the *Roman* Empires infancie, successors were by adoption appointed, and stild *Principes Iuuentutis*. The first example was in *Octavian* his adoption of *Caius* and *Lucius*, sonnes of his daughter *Iulia* by *Agrippa*. Yet (as is before toucht) with them, *Princeps* alone was equiualent<sup>r</sup> with the name of Emperor. *Otho*, to his <sup>a</sup> Armie. *Nec priuatum me vocari sustineo*, *Princeps a vobis nominatus; nec Principem, alio Imperante*. And, of *Augustus*, the same autor: *Lepidi atq; Antonij arma in Augustum cessere, qui cuncta discordijs ciuilibus fessa nomine Principis sub imperium accepit*. Thence came *Principatus* and <sup>b</sup> *Principium* to bee abstracts for their Power and Government. The affectation of this Title by the Emperors sprang from the vsuall name of *Princeps Senatus*, which was before the *Caesars*, known among them. So did they in this present innouation. Whereupon the dissembling *Tiberius* often <sup>c</sup> affi md himself *Αυτοκρατωρ τῆς στρατιωτῶν, τῆς δὲ λοιπῶν ὀφθαλμῶν* .i. Emperor of the Armie, but Prince of the Rest. But those who were constituted for succession, had alwaies the addition of *Iuuentutis* to *Princeps*; which *Zonaras* turns τῆς Νεότητος ὀφθαλμῶν .i. Prince of the Youth. The two, adopted by *Octavian*, are express by this name in a Coine, picturd with them, circled thus: C. L. CAESARES AVGVSTI F. COS. DESIG. PRINC. IVENT. in the hands of that noble *Mark Velsor* of *Anspourg*. Others like are extant, with that Title; being, as is supposd, worn out of that *Ancyran* monument, where you read; EQVITES. ROMANI. VNIVERSI. PRINCIPEM. . . . . HASTIS ARGENTEIS DONATVM APPELLAVERVNT. The defect is supplied by coniecture of two great and most learned Critiques, *Casaubon* and *Lipsius*, with *IVV. C.* for *Iuuentutis Caium*. And as *Princeps Senatus* was chief

a Tacit. Histor. 1. & Annal. 1.

b Tertullian. lib. adu. Heremog.

c Dio. hist. 57.

d Orat. in Vatinium vide: Lips. Elect. lib. 2. c. 17. 1.

e Iul. Capitolinus in Clod. Albino docet & quibus insignibus uti Cæsarem licuit, ex Epistolâ Commodi Aug. Ad Albinum. & v. Capitolin. in Vero Imp.

in their Senatorian order in their free State, before the Cæsarean Empire, was the name of *Princeps Iuuentutis* for a chief in the *Ordo Equestris*. So is the sonne of C. Curio named by <sup>d</sup> Cicero. From Octavian untill Hadrian this Title remain'd for the apparant successor. Thence began *Cæsar*, to that purpose. For, although others before which were apparant successors had that name, yet in them it was as a note of their family, not of their hope to the Empire. But Hadrian by this name adopted *Ælius Verus*. Of him, thus Spartian. *Primus tantum Cæsaris nomen accepit adoptione Adriani, familie principum adscriptus*. And, a little after. *Nihil habet in vita sua memorabile, nisi quod primus tantum* <sup>c</sup> *Cæsar est appellatus* (so Casaubon reads, instructed out of a Ms. in the French Kings Library) *non testamento ut antea solebat, neq; eo modo quo Traianus est adoptatus; sed eo propè genere quo nostris temporibus à vestra Clementia* (he writes to Diocletian) *Maximinianus atq; Constantius Cæsares dicti sunt: quasi quidam principum filij Viri, & designati Augusta maiestatis Hæredes*. Which disproves the tradition of Aur. Victor, that in the adoption of Hadrian by Traian, the name of *Cæsar* first was the mark of succession. *Abhinc diuisa* (saith he) *nomina Cæsarum atq; Augusti: inductumq; in Remp. uti duo, seu plures summe potentie, dissimiles, cognomento ac potestate diffari sint*. *Cæsar* was then what remains to this day in the Western Empire, known more vsually by REX ROMANORVM. Which began with the Translation, it seems, of the Empire out of Greece into France. Of the inauguration of Charles le magne, writes Sigebert; *Karolo Regi Imperatorias laudes acclamant eumq; per manum Leonis Pape Coronant, Cæsarem & Augustum appellant, Pipinum verò filium eius Regem Italię Ordinatium collaudant*. But its obserud, that after Charles surnam'd *Crassus* (all the Emperors before him being meerly



ly hereditarie, & enjoying their Title not so much by Coronation or Vnction, as right descendible) no other stile was assum'd till Consecration from the Pope, but *Rex Romanorum*, and that it being had, thenceforth they were all wri<sup>en</sup> *Augusti* and *Imperatores*; and so in their Charters was it by themselves obserud with *Anno Regni* so much, *Imperij* so much: *Quod omnes* (saith <sup>a</sup> *Onuphrius*) *postea eius* (of Charles the Grosse) *successores usq; ad Nostra Tempora religiose admodum obseruauerunt*. He, more at large, giues you a reason of it in this *Charles*. But he was a child of the Romish part, and so, I know, you respect him; yet was hee one exceeding well deseruing in ourage, of the state of this kind of learning, and in this giues you the truth. And this *Rex Romanorum* was to be Crown'd & annointed by the Archbishop of *Cologne* at *Aix*. But in the Eastern Empire, *Cesar* continued for the next dignitie to the supreme, only till *Alexius* & *Comnenus*. He when *Nicephorus Melisenus* had been before by him made *Cesar*, created his brother *Isaac* a new title, and call'd him *Sebastocrator*; and made him second from the Crown, and the title of *Cesar*, third. Afterward, the same Emperor *Alexius* hauing one only daughter *Irene*, whom he gaue in marriage to *Alexius Paleologus*, and no issue male, made the *Sebastocrator* to be as third from him, and the *Cesar* fourth (whose State & Dignitie was by him equall'd with the *Panhypers Sebastus*, another title of his making) and inuested this *Palaologus* with the speciall Title of **DES-POTE**, which thence remain'd in that State for the next after the Emperor, and well may be interpreted by the French *Monsieur*, applied to the Kings brother and apparant heire. And as hee is the *Monsieur* for excellencie in *France*, so the heire apparant in *Constantinople* was call'd  $\delta$  *Δεσπότης* the *Despote*, yet not otherwise but that *Δεσπότης* was also (as *Monsieur* & *Prince* with vs) communicated to the Emperors  $\beta$  *sonnes*, *sonnes*

a De Comitibus  
Imperatorij.  
& Anna Com-  
nena Alexiad. 3.  
& Zonar. Annal.  
Tom. 3. Quatu-  
or Principes  
ratione Digni-  
tatis Græco  
vocabulo Se-  
baston dictos  
meminit Autor  
Expedi. Asia-  
tic. Frederic. 1.  
apud Canis.  
Tom. 5. & The-  
odorus Impe-  
rator Δεσπό-  
τας τε πρεβά-  
λετο, κ̄ Σεβα-  
στοκράτορας, κ̄  
πρωτοβεσιταρι-  
ος, μέγας τε  
Δομestικος, κ̄  
τῶν λοιπῶν  
πᾶσαν τῶν βα-  
σιλικῶν ὀφικί-  
ων διανομίῃ.  
Georg. Iogocher.  
Chronic.  
Constantino-  
pol. pag. 20.  
β. G. Codin. πε-  
ρὶ τῶν Ὀφικί-  
τῶν Παράλλισ.

in law and Brothers. When the Emperors sonne was inuested with this title of the *Despote*, he had a Crown deckt with Diamonds put on his head, by the Emperors own hand. This Crown they call'd \* *σπουδαίου* *εσση*, because it had foure little arches (*ραμίδας*) before, behind, and on the sides. But if he were but sonne in law, then one only before. But it seems afterward a greater Dignity then *Despote* was inuented by *Michael Paleologus*, but not with any honorary title which story remembers. Only the Translation of a later *Greecian*, whose text is not published, calls it *Vt esset Imperatori proximus : quem honorem primus Paleologorum Imperator Michael propter filium Constantinum Porphyrogenitum inuenit ; videbaturq; ea dignitas Despotarum dignitati antecellere*. The sonne and heire apparant of the French King is known to all by the name of *DAVLPHIN*. Good autors discord about the exact certainty of the Beginning and Cause of that title. For the cause, receiue thus : Vnder *Philip of Valois* about *CIO.CCC.XLIX.* (some will, vnder his sonne, King *Iohn*) one *Humbert* others call him *Hubert* Prince of that Territorie, which to this day retains the name of the *Daulphinè*, bordering on *Sauoy*, *Prounce*, & *Piemont*, being possess'd with excessiue grief for losse of his only sonne in the battell of *Cressy*, resolud to leaue all secular State, and commit his thoughts to the priuat quiet of a religious Cloister, purposing also to institute the See of *Rome*, his heire. But that designe his people much dislike, beseeching him that they might rather follow the colours of a King then a Bishop, whereupon *Placuit, filij Regum* (they are *Paulus Emilius* his words) *ut quisq; in proximam spem regni suscepti essent, Delphini vocarentur, iurâq; Delphinatibus redderent*. Many follow this, and deliuer that it was giuen to continue in the Elder sonnes and heirs apparant. But *Du Haillan* constantly denies part of it, affirming, that this *Humbert* being

\* *Gyrata Corona*  
22.

i *Cantacuzen*.  
bist. 4. cap. 5.

being without hope of lineall posteritie, gaue the inheritance of the *Daulphinè* to *Philip Duke of Orleans*, second sonne to *Philip of Valois*, and for default of his issue to the sonnes of *Iohn Duke of Normandie*, eldest sonne to *Valois* (and afterward King of *France*) or of their successors Kings of *France*, according as the same King or Duke *Iohn* or their successors should ordain, *a la charge que celui que serra inuesti du dict Daulphinè & ses heirs & successors au dict pais, serroient tenus de se faire appeller DAVLPHINS DE VIENNOIS* (the Metropolitique Citie of that Territory is *Vienna* vpon *Rhosne*) & porter les armes du dict Daulphinè es cartelles avec les armes de France sans pouuoir laisse le nom de Daulphin, ny les dits armes. & q<sup>3</sup> le dict Daulphinè ne perroit estre uni au Royaume de France que l'Empire ny fust pareillement uni. Whose syllables I he rather cite, because, against the Credit of many other their autors and the common receiud opinion, he iustifies himself out of the Instrument of that Donation, which, by his assertion, he had made vse of. So that neither *Iohn Duke of Normandy*, nor his sonne *Charles* (afterward *Charles v. of France*) were either of them constituted *Daulphin* (as some haue deliuerd) but this *Philip Duke of Orleans*, & second sonne to *Valois*, since whom that State vpon good reason hath so ordaind, that it (being a neighbour Territorie to *Sauoy* and *Italy*) should neuer be further from the Crowns possession then in the sonne and heire apparant. Although it seem true that *Charles v.* sonne and successor to *K. Iohn* was the first of their Kings which was *Daulphinè*. For the beginning of the Title: Its<sup>k</sup> affirmd that about 110. lx. vnder *Philip 1.* one *Guy Earl* or Governour of most of that Territorie, nam'd it *Dauphinè*, in favorable respect of a match twixt his sonne & the daughter of *Daulphin Earl of Albon* and *Viennois*. So to perpetuat a name which by alliance had honored his fa-

k *Andre du Chesne Ant. q. & Recherch. lib. 4. cap. 2. & autres.*

l Circe c17.  
cc. x. Petrus de  
Vineis lib. 2.  
Epist. 49.  
m Io. à Bosco  
Cælestin. in Vi-  
cennæ Antiq.

n P. Æmilius  
hisor. 8.

o Cosmog. lib. 3.  
part. 2. cap. 40.

mily. And <sup>l</sup> Frederique II. writing to his Capitane of Sicily, speaks of *Delphinus Comes Vienna consanguineus & amicus noster*. And another French <sup>m</sup> Antiquarie saith, that *Daulphin* was the surname of the Earls of *Viennois*, *Albon*, and *Arverne*, and that they bare for their Coat the *Dolphin*, which afterward being controuerted twixt the deuided house of *Viennois* and *Arverne*, it was orderd, that they should both bear the *Dolphin*, but with differences. Therefore I can hardly think that the word *Daulphin* was in that part of *France* (or *Gaule*) according to the idiom of the ancient *Aliobroges* (they had their seat here and in *Sauoy*) a speciall name for *Prince*, and *Daulphinè* for *Principality*. Notwithstanding that a most <sup>n</sup> iudicious autor, of the *French* storie, speaking of the marriage twixt one of *Philip* the fifts daughters to the *Daulphin* of *Viennois*, saies, *ita suos Principes vocitabant Allobroges*. And in a Monasterie of the *Iacobits* at *Paris* (I speak it vpon the credit of <sup>o</sup> *P. Merula*) the *Epitaph*, of *Humbert* is thus conceiud :

Cy gist le pere & tres illustre  
Seigneur Humbert iadis  
Dauphin de Viennois: puis  
Laisant sa principaute fuit  
fait frere de nostre ordre, &  
Prieur de ce Couët de Paris, et  
en sine Patriarche d'Alexan-  
drie et perpetuel Administra-  
teur del' Archeuesché de Reims  
& Principal Bien-facteur de  
ce nostre Couent. Il mourut  
L'an du grace, mil trois cens  
cinquante cinq.

Hence som collection may be that *Daulphin* or *Daulphin* is taken as significant for *Prince*. But not euery heire apparrant with them is called *Daulphin*. Its on-  
ly

ly the sonne and heire: which hath indeed its ground in the first Donation. Euery other heire apparant (supposing their law *Salique*, which excludes Females) is calld the *Monsieur*; as, not many yeers since, *Francis* Duke of *Alençon*, and brother and heire to *Henrie III.* and in the memory of our Fathers, *Francis* Duke of *Engoulesme*, brother to *Lewes I I.* and afterward King. For their law *Salique* (because few know any thing of it, though all talk of it, and it belongs to this purpose) a word or two. There are yet remaining, and in Print, *Leges Salicae*, composd (as they say) by foure Counsellors about *Pharamunds* time; *Wisogast*; *Bodogast* (som call him *Lofogast*); *Salogast*, and *Windogast* or *Hufogast*. In them you shall read thus: *De terra verò Salica nulla portio Hereditatis Mulieri veniat, sed ad Virilem sexum Tota terra hæreditas perueniat.* The best interpretation of *Terra salica* (although some will haue it *Regiam Terram & Dominium Corona & Maiestatis Regia Francorum*) is by our word *Knights fee*, or land held by *Knights seruice*. Som deriue it from \* *Sal*, contracted from *Sadel* or *Sadle*, signifying alike with vs and the old *Franks*, which were *Tentonique*, and calld also *Saliens*. And not long since in an Arrest in the Parliament at *Burdeaux*, vpon controuersie <sup>r</sup> twixt two Gentlemen for priority of their houses, a very old Testament being produced, whereby the Testator had deuised his *Salique land*, it was resolud in point of iudgement that this name interpreted *Fiefs*. And, who knows not that *Fiefs* originally were militarie gifts, and as the same with our *Knights Fees*? But, the Crown or any suprem Dominion cannot be calld a *Fief* or *Fee*, whose essence consists in beeing held by some tenure. And good Lawiers haue thought that the text extends no otherwise. Whereupon, I think, one, now liuing <sup>f</sup> at *Paris*, speaking of their Royall succession, by them allowd only to *Males*, makes it rather a perpetuall custom

p Edit. Optima ap. Goldast. Constit. Imperial. Tom. 3.

q Apud Hadrianum Iun. in Batauicæ cap. 9.  
\* Goropius Francic. lib. 2.

r Bodin. de Reipub. lib. 6. cap. 5.

f Hierom. Vignon. de l'excellencie des Rois. liure 3.

tion

from then particular Law. *Ce n'est point* (saith he) *un loye ecritte, mais nee avec nous, que nous n'auons point inuentée, mais l'auons puisee de Nature mesme qui le nous a ainsi appris & donne cet instinct.* But why then is it call'd *Salique*? and why was that law so vrg'd against our Soueraign of famous memorie *Edward III.*, To be long and curious vpon this matter, fits not this place. But *Geropius* vndertakes a coniecture of the first cause which excluded *Gynæcocratie* (or femali succession and government) among them, and ghesse it to haue proceeded from their obseruation of a great misfortune in Warre, which their neighbours the *Bructerans* (a people anciently about the now *Ouer-Isele* one of the *xvii* Prouinces, from neer whom, he, as many others, deriues the *Franks*) endur'd in time of *Vespasian* vnder the conduct and Empire of one *Velleda*, a Ladie euen of diuine estimation amongst them. But, howsoeuer the Law be in truth, or interpretable, it is certain that to this day, they haue a vse of ancient time which commits to the care of some of the greatest Peers, that they when the Queen is in child-birth, be present and warily obserue least the Ladies should priuily counterfeit the enheritable sex, by supposing som other Male when the true birth is female, or, by any such means, wrong their ancient custom Reiall; as of this *Lewes XIII.* born on the last of September in *1193*. is, after other such, <sup>f</sup> rememberd. Before the title of *Dawlin*, I find not any speciall name for the *French* heir apparant. Both He and his brothers are usually in their old stories call'd generally *Reges*, as the Children of the *Saxon* Kings with vs are *Clytones*, or *Clytunculi*. *Dedit etiam consilium Edricus, vt Clitunculos, Eadwardum & Eadmundum Regis Eadmundi filios necaret*, saith *Roger of Hoveden*. This *Clyto*, *Clito*, and *Clitunculus*, they had from *κλυτος*, i. *inclutus*, by which they interpreted their *Saxon* word *Eðeling* *Eseling*, i. *Noble*.

e v. *Tacit. Hist. Flor. 4.*

f *Rodulph. Bouter. Comment. 8.*

g *V. Ethelwerd. lib. 2. cap. 18. & recentiorum complures.*

Noble. One <sup>h</sup> speaking of the German Saxons vnder Charles le maine, hath: *Gens omnis in tribus ordinibus diuisa consistit. Sunt n. inter illos qui Edhilingi (that is Ethelingi) sunt qui Frilingi. sunt qui Lazzi illorum linguâ dicuntur. Latinâ verò linguâ sunt Nobiles, Ingenuiles, atq; seruales.* And, that Edgar sonne to Edward sonne of Edmond Ironside, the last heire to the Crown of the Saxon line (not mixt with the Norman) is in *Houeden, Marian, Florence*, and others calld *Clyto, Edgarus Clyto*; whom *Henry of Huntingdon, Matthew Paris*, and such more stile *Edgarus Etheling*, <sup>i</sup> or *Adeling*; where, by the way, note *Polydore's* ignorance, titling him *Edgarus cognomento Ethelingius*; his surname being no more *Etheling*, then the now *Englands Darling Charles* his is *Prince*; or indeed, then *Polydore's* was *Ignorant*. After the Conquest, no speciall title more then *Primogenitus filius Regis* was for the Prince, vntill the name of **PRINCE OF WALES** came to him. Yet *Polydore*, speaking of *Henry* the first his making his sonne *William Duke of Normandie*, addes, *hinc mos serpsit, vt Reges deinceps Filium Maiorem natu quem sibi successorem optassent, Normannię principatu donarent.* But the time which interceded *Henry* the first and *K. Iohn*, vnder whom *Normandie* was lost, will not iustifie any such thing, as an honorarie Duty to the English Heires. He afterward in *Henry III.* his xxxix. yeer, saies, that in Parliament, *Edwardus Regis filius* (he, which was afterward *Edward I.*) *vt maturius ad res gerendas grauires experiens redderetur fit Walliæ Princeps, simulque Aquitaniæ ac Hyberniæ præfectus* — *Vnde natum vt deinceps vnusquisq; Rex hoc secutus institutum Filium maiorem natu Walliæ Principem facere consueuerit.* It is true that *Wales* with *Gascoigne, Ireland*, and some other Territories in *England*, were giuen to this Prince *Edward*, vpon his marriage with *Elienor*, daughter to *Alfonso King of Spain*. Yet the Principality of *Wales* was not

*h Nith. Angilbert. h. st. lib. 4. Atqui Vet. Saxonum Gens in Nobiles, Liberos, Libertos, & Seruos dispartita est ab Einhardo apud Adam Bremens. bist. Eccles. cap. 5. & Abbat. Vrspergensem. i Etheling. pro VV. Nobilissimis, & (vt videtur) Ducibus siue Eo. N. le. sumitur. Canut. leg. cap. 55.*

k Archiv. 39.  
Hen. 3.

in that gift, so speciall to this purpose. For, after the other, it comes in the Patent in these words only, *k Vna cum conquestu nostro Wallia*. When this Edward was King, he made his sonne Edward of Caernaruan, Prince of Wales (a more particular course in policie vsd about it, is in som of our stories, whither I referre you) and by that name and Earle of Chester sommond him to Parliament. But all these made nothing to inuest the Title perpetually in the Heirs apparant, although some haue deliuerd otherwise. For, this Edward of Caernaruan (afterward Edward II.) sommond his eldest sonne, Prince Edward, by the name of Earle of Chester and Flint only. But when this Prince was King (Edward III.) he in Parliament first creates his sonne the Black Prince, Duke of Cornwall, & *quod primogenitus filius Regis Anglia qui foret hereditabilis Regno Anglia, foret Dux Cornubię, & quod Ducatus Cornubia foret semper extunc primogenitis filijs Regum Anglia qui foret proximus bares predicto Regno*, and giues him diuers possessions annex to the Duchie <sup>1</sup> *Tenendum eidem Duci & ipsius & heredum suorum Regum Anglia, Filijs primogenitis, et dicti loci Ducibus*. Since when, the eldest sonnes of our Soueraigns haue been, by law, accounted Dukes of Cornwall, in the first instant of their birth. Neither only, the eldest in respect of absolut primogeniture, but also the second or other after the death of the first or former, on whom this Title was so cast; as it was lately resolud vpon good and mature reason, grounded by diuers authorities and presidents, for the now most noble Prince Charles. Nor long after, the same Black Prince was inuested in the Principality of Wales, *Tenendum sibi & heredibus Regibus Anglia*, since when (neither is the true beginning of this Title, of any other time.) The heirs apparant haue been honord with PRINCE OF WALES: some hauing been created in like forme, others only calld so. The last creation was in that most  
hopefull

1 Pat. II. Ed. 3.  
memb. I. chart. I



hopefull blossom, vntimely cropt out of Britains Garden, Prince Henry; whose title also was often *Prince of Great Britain*. In Scotland, the eldest sonne & heire is born PRINCE OF SCOTLAND, Duke of Rothsay, and Stewart of the Kingdom. The title of Duke of Rothsay hath so been, since <sup>m</sup> Robert III. first honord his eldest sonne Prince David with it. Yet Henry Lord Darley had it also before his marriage with Queen Mary. And as Rothsay to the eldest, so the Earldom of Rosse is in Scotland to the second sonne. Thus speaks the <sup>n</sup> act of Parliament vnder James III. *Our Soueraigne Lord with consent of his three Estates of the Realme annexis till his Crowne the Earledome of Rosse, with the Pertinents, to remaine thereat for euer. Swa that it sall not be leiffull to his hienesse or his aires, nor his successoures to make alienation of the saide Erledome, or any part thereof, fra his Crowne in ony wise: saifand that it salbe leiffull to him and them to giue the said Erledome at their pleasance till any of his or their secunde sonnes lauchfully to be begotten mixt him and the Queene. So in a manner are the Appanages in France and the Duchie of York with vs, and the like. In imitation of the English honor of Prince of Wales, the INFANT and heir of SPAIN (Infant is but <sup>o</sup> Sonne or Child, as in France, *les enfans le Roy*) had the title of Prince of Astura, *Principè de las Asturias*, which began first in Henry (sonne of John I. King of Castile and Lions; and afterward Henry III. of that Dominion) to whom Iohn of Gaunts daughter Catharine was giuen in marriage. Som of their <sup>p</sup> Stories ignorantly stile him *Dux Alencastria* and *Glocestria*; aiming, questionles, at *Lancastria* and *Leicestria*; for he was Earl of *Leicester*. To that Henry and Catharine, *Vt Asturum Principes vocarentur datum* (saith Mariana) *more ex Anglia translato, ubi Regum filij maiores, Walliæ Principes nominantur. quod ab hoc initio susceptum ad nostram atatem conserua-**

m Circa c13.  
cccc.

n Parl. 9. Ja-  
cob. 3. cap. 71.

o Infantes dicti passim Regum filij, Roderico Toletano, & Rod. Santio; vt Hispanicè Infantes.

p Roderic. Sant. p. 4. cap. 22. & Duque de Alencastre in Stephan. de Garibay.

q Ita & Stephanus de Garibay in Compend. Histor. Hisp. lib. 15. cap. 5. ab eo vulgus quoddam Principem Hispaniæ siue Castellæ compellant Hæredem Regni, arguitur.

*tur, ut Castella Regum maiores Filij Asturum Principes sint, quibus, annis consequentibus, Vbeda, Biatia, Illiturgisq; sunt adiecta.* In the Spanish Pragmatica of CIO. D. LXXXVI. For Titles, it is orderd that the *Infants* and *Infantas* of Spain shall only haue the Title of *Highbnesse*. And in the top of Letters to them shall be only written *My Lord* (*Sennor*) and in the end, *God keep your Highnesse* only, and vpon the Supercription, *To my Lord the Infant, Don N.* or *To my Lady the Infanta, Donna N.* And, that *Highbnesse*, without addition, is to bee vnderstood only of the *Prince heir* and *successor*.

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*Dux* in the times before the *Cesarean Empire*. And, *init. Limitum Duces, Ducatus, Tunice Ducales, Ducianum iudicium, Comites, and the beginning of the Honorary Comitua* under *Constantine*. His *Counts of three Ranks*. The *President of making a Count of the first Rank, Dukes and Counts of the first Rank made equall*. *Comitua Vacans*; and *Honorarie Titles* without government or administration giuen about the declining *Empire*. Συμβίτης τῷ Βασιλέως. The *Kings Friend*. Κόμης in the later *Greek Empire*. *Comitua Secundi Ordinis*. How the name of *Count* was both equall and under *Duke*. *Dukes and Counts at will of their supreme, anciently*. If a *Duke* then should haue XII. *Counties* under him. The beginning of this and other *Titles* to be *Feudall*, and *hereditarie* in the *Empire*. The ceremony of *giving Prouinces* by deliuering of one or more *Banners*. The making of the *Marquisat of Austria, a Dukedom*. The *Archdukes name, his habit and Crown* in ancient *Charters Imperiall*. *Magnus Dux Lithuaniz*. Μέγας Δεξ hereditarily giuen by *Constantine*

tine the great to the Prince of Athens; upon weak credit, Power given to the Duke of Austria (being made a King) to create a Duke of Carniola. The difference of Dukes in the Empire, Who of them may weare a Crown, who only a Cap. The beginning of this and that (equall) of Count, in the French state. The Counts of Holland and Flanders. The Royalties of the ancient Dukes in France. Their Crown. The reuniting of those ancient Dukedomes and equall Counties to the Crown. The later kind of French Dukes, farre inferior to the ancient. They beare their Crowns on their Armories only. Whence the Crowns of Dukes, Counts, and the like came in fashion in these Western parts. The Crowns of the Sebastocrator and Caesar. Appenage. Errours in a Charter of Edward III. The Ceremonie of inuesting our K. John made Duke of Normandie. When Dux came to be a speciall and distinct Title in France. When, in England. The creation of the Black Pr. Duke of Cornwall. A ring signe of Principallitie given, and in Coronation of Kings. Inuestitures of Bishops with Staffe, or Rod and Ring. When left off and remitted in the Empire, and with vs. Error in Matthew Paris and Matth. of Westminster. Bishopricks to be given by the Kings letters patents without Conge d'eslier, by act of Parliament. Iohn of Gaunt made Duke of Lancaster; the ceremonie, and in making Tho. of Woodstock D. of Gloucester. The cheif ceremonie at this day. Dux in the Saxontimes; Duke of Northumberland by that name then hereditarie. Dux then was properly their Eople. Wergild; What. Thrymsa. The first Duke in Scotland. First Dukes in Castile. Ducall Crowns there. Titles to be given to Dukes and their Grands, by the Pragmatica. L'oyseau's error concerning Dukes of Eng-

land *דוכן* or Duke in Moses and in the common ascription of the Rabbins.

## CHAP. II.

**N**EXT to the apparant successor in the *European* States, are the Titles of *Duke* and *Archduke*, *Marquesse*, *Count*, (which we call *Earle*) *Vicount*, *Vidame*, *Baron* and other more. Of whom in their Order. Two of them, *DVKE* and *COVNT*, *Dux* & *Comes*, haue their names most ancient, but differing much from what they now are appl'd to. *Philip of Macedon*, hauing wasted the libertie of *Greece*, seeing that a moderat vse of his victorie was fittest for establishment of his rights of Conquest, *ita vicit* (saith *Iustin*) *vt victorem nemo sentiret*. *Sed nec Regem se Gracis, sed Ducem appellari iussit*. The like did *Scipio Africanus* in *Spaine*, when *Edecon* and *Andobal* <sup>a</sup> saluted him *King*. Of whom also <sup>b</sup> *Cicero*: *Quantilli, Diu immortales, fuit gravitas, quanta in Oratione Maestas! vt facile Ducem P. R. non Comittem diceres*. And, in another <sup>c</sup> place: *Si qui sunt quibus infinitum sit odium, in quos semel susceptam sit, quos video esse nonnullos: cum Ducibus ipsis, non cum Comitatu affectatoribusque configent*. In the *Casarean Empire*, *Dux* was next to *Imperator*. The play of *Ducatus* & *Imperia*, like to our sports sometime vsd in making a Prince with all his officers and dignities, was by that name <sup>d</sup> known in *Rome*; which *Trebellius Pollio* calls *ingere potestates*. And *Martial* <sup>e</sup> salutes *Domitian* with *summe Ducum*, and titles him *summus Dux*. In like sense *Iuvenal*, *Statius*, others vse this great attribute, which, in the more ancient times, you see plainly was much before *Comes*, as the verie signification of the words shew. *Dux* then properly was

<sup>a</sup> Polyb. histor. 10  
<sup>b</sup> De Amicitia.

<sup>c</sup> Orat. pro Cornel. Balbo.

<sup>d</sup> Sueton. in Ner. cap. 35.

<sup>e</sup> Lib. 6. Epig. 83  
& 91.

was at first the *Generall of an Armie* vnder the Empe-  
 ror. Afterward it became vsually applied to such as  
 had the militarie care of Frontiers. As in *Scythici limitis*  
 & *Dux, Orientalis limitis Dux, Illyriciani limitis Dux &*  
*Thracij, Rhetici limitis Dux, & Transrhenani limitis Dux,*  
*limitis Lybici Dux,* and the like. And *Spartian* sayes of  
*Alus Verus*, that he was *Pannonijs Dux ac Rector impo-*  
*situs*. Their office it self was cald *Ducatus*. In an Epi-  
 stle of the Emperor *Tacitus* to *Probus*, you read; *Nosti-*  
*bi decreto totius Orientis Ducatu salarium quintuplex feci-*  
*mus*. And they had their *Tunica Ducales* known by  
 that name, as in *Valerians* speech to *Aurelian* is re-  
 membred. And *Ducianum* <sup>h</sup> *Indicium* in later time is  
 vsd for iudgment giuen by them. The precedent of their  
 Commission, as one by particular we are instructed, thus  
 i spake --- *Ideoq̄ue validum te ingenio ac viribus audien-*  
*tes, per illam indictionem, Ducatum tibi credimus Retia-*  
*rum: ut milites & in pace regas, & cum eis fines*  
*nostros solenni alacritate circumeas*. But in those times,  
*Comites* were great men: such were in *Comitatu Impera-*  
*toris*, of whom *Constantine* the great in his distinction  
 of honours made some of the first Rank, some of the  
 second, and some of a third. *Κομῆτων δ' οἱ μὲν πρῶτες*  
*τάγματ' ἠξίουτο. οἱ δὲ δευτέρη, οἱ δὲ τρίτη,* which is  
 the same, in the words of <sup>k</sup> one that liu'd and wrote  
 vnder him. The forme of giuing the greatest of these  
 honors is thus <sup>l</sup> deliuer'd. --- *Quocirca prouocati moribus*  
*tuis <sup>m</sup> Comitium primi ordinis, ab illa indictione, maie-*  
*statis fauore largimur, ut Consistorium nostrum sicut roga-*  
*tus ingrederis, ita moribus laudatus exornes: quando vici-*  
*nus honor est Illustribus dum alter medius non habetar.*  
 — *Admoneat te certè quod suscepta Dignitas Primi*  
*Ordinis appellatione censetur: ut, que quia te sequuntur*  
*omnes, qui Spectabilitatis honore decorantur.* So that a  
 Count of the first rank seemes somewhat before a Duke  
 of a Province; yet both vnder the same generall note of

f *Fl. Vopisc. in*  
*Aureliano.*  
 g *Trebell. Poll.*  
 30. *Tyrann. in*  
*Posthum. & in*  
*Celfo. huc sane*  
*referri potest*  
 & *quod de Le-*  
*gionibus, quæ*  
*limitibus. præ-*  
*fuere sub anti-*  
*quioris æui*  
*Imp̄p. habet*  
*Dio. hist. 55.*  
 h *Iustin. Cod. tit.*  
*de appellat. l. 51.*  
*quando. 38.*  
 i *Cassiodor. Var.*  
 7. for. 4.

k *Euseb. de vita*  
*Constantini. λογ.*  
 δ. κεφ. α.  
 l *Cassiodor. Va-*  
*riar. lib. 6. cap. 12.*  
 m Ita dictus  
 Honos ille;  
 Græcis vero  
 Κομῆταιν.

Spe.

*Spectabiles* comprehending both Dukes, Counts of Provinces, and some other. But these Counts being of the *Spectabiles* (which were between the *Illustres* and *Clarissimi*) imploid in militarie seruice or state government abroad, had the name of *Comites* <sup>n</sup> per *provincias*, & <sup>o</sup> *qui sub Comitum primi Ordinis dignitate peculiariter ad quamlibet provinciam vel provincias defendendas, milite credito, autoritate Imperatorij Nominis destinabantur*. The *Græcians* call'd the Counts of the first Rank *Κόμντες τῆ ὑψηλοτάτῃ Βήματ* &. But howsoever the difference of *Duke* and *Count* was at the first institution of the *Comitia* vnder *Constantine*. or about *Iustinians* time (to which referre that of *Cassidore*) it's certain they became not long after *Constantine*, equall. *Honorius* and *Theodosius* in a Constitution. *Qui q̄ honor Comitum regimen fuerint nacti, absolutos militia, inter eos qui Duces fuerint provinciarum numerari iubemus*. And the same <sup>r</sup> Emperors. *Inter Vicarios* (that is, they which were vnder the *Praefecti Pratorio*) & *Duces qui administraverint* & *eos qui Comitum primi Ordinis meruerint, nihil intersit, nisi tempus quo quis administraverit, vel Comitum adeptus est insignia*. Of these titles is frequent mention in that excellent monument, the *Notitia utriusque Provincia* composd (as *Panciroll* thinks vpon good collection) about the time of *Theodosius* the yonger; Where the governours of this Ile are remembred *Comes Britanniarum*, *Comes Littoris Saxonici*, *Dux Britanniarum*, and others. But the title of *Count* was vsually giuen without any Office or government, as meerly honorary; not so, that of *Duke*. In the grant of the <sup>t</sup> *Comitia vacans* (as they nam'd it:) *Hoc multò præstantius, adesse conspectibus regijs & abesse molestijs, gratiam habere loci & vitare contumeliam Abtionis*. They which had it were *Vacantes*. *Secundò veniant Vacantes* (are the words of an Imperiall <sup>r</sup> constitution) *qui presentes in Comitatu illustri dignitatis Cingulum meruerint*. Whom *Zeno* <sup>n</sup> calls, *qui sine ad-*

n C. de off. vel. Prou. l. Iustissimi mos 3.

o C. de Com. Rei.

Mil. l. Eos. 2. &

Consulas, ad

hanc rem,

Novell. Constit.

27. de Comitibus

Isauria.

p Novell. 43. c. 3

q C. de Com. &

Trib. Schol. l.

vnic.

r C. tit. de Com.

& Archat. Sacri

Palaty. l. vnic. v.

& de comit. Con-

stit. & lib. 1.

tit. 38. l. 1.

f Cassiodor. Var.

6. for. 1. 2.

r C. ut Dignitat.

Ord. serui. l. 2.

Omnes.

u C. ut Senat. vel

clariss. l. 3. §. 1.

ad-

administracione honorarijs decorati fuerint codicillis. And hence came that obuious name of Comes in the, declining times of the Empire. Herminio Κόμης, for Comiti, Cesareo Κόμης and infinite the like are in the inscriptions of Isidore of Pelusium his Epistles. He liu'd about cccc. after our Sauiour vnder the yonger Theodosius. It being by it self but for one that was honor'd with accompanying the Emperour, and euen the same with Συμβίτης τῆ βασιλείας i. one that liu'd with the King; by which honorary attribute <sup>u</sup> Daniel is stiled vnder the Babylonian Monarchie not much differing in substance from the Kings friend ( φίλος βασιλείας ) which in the \* Macedonian Empire was of great and speciall honor. And Astrologers haue anciently deliuer'd, that they who had Mercurie in their Ascendent should be <sup>y</sup> Regum amici, alluding to or aiming, I ghesse, at that old Title: Being in a like sort given them which had anciently the Attribute of AMICI ET FRATRES ROM. IMP. as the Batavi (or Hollanders) and the Hedi (now called Burgognes) had <sup>z</sup> in old time. But later time, in the Esterne Empire, vsd the word Comes or Κόμης in another kind, transferring it from a dignitie to an inferior militarie office. Κόμης ἔστιν (saith an <sup>f</sup> Emperour) ὁ ἐκατὼν ἀνδρῶν ἀρχων, ἢ τρι ἐκατόνταρχος. i. Comes is a Centurion. But indeed their Centurion was vnder the Count or Comes; and the Count <sup>\*</sup> was τὸ ἐν τῷ πύγματι ἢ τὴ βάνδαρχος μὲν, or μίας κωστής ἀρχων i. the leader of a whole Band. They vltually since <sup>d</sup>. after Christ, and sometimes <sup>g</sup> before, remember that of Duke by the name of Δεξ Dux, and made it their word out of Latine; and the Constantinopolitan Empire had its ὁ μέγας Δεξ i. the great Duke for a speciall office of great place, vnder which the government of the Marine forces, was; as vnder the μέγας Δομέστιος, those on land. But none better int'prets what a Count being imploid in government was, then Suidas. Κομης, saith he, τὸ λαὸς ἀρχων i. Comes or a Count, is a Gover-

<sup>u</sup> Apochryph. Dan. cap. 14.  
<sup>x</sup> 1. Macab. cap. 10. com. 20 cap. 11. com. 27. alibi.

<sup>y</sup> Firmic. Mathes. 8. cap. 27.

<sup>z</sup> Antiq. Inscript. & Tacitus Annal. 11. Vbi videndus Lipsius.

<sup>f</sup> Constantin. Porphyr. in Themat.

<sup>\*</sup> Leo in Tactic. cap. 4. § 10. Gloss. Vett. Iuris & Nouell. c. 17. g Isido. Pelusiot. lib. 1. Epist. 137. Strategio Δεξι.

nor of the People. And agreeing with him is *Hefychius* much more ancient. Therefore in the <sup>a</sup> grant of a *Comitiva Prouincia*, the words are *Scito puniendi remedium datum tibi pro salute multorum. Arma ista iuris sunt, non furoris.* For he had his militarie forces aswell as a Duke, and with them kept his Prouince in subiection, as the Duke. But whereas it was proper to the Duke to be chiefly Martiall, it seemes, on the otherside, that the Counts government was chiefly legall and in administration of iustice, hauing his Armie for Defence and better execution; which was common to all that by this name had Prouinces. Not to them only which were of the first Rank. For, a *Prouinciall Count*, of the *second*, had an Armie, and was also a Ciuill Iudge. The precedent of his Commision goes <sup>b</sup> thus. *Propterea, per illam indictionem, in illa Civitate, Comitrix honorem secundi ordinis tibi, propitia diuinitate, largimur: ut & Cives commissos aequitate regas, & publicarum Ordinationum iussiones constanter adimpleas.* Such a one was much inferior to a Duke; and, as I ghesse, the originall of such as were, in succeeding ages, Counts vnder Dukes, was from those of the second Rank. For a Count, of the first was rather better, then inferior to a Duke. A very ancient <sup>c</sup> law thus speaks: *Si talis homo potens hoc fecerit quem ille Comes distringere non potest, tunc dicet Duci suo, & Dux illum distringat secundum legem.* Heer plainly the Count was vnder the Duke: yet had also his Armie. For not long after in the same lawes. *Comes tamen non negligat custodire exercitum suum, ut non faciat contra legem in prouincia sua.* and Iudges in the lawes of the *Westgoths* are ordinarily call'd *Comites Ciuitatum.* So that the chief of the state government was in the Duke, but legall administration of particular iustice in that inferior kind of Count, which by that name was sometimes also constituted by the Duke. In an ancient <sup>d</sup> law: *Nullum causam audire*

<sup>a</sup> *Cassiodor. Var. form. 1.*

<sup>b</sup> *Cassiodor. d. l. form. 26.*

<sup>c</sup> *Leg. Baiuar. cap. 5. art. 8.*

<sup>d</sup> *Leg. Aleman. cap. 41. & 27.*



presumat nisi qui à Duce per conventionem populi iudex constitutus est, ut causas indicet. I see no difference, if it had been Comes constitutus est. And, among the same constitutions : si quis sigillum Ducis neglexerit XII. Sol. sit culp. si autem sigillum Comitis neglexerit vel mandatum cum v. 1. Sol componat. This Count is also call'd Index Fiscalis. Si quis faith an ancient e constitution, Iudicem fiscalem, quem Comitem vocant interfecerit D.C. solid. mulctetur. But, as these kind of Counts were inferior to Dukes, and as their substitutes, by that name so were others known (you may vnderstand this of the times twixt D. and C. 10. of Christ) which were the same in honor, power, and iurisdiction with Dukes, and not so much differing from them, as the Counts of Prouinces of the first Rank. Comites plurimi qui Ducem super se non habebant are f rememberd vnder Dagobert. Vnder Charlemaine; s Comites qui post Imperialis apicis dignitatem populum Dei regunt. Of Burgundie, an ancient h autor; In his partibus nullus vocatur Comes nisi is qui Ducis honorem possidet. So in Castile, Ferdinand Consaluo, which became in power as King, and his successors for a good time are call'd Castella i Comites only vntill the title Royall was thither translated out of Nauarre, by marriage. And what is more common in our English stories and other, then Comes Normannia. Dux Normannia & Consul Normannia for the Duke of Normandie. And in C. 10. xcv. letters from the holy wars, k to the Pope, were intituled with Domino sancto ac venerabili Papa Urbano, Buamundus & Raymundus sancti Egidij Comes, Godefridus Dux Lothariensis, & Robertus Comes Normannia, which shew the indistinct vse of Dux and Comes; and euery man now calls Robert, Duke of Normandie. So William Archbishop of Tyrus l speaking of Godfrey Duke of Bulloigne, and Baldwin Earle of Flanders and this Robert expresses them by Dux & duo supradicti Maiores Comites, where note the addition

e Leg. Ripuarior.  
cap. 55 art. 1.

f App. ad hist.  
Fredegar. ap.  
Bignon. in Mar-  
culph.

g Synod. Cabillonens. 2. Cap. 20.

h Ditmar. Cbron.  
lib. 7.

i Roderic. Tolet.  
lib. 5. cap. 2. &  
vide Rod. Sant.  
part. 1. cap. 11.

s Marianam.

k Fuleber. Carnotensis Gest.  
Pereg. Franc.  
Cap. 15.

l Lib. 8. cap. 12.

tion of *Maiores*, for the equall title of Duke. And when Our *Norman Conqueror* had for haſt his Coat of Male offerd to be put on the wrong end vpward, he ieſted at it with *Vertetur* (as the Latine ſpeaks it) *Fortitudo Ducatus mei in Regnum*, and ſo *Malmesbury*, that calls him *Comes*, hath it; others, *vertetur Robur Comitatus in Regnum*, that call <sup>h</sup> him alſo Duke, and *Comes Normannia* is obuiouſ in the Epiſtles of *Iuo* Biſhop of *Chartres*, who yet names our firſt *William Dux Normannia*, in his Chronicle. Inſinit like examples are. And theſe kind of Counts had the ſame office and dignitie with Dukes, as it ſeems, and their gouernment might as well haue the name of <sup>i</sup> *Regnum*, as a Dukes; which in ancient laws of *Germanie* is applied to them. The other kind being vnder Dukes, as Biſhops vnder their *Metropolitan*; which compariſon, one <sup>k</sup> that wrote vnder the *Carolin* line, long ſince rememberd. This difference, I know, agrees not with what diuers haue writen; but I think it more eaſily iuſtifiable then any other. But vntill the French Empire, they were rarely more then meer perſonall, and as much or rather Official then Honorary, when the Gouernment of a Prouince was annext to them. Neither did the Prouinces make them otherwiſe then Perſonal. For they were not annext to them as Feudall, but giuen into their Rule at the Emperors or Kings will for a certain time, or at pleaſure. For the *Empire*; the frequent examples in *Caffiodore*, which haue vſually *per illam indictionem* make it manifeſt; that is, that during the time of this Indiction they ſhould continue. For the *French State*; their preſident, <sup>a</sup> writen almoſt *CIIO*. yeers ſince ſhews it. --- *Ergo dum & fidem* (as the words of it, are) *& utilitatem tuam videntur habere compertam, ideo tibi actionem Comitatus, Ducatus, Patritiatus in pago illo, quem antecessor ille tuus uſq; nunc uisus eſt egiffe, Tibi ad agendum Regendumq; commiſimus*, with <sup>a</sup> brief declaration of the morall parts belonging to thoſe offices & honors; which

<sup>h</sup> *Ma'mesbur.*  
lib. 2. de Reg.  
*Ranulph. Hig-*  
*den, Poly. bron.*  
lib. 6. cap. vlt.

<sup>i</sup> *Leg. Baiuar.*  
cap. 10. & *Ale-*  
*man. cap. 25.*  
<sup>k</sup> *Walafrid.*  
*Strabo de Reb.*  
*Eccleſ. cap. 31.*

<sup>a</sup> *Marculph.*  
lib. 1. Formul. 8.

which all three by learned men<sup>b</sup> are thought in those times to haue been but as the same. Of the time, before this autor, obserue what the eldest of the <sup>c</sup> French Historians bath. *Nicetius* (saith he) *per emissionem Eulaly à Comitatu Aruerno submotus, Ducatum à Rege expetiit, datis pro eo immensis muneribus. Et sic in urbe Aruernna, Ruthena, atq; Vcetica Dux ordinatus est.* And the same Writer. *Ennodius cum Ducatum urbium Turonica atq; Pictana ministraret, adhuc & vici Iuliensis atque Benarna urbium Principatum accipit. Sed enuntibus Comitibus Turonica atq; Pictanae urbis ad Regem Childebertum, obtinuerunt eum a se remoueri.* Where expresse mention is of those inferior Counts subiect to Dukes, and also that one Duke had vnder him two Counts, as, in the other example of *Nicetius*, three. Which disproues their assertions who tell vs of euery Dukes right anciently to haue<sup>d</sup> consisted in XII. Counties vnder him. Indeed its true that an <sup>e</sup> old Chronicle of France saies that *K. Pipin Grifonem more Ducum, XII. comitatibus donauit*; which if it bee true (as *Hierom Bignon* well obserues) it must be vnderstood of some speciall vse vnder *K. Pipin* only; Other very ancient<sup>f</sup> autors leauing out the *more Ducum*, telling vs that *Griphoni in partibus Neustria XII. Comitatus dedit.* Or why may we not think that *more Ducum* in that barbaroustime might be to expresse, that *Grifo* should enioy the Counties as a Duke should? Som such thing is by an olds Monk spoken of as amongst the Turks. *Prouincia* (saith hee) *est qua vnum habet Metropolitanum, Duodecem Consules & vnum Regem*, that is, One Admirald, as his word is, or One *Amir*. But I think he there, as others here, were deceiud in his Number. Others talk of other number of Counties vnder a Dukedom, but in vain & without ground. About this time, of *Pipin* in whom the *Carolin* line had its originall, this dignitie (with that of *Count* equiualent to it) began to be feudall for life, and

<sup>b</sup> *Pith. des Comtes de Brie & Champ.*  
<sup>c</sup> *Greg. Turonens. hist. 8. cap. 18. & lib. 9. cap. 7.*

<sup>d</sup> *v. Doux. Annal. Holland. lib. 5. & P. Pith. Aduers. 1. cap. 8.*  
<sup>e</sup> *App. Aimonij lib. 4. cap. 61.*  
<sup>f</sup> *Annal. incerti Auctoris edit. à Pith.*

<sup>g</sup> *Robert. Monach. Hist. Hierosolym. l. b. 4.*

h *Monach. Engolism. Vit. Caroli. M.*

i *Formularii Fidelitatis habes apud Sigonum de Regno Italie lib. 3.*

k *Arnolf. de S. Emmeranno. i. cap. 5. & Arno in Episc. Saltzburg.*  
l *Testament. Caroli. M.*

m *Thegan. de gest. Ludovic. P. 4.*

n *Abdemar. ap. Anonym. in Vita Lud. Pij. Edit. a Pithæo.*

annext to the Territorie giuen for which, the Duke or Count did his fealty or Homage to the Emperor or King. Obserue but these few examples of that age, recorded by some then liuing; *Tassilo* was made Duke of *Banriere* by *Pipin*. He afterward tradidit h seipsum Domino Regi Carolo (that is Charles le maigne) manibus in manibus Vassaticum, & reddidit ei Ducatum sibi commissum à Domino Pipino Rege, & confessus est se omnibus peccasse & malè egisse. Et denno, renouans sacramenta, dedit XII. electos obsides. Here plainly is the fealty<sup>i</sup> or homage exprest and made by the Duke, vntill breach whereof, the Territorie remaind to him. And therefore, vpon complaint by the *Banarians*, that he had broken his faith towards the Emperor, and his confession of it, hee forfeited the Fief. But indeed in *Banier* specially, before this time were Dukes it seems feudall, and hereditary, as *Theodore*, *Theodobert*, *Huchbert*, and *Ottilo*, who had disposition of Fiefs in the Territorie, as in their own right vnder the *French Kings*, which I am perswaded to beleeu, by their Charters, Enseoffiments, and Testaments recorded in old k storie, and, made to the Archbishoprique of *Saltzburg* and other Churches. And perhaps other like may be obserued, but for the most part they were, in that age, for life. And, the Tenants are in those times stiled l *Homines*, and the granting to them *Beneficiare*, which vnder *Lewes*, sonne to *Charlemaine*, was, without scruple, for life. Illas Regias (saith an m ancient) qua erant sui & aui & Tritani, Fidelibus suis tradidit, eas in possessiones sempiternas & praecepta (perhaps, perpetuas) Construxit, & annuli sui impressione cum subscriptione, manu propria roborauit. Neither were these grants, it seems, other then of the Dignities which wee now speak of. Another, n that liud vnder him, more particularly of his Father, thus: Ordinauit per totam Aquitaniam Comites, Abbatésq; necnon alios plurimos, quos Vassos vulgò vocant, ex gente Francorum. — eisq; commisi;

*misit curam Regni, pro ut utile iudicauit, Finium Tutamen,*  
*Villarumq; regiarum ruralem prouisionem. Et Biurica Ci-*  
*uitati primò Humbertum, paulo post Sturbium prefecit Co-*  
*mitem (where note, although they were for life, yet, v-*  
*pon breaking of their fealtie, they were remou'd) por-*  
*rò Pictauis Albonem, Petragoricis autem Widbodum, and*  
*diuers more such. And of Charles le maigne, after his*  
*victories against the Lombards Ampliatà deniq; (saith*  
*an old o Monk) Regià Potestate, necesse erat Duces Re-*  
*gno subiugateq; Prouincia perficere, qui & legum modera-*  
*mina & morem Francia assuetum seruare compellerent.*  
 Afterward, *Otho* surnamd *the Great*, about **DCCCCXL**  
 of our Sauour, hauing first settled the government of  
 the free Cities of his Empire, to the end also, that hee  
 might haue some priuat men, whose worths were most  
 eminent, obliged to him by royall fau urs and honora-  
 ble titles, bestowd in Feudall right of eheritance, his  
 Territories with particular Names of Dignity annex  
 to them. The Dignities were *Dukes, Marquesse Count,*  
*Captains Vasaors and Vasaors*; of whom all, anon. Of  
*Feuds* and their Originall, more, in the **VIII.** chapter,  
 where also you shall see that this distinction of Mili-  
 tarie and Feudall Nobilitie, touching its being for life  
 or enheritance, is to be referd here but to the *French*  
 and *German* Empires. But their Feudall laws p coun-  
 pild vnder *Frederique Barbarossa*, thus remember what  
 a Duke was. *Qui à Principe de Ducatu aliquo inuisti-*  
*tus est Dux solito more vocatur.* That *Ducatus* or Duke-  
 dom was, as is before shewd, the government of a  
 Prouince, next vnder imperiall Power. Those Prouinces  
 were giuen by deliuering of one or more *Banners*, and  
 in like form were resign'd. *Prouincia* (saith one that liu'd  
 q vnder *Barbarossa*) *per vexillum à Principe traduntur vel*  
*recipiuntur.* So was the inuestiture of the Dukedom of  
*Borussia* or *Prussia* to *Albert*, by *Sigismund K.* of *Poland*  
*per r Vexilli traditionem*, when the *Marquesses* of *O-*

o *Adrenal.*  
*Floriac. de Ni-*  
*rac. S. Benedicli*  
*cap. 18.*

p *Consit. Feud.*  
*lb. 2. tit. 10.*  
 q *Otho Frising.*  
*lib. 2. de gest.*  
*Fred. 1. cap. 5. &*  
*32. Otto de S.*  
*Blasio capite 6.*  
 r *Orat. Vice*  
*Cancell. Polon.*  
*Comitijs Lub-*  
*lini apud Chy-*  
*traum Chronic.*  
*Sax. lb. 22. sub*  
*anno 1579. &*  
*de Aquilis &*  
*Bannario Pr n-*  
*tipibus Pome-*  
*ranix so-*  
*lenni ritu tra-*  
*ditis, mentio*  
*est apud Alb.*  
*Craniz. Wan-*  
*da. re. 6. cap. 14.*

nolzbach and Brandenburg, Frederique and Ioachim, at the same time laid claime to the Honor, and were admitted in solemnitie *ad contactum extremitatum Vexilli eiusdem*. And in the Concord at Ratisbon touching the Dukedome of *Banriere*, vnder Frederique Barbaressa, thus you read. *Henricus maior natu* (that was Henry Duke of *Banriere* the Emperors vnclē) *Ducatum Baioarie, per VII. Vexilla resignauit, quibus Minori* (that was Henrie Duke of *Saxonie* the Emperors Nephew) *traditis, ille duobus Vexillis Marchiam Orientalem* (vnderstand that which is now *Austria*) *cum Comitatibus ad eam ex Antiquo pertinentibus reddidit. Exinde de eadem Marchia, cum predictis Comitatibus, quos tres dicunt, iudicio Principum, Ducatum fecit, eumque non solum sibi sed & uxori cum duobus Vexillis tradidit;* that is, to Henry, Duke of *Bauier*, his vnclē, to whom the words of the Charter

e Henric. Storo  
in Anna'. A. c. 110.  
c. lvi. Et in Au-  
stria Cuspiniani.

were: *Wadizlao illustri Duce Boemia sententiam promulgante, & omnibus Principibus approbantibus, Marchiam Austriae in Ducatum commutauimus, & eundem Ducatum, cum omni iure, prasato patris nostro Henrico & pranobilissima uxori sua Theodora in beneficium concessimus; perpetuo iure sanctientes, vt ipsi & liberi eorum post eos, indifferentē filij & filiae eundem Ducatum Austriae hereditario iure a Regno teneant & possideant.*

Which was inserted chiefly to expresse what the purpose of both surrenders were, that is, that *Austria* should not be subiect any more to *Banriere*, as, while it had the name of *Marquisat*, it was. Where, by the way, you see the change of *Austria* out of a Marquisate into a Dukedome. Vnder this name it continued (except only the time wherein *Frederique II.* had made it a Kingdome, which endur'd not one Dukes whole life) vntill hee that was afterward Emperor *Frederique III.* (as *Munster* is autor) vsd the Title of Archduke, continuing in that Imperiall family to this day. Yet the name

f Malè igitur  
de Austriae Du-  
catus initio  
Krantzius Wan-  
dal. lib. 1. cap. 23.  
g Formulam,  
qua in Regnū  
mutauit Duca-  
tum, habet Pe-  
trus de Vmeis  
lib. 6. Epist. 26.

name of Archduke was before in use, and appli'd to them. Some fetch it from the time of *Rodulph I.* whose elder sone *Albert* was, they say <sup>a</sup> honor'd with it in a Diet at *Norimberg*. But among the <sup>b</sup> ppriviledges giuen to the Duke by him that created the first there, it is found: *Si quibusvis imperij Curijs publicis Dux Austriae praesens fuerit unus de Palatinis Archiducibus est censendus: & nihilominus in confessu & incesso ad latus dextrum Imperij post Electores Principes obtineat primum locum.* Where also his Ducall Habit, of that time, is describ'd: *Dux Austriae* (the words are) *Principali indutus, veste supposito Pileo Ducali, Circundato sero Pinnito, baculum habens in manibus, equo insidens, & insuper, more aliorum Principum Imperij, conducere ab Imperio feudata sua debet.* And, in the Charter of *Frederique* the second: *Concedimus etiam nostro illustri Principi Duci Austriae, Crucem nostri Diadematis, suo principali pileo sufferendam.* That of *Archduke* is proportionat to the name of *μῆρας Δῆξ* (which by some testimonie) was giuen hereditarie to the Prince of the *Athenian* Territorie by *Constantine* the great. But I doubt much of the reporters credit therin, or rather think he appli'd a name of his own time too farre backeto another age, as hee doth in other. But if you take these Kings of the Empire ( of whom in the first book) for a speciall Title, it will follow that this of Duke is not next to the apparant successor. For also when *Frederique II.* made *Austria* a Kingdome. He gaue the new King, by the same Charter, power to make a Duke vnder him, that is of *Carniola* his <sup>d</sup> words are *vt de prouincia Carniole Ducatum facias immediate tibi & pro te nobis & successoribus nostris & Imperio resposurum.* But I see no difference twixt such a thing and a Duke, but in name. *Lithuania* or *Leitom* is calld *Magnus Ducatus*, and the Duke of it, that is, the King of *Poland*, *Magnus Dux Lithuaniae*, because in it also are diuers other Dukedomes, by that

<sup>a</sup> *Chytraeus*  
*Chronica Saxon.*  
*lib. 12. sub ann.*

1274.

<sup>b</sup> *Ralisponæ.*  
*Cæterum Ottho*  
*Imperator (936)*  
*Brunonem fra-*  
*trem suum Ar-*  
*chiepiscopum Co-*  
*loniensem dona-*  
*uit Ducatu Lo-*  
*tharingie, qui*  
*se Archiducis*  
*titulo inscripsit.*  
*Nec ante eum*  
*ea vox aut Dig-*  
*nitas, nec in Lo-*  
*tharingia post*  
*illum. An Archi-*  
*ab Episcopo in*  
*Ducem trans-*  
*tulit? Et insign-*  
*ia Lotharingie*  
*etiamnum*  
*Austriaci ge-*  
*runt. V. Lips. Lo-*  
*naniij lib. 1. cap. 9*  
*c Nicepher. Gre-*  
*goras Histor. li. 7*

<sup>d</sup> *Petrus de Vi-*  
*ncis l. 6. Epist. 26*

name describ'd by such as haue been in that state. Others therein like are by it, as *Prussia*, *Liunia*. What rights royall and euen maiestique Supremacie some Dukedomes haue of the Empire, is best learned out of Ciuilians, and such as haue handled them in Politique discourses. I meane those of *Lorraine*, *Sa- uoy*, *Millan*, *Florence*, *Saxonie*, and such more: where- of although some are challenged by the See of *Rome*, Yet I may call them all Imperiall. For, out of the Empire, their Originall was. Touching them I adde only what a most<sup>m</sup> learned Ciuilian, of late time, deli- uers: *Aliqui*, (saith hee,) *Regali potestate decorati sunt ut Mediolanensis & Pannonia superioris, quam Austriam vocant, itemque Burgundus. Atq; ideò gentilijs insigni- bus Coronam ferre ius illis est. Aliqui non sunt, ut quos Rom. Pontifices in Vmbria, Piceno, alijsque Italia locis quandoque constituerunt. Hij, cum Pontifici deferre teneantur, nec soluti legibus sint, non Coronam sed<sup>n</sup> Birrum ostentant.* The French commoly affirme<sup>a</sup> that this or other Digni- tie became not otherwise then at will of the King mongst them till vnder the third, that is, the *Capetan* line which began about 1000. of Christ. But I cannot assent to them, if they denie any to be before in feudall right of certaine Estate. For the first, that is, the *Mercuringian* line; *Gregorie* of *Tours* hath exam- ples, enough to iustifie their Opinion. But, for the *Caro- lin*; Was not the Duchie of *Normandie* giuen in Fee to *Rollo* by *Charles* the *simple* about 1000. Whence the succeeding Dukes deriu'd themselues? And the Charter of *Charles* the *Bald*, which created (as the common opinion is) *Thierry* or *Theodorique* first Count or Earle of *Holland* (being then as good a title as Duke) thus<sup>b</sup> speakes: *Iubemus ut sicut reliquis possessionibus quibus iure hereditario videtur uti, ita & his nostris Muneris largitate rebus impensis valeat securè omni tempo- re vita sua frui ipse & omnis eius posteritas.* — Dat

A. D.

*W. quæ Andreas Knichen in Comm. Jur. Saxonie. cap. 1. verb. Duc. Sax. collegit ad hanc rem. in Alciat de sing. Certam. cap. 32.*

<sup>n</sup> Hee takes it (it seems) for a *Cap. v. de Birro Meurs. Critic. exercit. 2. lib. 4. cap. 3. Et Pitib. Aduers. 1. c. 16.* <sup>a</sup> *Bodin. de Rep. lib. 3. cap. 5. alij.*

<sup>b</sup> *Archiv. Monast. Egmund. apud In. Doux. Annal. Holland. 5.*



A. D. DCCCXIII. XVII. *Kal. Iullas.* And although the date in the transcript be corrupted, as the noble *Hans Douz* thinks, and that it should bee DCCCXIII. yet it so shall be refer'd to *Charles the Simple*, and to the second line of their Kings. The Creation likewise of *Baldwin* first Earle or Count of *Flanders* (the name of Count in him being as great as Duke) is refer'd to *Charles the Bald* and falls about DCCCXIII. And the ancient hereditarie Counts of *Bretagne* farre exceed any of these. All which proues those kind of Dignities more anciently feudall amongst them, then the Capetan line. But about that time, first through the weaknesse of the *Carolins*, and then by example of *Hugh Capet* Count of *Paris* which got the Diadem of France, most of those who before were honor'd with the equall titles of Duke or Count for life, extorted or by armes established their Dignities and Territories to themselves and their inheriting posteritie. Yet so, that the more to secure their diuided greatnesse, they acknowledged to the King a Supremacie, and did him Homage as for hereditarie and patrimoniall Fiefs. Being, as is said of the Dukes of *Normandie*, different from the King, in this only that the King did them no homage, as they did to him. But in their Territories, they vsurped all kind of souerainty, as to make laws, Officers of the magistracie, to giue judgment not subiect to Appeale, leuy militarie forces, Coin monie, take imposts, subsidies, and the like and vsd also a Crown such as in more ancient times the Kings did, that is a *Crown Fleurnoe*, only differing from what is now a Royall one, in that it was not arch't or close. Such kind of Soueraign Dukes were afterward sometime there created. Thus an ancient Autor of that State: *Quand le Roy fait un Duc il le Corone en sa meilleure ville, tout ainsi que luy mesme este couronné excepté d'estre oint.* &c, for more particular forme of there Crown, the same Autor: *Le Duc est*

c Guil. Gomeii-  
censlib. 7. cap.  
45. & 46.

d Anthoin de  
la Saile chez  
Ch. L' Oyl. des Gr.  
63. ca. 5. S. 48. 49.

e Bertrand d'  
Argentre Hist.  
de Bret. liure. II  
chap. I.

investy par l'imposition d'un chapeau d' or Ducat, orné des perles. And the Coronation of the Dukes of Bretagne (vntill it became vnited to the Crown) was with all Ceremonie as to a King, except Vnction, as appears in that of Francis I. Duke there in c10.cd.xlii. crown'd by e the Bishop of Rennes, with a Crown d' or a haults fleurons d'un Escale hauteur, qui est la Corone Royall. For indeed the Royall Habiliments remain'd there to the Dukes. But, those ancient Dukedoms, or Counties, being too great in Soueraintie for a subiects hand, haue by litle and litle been reunited to the Crown, as Champagne, Brie, Brétagne, Normandie, and the rest like, not without much desire and policie of the succeeding French Kings. Neither would they euer make any new investitures, with those ancient Royalties. Neither is there one of those so Kingly Dignities, yet vnder the French Empire, which hath not been drownd in the Crown, either by marriage, Treason committed, or some such cause. But they haue created a new Forme, both by giuing Appenages to the yonger sonnes, as also Dukedoms and Counties to others, reseruing alwaies ressort & souueraintee as they call it (that is, their Royalties for receiuing appeals, and supremacie of seigneurie) and withall, in the Appenages, the reversion to themselves in default of heires males; which by an Ordinance of Charles the ninth, was extended to all other Dukedoms and Counties in future time to be erected. Wherefore the Dukes and Counts at this present, and of this later creation in France, haue no other marke or participation of Souerainty, but only in that they beare (as L'Oyseau saith) la Corone au tymbre de leurs armoiries. And are not Seigneurs Souuerains but Suzerains. Neither haue they now the Crown as a part of their habit, but a formalitie only on their Armorie. Ils ne portent pas en teste, à present qu'ils ne sont plus que simples seigneurs suzerains, ne leur estant aussi plus coneedée,  
a pre-

a present, en leur inuēstiture : & partant ils ne l'ont plus qu'en peinture au tymbre de leurs armoiries ; si ce n'est qu'ils soient Princes Souuerains, auquel cas ils la pourroient porter en teste. But whereas hee vpon a passage in *Vilhehardonin*, thinks that the Crowns of the first kind of Dukes were not very ancient, I rather ghesse them to be at least as ancient as neer som c. yeers from the beginning of the third line. For, about that time, in the *Constantinopolitan Empire vnder Alexius Comnenus*, when the new titles of *Sebastocrator* and the like were inuented, he honord both the *Sebastocrator* (who was then at first, apparant successor) with a Crown, as also the *Cesar*, being the next title to the *Sebastocrator*. *ἑμμοσὶ* (saith his Daughter) *ἐν ταῖς πανδημοῖς ἡμέραις αὐτῆς τετραῖδ' ἡμερῶν πρὸς τὴν τὴν Σεβαστοκράτορα καὶ τὴν Καίσαρα κατὰ πολὺ διαφερόσῃ τῇ πολυτελείᾳ τῶ διαδήματι* & ἡ αὐτὴ ἐσεφάνωτο .i. In a publique Session hee commanded that they should be crowned, both the *Sebastocrator* and the *Cæsar*, with Crowns differing much in worth from that which he himself was crown'd withall. The *Sebastocrator's* perhaps was then, as the *Despot's* afterward. Of that in the first chapter of this book. And the *Cæsar's* as the *Sebastocrator's* in later time. Obserue but the succession of one of these titles into anothers place (whereof already) and you may agree to the Coniecture. The *Sebastocrators* appears in the Emperor <sup>b</sup> *Cantacuzen's* inuesting his wiuēs brothers *Manuel* and *Iohn* with that Dignity, and giuing them Crowns *ἕχοντας* (as my autor saies) *ἕμισον αὐτῶν ἕμπεδον ἀπὸ μίαν καὶ μόνω Καμάρω* .i. hauing before only one Arch. And it will not be absurd to think that in imitation of those Eastern Princes, the custom of bearing Crowns, by such as were inuested in so great Honors, came into these Eastern parts. What communitie then was twixt the Eastern & Western States, euery man knows that hath read the Holy waires of that age. Som of the French deriue their

a *Anna Comnen. Alexiad. 3.*

b *Curopolat. ἐπεὶ ἄρχει. Παλατ.*

Sacred. Du  
Haillan liure 3.

d *Annal. In-*  
*cert. Aut. sub.*  
A. 876. Edit. a  
Pithæo.

e *Coronâ cin-*  
*ctus I. de El-*  
*tham Comes*  
*Cornub. e F.*  
Edvv. II.  
VVestmona-  
sterij Sepul-  
tus.

word *Appenage* from *ε Παύζιον*, expressing in the Eastern Empire, the sacred habitude twixt the *Soueraigne* and *Suzeraine*. Why might not imitation of their habits bee, as well as of their language? Its more anciently noted of *Charles the d Bald*, K. of *France*, that he too much imitated the *Constantinopolitan* Emperor, and how that age, about *Alexius* his time, generally affected Hellenisme and such words of Greek as they could get them, is apparant in the Monkish stories then written, in ancient Charters and other examples infinit. And afterward in the Charter of the Black Prince his creation into *Duke of Cornwall*, vnder Our *Edward III*, a meer Greek word is inserted by the characters of *imitos* (misprinted in the *Princes case*, *Rointimos*) which is plainly *ε τιμιος* .i. *honorificè* or such like, and could not but ridiculously bee vsd now for Latine. Neither can their Crowns anciently bee so much imputed to their then posselt Souerainty. For then, why did our *Earles* (before any *Dukes* made in *England*) weare any such Crowns, and meerly such as are now *Ducal*? They were not *Soueraignes*, more then their posterity at this day. Or why had both our *Dukes*, *Marqueesses*, and *Earls* afterward Crowns to their Creation, and as ornaments fitting their heads, not imaginarie only or formal vpon their *Armories*? But for an example of the ceremonie belonging to those ancient *Dukes* in *France*, take this of our King *Iohn*, *Duke of Normandie*. *Accinctus est* (as *Roger of Houedens* words are) *gladio Ducatus Normanniæ in matrici ecclesia* (he means at *Rouen*) *per manum Walteri Rothomagensis Archiepiscopi, & pradietus Archiepiscopus posuit in Capite Ducis Circulum aureum habentem, in summitate per circuitum, Rosas aureas*: which, *Matthew Paris*, and the *Annals of Ireland* call *rosulas aureas artificialiter fabricatas*. When it first began, in *France* to bee a speciall and distinct title from *Count*, is diuersly affirmd. But they most truly deliuer, that

that suppose it first proper to the Dukes of *Bretagne*. To *Iohn* the second, *Gouernor* of that *Territorie*, the *Charter* of *Philip le Beau*, dated in *CIO. CC. XCVII.* thus grants : *Ducem ipsum qui Comes fuit aliquando nostris vocatus in literis, Ducem fore, & Terram Britannia Ducatum existere, ipsumq; Ducem in posterum deberi vocari auctoritate regia ex Certa scientia declaramus & tenore presentium confirmamus.* This *Iohns* predecessors being before vsually known by the indistinct name of *Dux* and *Comes Britannia*, of whose equiuallencie in ancient time, alreadie. Yet so that the Title was distinctly affected by them before this time. Witnesse their *Monuments* deliuerd in *Bertrand d'Argentre*, and specially the title of our old *Earls* of *Richmond*, being also *Dukes* there. For in a *Charter* (which I haue) of *Gesfrey Plantagenest*, sonne to *Henry II.* beeing possesst of both those *Territories*, made to one *Richard* the sonne of *Reiner* and his heirs, of *Tronagium & Pesagium de Nundinis meis Sancti Botulphi, & quicquid ad Tronagium & Pesagium pertinet*, the beginning is, *G. Regis H Filius, Dux Britannia, & Comes Richmundie*, where, it appears, he vsed *Dux* as different and better then *Comes*. In *England* vntill *Edward III.* from the *Norman* conquest (of the *Saxon* times, presently) the greatest Title, next to the *Prince*, was *Count, Comes*, now calld *Earle*. But *Edward III.* created his sonne and heir *Edward the Black Prince*, *Duke* of *Cornwall*, *per v Sertum in capite, Annulum in Digito, & virgam argenteam*, which afterward was vsd of gold. *Richard* the *II.* inuested *Thomas* *Earle* of *Notingham* with the *Dukedom* of *Norfolk* *per appositionem cappe suo Capiti & traditionem virga aurea*. The *Sertum* was nothing but the *Ducal* *Crown*, as at this day, I think, *Fleuronee*. For that of the *Ring* : it is familiar in most ancient story, that the deliuey of a *Ring* was a signe of *Principalitie* giuen ; as in *Pharaohs* giuing a *Ring* to *Ioseph* ; in that of *Abaswerush* or *Xerxes*, reported

f Extraict du  
lett. de Pairrie  
chez Bertrand  
d'Argentre hist.  
de Bret. liure 4.  
chap. 31. & Ecl-  
lesiest. liure 4.  
chap. 43.

g II. Ed. 3.  
Camdenus.

h Pat. 21. Rich.  
2 & Rot. Parl. 3  
Hen. 6. art. 1.

i *Q. Curt. lib. 10*  
*Plutarch. in A-*  
*Alex. alij. &*  
*consulas 1.*  
*Maccab. cap. 6.*  
*com. 15. de An-*  
*tiocho.*  
 k *Theophanes*  
*ap. Porphyrog.*  
*de ad. Rom. Imp.*  
*cap. 21.*

l *Suger. Abb.*  
*Vit. Lud. Crassi.*

m *Helmold.*  
*Chron. Sclavor.*  
*1. cap. 32.*

n *Vbi de iure*  
*Annulorum*  
*Aur.*

o *Georgius*  
*Phranz. lib. 3.*  
*cap. 19.*

reported in *Esther*, to *Haman*; in *Alexanders* doing the like to *Perdiccas*, which made some i think him the truly designed successor. And, when the two *Mahumedans*, *Alem* or *Ali*, and *Muharias*, vpon controuersie for the Dominion of *Syria*, were contented to submit themselves to the iudgment of the old men; that so the arbitrators might haue a sufficient power iudiciall, they deliuerd to them their Rings  $\epsilon\pi\epsilon\rho\ \epsilon\sigma\tau$  (saith my<sup>k</sup> autor)  $\Sigma\eta\mu\epsilon\iota\sigma\nu\ \tau\eta\varsigma\ \alpha\rho\chi\eta\varsigma\ \tau\eta\varsigma\ \Lambda\gamma\alpha\pi\lambda\omega\nu$  .i. which is a signe of Principallitie among the *Hagarens*. And *Lewes* surnamad the *Grosse*, of *France*, *Filium suum Ludouicum annulo inuestiuit*, in part of his Kingdom, as one<sup>l</sup> that writs his life remembers. How a Ring, in the Coronations of Kings, is vsed, the diuers and publisht orders of them shew. *Fac nobis reddi Coronam, Annulum & purpuram, Cateraq; ad Inuestituram Imperialem pertinentia*, are the<sup>m</sup> words of those Bishops which came to the Emperor *Henry v.* to depose him. Of the Ring, we shall haue more occasion to speak anon in another<sup>n</sup> place. Both *Rod* and *Ring* were vsd anciently in Imperiall and Royall inuestitures of Bishopriques, which were proportionat to Counties or Dukedoms, and therefore may be opportunely here rememberd. The great controuersies about it twixt that *Henry v.* and Pope *Paschal* the *11.* and at length the same Emperors remitting his right to *Calixtus 11.* are easily known out of the stories of those times. The custom of the<sup>o</sup> *Constantinopolitan* Empire was (as for the *Staffe*) alike. And in this Isle, *a multis annis retroactis* (saith *Ingulph* Abbot of *Crowland*; he liud at the *Norman* Conquest.) *nulla electio pralatorum erat mere libera & Canonica sed Omnes Dignitates tam Episcoporum quam Abbatum per Annulum & Baculum, Regis Curia pro sua complacentia conferebat.* The rod or *Pastoralis baculus* as they calld it, was vsually kept in the Bishoprique or Monasterie, and at euery new inuestiture deliuerd by the King or other Patron (as the case was)

was) to the new elect. For, the Election was in the Clergie, but the confirmation by this means, with staffe or rod or Ring. And therefore, when K. *Edgar* most liberally gaue new priuiledges to *Glastenbury*, yet *sibi suisq; heredibus tribuendi fratri Electo pastoralement Baculum potestatem retinuit*. Afterward, *Henrie I.* about that same time when Pope *Paschal* so much opposd it in the Empire, (*Anselm* Archbishop of *Canterburie* being a speciall agent herein for the See of *Rome*) *inuestituram Annuli & Baculi indulgit in perpetuum; retento tamen* (so saies the Monk of *Malmesburie*) *Electiois & Regalium priuilegio*. And *q Concessit Papa, ut Rex homagia de electis acciperet, sed nullum per Baculum & annulum inuestiret*. In report whereof all our Stories consent. Which makes me suspect this relation in *Matthew Paris. A.D. CIO. C. XIII. Rex Henricus dedit Archiepiscopatum Cantuariensem Rodulpho Londoniensi Episcopo, & illum per Annulum & Pastoralement Baculum inuestiuit*. This *Rodulph* or *Ralph* was successor to *Anselm*, but was not Bishop of *London*, but of *Rochester*. Neither do the more ancient Stories of *Florence*, *Houeden*, *Huntingdon*, *Malmesbury*, and the like speak of this kind of inuettiture to him. *Matthew* of *Westminster* follows the words of *Paris*; only he hath in him, misprinted *Richardo* for *Rodulpho*. But, after that remission by the King, its not likely he would so soon vse the ceremonie about which so much difference and controuersie had been. Neither would the See of *Rome* haue bin so silent vpon such a fact, as, at that time specially, it so much impugned. But long after when *England* discharged it self of that *Romish* yoake, this liberty of collation and inuestiture (but not with these ceremonies) was resumed to the Crown by act of Parliament, constituting that without any *Conge d'Eslier* the King might bestow Archbishopriques and Bishopriques by his letters Patents, which should be to all intents and purpo-

p *Ita Malmesb. de Gest. Pontific. lib. 3. in Episcop. Lindisfarnensibus & lib. 2. de gest. Reg. cap. 8. ex Archiu. Glascon.*

q *De gest. Pontific. lib. 1. de hac re & Turba Monachorum.*

r *Heresis de Inuestitura, eo quo nonnullis dicta. Goffrid. Abbas Vindocinens. Opuscul. tract. 1. v. Anselm. Epist. 12. & Tuonem Carnot. Epist. 157. f. Stat. 1. Ed. 6. cap. 2. quod rescidit Parliamentum 1. Mar. Sess. 2. cap. 2. quod etiam caput Marix refixit Parliamentum. 1. Jacob. Sess. 1. cap. 25.*

ses as though *Conge d'estier* had been giuen, the election duely made and the same confirmed. This was vnder *Edward VI.* and repealed by *Q. Marie*, whose act of Repeale stands now also repealed. But this out of the way. How those Ceremonies, belong to Bishops now, especially of the *Roman Church*, you may best learn from <sup>a</sup> Writers whose direct purpose is of things of that matter. Yet some creations of the time of *Edward III.* haue nothing of the Rod. When *Iohn of Gaunt* was made Duke of *Lancaster* in Parliament, the King *ceincta* (as the <sup>b</sup> Roll speak) *son dit filz Iohan d'un Espeie & mist sur sa ceeste vn Cappe furra & dessus vn Cercle d' or de peres & luy nosma & fist Duc de Lancastre.* Here is the *Cap* the *Crown*, the *Sword*; but no Rod. Vnder *Rihard II.* <sup>c</sup> *Thomas Duke of Gloucester* is inuested in Parliament *per Gladij cincturam & Pilei & circuli aurei impositionem*, and a Charter deliuered him; and diuers others like occurre in the Rols. But the Charters of Creation of them of later times are *Nomen &c. & Dignitatem Ducis N. damus & concedimus atque per Gladij cincturam, Cappe & Circuli aurei impositionem in Capite, & Traditionem virga aurea realiter investimus.* Where the *Ring*, as also in more ancient times, is omitted; and the *Sword*, *Cap*, and *Coronet* rememberd. But long before *Edward the III.* the name of *Dux* is in our stories and ancient Charters. Yet hardly twixt him and the *Norman Conquest*. It seems it was the rather abstaind from in that time, because the Conquerors title in *Normandie*, whence he came, was at the best no greater. But in the *Saxon Raig* it is very frequent. In a Charter of *K. Edgar*, to the Abbey<sup>d</sup> of *Crowland* dated *DECCO. LXVI.* is subscription of witnesses after the Bishops Abbots and Abbesses, (but the precedence is not alwayes obserud) thus: *Ego Orgarnus Dux constitui* ✱. *Ego Ailwinius Dux constabiliui.* ✱ *Ego Oslacus Dux affui* ✱. *Ego Alferus Dux*

<sup>a</sup> *Dur. ant. de Ritib. Eccles. 2. cap. 9. alij.*

<sup>b</sup> *Rot. Pal. 36. Ed. 3. membr. 4.*

<sup>c</sup> *Parl. 9. Rich. 2. memb. 5. art. 15.*

<sup>d</sup> *Ingulphus.*



Dux interfui \*. Ego Elphegus Dux audini \*. and according to this are a multitude of Charters of those times; some of them having also their Prouinces annext to their names, as in another of the same yeare and King: *Ego Ordgarus Dux Doneuonia consignari* \*. *Ego a Elfegus Southamtonienfis Dux consensi* \*. and a writer that liu'd <sup>b</sup> in those times tells of one *Hun Dux Prouincia Sumorsetum*, slaine in a battell twixt Egbert K. of *Westfaxonie*, and *Beornulph* K. of *Mercland*, and buried at *Wincheſter*. This was proper to them which next vnder Supremacie Royall, had the gouernment of Prouinces. You may see it specially in the Example of the Northumberland Dukes beginning in *Otha* brother to *Hengift*, They, although very great in power, yet for almost a hundred yeares would not assume the name of *King* but *Duke*. Of them, this *Will. of Malmesburie*. *Annis vno minus Centum Northanimibri Duces communi habitu Contenti, sub Imperio Cantuaritarum privati agebant; sed non postea stetit hac ambitionis continentia, seu quia semper in deteriora declinui est humanus animus seu quod gens illa naturaliter inflatiores anhelat spiritus. Anno itaque Dominica Incarnationis DLXVII. post mortem Hengisti LX. Ducatus in Regnum est mutatus, regnavitque ibi primus Ida, haud dubie Nobilissimus, etate & viribus integer; verum virum ipsi pro se Principatum invaserit, an aliorum consensu delatum susceperit parum definitio, quia veritas est in abdito.* Yet in the Latine stories you cannot make sufficient distinction twixt their *Dux* and *Comes* and *Consul* and *Patri-*  
*cus* all which, I do <sup>b</sup> not, are sometime vsd for the same Dignitie or Office: But I am resolu'd that the Dukes, or chiefest Princes were in the Saxon idiom known by the name of *Eopley*, which is our very word *Earles*. Their *Archbishops* and *Earles* were in the same rank of worth; their *Bishops* and *Ealdormanney* (*Aldermen*) in another. Testimonie, beyond

a L. Elfegus.  
b Etheb. d. lib.  
3. cap. 2. & v. E.  
undem lib. 4. ca.  
2. Hengistus  
dicitur primus  
Cōsul & Dux  
qui de Germa-  
nia fuerat gentis  
Anglorum.

c V. Alcin. E-  
pist. 2. & titu-  
lum Ethebwer-  
di, qui nempe  
Saxonicam  
conscriptit hi-  
storiam.

\* *Leg. Athelstani* exception, proues it. In the Lawes of \* those times  
*cap. Be p. sum.*

a Archbishops  
 and Earles  
 Wergild is  
 15000. *Thyrmsas*.  
 Bishops &  
 Aldermens.  
 8000.

b *Canut leg.*  
*cap. 55.*

c *Leg. Aleman.*  
*cap. 6.*

d *Lex. Saxonum*  
*cap. 64.* & ad  
 hanc rem con-  
 sulas *Leg. Ripu-  
 ariorum c. 37.*  
*art. 12.*

e *Regiam Maie-*  
*stat. li. 4. ca. 19* &  
 priuilegium  
*Macduffi fami-*  
*liæ a Malcol-*  
*mo III. indul-*  
*tum v. apud Bu-*  
*chanan. de reb.*  
*Scotic. lib. 7. &*  
*de Cro Scoto-*  
*rum videtis*  
*Reg. Maiestat. 4.*  
*cap. 24. & 26. &*  
 40.

f *Sext. Pom-*  
*peius verb. Oni-*  
*bis. Agell. Notf.*  
*Attic. lib. 11. cap.*  
 1. alij.

\* *Ænceb' rceoper 7 E' pley pængild*  
 biþ xv. M. ðrimra.

*Birceops 7 Ealdor manner VIII. M.*

So *Archbishops* and *Ethelings* (of this word, before in the first Chapter) are in another<sup>b</sup> law of that age ioin'd, and *Ealdor manner 7 Leodbirceop. ri. Aldermen and Pro- uinciall inferior Bishops*. But, that you may vnderstand the transcribed Saxon Law; *Wergild* among them was, as the Ciuilians *Æstimatio Capitis* or a mans worth which in that age, was paid as the price of Death or other Faults, and had its originall from ancient manners of those people, whence the English came (the  *Germans*) among whom (as *Tacitus* of them, then) *luitur etiam homicidium certo armentorum ac pecorum numero, recipit- que satisfactionem vniuersa Domus*. Neither doth the expressing of so many *Thyrmsas* ( a *Thyrmsa* <sup>c</sup> was a third part of their shilling; not three shillings, as some much mistake) differ from *Tacitus* his relation of a cer- taine number of Beasts. Read his old Law of the <sup>d</sup> *Saxons*. *Solidus est Duplex. Vnus habet duos Tremisses* (i. *Thyrmses*) *qui est Bos anniculus xii. mensium, vel Ovis cursi agno. Alter solidus tres semisses* (I read *tres tremis- ses*) *id est Bos xvi. mensium. Maiori solido alia com- positiones, Minori homicidia componuntur*. This *Wergeld* or *Wergild* is often met with in the *Salique* laws, those of *Childebert* and *Clothar* of the *Ripuarians*, and such more. And in <sup>e</sup> laws publisht vnder *Dauid I.* of *Scotland*; *De vnoquoquo fure per totam Scotiam est Wer- gelt xxx. Vacca & vna iuvenca, sine fuerit liber homo sine seruus*. And, that the ancient punishments, in the Roman state also consisted chiefly in<sup>f</sup> mulcts of Oxen and Sheep, cannot bee vnknown to any obseruer  
 of

of their Antiquities. But it is here plaine taht an *Earle* of those times was neer of double estimation to their *Alderman*. Of the *Alderman*, more anon. Neythet is it more to bee doubted, but that no name properly can so fit the Latine *Dux* in their Charters and stories as *Eople*. But how it became since with vs only for *Count* or *Comes*, with its signification, shall, in due place, bee manifested. In *Scotland* some affirme that the Title of *Duke* amongst others, began vnder *Malcolm* 11. about 110. xx. of Christ. If they mean that it was then indistinctly also vsd with *Comes*, you may beleue them. But the first occurrence, that I haue obseru'd of it in their Monuments, is in Parliament of xi. of *Robert* 111. at *Scone*, *ibidem vocatis, more solito, Episcopis, Prioribus, Ducibus, Comitibus, Baronibus, libre tenentibus & Burgensibus qui de Domino nostro Rege tenent in Capite*. This was in the yeer 110. cd. and its iudiciously deliuer'd that this *Robert* 111. some 11. yeares before, by creating his sonne Prince *Dauid* Duke of *Rothsay*, first brought this great note of distinct honor into that Kingdome. At the same time hee inuested his brother *Robert* with Title of *Dux Albanie*. Maruell not, that his own and his brothers name were both *Robert*. His, at his baptisme, was *Iohn*. But at his taking the Royall gouernment, either for the vnuckines of the one name in the *French* and *English*, or for the good which accompanied the other in his own predecessors, changd himselfe out of *Iohn* into *Robert*. The first Duke in *Castile* (as is\* affirmed) was *Frederique* bastard sonne to *Henry* 11. of *Castile*, by him created *Duke* of *Benaunte*. And *Iohn* successor to this *Henry* made his second sonne *Ferdinand* Prince of *Lara*, Duke of *Pennasiel*. *Ferdinando minori Regis filio* (saith *Mariana*) *cui Lara Principatus erat, oppidum Pennasielis additum, Ducis nomine. Corona Capiti imposita, nullis extantibus Floribus;*

\* *Estuan de Garibay lib. 15. cap. 27. & 54. § Circa 110. ccc. Lxx.*

quod Collata dignitatis insigne erat: tametsi nostra a-  
 te non Duces sed Comites etiam Coronam clypeis ady-  
 ciunt Regis haud absimilem. But their Ducall Crown  
 now is, as in England, fleuronee (so was that of *Fer-*  
*dinando*, saith *Stephen of Garibay*) and as a Kings, not  
 archt, but that only the flowers are lesse and so euen  
 que una no suba mas que otra, as *Estuan de Gari-*  
*bay's* words are i. that one bee not higher then another.  
 And the ancient Dukes might weare it aswell on their  
 heads, as Armories; and had diuers such prerogatiues  
 euen Royall, when they were all of Royall bloud. But  
 for the most part, now cessing to bee so, most of  
 their prerogatiues also cesse, saith *Garibay*, at least in the  
 Kingdomes of *Castile*. In ancient time there, aswell  
 as in other places, this Dignitie was only for life. And  
 to this day (my autor is <sup>h</sup> *Mariana*) the steps of that  
 Estate are in the *Spanish* Nobilitie. For none of them  
 Duke, *Marquesse* or *Count*, vse their titles after  
 death of their Ancestors, but *Rege denuò annuente*, vn-  
 lesse some few such families only as by the Kings  
 speciall grant may doe otherwise. Which, although  
 here noted, as many other things in this, Chapter, is ap-  
 pli'd to some Titles hereafter to bee spoken of. The  
*Pragmatica* ordains that none whatsoeuer shall haue  
 the Title of *Excellent* or *Excellencie*. But that the  
 the Grands (all Dukes mongst them are Grands, and  
 some *Marquesses* and *Counts*) or such as may stand  
 couered before the King shall bee honored with *Vuestra*  
*Senneria* i. your Lordship. And that in superscriptions to  
 any Duke, *Marquesse*, or *Count* the place denominating  
 his dignitie shall to it be added. To speake here of  
 particular Dukedomes their rights, Regalties, and such  
 like were from our purpose. Wee haue already reme-  
 mberd that *il Gran Duca di Toscana* the Duke  
 of *Florence* had his Crown radiant and that Title of  
*Gran Duca* by speciall indulgence from *Pius Quintus*,  
 who

h De Reb. Hi-  
 span. lib. 8, cap. 3.

who inscrib'd his gift with, *Pius V. Pontifex Max. ob  
 eximiam Dilectionem ac Catholica Religionis Zelum,  
 precipuamque Iustitia studium donavit.* There is a par-  
 icular forme of Creation instituted by *Paul II.* which  
 for the length, and because most of the differing Cere-  
 monies are as proper to that Church, I omit. But  
 there is no Crown but a Cap only (*Biretum*) and a  
 Scepter. Yet what the Reporter <sup>k</sup> adds for his diffe-  
 rence of Dukes, I think may bee worth obseruation.  
*Et hac quidem (saith he) seruantur, si Dux est Mag-  
 na Nobilitatis & Potentia vt fuit Tempore Domini Pau-  
 li PP. II. Borfus Ferrariae. Si vero esset Mediocris po-  
 tentiae vt fuit Tempore D. Sixti PP. IV. (to this Pope  
 this autor was a kind of Master of the Ceremonies).  
 Fredericus Dux Urbini, omnia seruantur, nisi quod non  
 duceretur à Cardinalibus, sed à duobus assistentibus  
 Papa principalibus, & sederet ultimus post omnes Car-  
 dinales, in Banco Diaconorum & eundo incederet solus  
 post Crucem ante omnes Cardinales. Quod si adhuc es-  
 set inferior, tunc omnia alia seruantur, nisi quod non  
 daretur ei sceptrum, neque sederet in banco Cardina-  
 lium, sed ad pedes Papa in supremo gradu, & eundo  
 incederet ante Crucem post Oratores & alios Principes.*  
 here you see his triple distinction of them; and others  
 haue them by *Maiores* and *Minores Duces*, wherupon  
 saith the learned <sup>l</sup> *Paschalius*, that the *Maiores omnes*  
*unius ordinis esse censentur, omnes propemodum suspiciun-  
 tur vt Reges, longeque antistant illis quos voco Mino-  
 res.* Neyther can any not see much difference twixt  
 those of *Florence*, *Ferrara*, *Sauoy*, *Lorrain*, *Saxonic*,  
*Brunswic*, and such more (which mongst them also dif-  
 ferently haue so many imperiall rights) and the *French*  
 of late time, *English*, *Scottish*, and *Spanish* Dukes which  
 are all *Seigneurs Suzerains* subiect Lords, and many of  
 them possessing their denominatiog Territorie in Title  
 only, not in government. Yet *Charles L'oyseau* idly  
 minseth

i Cicarella in  
 Vit. Pontific.

k Marcell. Corc-  
 grenf. Sa. Oerent.  
 l. Iust. 7.

l De Coronis lib.  
 9. cap. 22.

minseth his difference to small, where he makes our English Dukes to bee a degree by themselves, & *qui ne sont qu'a vie come Officiers*. What Dukes he means with vs, I know not. But all men may know that since Edward III. the Title hath been Honorary and Hereditarie. Nor doth that frequent name of *Duke* occurring in Genes. xxxvi. belong to this place. The word in the holy tongue is אֶלֶף which the Paraphrases of Onkelos and Jonathan turne רבא; both signifying a Lord, Prince, or great Ruler, and the <sup>m</sup> Ebrewes interpret them there ראשי משפחות i. Heads of families or Kinreds, although Allaph may serue also to expresse any great dignitie vnder a King. The Rabbins say that בל אֶלֶף מלכותא דלא תגא i. Every Allaph is a Kingdom without a Crown, which Elias interprets, that euery King not crown'd is רבס \* i. a Duke. The Germans call them Hertzogen, and Hertochen (whence the Hertochy, in that vnder the name of the Confessors laws) both signifying *Dux*, as he is *exercitui praefectus*. Remember what is in the first booke of the Duke of Moscouie, for a Duke vncrown'd, yet supreme Prince.

<sup>m</sup> Rabbi S. Iar-  
chi in Genes. 36.  
Com. 15.

<sup>m</sup> Dux.

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Ducis Limitanei. Marquesses, whence the name. Marque. Μάρμα in old Gaulish. Marchera Mulieris the Brides maidenhead. Marehall. vsuall application of names of a later age to antique relations, by old English Poets. The derivation of Marquesse a mari, idle. Μαρξιστ. How in one man Duke, Count, and Marquesse was anciently often exprest. The beginning of the name of this Dignitie in the Empire. Markgraue. Marchio Burgundiæ, and Normanniæ. His inuestiture by a Ring. His Coronet. Presedence in France. Aiciat's admonition in point of Presedence. Marchiones in England. Iohn of Sarisburie corrected. Snowdon. Controuerse twixt  
the

the Lords Marchers and the Barons of the Cinque Ports, about bearing the Canopie. Earle of March, First Marquesse in England. How the Nobilitie lik't the Creation of Robert of Vere. Richard I. expressly made it a Dignitie twixt Duke and Count. John of Beaufort's refusing the Title, as too New. His Coronet, here. First Marquesse in Scotland, John Hamilton. First in Spaine, when made, and who. His Coronet and prerogatives there.

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CHAP. III.

OF *Dux*, *Dux limitis*, and *Comes*, as they were anciently about the declining Empire, it is sufficiently disputed in the next Chapter before. And of their equality of Office and Dignitie; as also how from *Dux* came the now Honorary title of *Duke*. From no other Originall is the name of *MARQUESS* to be deriv'd. For such as were constituted Governours of Provinces bordering on some other State or the Sea (whence also easie inuasions might be feared) had the name of *Duces Limitanei* or *Limitum* in Latin, and, from the old Dutch or French, in later time, *Marcgraues*, or *Marquesses*. For in that tongue, as at this day, Borders, Frontiers, limits, or bounds were call'd *Marques* or *Marches*. *Quotiens* (saith my <sup>b</sup> autor) *de Commarchanis contentio nascitur* &c. i. as often as controuersie rises touching Boundaries. And, in the French Annals, one speaking of *Carleman*: *Expulit Duces quibus custodia commissa erat Pannonici limitis & Cartani*, atq<sup>3</sup>, per suos, *Marcam ordinavit*. Hence the ancient Marquesse of *Austria*, is call'd <sup>d</sup> *Marcha inter Ungarios & Bavaricos*. So *Normandie* was <sup>e</sup> *Margus Regni*, and *Normannia Marchia*. The reason of the name any man knows, that

a *C. tit de Venat. Ferar. l. vnic. & Constit. Theodos. & Val. edit. a Pisib. tit. 29.*

b *Poliar. leg. tit. de Term. Rupt. art. 2.*

c *Anonym. lib. anno 861.*

d *D. timar. Chronic. lib. 7.*

\* *Sugerius Abb. Vit. à Ludonici Crassu.*

e *Adrenald.*  
*Floriac. de Mi-*  
*rac. S. Ben. cap.*  
 33.  
 f *Alciat. de Sin-*  
*gul. Certam. cap.*  
 32.  
 g *Mæxæ Pau-*  
*sanias Phocic.*  
*lib. 10.*  
 h *March. leg.*  
*Boiar. tit. de Vi-*  
*tios. animal. art.*  
 11.  
 i *V post He-*  
*ctorem Boctium*  
*lib. 3. Regiam*  
*Maiesi. lib. 4.*  
*cap. 31. & de*  
*Marcheta apud*  
*Nos, consulas*  
*Henric. de Bract*  
*lib. 4. de Assiss.*  
*N. Diff. cap. 28.*  
 §. 5.

knows how it lies. In the Testament of *Charles* the Great, *Marca* is vsd for Frontiers, and in writings of those times *Marca Hispanica*, *Marca Britannica*, and such like infinit occurre. And e *Marchisi Britannici limitis*. *Marchiser* in French being at this day *to Border or adsoyne to*. Hence the names of *Danmarch*, and (as som haue thought) our *Mercia* or *Mercland* in the Saxon Heptarchie; and the lawes of *Marque*, or *Reprisales*. Some great men haue f deriud it from *Mare* or *Marc* i. a *Horse*; as if it should be in Latin *Magister equitum* or a Generall ouer the Gensdamerie of Ho semen. Its true that among the old *Gaules* the word s *Marc* signified a *Horse*, as also in b old *French*, and *British* or *Welsh*; wee and the present *Dutch* retaining still for one Sex the word *Mare*. Hence some will the *Marcheta Mulieris* in *Scotland*, i. (from an obscene vse of *equitare*) the *first night*, or *Maidenhead of the Bride*, which by a law of *Euen 111*. King of *Scotland* was allowd to the King and other Lords at the marriage of their Tenants daughters, and afterward by *Malcolm 111*. at request of his Queen, turnd into a summe of i monie, yet remaining among their laws. But also with vs in a *Natio habendo* the *Esplees* is laid, among other, in *Marcheta pro filiabus suis maritandis*; perhaps hauing like cause of name, although not the same ground of Law. But in *Scotland* it extends to all Conditions as well Noble as other. And from the old vse of this *Mare* or *Mare*, must you deriue *Mareshall* i. (as most say) *Mare-schalch*, which literally is as much as *Equi* or *Equorum præfectus* i. *Master of the Horse*. Which, without question, is the true etymologic of the great office of *Mareshall* ioind anciently in *England* with the *Constable* (i. *Comes stabuli*) in their iudicious place of the *Court of Chivalrie*. But to iustifie also, that *Marquesse* is hence, one produces a piece of an old Romant, thus speaking of *Paris* his companie, in his embarquement for *Helen*;



*Li k Chivalier & li Marchis  
Ke Paris ot semont & pris,  
Et ses freres Deifibus,  
Et furent bien deux mil & plus.*

*k Benoït Chez  
Fauchet en l'  
Origin des Dig.  
tit. 2. cap. 3.*

And thinks that the autor would not absurdly by *Marchis* mean such as are mongst vs feudatarie Marqueffes; but that he vsd it for Horsemen; which in later time was applied to this Dignitie. Surely there was no necessitie that hee should vse the name for the one or the other, but generally for a Souldier, because indeed the old Marqueffes had in their Prouinces Martiail gouernment. Or if hee did vse it for Horsemen, as perhaps hee might, what consequence is there that thence this Honorary title should haue its deduction. But howfoeuer, he knows nothing of the old Monkish Rimes and Romants, that knows not how vsually they abusd words of Titles, Dignities, and state of their own age, by application of them to Countries and Times where and when they were not. What doth *Dan Lidgat* the Monk of *Bury* mean, when in the destruction of *Thebes*, he saies that King *Adrastus*

——— sette a Parlement,  
And hath his letters and messengers sent  
Through Greece to many sundry Kings,  
Them to enhaile and make no lettings,  
And round about, as made is mention,  
Hee sent also to many a Region  
For Princes, Dukes, Earles, and Barons?

It must, in charitie, be thought that none of his Readers are so blockish as to beleeu that the Titles of *Dukes, Earles, and Barons*, were in *Greece*. Much, of that nature, is in *Robert of Gloucester, Chaucer, Gower*, and, elsewhere,

I *Constit. Feud. lib. 2. tit. Quis dicitur.* & *Marchiani dicitur* Petro de *Vincis lib. 2. Epist. 15.*

where, in *Lidgat.* The <sup>1</sup> Imperiall Laws thus: *Qui de Marchia investitus est Marchio dicitur. Dicitur autem Marchia, quia Marcha & ut plurimum, iuxta Mare sit posita.* Its certain indeed that many of the Imperial Marquisats are in a maritime coast, yet plainly had their names from being Land-marches of the State, and not from their maritime situation. For although the *Marcha Anconitana Tarvisana, of Ferrara, in Italy,* as also the Marquisat of the holy Empire in *Brabant,* the *Marcha Normannica,* and *Britannica* in *France,* are maritime, yet *Misnia* and *Lusatia, Brandenburg, Moravia, Austria, Susa* in *Sauoy,* all vnder the name of *Marquisats,* and then instituted when the Title had a reall deduction from the Prouinces, are inland Countries. When *Charles the great* had a designe of Warre against the *Saxons,* he sent for all his forces in *Guienne,* and commanded them thence,

m *Abdemar. in vita Ludovic. Pij.*

*relictis tantum Marchionibus qui fines Regni tenentes, omnes, si forte ingruerent hostium arcerent incursum.* Plainly the defending of the Marches interprets their name.

n *Helmold. Chron. Slavor. 1. cap. 8.*

Another very <sup>n</sup> ancient, of the Emperor *Henry 1.* (hee raignd in *1000* of *Christ*) that after his victories against *Worm King of Danmarch,* he apud *Sleswich, quannunc* <sup>o</sup> *Heidebo dicitur, regni terminos ponens ibi & Marchionem statuit & Saxonum Coloniam habitare precepit*

o *De isto opido consulas Ethelward lib. 1. pag. 474. & Mamesb. de gest. Reg. 1. cap. 2. cui Ethelisi, & Hurltheby (Liberatorium incuria) dicitur. p Annal. Boior. 6. & 4. q Nicophorus Greg. histor. 7.*

And *Maiores nostri* (saith *P Auentin*) *unumquodq, regnum quo citeriora eius tutiora forent, iuxta Cardines Cæli, in limites, quibus prefectos, cum presidys Militum, Equitum imposuere, diuiserunt: illos Marchas, hos Marchigas, hos appellant.* The later Grecions, from the Italian *Marchese,* call it *Μαρκέσι*. The Lady *Anna Commena* names *Tancred Μαρκεσι τυχρη,* where the very Italian is. And one of them, I know not why, saies it signifies *επι της στατημασι ο τω βασιλικην στατηρον σημασιαν .i. The Kings Standardbearer.* They might well bee decciud in this Western name, as in others they vsually are. The ancientest testimonie, which I haue obserud of the name, is about

about Charles the Great. In his <sup>d</sup> Constitution *De legibus Imperij Transalpini sede tenenda*, are reckon'd *Duces & Marchiones*; and in other writings of that age. Therefore is he much deceiv'd that \* saies the first mention of *Marebio*, is in that of Henry I. Emperor, at *Sleswic*; and perhaps as faulty, in that he interprets *Marquisat* by *Districtum unius Villagationis aut Ditionis*, because the Territories of Villages or Towns (he saies) the Dutch call *Uelmarks*. I doubt not but that *Marck* there also is originally, as before we haue deliuered. But, as wee haue already shew'd of *Dux* and *Comes Primi ordinis*, so, of them both and *Marquesse*, you must remember, that all three, and that after the *French* Empire, were <sup>d</sup> distinctions of Name more then Dignity. They concurd euen in one man. For the *Roman* times, all three are plainly express'd in <sup>e</sup> this:

<sup>e</sup> Sidon. Apollinar. Panegyric. Anthemio.

——Comitis sed iure recepto  
Danubij ripas, & tractum limitis ampli  
Circuit, hortatur, disponit, discutit, armat.

For the *French*: vnder the Emperor *Lewes II. Tra-chulfus* (saith an <sup>f</sup> Ancient) *Comes & Dux Sorabici limitis, mense Augusto defunctus est*. Comes, & Dux limitis, every man may see. included, *Duke Count*, and *Marquesse*. Diuers such testimonies you shall meet with. But when other titles in the *German* Empire vnder *Otho I.* were by feudall right made hereditary and Honoraie. this also among them, had the same Change, being before, with them, for life. And the Feudall *Marquisats* of *Lusatia*, *Brandeburg*, *Brabant* (that they call'd Of the holy Empire) were, about that time, created. In their Language they name them *Markgraues*, i. *Comites Limitanei*, or gouernors of the Frontiers and thence their Monks made their Latine *Marggrauius*. *Obijt* (saith s one) *Marggrauius de Missen*; speaking

<sup>f</sup> Anonym. Annal. Franc. edit. à Pithæo. sub anno 873.

<sup>g</sup> In Annal. Dominic. Colmaric. sub Anno 1291.

of *Frederique* Marquesse of *Misnia*. The solemnity of Creating them (as of *Dukes*) in the Empire anciently was by deliuey of one or more Banners, as, in the example of *Austria*, is remembred, where we speak of *Dukes*. When this Title became first distinct in *France*, I know not. But there also the *Count* of *Burgundy* is anciently<sup>h</sup> call'd *Marchio Burgundie*; and *Richard* Duke of *Normandie* (twixt whom and our King *Ethelred* Pope *Iohn* xv. desired to make a peacefull composition, & sent *Leo* Archbishop of *Triers* into England with letters of credence) in the<sup>i</sup> same letters is only titled *Richardus Marchio*. So an old<sup>k</sup> Charter; *Godefridus Dei Miseratione Dux & Marchio Lutharingia, Comes Louanij*, &c. An ancient Autor<sup>l</sup> of that Country, says the Marquesse, *Est inuesty avec un anneau de Ruby*. But the Ring is now turnd into a Crown or Coronet, which they call *mislée, mixt*, that is, part *Fleuronnée*, and part *perlée*, because the Marquesse is as it were, participating of both, twixt Duke and Count. Yet they haue by a distinction giuen presedence to some ancient Counts before some ancient Marquesses: as to Counts of whole Prouinces, before Marquesses of only Frontier Towns, and, to those Marquesses, before other Counts or Governours of Towns; Nay, and some haue disputed and deliuerd that the Title of *Count* there generally is before *Marquesse*, and indeed the Marquesse of *Iulliers*<sup>m</sup> was (as for addition of honor) made *Count*, by the Emperor *Lemes* of *Bauiere*. Yet a late Autor, *Charles L'oyseau* is confident, that (in regard all the ancient Duchies and Counties, which were entire Prouinces, are reunited to the Crown, and that those of later time are but of such parts as it hath pleas'd the King to giue, and vnder such limitations) the name of *Marquesse* there is generally before *Count*. But for this and the like, remember that of the famous and learned *Alciat*: *Cum in Boijs* (saith he) *& Liguribus plerique sint*

<sup>h</sup> Frodoard.  
*chronic. sub An.*  
921.

<sup>i</sup> Epist. *Ioh.*  
*Pape* dat. *Ro-*  
*thomagi* 991.  
apud *Malmes-*  
*bur. de gest.*  
*Regum* l. 2. c. 10  
<sup>k</sup> *Lipf. L'uan.*  
1. cap. 12. *An.*  
1138.  
<sup>l</sup> *Antonie de*  
*la Salle* chez  
*L'oyseau* des  
*seig. cap. 5.*

<sup>m</sup> *Froissart.*  
*Volum. 1. feuill.*  
24.

sint Marchionis sive Baronis titulum sibi arrogantes, vita genere moribusq; ab Agrestibus parum differentes, Hos pro Ignobilibus habendos existimauerim, sed omnino hac in re multum consuetudini tribuendum, qua plerunque non eadem ubiq; est. Quapropter, in Gallia, Marchionibus preferuntur Comites. Plurimum vero Principalis ipsa concessio pollet. Siquidem omnes Dignitates ex supremi ipsius Principis arbitrio pendent, qui, si velit, ea dignitate ornare Baronem potest, ut Comitibus anteponatur, nihilq; eam vulgarem sententiam facere, qua tradiderunt aliqui, Comitem esse qui decem Marchionibus, Marchionem qui Decem Baronibus, Baronem qui decem Capitaneis praesit. In England, as a Dignitie Honorarie it hath not been of great antiquitie. But, for the name: one that vnder Henry II. complaining of Cowardise in the English, vses the storie of those wiues and mothers of the Persian armie put to flight by the Medes, which came all running to meet their sonnes and husbands, beseeching them valiantly to renew the field, and finding them faint hearted, *sublatâ veste* (as *Instin's* words are, transcrib'd by this Autor) *obscæna corporis ostendunt, rogantes o num in uteros Matrum vel Vxorum velint refugere*: The armie, for very shame, retired, stoutly fought, and had the day; and then he addes, *Vtinam sic faciant Vxores & Matres nostrorum Marchionum, quacunq; occasione patriam seruent incoluntem, & labem pudoris amoueant*. But he means the ancient Lords Marchers of Wales, in the same place speaking of Welsh irruptions. *Ninicolinus* (saith he,) not *Ninicollinus*, as it is ignorantly printed) *indomitus insclefcit, inermes Britones intumescunt*. Where, vnderstand those *Niuicellini* for North-wales men, denominated by him from that *Snowdon* hill in *Caernaruan-shire*, which in another p place hee call's *Ninium Collis*, as the Welsh in like signification *Craig Criry*. Of these *Marchers*, mention is in the Statute of Prerogatiue: *Exceptis Feodis Comitum & Baronum de Marchia,*

n Ioan. Sarif-  
buriens. de Ni-  
gis Curial. lib. 6.  
cap. 16.

o Non viui, vt  
malè codex  
meustypis ex-  
culus.

p Dist. l. c. 6.

q Florilegus  
 pag. 325. & 370.  
 edit. Londin.  
 & lib. Rub. fecac.  
 & v. Camden. in  
 Salopin. & Mar-  
 chiones in  
 Clauf. 49. Hen. 3.  
 dorf. memb. 5.  
 & W. Rishanger  
 sub Ann. 50.  
 Hen. 3.

Marchia, de terris in Marchia ubi breuia Domini Regis non currunt. They were exprefly call'd *Marchionis* & *Wallia* also, and whereas in *Matthew Paris* his description of the Coronation of *Q. Elianor*, wife to *Henry* the III. it is reported, that the *Barons* of the *Cinque ports* carried the Canopie ouer the King, as their ancient right is, *quod tamen tunc scrupulo contentionis penitus non carebat*, as he writes; the opposition against them was by foure *Lords Marchers*, *Iohn Fitz-Alan*, *Ralph of Mortimer*, *Iohn of Monmouth*, and *Walter of Clifford* (then call'd *Marchiones Wallia*) challenging that honorary office, *per ius Marchie, sed quodammodo* (saith the red book of the Exchequer) *frivololum reputabatur*. Afterward, *Roger of Mortimer*, being of great possessions and reckoning in this Tract, was, vpon the same Reason of Name, created *Earle of March* by *Edward III.* with which others since haue beene enobled. But, in these, was only the name, not the dignity, of *Marchio*. Neither were they in English stiled *Marquesses*, but *Marchers*, as the most worthy *Camden Clarendon* hath obserued. But the first which had this in England, was the Earle of *Oxford*, *Robert of Vere*, *Richard* the second's Mignon. He made him in Parliament *Marquesse of Dublin*, and afterward *Duke of Ireland*. How the State lik't it, *Thomas of Walsingham* shall tell you: *Creata est* (saith hee) *in hoc Parlamento* (ix. *Richard II.*) *noua Dignitas Anglicis insueta, nempe Comes Oxonie D. Robertus de Veer appellatus & factus est Marchio Dublinia in Hibernia, ceteris Comitibus hoc indigne ferentibus, quod uiderent cum gradum celsiorem ipsis, Regis munere, percepisse, & precipue quia nec prudentia ceteris nec armis Valentius videbatur*. But vpon the infallible credit of the Record, you shall haue the forme.

r Parl. 9. Ric. 2.  
 memb. 3. xvi. 17.

*Confirmavit ipsum Marchionem de predictis titulo, nomine, & honore per Gladij cincturam, & Circuli aurei suo capiti impositionem maturus inuestiuit, ac chartam tradidit*

tradidit.—Eum vultu hilari inter Pares Parlamenti in gradu Celsiori videlicet inter Duces & Comites sedere mandavit, quod idem Marchio gratantius incontinenter fecit. The same King made his Cousin-german *John* of *Beaufort*, sonne to *John* of *Gaunt*, and Earle of *Somerset*, Marquesse of *Dorset*, of which afterward *Henry* IV. depriv'd him, and when a petition was in Parliament by the Commons for his restitution, hee himself was unwilling to bee restor'd to this kind of newly invented Honor, and, *Engulant*, as the Roll speaks, molt humblyment, pria au Roy, que come le nomme de Marquis fuyt estrange nomme en cest Royaume, qu' il ne luy vorroit ascunement doner cel nomme de Marquis, qar iammis per conge du Roy il ne vorroit porter n'accepter sur luy nul tiel nom en ascun maniere; mais nient meins mesme le Count mult cordialment remercia les seigneurs & les Commens de leurs bons cocurs, &c. The Creation of *Thomas Grey* (of the family of the *L. Gray* of *Ruthen*) by *Edward* IV. into Marquesse of *Dorset*, was <sup>t</sup> per *Cincturam Gladij & Cappa honoris & Dignitatis impositionem*; and in that of *Henry* VIII. his <sup>u</sup> making the Lady *Anne Rocheford*, (daughter to *Thomas* Earle of *Wiltshire*) *Marchionesse* of *Penbrcke*, the words are per *Mantella inductionem & Circuli aurei in capite appositionem, ut moris est, realiter investimus*. That *Circulus aureus* is a Coronet *Meslée* twixt our Dukes and Earles: as, of the *French* forme, is before spoken. Our present Soveraigne King *James*, VI. of *Scotland*, was the first Autor of this Dignitie there; what euer, by misconceit of that which is affirm'd of *Malcolm* II. may bee otherwise imagin'd. Hee first honor'd the <sup>x</sup> ancient name of *Hamilton* with it, in *John* sonne to *James* Duke of *Chasteau Herald*, and Earle of *Arran*. *Spain* hath very many. But the first, there, was *Don Alfonso* of *Aragon*, Count of *Denia*, made Marquesse of *Vilena* by *Henry* II. of *Castile*, about CIO. CCC. LX. of

f Parl. 4. Hen. 4.  
Mem. 18. art. 18.

t Patent. 15.  
Edward. 4.  
u Patent. 15.  
Hen. 8.

x Camden. Scot.  
in Damny.

Christ. So saith *Stephen of Garibay*, and makes a Duke and a Marquesse, in hearing of the Masse and sitting by the King, of equall prerogative; but addes, that the Marquesse may not bear a Coronet on his head, nor on his Armories, nor do diuers other things which he allows their ancient Dukes, *aunque cessando estas cosas en los Duques, con mayor ocasion cessan en ellos.* But the *Pragmatica* allows Coronets vpon the Armories' of Dukes, Marquesses, and Counts, but vpon none others. For when that was made (vnder *Philip II.* CIO. D. LXXXVI.) it seems diuers of inferior note arrogated the same Formaltie of Crowns.

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Comes. Comes Matrone. Prouincie. Comitatus; Comites Consistoriani. *Diuers Counties vnder some Counties, as well as vnder Duchies.* Grafio. Grafie or Graue. Κορυθ. Γραφ. Πρωτοκόμης. *A Ring giuen in ancient inuestitures of a Count, in France. Their Coronet, there.* Comes, Dux, and Eople in our Saxon times. Aethelings. Heriots. Ealdorman. *The Bishop of the Diocesse and Ealdorman vsd to sit in the Turne. When that was forbidden.* Shirifes. Wittenagemote. Aldermannus Totius Ang'ix. *The error of them which fetch Comites into our Saxons from those spoken of by Tacitus. Earles and Comites vnder the Normans. Their denominating Territorie.* Mabile daughter of Robert Fitzthaimon hir standing on it to haue a Husband of Two Names. Henry the first's and her discourse together express in very old English Rimes. Creations. The Third part of the Shrifwikes profits giuen to the Earle of the Countie. The surrender of Hugh le Bigod his Earldom of Norfolk. The supposed value (in our laws) of a Dukedom, Marquisat, and Earldom. That hauing the Third part, under the Saxons; and in Hungarie  
anci



anciently; and to some Viscounts in France. A power in Earles anciently to make laws in their Counties. It was anciently doubted whether an Earle might be su'd but in his own Countie. The copie of a Record to that purpose. Earls of Towns and Cities. The speciall Dignitie of the Earldom of Arundell by reason of the Possession of the Castle. An answer of the Iudges in Parliament upon interpretation of an Act touching the Earl of Arundell. Ceremony of their Creation anciently here, Girding with the Sword. The Antiquitie of that girding with a Sword in giuing the Comitua. Bracton's description of Earls, Creations vnder Ed. III. and Rich. II. Their Coronets. Their Coronet, vsd before wee had any Dukes, Ducal. The Ceremonie exprest in the Charter at this day. When at this day only a Charter makes them. Præcomes Anglię. Earls of Scotland. First Count in Castile. The ancient Ceremonies (much differing from other places) in creation of a Count, there.

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## CHAP. IV.

**C**ount or Comes ( which wee now call EARLE ) is, in notation of the word, only as much as a *Follower*, in that kind as we now vse *follower* for such as are attendant about Great men; and as the Ciuilians call him *Comes Matrone*, which mans a Gentlewoman in the street, and giue an action of the case, for wrong done against hir worth, if hir waiting man (the Greek call him ἀκόλυθον) be taken from her. And after that the honorarie *Comitua*, with its diuersitie of Ranks, began vnder *Constantine* (which is already shewd) euery great man in place about the Court, or substituted in Prouinces, if withall hee were partaker of that Dignity, was titled *Comes*, with some other addition of his place

a ff. de iniurijs  
l. i. Eclog. Basili-  
lic. lib. 60. tit.  
regi vsque.

b De Civit.  
Dei lib. 5. cap. 6.

c Cassiodor. Var.  
lib. 7 form. 14.  
& L. ps. de Mag-  
nit. Roman. 3.  
cap. 10.

d L. contra C.  
de re Militari.  
e v. Cuiacii Ob-  
servat. 7. cap. 13.  
Cod. l. b. 12. tit.  
10. et Cassiodor.  
6. form. 12.

f C. Theodos. tit.  
Ne Com. &  
Trib. lau. prest.  
l. 1. & 2.

g Chassan. Cat.  
Glor. M. part. 5.  
confid. 46.

or office : and the name succeeded in roome of *Præfectus*, *Rektor*, and the like. *Comes sacrarum largitionum*, for the *Præfectus arario*, *Comes Officiorum* for *Magister Officiorum*, *Comes Provincia* for *Rektor Provincia*, and such more are frequent in the stories of the declining Empire, both the Cōdes. old Inscriptions, and the Authentiques : which if the most learned *Ludovicus Vives* had rememberd, he would not haue made so strange of that passage in <sup>b</sup> *S. Augustine*, concerning one of his Twinns, thus conceiud ; *Ille in Officio Comitis militat & à sua domo penè semper peregriatur*. And afterward *Comes* <sup>c</sup> *Romanus* was he that had the care committed for seeing to the statues of Gold and Siluer dedicated to Gods and Princes in publique. Hence was the Court namd *Comitatus*, and the Gard *Legiones* <sup>d</sup> *Comitatenses*. And those of the Priuy Councell *Comites* *Historiani*, <sup>e</sup> which were not (without speciall grant) of the first rank, if I vnderstand *Cassidore*. Of those of the first rank, and of the second ( which in the *Roman* Empire, were *Comites* <sup>f</sup> *inferiores* and *minores* ) enough before ; and of their creations by the *Codicilli* *honorarij*. Neither is their origination in being Feudall otherwise to be deriud, either in *France* or in the Empire, then is already deliuerd of them and their Equals, ancient Dukes. But more to explaine that equality, euen in Dignities of these times, you see that as some Duchies haue vnder them diuers Counties; as in *France* specially, *Burgundie*, *Guienne*, *Aruerne*, *Burbon*, *Berrie*, and others; so alio, in some Counties, haue you inferior Counties, as, vnder the Countie of *Tholouse* vi. And som vnder *Artois*. And xiii. vnder the Palatinate of *Chamagne*, whereupon, *aduertendum est* saith a <sup>b</sup> *Lawier*, *quod hic Comitatus potius deberet dici Ducatus, quam Comitatus, quoniam sub se habet decem & ultra Comitatus*. So, in the *Franche Comié* of *Burgundie*, are diuers Counties. But, to define a certain number of them fit for a

com-

complet Dukedome, as is before toucht, is without warrant, although diuers and later Lawiers dare do it. Some will xii. some iiii. some x. keeping the like number of inferiours to euery Dignitie. But nothing more idle. If then, alike souerainty and gouernement be in those Counts and Dukes, what difference of Dignitie is there? especially when both their Titles are grounded vpon continuance from that time wherein the Names were so confounded. Other examples are of the same nature in the Empire. Therefore, as this was a Title next succeeding in rank to a Duke, it must be applied to, and vnderstood of the inferior kind of Counts (I mean in those places where both sorts were) although alwaies the ennobling power of the Soueraign is here and in the like, to be chiefly regarded. How their Prouince was anciently giuen, is rememberd in the ii. chapter out of *Otho of Frisinghen*. For that is indifferently to be referd to Dukes, Marquesses, and Counts. He that was a Count, vnder a Duke, or *Index ffealis* is known by the name of *Grasso* in the old laws of the *Ripuarians*, where *cap. lvi. art. i.* the title being, *De eo qui Grassionem interfecerit*. The text is, *Si quis Iudicem Fiscalem, quem Comitem vocant, interfecerit*. And, as the inferior kind of Counts were stil'd oftentimes *Comites* in ancient storie, as well as they of the first rank, and which were, as I may say, *Ducal*. So in the *Dutch* or *Teutonic*, idiom they were both, by communitie of name, confounded, yet, by some addition, distinguished. As this *Grasso* coming into Latine from *Grasse* or *Grave* in that language, exprest a *Count* or *Gouernor* vnder a Duke, and also the first sort of Counts differing not in rights of soueraintie from a Duke. Thence are the names of *Landtgrau* (i. *Comes Prouincialis*) *Pfaltzgrau* (i. *Comes Palatinus*) *Markgrau* (i. *Comes Limitaneus*) for *Marquess*, and the like applied to such in the *German* Empire which, only excepted their kind

of acknowledgment of Soueraintie, haue all Royalties: and<sup>h</sup> *Grasia* thence signified a Countie. For the etymon of the word, *Quidam*, saith \* *Lipsius*, à *Canicie vocem petunt, quia Seniores in hoc munere, alij à fossis quia ad Limites; ego malim, græcissime voce, quasi Graphionnes dictos & quia-rara tunc inter Barbaros peritia scribendi, Iudicibus usurpata*. But I think cleerly γρῳφῶν hath not to do with it. Nor is the Element *G* any radicall in the word. *Graue* or *Greue* is from γρῳνευ, where *Ge* originally hath no more place then in *gemote* for *mote*. So that the word should be *Keue* had not custom took *ge* into it. And *Keue* or *Keu* is *propositus*. Their *Burggraues* haue hence the name and from *Burgh* or *Burrough*, as in our language. But \* *Crantzius* doubts much how they are in Dignitie to Counts; whether before or vnder them. According to their Territories and Roialties, that must be iudged, although they differ not generally. For *Burggraue* is a Count of a *Burrough* or City, as *Landtgraue*, of a Province. In the later Eastern Empire κόμης and Κορτῶ (from the Italian *Conte*) is vsually for a Count. But in Letters sent from *Ioachim* Patriarch of *Alexandria* to a German Count, hēe is calld ἱ Γρῶδ from *Graue* or *Grasse*. They had their Counts, whereof before. But such as in more ancient times were there known by that name about the Court, were lately turnd into Μάγιστροι and Δομέστικοι; the name of Count chiefly comprehending those which were vnder the *Great Duke*, Governour of the Marine forces: mongst whom one was<sup>k</sup> Πρωτόκομης .i. the first or chief Count. But, they were all Officiarie more then Honorarie. For *France*: an old<sup>l</sup> autor; *Le Comte est inuesty aneo un anneau de Diamant*. Which agrees wi<sup>h</sup> that of *Withur*, Count of *Bretagne*, constituted by *Childebert*, in his speech to *Paule* afterward Bishop of *Leon*. *Prædicium*, saith<sup>m</sup> he, *Regem ubi adieris*

<sup>h</sup> *Vet. Formul. edit. à Bignon. cap. 7.*

\* *Louanij lib. 1. cap. 10.*

\* *Metropol. lib. 6 cap. 22.*

<sup>i</sup> *Crus. Turco-græc. lib. 3.*

<sup>k</sup> *Cyropilat. περι ὄφρικ. Παλατ.*

<sup>l</sup> *Antonie de la salle Chez L'Oyseau. cap. 5. m Vita Paul. Leonenfis Biblioth. Floriacens.*

adieris, literas annulo ipsius, quem mihi à se discedenti donauit, signatas quasi tecum portabis, ei mox præbebis. Yet at this day they beare Coronets; but onely on their Armories. Of a Counts Coronet, L'oyseau thus. Celle des Comtes est perlée, c'est à dire, que le dessus du diadem ou Bandeau est fait de Perles, sans aucuns fleurons eminentes. In England, vnder the Saxons, were diuers which subscribe in old Charters by the name of *Comites*. For one example, out of infinit; in a Charter of Beored, King of Mercland, made in DCCCLX. to the Abbey of Crowland, the subscription is, after Bishops and Abbots: *Ego Ethelredus Rex West-Saxonia assensum præbui* ✱. *Ego Alfredus frater Regis Westsaxonia consensi* ✱. *Ego Edmundus Rex Estanglia procurauit* ✱. *Ego Edelredus Dux faui* ✱. *Ego Osbir-tus annui* ✱. *Ego Algarus Comes istud deuote fieri deprecans à Domino meo Rege gratiose impetravi* ✱. *Ego Wulkelnus Comes adiunxi* ✱. *Ego Adelmphus Comes concessi* ✱. *Ego Turgotus Comes consensi* ✱. *Ego Alcmundus Comes consideravi* ✱. *Ego Diga Comes interfui* ✱. *Ego Leswinus Comes aspexi* ✱. *Ego Burcardus Comes conscripsi* ✱. *Ego Ascerus Comes affui* ✱. *Ego Thurstanus Comes stabilini* ✱. *Ego Reinardus Comes consului* ✱. *Ego Tilbrandus Comes conscripsi* ✱. and sometimes they haue the addition of their Counties, as in a Charter, more ancient, of Ethelbald King of Mercland, to the same Abbey: *Ego Egga Comes Lincolnix consilium dedi* ✱. *Ego Leucitus Comes Leicesterix assensum præbui* ✱. And the the like. How *Dux* and *Comes* agreed in those ancienter times is already manifested; and, questionlesse, no where was that confusion of names more then in our Saxons Latine. Of their Eople, as it was also *Dux*; somewhat is said, which being then the supream title next after the Prince is interpreted both *Dux*, and *Comes*. <sup>n</sup> From

n V. Autorem  
Reliquiarum  
in Eadgare.

Honorable

Honorable (and that in *Danish*; and some think the name came in with the *Danes*) this Title hath its Origination. The administration of *Seward Comitis Northumbria*, is presently, after those words, call'd *Ducatus*, in an old and o judicious Monk. And *Roger of Houeden* speaking of *Leofricus* Earle of *Chester*, calls him *Leofricus Comes*, *Leofrici Ducis filius*, and saies that *Ducatum eius* (*Henry of Huntingdon* hath *consulatum*) *filius suus Algarus suscepit*. So *Comitatus Estsaxonie*, *Comitatus Westsaxonie*, *Comitatus Eboraca* and the like, remembered by *Ingulph*, and *Comes Merciorum*, *Comes Magsetensium*, (that is, of those about *Radnor*) and *Comes Meduerraneorum* (in *Houeden* and *Florence* of *Worcester*) might haue bin as properly stiled, and perhaps more properly, *Ducatus* and *Duces*, being refer'd to *Godwin*, *Leofric*, *Edgar*, and those which were *Eopley*. and how familiar it is in those times to meet with *Comes Normannia* for *Dux Normannia*, euery man knows that hath tasted our Stories; and of it, before. But, for those their *Eorles*, whose name, remaining in our *Counts*, is fitly to be heer again spoken of; they were both *Officiary* and *Honorary*, hauing the government of *Prouinces*; and their title, in some parts, hereditarie, as in *Leicester* and *Northumberland*; and from them, their wives were stiled *Countesses*, as with vs in the subscription to a Charter of *Thorold* of *Buckenhole* to the *Abbey of Crowland*, is, *Ego Leofricus Comes concessi*. *Ego Godina Comitissa* (shee was his wife) *diu istud desideravi* \*. These were the *Ethelings*, whereof, one in an old *Latine* translation of *K. 9 Knouts* laws: *Qui fuerit plegium Archiepiscopi aut Reguli, quem Angli uocant Aetheling*, *111. libris emendet*. Neither were there with them any other created titles, after the *Prince* or *Etheling*, *Honorary*, it seems, but this of *Eorle*, and their *Thanes*, of whom in due place. For where the *Heptegatey*, i. the *Heriots*, of  
that

o *Malmesbur.*  
lib. 2. de *Gest.*  
Reg. cap. 13.

p *V. Rog. de*  
*Houeden*, par. 1.  
fol. 243.

q *Cap. 55. in*  
*edit. Lombard.*  
& v. supra ubi  
*de Weregildo*  
cap. 2.

that age are set at a certaintie, there are no other numberd. The Heriot was, what the *Eorle* or *Thane* paid his Lord or King in nature of a Relief, and thence remains the name with vs in a different sence, it being then only such things as were for martiall furniture, as horses, speares, shields, mony, and the like. And, in a Charter of the Confessor, for the possessions of *Paulus*: Edward King Gret Pine Bescops And Pine Eorles And Alle Pine Thegnes On Chan Shiren Wther Pine Prestes In Paulus Minister Habband Land. *Eorles* and *Thanes* are here only mentioned, as if none els, with Honorarie titles, had any thing to do with territories. Neither in that catalogue of *Archbishops*, *Eorles*, *Bishops*, *Ealdormen*, *Holdes*, *Hebgeretas*, *Messethegnes*, and *Worldthegnes*, and *Ceorles*, in the laws of *Athelstan*, is any Honorarie, but meerly as he is Officiarie, except the *Eorle* and the *Thegne* or *Thane*. For the *Ceorle*, or or *Churle*, was ignoble, or the yeoman. Yet it is most certaine that, for *Ealdorman*, sometimes *Comes* is vsd. An old law: *Gif hpa Leodbyceops offe Ealdorman-nes boph abnece, gebete þ mid tþam pundum*; it is anciently interpreted, *Qui frugerit plegium Episcopi aut Comitis II. libris emendet*, it's part of that before cited touching *Ethelings*. and where amongst *Knouts* Collections, one is, that twice in the yeer the *Scyptgemot*, i. the *Shiremote* (that which is now calld the *Shirifes Turne*) should be held, and that in it should sit the Bishop of the Diocesse, and the *Ealdorman*; the old Latine hath *In illo Comitatu sit Episcopus & Comes, qui ostendant populo iustitias Dei & rectitudinem seculi*. For the Bishop did, in the same Court, vnder the Saxons, exercise Ecclesiasticall iurisdiction, vntill *William* the first alter'd that course. *Propterea mando* (saith a Patent \* of *K. William*) *& regia autoritate precipio vt nullus Episcopus vel Archidiaconus de legibus Episcopali-*

r *Canut. leg. cap. 69.*

f *Pat. 18. H. 6. membr. 9. ch. 12. Iuspeimus part. 2.*

t *Quod & probari potest ex illo de Dignitatibus Monumento Saxonice edito à G. Lãbardo in Itinerar. Cantu.*

u *Edgar. leg. cap. 5.*

x *Iuspe. 2.*

Rub. 2. pro de-

cano & cap. Ec-

cl's Lincoln plen-

nus habetur in

Iano nesro. li. 2. §. 14.

*bus amplius in Hundredo placita teneat; Nec causam, que ad Regimen animarum pertinet, ad iudicium secularium hominum adducat; sed quicumq, secundum episcopales leges de quacumq, causa vel culpa interpellatus fuerit, ad locum, quem ad hoc opus elegerit & nominauerit, ueniat ibique de causa sua respondeat, & non secundum Hundredum, sed secundum Canones & Episcopales leges rectum Deo & Episcopo suo faciat.* But this makes apparant that the Ealdor-men were meerey Officiarie, and as our *Shirifes* at this day. For what is the name of *Shirife* or *Shriue*, but their *reynegeneue* or *Shyre-greue*? and what was *Shyregreue* but *Alderman* or *Ealdorman*? Among the laws titled with name of the *Confessor*, thus you read: *sicut modo vocantur Greues qui super alios prefecturas habent, ita apud Anglos antiquitus vocabantur Ealdor-men, quasi seniores, non propter senectutem cum quidem adolentes essent, sed propter sapientiam.* Yet remember also that, by a testimony which I am not confident in, *Ealdorman* was appli'd to some of much meaner rank; but as a generall name, and with a more particular regard, perhaps, giuen to *Ealdormen* of Prouinces or Shires, whereof more, when we speak of *Barons*. So that those which were ordain'd Ciuill Iudges in Prouinces, as the inferior sort of Counts before treated of, had there this name of *Ealdormen*, remaining to this day in diuers Corporations in a sense somewhat of the same nature, and were wout to be assistant to the Kings of that time in their *Wittenagemots* or *Mikel Synods* (they were as our Parliaments) with the Clergie. In the Frontispice of *Ina's* laws, he saith he made them with the assent and help of his Bishops, *7 mid eallum minum Ealdor-mannum 7 þam yldestan pítan minre þeode, i. and wth all my Ealdormen, and the eldest wise men of my people.* Where the more honorary titles of his subiects are omitted, and thence is it that in ancient Monks their Parliaments are calld



calld *Procerum Synodus*, and *Synodus Senatorum*; the word *Senator* well enough translating *Ealdorman*. And as the Iudges of the Shires were calld *Ealdormen*, so it seems, hee that was as Chief Iustice of England had the name of *Ealderman of all England*. An y old Epi-

*y Chronic. Ram-  
sei. apud Carn-  
den. in Hunting-  
don.*

HIC REQUIESCIT ALLWINVS  
INCLYTI REGIS EADGARI  
COGNATVS TOTIVS ANGLIAE  
ALDERMANNVS ET HVIVS  
SACRI COENOBII MIRA-  
CVLOSVS FVNDATOR.

Vnderstand the Monastery of *Ramsay* in *Huntindon-shire*. Neither do I thinke this *Ailwine* to be any other then he which subscribes a Charter of *Edgars* in *In-gulph*, with *Ego Alwine Dux consensi*. Hee is calld *Half-king* i. *Half-king* in the storie of that Monastery, and is thus rememberd in an old <sup>2</sup> Autor of *France. In-ter eundem spatium Regem adiit Anglorum, accius Duce* *Hehelguinum*, how easily *Hehelguin* is made of *Ailwin*, euery one sees. Out of these differences twixt *Eorles* and *Ealdormen* (the one hauing suprem government next after the King ouer the Prouince, in such sort as the *Earles* after the Conquest, whereof present-ly; the other being but Iudges, *Indices fiscales*, *Shirifes*, and like those *Comites minores*, inferior to *Dukes*) may be easily collected, that in those subscriptions of the *Saxon* times, *Comes* is not alwayes to bee took for one equall to *Dux*; but also sometimes for *Ealdormen*, as perhaps in most of those Charters, where diuers precede by name of *Dux*; although that precedence alwaies make not the difference enough sure. Of *Ealdormen* somewhat more, where we speak of *Viscounts*. To deriue into the *Saxons*, their Counts from that of

*z Aymon. Vit.  
Abbonis Floriac.  
cap. 5. & v.  
Malmesb. lib. 4.  
de gest. Pontific.  
in Episc. Lin.  
coln.*

a De moribus  
Germanorum.

<sup>a</sup> *Tacitus*, *Magna Comitum emulatio*, quibus primus apud Principem suum locus; & Principum, cui plurimi & acerrimi Comites, were (although some do it) but to fetch the substance of this speciall title from that which *Tacitus* could by no other word well expresse. He deliivers it indeed of a people whereof our Saxons were a fragment. But, vnder fauour, those *Comites* can signifie nothing there but meer followers, neither did *Tacitus* euer dream of it as an Honorary Title or Office, by that speciall name. Neither in *Tacitus* his time, was the name at all Honorary or Officiary. Hee explains himself in the same place: *Hac dignitas* (saith he) *ha vires, magno semper electorum iuuenum globo circumdari, in pace decus, in bello praesidium, & Turpe Principi virtute vinci, Turpe Comitatus virtutem Principis non adaequare*. Where both *Comes* and *Comitatus* (the one proceeding from the other; neither is it more then ridiculous to deriue *Comitatus* à *commando*, as <sup>b</sup> one doth) occurre, but not any way to giue an origination to the present inquiry. At the *Norman* inuasion (the title of the Conqueror being before at the best but *Dux Normannia*, and oftimes *Comes*) to those Saxon *Eorles* were giuen the names of *Consules* or *Comites*; but *Comites* onely when in steed of that dignitie of *Eorle*, any creation was by the *Norman* Kings, and, in Autors of neer that age, such as were after created are stiled *Consules* sometime, but rarely occurs any where *Dux*. Indeed <sup>c</sup> *Malmesbury* speaking of *Walker* made Bishop and Count *Palatin* of *Durham*, vnder *William* 1. saith, hee was *Dux pariter Prouincia & Episcopus*. But it appears that their Dignitie vnder the *Normans* was like that of the Dukes and greatest Princes vnder the *Saxon* Kings, otherwise why should they haue retain'd the name of *Eorle*? The Conquerer, *William* the first, putting all enheritances and possessions both of the Church and Laitie vnder his suprem dominion, nor permitting any

b *Otto Frisingens. de gest. Frederic. lib. 2. cap. 13.*

c *De gest. Pontific. lib. 3.*

foot of land within this Realme to be free from either a mediat, or immediat Tenure of him, created diuers into this title of Earle, making it feudall, and hereditarie. And in some Grants, made reference to the *Saxon Times*, as in that to *Alan Count* <sup>d</sup> of *Bretagne*, in giuing him the Earldom of *Richmond*, by the name of *Omnes Villas & Terras quæ nuper fuerunt Comitum Eadwini in Eborashira, cum feodis Militum, & alijs libertatibus & consuetudinibus ita liberè, & honorificè, sicut idem Eadwinus eadem Tenuit*. But in the *Book of Domesday* and long after you shall often meet with the Christian name, and *Comes*, without any addition, as *Comes Alanus, Comes Rogerus, Comes Hugo*, and the like, although the Dignitie was euer then giuen with a Territorie, in which the *third part* of the Kings profits of the *Shrifewike* was assign'd to the Earle, and that Territorie was as the second name or surname of the Earle, as at this day, which is exprest in that speech had twixt *Maude* or *Mabile*, daughter to *Fitzhaimon*, and *Henry I.* touching hir marriage with his base sonne *Robert*, afterward Earle of *Glocester*. Because the storie is rare, and the Autor neuer yet publiht, I will aduerture to giue it the Reader whole for a monument worth receiuing. Its thus described in old English rymes by *Robert of Glocester*.

<sup>d</sup> *Camd. in Brig.*

He seide that e heoffolde f is sone to hir spouing auong;  
 This mayde was theragen and withsede it longe.  
 The king of soght hir suithe ynou, so that, atten ende,  
 Mabile him anfuere as gode maide and hende,  
 Sire, heo sede, wel ichot, that youre herte vpe me is,  
 Hoze boz mine heritage than boz mi sulue iwis;  
 So vair eritage as ich abbe, it were me gret flame,  
 Noz to abbe an louerd, bote he adde an s to name;  
 Sir Roberd le Fiz Haim mi fader name was, (nas;  
 And that ne might nought be his, that of his kinne nogh

<sup>e</sup> Shee should.  
<sup>f</sup> His sonne.

<sup>g</sup> Two names.

Thertoze fir boꝝ godes loue, ne let me no mon owe,  
 Wote he abbe an two name, war thoꝝ he iknowe.  
 Damoysele, quath the King, thou seist wel in this cas;  
 Sire Roberd le Fiz Haym thi fader tuo name was,  
 And as baire tuo name he skal abbe, gif me him may bi se,  
 Sire Roberd le Fiz Rei is name skal be.  
 Sire, quath this maide tho, that is a baire name,  
 As wo seith, al is lif and of gret fame, (come:  
 Ac wat wolde is soune hote thanne, and other that of him  
 So ne might hii hote noght wereof nimeth gome.  
 The King vnderstod that the maide ne se de no outrage,  
 And that Gloucestre was ches of ire heritage.  
 Damaisle, he se de tho, thi Louerd skal haue a name  
 Noꝝ him and boꝝ is eirs vair without blame;  
 Noꝝ, Roberd Erl of Gloucestre is name skal be and his,  
 Noꝝ he skal be Erl of Gloucestre and is eirs iwis.  
 Sire, quath this maide tho, wel liketh me this;  
 In this soꝝme icholle that al mi gode be his.  
 Thus war Erl of Gloucestre first ymade there,  
 Ac this Roberd of alle thulke that long biuoze were.  
 This was <sup>h</sup> endleue hundꝝed yer & in the nith yer right  
 After that bꝝ Louerd was in is moder aught.

h Eleuen.

An. 1109. & 9.

Hen. 1.

How much the hauing a surname was then re-  
 spected, is hence to be obseru'd, which in those daies  
 and long after, was either from some personall note, or  
 posselt Territorie. Although also the Earles of ancient  
 Families and names vsd them both, and not onely the  
 Christian name, as now. so is Simon of Mountford  
 Cozle ou Leirchester, (for Leiceester) witnesse to an  
 old English Charter of <sup>i</sup> Henry the third; and other  
 like. The ancientest precedent of Creation, in expresse  
 termes, which our great Antiquarie and Light of Bri-  
 taine could euer find, is that of Mandeuill's being made  
 Earle of Essex by Maude the Empreffe. Thus it speaks,  
*Ego Matildis Filia Regis Henrici & Anglorum Do-*  
mina

i Pat. 43. Hen.

3. memb. 15.

mina do & Concedo Gaufredo de Magnailla pro seruitio suo & heredibus suis post eum hereditabiliter, ut sit Comes de Essexia, & habeat tertium Denarium Vicecomitatus de placitis, sicut Comes habere debet in Comitatu suo in omnibus rebus. So was Richard de Reduerys made Earle of <sup>k</sup> Deuonshire, with a grant of the third part of the Counties profits arising out of the Shierifewike, by Henry the first, hir father; and Hugh le Bigod, Earle of Norfolk, by Henry the second. This Hugh and his posteritie during the Raings of this Henry, Richard 1. Henry III. and till xxx. of Edward 1. enioy'd the yearly reueneue of xxxiv. <sup>l.</sup> vi. s. viii. <sup>d.</sup> *Vt pro tertio Denariorum Comitatus Norfolciensis, ut promouit Comitis eiusdem Comitatus.* (as the words of the Record are.) But Roger le Bigod, Earle of Norfolk vnder the first Edward, surrenderd his Earledom to the King. A president in matter of Honor not obuious, therefore you wish perhaps to heare it. *Sciatis nos reddidisse, remississe, & omnino quietum clamasse pro nobis & heredibus nostris Magnifico Principi & Domino nostro, Karissimo Domino Edwardo Dei gratia Regi Anglie illustri, quicquid Iuris, Honoris, & dominiij habemus nomine Comitis in Comitatu Norfolciæ & Marefcalcia Anglia, Habendum & Tencendum eidem Domino Regi & heredibus suis cum omnibus & singulis ad ea qualitercunque spectantibus quocumq; nomine consentur, quieta de nobis & heredibus nostris in perpetuum. Ita quod nos vel heredes nostri seu aliquis nomine nostri nihil Iuris vel clamij in eisdem aut suis pertinentijs quibuscumq; de catero vendicare poterimus vel habere. In Cuius Rei testimonium, Sigillum nostrum huic scripto duximus apponendum. His Testibus Domino Iohanne de Langton Archiepiscopo Cantuariensi & Cancellario Angliæ, Rogero le Brabazon Iusticiario Domini Regis, Iohanne de Dokensford &c.* But withall obserue what the most learned *Clarenculx* hath out of the Historie of *Canterbury* touching this Surrender. Edward

*EX Regist. Monast. Fordensap. Camd. in Danmonis.*

*1 Rot. Parl. 3. Hen. 6. art. 1. vbi magna illa, inter Comites Marefcallum & Warwicensim, controuersia de locorum prerogatiua.*

II. afterward reciting this Surrender of *Bigod* grants the Honor and Marshalsie to his Brother *Thomas of Brotherton* in Taile, with like maner of Rights in eue-ry kind as *Bigod* had it ; who enioyd also the same sum of xxxi v l. vj sh. viij d. as the third of the Shrif-wik. Yet remember that such a sum could not be as taken for the value of the Earldom, nor in it did the Earldom consist. For the true value of an Earldom was accounted cD. Pounds yeerly reueneue, as you may see in the Grand Charter , where the Earls Reliefe is c. Pounds, the Reliefe being alwaies the fourth part of the Dignities supposed Reueneue. And therefore according to that proportion, a Duke (although this law of Reliefe was before we had any Dukes) being accounted by the double worth of an Earle, paies cc. pound Reliefe. And a Marquisat reckond at the double value of a Baronie (a Baronie was cccc. Marks yeerly) paies cc. Marks Reliefe. But that diuiding of the Profits with the King was vsuall in those ancients daies. And thence one that <sup>d</sup> wrote vnder *Hen. II.* conceiues the name of our Counts. *Comes est, saith hee, qui tertiam partem & porcionem eorum qua de Placitis proueniunt, in Comitatu quolibet, percipit. Summa namq, illa qua nomine Firme requiritur a Vicecomite, tota non exurgit ex fundorum redditibus sed ex magna parte de Placitis prouenit, & horum tertiam partem Comes percipit, qui ideo sic dicitur quia Fisco socius est & Comes in Percipiendis.* I cannot allow of his deriuation. And indeed he might haue known that when they were not alwaies calld *Comites*, but *Duces* and *Consules*, this receiuing of the third part was in vse. In that which we now call *Domesday*, made and collected vnder *William I.* occurs concerning *Ipswich*: *Regina Edena II. partes habuit & Comes Guert Tertiam.* And of *Normich*. *Reddebat xx. libras Regi & Comiti x. libras.* And of *Lewes* in *Suffex*. *Erant II. partes Regis, Tertia Comitis*; and all plainly is spoken of  
Times

c Ista adnota-  
uit Iuris nostri  
Columnen V.  
Illust. D. Ed.  
Coke part. 9.  
fol. 124.

d *Gervas. Til-*  
*burienf. Dialog.*  
*de Scaccario.*

Times before the Conquest. But all of them had not this Third part, but such only *quibus Regum munificencia* (as *Geruase* of *Tilburies* words are) *obsequij præstiti vel eximia probitatis intuitu Comitem sibi creat, & ratione Dignitatis illius hæc conferenda discernit: quibusdam hereditario, quibusdam personaliter.* Neither was this diuision only with vs. *Otho* of *e Frisinghen* speaking of *Hungarie*, in his age: *Hinc est ut cum prædictum regnum per LXX. vel amplius diuisum sit Comitatus de emni iustitia ad Fiscum Regium Dnae lucri partes cedant, tertia tantum Comiti remaneat,* which is also the right of some *Vicounts* in *France*. As they had this third part of the *Shrifwike*, so in the *Shires* of which they were *Earles*, it seems, they had a kind of power of constituting *Laws*. For time after the *Norman* inuasion; *William* of *Malmesburie* mentioning *William Fitz-Osbern* made *Earle* of *Hereford* vnder the *Conqueror*, saith, *Manet in hunc diem in Comitatu eius apud Herefordum Legum, quas statuit, inconcussa firmitas; ut nullus Miles pro qualicunq; commisso plus septem solidis soluat, cum in alijs Prouincys ob paruam occasunculam, in transgressione præcepti herilis, viginti vel viginti quinque, pendantur.* Of the same nature are examples in the *Constitutions* of the old *Earls* of *Cornwall* and such like. And in those times, their denominating *Territorie* had a much different relation to them from what this later age vses. For, then was that alwaies accounted as their speciall possessions; and they had *administrationem suorum Comitatum*: and their largest *Reuenue* was in the same *Shire* beside their third part of the *Shrifewike*. Which from no better autoritie is to be collected, then the doubt arising vnder *Hen. III.* *Whether an Earl might be lawfully summoned in any other Countie then that whereof he was Earle.* For then was *Iohn*, surnamd the *Scot*, *Earle* of *Chester* and *Huntingdon* su'd in a *Writ* of *Right of Rationabili parte* for part of the possessions of *Ranulph* of

e De gest. Frederic. I. lib. I. cap. 31.

f Charles L'oyseau des Mediocres seig. cap. 7. §. 19.

g Rogerus de Houeden in Iohanne R.

*Blundenill* his ancestor Earle of *Chester*, in *Northamptonshire* and there, as law now cleerly requires, sommond; to the sommons and laying of the Writ, hee first excepts, vpon the reason of his not being sommond in *Huntingdon*, but yet was put to answer. It may be the record transcribed will be so acceptable, that I may well insert it. I will so. *Northt. Iohannes Comes Cestriæ & Huntingdoniæ summonitus fuit ad respondendum Hugoni de Albiniaco, W. Comiti de Ferrarijs, & Agneti uxori eius, & Hawisiæ Comitissæ Lincolnæ, quare deforciat eis rationabilem partem suam que eos contingit de hereditate Ranulphi quondam Comitis Cestriæ, & unde ipse obijt seistus in Comitatu Cestriæ, computa cum eisdem Hugone Willielmo & Agnete & Hawisia parte sua rationabili de terra quam nunc tenet alibi de eadem hereditate. Et Comes alias respondit quod noluit respondere ad hoc breue nisi Curia considerauerit, & consideratione Parium suorum per Summonitionem factam in Comitatu Northamptoniæ de terris & tenementis, vel Comitatu Cestriæ ubi Breuia Domini Regis non currunt. Et quia visitatum est hucusq; quod Pares sui & alij qui libertates habent consimiles sicut Episcopus Dunelmensis & Comes Marecallus respondent de terris & tenementis infra libertates suas per summonitionem factam ad Terras & Tenementa extra libertates suas; Ideò Consideratum est quod respondeat. This* sinit was after the time that the Court of Common pleas was seuerd i from the Kings Court, and appointed to be kept in some place certain, and therefore the act on being Real and of its own nature meerly a Common plea, the Earle excepted also to the Iurisdiction (although, by law, too late) & the Demandants replie, that *quamuis Communia placita prohibeantur quod non sequantur Dominum Regem, non sequitur propter hoc quin aliqua placita singularia sequantur ipsum Dominum Regem, & petunt induium. Et dies datus est Coram Rege.* His Counsell thought, it seems, that because it concerned

h In Fragmentis Temp. Hen. 3. quæ Archiepiscopi Londoniensis seruantur. Orta est autem lis ista in 18. Hen. 3. quod factis constat ex Placit. 18. Hen. 3. rot. 14.

i Mag. Chart. cap. 11.



ned so great a Family, & so many Noble persons, it was not within the Statute; but erroneously. And the Countie of *Leicester* was giuen by *Henry I I I.* to *Edmond Crouch-back*, to <sup>k</sup> whom a Patent was, *Militibus, liberis Hominibus & omnibus alijs tenentibus de Comitatu & honore Leicestrie Senescalcia Anglie &c.* ————— *Ideo vobis mandamus quod eidem Edmundo tanquam Domino Vestro in omnibus quæ ad prædictum Comitatum honorem & Senescalciam* (all these *Simon of Montfort* had possessed) *Terras & tenementa pertinent, de cætero intendentes sitis, & Respondentes, sicut prædictum est.* At this day, excepted the Counties Palatine and some few other, in the denominating Countie the Earle hath but only his Name (vnderstand as he is Earle) and what, in later Creations, is, as an annuall summe and competent, in lieu of that ancient third part, granted him out of the Kings Farme or Custom of som great Town, or other places within the Countie; as also a Duke in later times, hath within the Shire of his Dukedom, and a Marquesse in his Marquisat. But not only of Shires and Counties, but of Cities and Towns, haue been and are as well Creations as the denominations of them. *Salisburie, Chichester, Bridgwater, Arundel*. and the like shew it. Although as anciently in *France*, I doubt not but with vs heretofore chief Citeis of a Countie haue denominated the Earle; which were of the whole Countie. But that of *Arundel* hath been, by ancient resolution, singled out, as it were, for a speciall kind of Earldom: the honor proceeding more from seisin of the *Castle of Arundel*, then later Creations or Restitutions. For although it had a beginning (for<sup>l</sup> the title) from *Maud* the Empreffe to *William de Albino*, to whom her son *Henry II.* gaue the *Rape of Arundel*, *Tenendum de eo per seruitium LXXXIV. Militum & dimid.* and that *Richard I.* granted to *William sonne* to the first *William*, the *Castle of Arundel* (which yet was, it seems, his inheritance before, descended

k Pat. 49. Hen.  
3 part. 1. memb.  
2.

1 Camden, in  
Regnis.

m Rot.Parl. II.  
Hen. 6. art. 32.  
33. & seqq.

ded from his mother *Adeliza* daughter to *Godfrey* Duke of *Lorram* and *Brabant* ) *cum toto Honore de Arundel & tertium Denarium de Placitis de Suffex unde Comes est* : yet in Parliament, in time of the *Fitz-Alans* ( to which noble Family it was transferd by marriage with a femal heire of *De Albineto* ) vpon a Petition exhibited by *Iohn Fitz-Alan* then Earl, it was, after deliberation, adiudged m that he should haue place as Possessor of the Castle, without other respect ; *Considerato qualiter Ricardus Filius Alani consanguineus* (ancestor to *Iohn*) & vnus Heredum *Hugonis de Albinacio* (the same with *de Albineto* , ) *dudum Comitis Arundel fuit seifitus de Dicto Castro, Honore, & Dominio de Arundel in Dominico suo vt de feodo , & ratione possessionis sua eorundem Castri, Honoris, & Dominiy, absq, aliqua alia ratione vel Creatione in Comitem, fuit Comes Arundel & nomen & statum & Honorem Comitis Arundel necnon locum & sedem Comitis Arundel in Parlamento & Consilio Regis quandiu vixerat , pacificè habuit & possedit absq, aliqua calunnia, reclamacione, vel impedimento.* The Petition was in this form : *Please au Roi nestre Souerain Seigneur d' accepter vostre humble leige Iohn Count d'Arundel ore present en vostre seruice deins vstre Roialme de France a son lieu par seier en vostre Parlement come en vostre Conseil come Count d'Arundel , considerant que ses ancestors Counts d'Arundel seigneurs del Castel, Honour, & seigneurie d'Arundel ont eue liur lieu a seier en les Parlements & conseilx de vos tresnobles progenitors du temps d'ont memorie ne court per reasen de la Castel, Honour, & Seigneurie auant dits as queux le dit nom de Count ad este vnie & annexe de temps suisdit ; des queux Castel, Honour, & Seigneurie, le dit suppliant est a present seife.* This was in *x i. Henry vi.* and afterward in *xxvii.* of the same King, a great controuersie grew in Parliament about precedence twixt *William* Earl of *Arundel* (brother of this *Iohn*) and *Thomas* Earle of *Deuonshire*. The matter,

ter, after that Act of XI. and other proses were produced on both sides, was referd to the Iudges of the Common laws. But they, as the <sup>n</sup> Record speaks, *saien* and declaren after their conceits that it is a matter of Parlement longing to the Kings Highnesse and to his Lords Spirituall and Temporall in Parlement by them to be decided and determined. How bee it that the said act mention but only that the said Iohn late Earle of Arundel brother of the said William, whos heire he is shuld have his sete, Place, and Preeminence in the Kings presence, as well in his Parlements and Councells, as elsewhere as Erle of Arundel, as in the same Act more openly hit appereth, in which act both not expressed in writing the heirs of the same late Erle notwithstanding that he was seised and enherited to the Castel, Honour and Lordship of Arundel, whereto the said name, Estate, and Dignity of Erle of Arundel is and of time that no mind is hath bin vnyed and annexed. and by that reason he beene and had that name, and not by way of Creation, as the same Iudges vnderstonde by reason of the same Acte. Hereupon the King and the Lords determined that hee should have his place in Parlement, and the Kings Councell, as Earle, by reason of the Castell Lordship, and Honour of Arundel, as *Wershipfully* (so saies the Roll) as euer did any of his Ancestors Erles of Arundel afore this time for him and for his heires for euer more, above the said Erle of Deuonshire and his heires. For Arundel, thus much. As touching the formalitie of their Creations: in the more ancient, it seems, nothing but a Charter vsually made them, with vs. In King Iohns time remembrance is made of the Sword of the Countie. Hec, at his Coronation, *accinxit* (saith Roger of Houeden) *Williclmmum Marecallum gladio Comitatus de Striguil* (Striguil is in Monmouthshire, and, from it, were the old Earles of Penbroke so calld) & *Gaufridum filium Petri Gladio Comitatus de Essex, qui licet antea vocati essent Comites,*

<sup>n</sup> Rot. Parl. 17.  
Hen. 6. art. 18.

& administrationem suorum Comitatum habuissent, tamen non erant accincti gladio Comitatus, & ipsi illa die seruiuerunt, ad mensam Regis, accincti gladijs. This forme hath ancient originall. In one of *o Cassiodor's* Precedents for the Dignity of the Comitatus Prouincie, you read: *Tua Dignitas à terroribus ornatur qua Gladio bellico, rebus etiam pacatis, accingitur.* I imagine it was in vse before King *Iohn*, and that it was the proper Inuestiture of that age. *Houeden* speaks not of it as a new inuention. And of them, what an *p o'd* Lawyer of England, neer that time, hath, I transcribe: *Regestales sibi associant ad consulendum & Regendum populum Dei, ordinantes eos in magno Honore & Potestate & nomine, quando accingunt eos gladijs, i. ringis gladiatorum. Ringæ enim dicuntur ex eo quod Renes gyrant & circumdant, & vnde dicitur, Accingere gladio tuo, &c. Et Ringa cingunt renestalium, ut custodiant se ab incestu luxurie, quia luxuriosi & incestuosi Deo sunt abominabiles. Gladius autem significat defensionem Regni & Patrie.* And in most of the ancient Creations in Parliament, the girding with a sword is the chief and onely ceremony with the Charter deliuerd. So was *Edmund* *q sonne* to *Edward III.* made Earle of *Cambridge*; and *Michael de la Poole*, *\* vnder Richard II.* Earle of *Suffolk*, whom the King *Gladio cinxit prout decet*, as the Roll saith; and before any of these, *Hugh of Audclei* is created Earle of *Glocester* in Parliament, his Patent *r* thus speaking, *Ipsum in Comitum Glocestria prefecimus & de statu Comitatus per circumdationem gladij de munificentia regia inuestimus, ad nomen & nomen dicti loci sibi & heredibus suis perpetuò retinendum.* In like forme *William* of *Clinton* is made Earle of *Huntindon*, *William* of *Bohun* Earle of *Northampton*, and *xx.* annuity giuen out of the Countie, to be receiu'd from the Shirifes hands. Many such are extant in the Records. And how the girding or deliuey of a sword was in delegation of *Imperium*,

*o* *Variar. Form.*  
1. lib. 7.

*p* *Brañon de*  
*Rev. diuis. lib. 1.*  
*cap. 8. §. 2. vide*  
*eum lib. 2. c. 16.*  
*§. 3.*

*q* *Rot. Parl. 36.*  
*Ed. 3. memb. 4.*  
*\* Rot. Parl. 9.*  
*Rich. 2. Memb. 5.*

*r* *Rot. Parl. 11.*  
*Ed. 3. Memb. 14.*  
*ch. 34. memb. 23.*  
*ch. 41. memb. 24.*  
*ch. 49.*

or power of government, you may see in the Roman *† Prefectus pratoriorum*, & some other of that State. But in later time the chief part of the Ceremony hath been thus exprest in the Patent: *Per Gladij Cincturam, Cappæ Honoris & circuli Aurei impositionem insignimus, inuestimus &c.* Yet it seems, that before any of these examples a Coronet was vsd by them. For in *S. Edmunds Chapell in Westminster*, lies buried *John de Eltham* <sup>r</sup> Earle of Cornwall, sonne to *Edward II.* with a Coronet on his head of a Ducall forme. Neither in his time could the distinction bee of Ducall Crowns from Earles Crowns (as now) because no Duke then was in England. His Coronet is now *Pointee* and *Fleuronnée*. But these Ceremonies are not vsd when an Earle-dome is giuen to one before posselt of a greater Dignitie. Then, only the Charter seues; as an example lately was in the making of *Lewes Duke of Lennox*, Earle of *Richmond*. As in the Eastern State they had their Officiarie *Protocomes*, so in England that name once was in *Pracomæ* <sup>u</sup> *Anglia*, which grew first and died in *Henry of Beauchamp Earle of Warwick* vnder *Henry the sixt*. The Scottish stories assertion that *Malcolm II.* first created this Title there, is well tolerable; the Dignities there before being all vnder the name of *Thanes*; and *Macduff, Thane of Fife*, was first made Earle of the same Territory. In *Spain* are now, as elsewhere, very many, and haue their Coronets on their Armories: But although diuers Officiary Counts were in their *Gothique* times knowne by the name of *Comites* in their Monuments, yet, as a granted Honorary Title, it began in the Kingdom of *Castile*, they say, but of late time; that is, vnder *Alfonso XII.* Hee <sup>x</sup> made his speciall fauorit *Don Aluar Nunnez Oserio*, Count of *Traстамара, Lemos & Sarria*. Hereof saith *Mariane*: *Nouum id exemplum fuit, nullis antea in Castella regno Comitibus*. The Ceremonie he describes thus: *Tres Of-*

*† Xiphilin Traiano, & de hac re, affatim Pet. ber. Scæst. 1. cap. 2.*

*† Vide Apologiam G. Camden. p. 43. 13.*

*u Rot. Parl. 23. Hen. 6.*

*x A. Chr. 115. ccc. xxviii.*

y Martin. Cro-  
mer. Polon. de-  
script. lib. 1.

fa in vini poculo oblata, cum inter se Rex Comesque tertio inuitassent, uter prior sumeret, à Rege Offa una sumpta, à Comite altera. Ius Caldaria in Castris, in Bello Vexilli proprijs insignibus distincti datum. In eam sententiam confectis Tabulis, atq; recitatis, consecutus astantium clamor planusq; lata fausta que nouo Comiti ominantium, Is instituendi Comites ritus fuit. In Poland of late time, both this Dignity, and that of Duke began, but, to few, Communicated. My Autor thus y of that State: Est autem pari dignatione Polonica omnis Nobilitas; nec est ullum in ea Patritiorum Comitumue discrimen, exaequatà, quodam tempore, omnium conditione. Nuper adeo paucis quibusdam, parentum, vel ipsorummet amplitudine atque meritis, & Principum beneficio Comitum Decus denno partum est. Ducum, qui peculiare habeant dominatus vel Territoria nunquam aliud genus fuit apud Polonos quam id quod à Boleslao Kriuousto Principe (this Krziuoust, as they write it, began to raigne in 1103.) propagatum fuit, cum is principatum inter liberos diuississet. Verum id iam defecit. But in Lithuania, Prussia, and Liuania are Dukedoms; Gaguin and others call them Ducatus. Neither, for that State be satisfied here without seeing what we haue in the next Chapter of their Vainods and Chastelans.

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Of Counts Palatin, two sorts in old storie. Palatins generally. Counts Palatin without Territory made at this day by the Emperor and Pope. Comes Palatij. Curator Palatij. The office of Comes Palatij in the old French State. Chaplains, whence so calld. Maire Du Maison, & Count du Palais, not the same anciently, against diuers that affirme the contrarie. Maioratus & Senescalcia. The true deduction of the name of Counts Palatin, differing from the vulgar. Psaltzgraffe of Rhine.

Rhine. Landgraue. Rigordus amended. The Palatinate of Champagne. Of Chester, Durham, Ely and Lancaster. The Curtan sword born by the Earle of Chester at the marriage of Henry 111. Franchise de Werk, in our Law Annals. Hexamsshire. Hengstaldemshire, its name in our Monks amended. Hexam united to Northumberland. Palatins in Poland. their Vaiuods. Bolesod. Chastellans. Palatins in Leitow.

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CHAP. V.

AS one diuision of Counts is into PALATIN and Prouinciall (The Palatins hauing their denomination from *Palatium*, the *Palace* or Kings Court: the Prouincials from their Prouinces:) so, of *Palatins*, some had that generall name for liuing<sup>z</sup> in *Palatia*; as *Palatina Officia*; and *Palatini Comitatuses*, for the Emperors Gard, and the like. Others were more specially titled *Comites Palatii*, as chief Iudges and Vicegerents in the Court for administration of Iustice, of whom most mention is in the *French storie*. Of those of the first kind is frequent mention in both the Codes; but so that the word *Palatins* comprehend also whatsoever officers were employ'd in the Palace. Παλατινοι (saith an old Glossary of the Law) κοινῶ ἰνόματι πάντες ἐκαλέοντο οἱ ἐν τῆς κατὰ τὸ Παλάτιον θησαυροῦς ἐπιτηρέοντες ταξιωτάι, i. By a common name of Palatins are cald all such as were Officers in the Palace about the *Treasurie*; and interprets it also by Παλατινοὶ ἐπιτήρηται, *Court Officers*. Of Prouinciall Counts, alreadie. But all honor'd with the *Comitina*, and following the Emperor, might well be, and were stil'd among this first kind of *Palatins*. Among these are reckon'd such as haue arrogated that name from xx. years Profession of Grammar, Rhe-

z Cod. tis. de  
Priuil. eor. qui  
fac. Palat. Militant. & lib. 1.  
tit. 34.

a C. lib. 12. tit. 15. & 13. vide *Cassi dor Var. 6. Form. 19. & Symmach. lib. 1. epist. 26. & 37.*  
 b *Pith. des Com. tes de Champ. liure 1.*

c *Tho. Leodius de Orig. Palat.*

d *Cassiod. Var. 7. Form. 5. & C. L. vinca tit. de Com. & Tribunis Scholarum.*

e *Ex Chronic. Diminef. apud Bignon. in Marculph. lib. 1.*

torique, Law or the like in *Constantinople*, by a <sup>a</sup> Constitution of *Theodosius* and *Valentinian*, which, at this day, is in the Empire made use of, as also those created *Count Palatins*, without any Territory, both by the Pope and Emperor, which haue, with their Honor, <sup>b</sup> the Prerogatiues of making publique Notaries, constituting Iudges, legitimating of Bastards, immunitie from Imposts and the like. It is written on the Tomb of that famous *Rowland*, nephew to *Charles le Magne*, slain in the battell of *Roncinalles*, and buried at *Blauz* in *Xantogne*, that he was <sup>c</sup> *Primus Comes Palatinus*; which I interpret, the *Chiefest Courtier honor'd with the Dignitie of Count*. But that other kind of *Counts Palatins* or *Palazins* (as the old French call'd them) were as Chief Iustices and suprem vnder the King, for administration of right, in which Office I find them not vnder the Empire, vntill *Charles le Magne*, in whom the *French Empire* began. For neither the *Comes Sacri Palatij* spoken of in the Code, nor the <sup>d</sup> *Curator Palatij* come neer that authority of the *Counts du Palais* of later time. I see none which hath better obseru'd the true nature of them, then the learn'd *Hierem Bignon* in his notes to *Marculph*, where he takes these words of old *Himmar* to witnesse: *Spocrifarius qui vocatur apud nos Capellanus, vel Palatij custos de omnibus negotijs Ecclesiasticis, vel Ministris Ecclesie; & Comes Palatij de omnibus secularibus causis vel iudicijs, suscipiendi curam instantèr habebant: ut nec ecclesiastici nec seculares priùs Dominum Regem absque eorum consultiu inquietare necesse habeant, quousque illi viderent, si necessitas esset, ut causa ante Regem meritò venire deberet.* What better shews the nature of that *Officiarie Dignitie*? And with this *Count du Palais* or *Count Palatin*, the Kings of *France* of the first line vsd also to sit in Judgement, as in a Precedent of that <sup>e</sup> age, touching the *Abbey of Dijon*, and thus speaking, appears:



*Cum nos in Dei nomine* (the words are as in the person of King Clothar III. about DCLX.) *Moselaco in Palatio nostro, unà cum Apostolicis viris patribus nostris Episcopis, Optimatibus, caterisque Palatij nostri ministris, necnon & Andobello Palatij nostri Comite, qui de ipso ministerio ad presens nobis deservire videbatur, ad uniuersorum causas audiendas, iustoque iudicio terminandas, resideremus, &c.* The King and other great Courtiers fare, it seems, sometime, but the chief autoritie delegat and iudicarie was in the *Count du Palais*; and before him as Chief Iustice were all suits determined, crimes examined, the Crown-reucnew accompted, and whatsoeuer done, which, to so great iurisdiction was competent. Neither was there, it seems, alwaies One onely in this Office, but sometime more. An old <sup>f</sup> Monument, of Pipin's time, hath, *Vbicunque eorum iustitiam inuenimus sicut Principes nostri, seu Comites Palatij nostri, vel reliqui legis Doctores indicauerunt.* And a very ancient <sup>s</sup> Writer, of the middle times: *Quemadmodum sunt in Palatijs Præceptores vel Comites Palatij qui secularium causas ventilant, ita sunt & illi quos summos Capellanos Franci appellant clericorum causis prælati.* He compares the *Counts du Palais* for secular busines, to *Arch-Chaplains* constituted in those elder times in the Court for Ecclesiasticall matters. They were calld *Chaplains, Cappellani, à Cappa Beati Martini*, from S. Martin's Hood, which as a most precious relique they kept, and the Kings *ob adiutorium* (as Strabo's words are) *victoria, in prælijs solebant secum habere: quam ferentes & custodientes, cum ceteris sanctorum reliquijs, Clerici Cappellani ceperunt vocari.* They much erre which confound the *Count of the Palace*, with the *Maire du Maison*, or *Maier Demus*. This One autority both ancient <sup>h</sup> and beyond exception disproues their coniecture. *Childebert* the first sent, into *Poiters, Florentianum Ma-*

<sup>f</sup> *Tabular. S. Dionysii apud cundem.*

<sup>g</sup> *Walafrid. Strabo de Reb. Ecclesiastic. c. 31.*

<sup>h</sup> *Gregor. Turonens. hist. lib. 9. cap. 30.*

ut scilicet, populus, censum quem tempore patris reddiderat, facta ratione, innouata re, reddere deberet. You see they are expressly diuided, by one that liu'd in that age. And indeed, the *Maire du Maison* was of farre greater power, especially after the time of *Clothar III*. and rul'd all as a King, the King himselfe being rather in Name only, then substance, a King. But the *Count du Palais* his power was chiefly iudiciarie. Neither are they to be admitted, which suppose the *Seneschall* or *Grand Maistre* to haue succeeded into the Counts Place. Both those names haue been in lieu of the *Maire*; and an old k Autor of France, ioyns the words *Maioratus* and *Senescalcia*, as synonymies. The nature of which Office with enough certaintie the same Autor describ's. But by reason of the phrases of *Regebant Palatium*, and such like, in ancient Monks appli'd to the *Maire du Maison*, diuers good Antiquaries of that Country haue mistaken, and thence make a confusion of all these. Afterward in the *German Empire*, this Office likewise was. And, as to some, Prouinces were committed, for Counties, to be gouerned by them, yet remaining subiect to the Court-Justice of the Empire, or the Imperiall Chamber (as at this day they call it) or in such forme that to the *Count du Palais* might be appeale, vpon iudgement giuen by the Prouinciall Counts or their Lieutenants, so others were created into the title of *Counts du Palais*, and *Comites Palatii* in their Territorie or Prouinces, so that, what authority, iurisdiction, or Government the *Count du Palais* of the Court had, in the Empire, the same should they haue in their Prouinces; that is, in substance, all Royalties. For the *Count du Palais*, in the Court, bare the Person of the King or Empire. *Comes Palatinus* (saith a German l Antiquarie) *vicem Cesaris presidendo Senatui principali defungebatur, fidem imperatoris Implorantibus aderat, inq<sup>3</sup> reddebat, Fiscum Augusti, pradia Salica,*

1 Post Histori-  
corum Tur-  
bam, consulas.  
*Adreuald. Flo-  
riac. de Miracu-  
lis S. Benedicti*  
lib. I. cap. 12.

14.  
k Hugo de Clee-  
rijs de Maiorat.  
& Senescalcia.

1 Io. Auentin.  
*Annal. Boior. 5.*

lica, *Redditus regios procurabat, Caesarum censum exigebat. Nil citra eius auctoritatem Duci (Boiariæ) aut discernere aut statuere licebat. Si Senatusconsultum Reguli displicebat, intercedebat, ad Casaremque referebat* In this forme must the name of those which then were specially calld *Counts Palatin*, be deriu'd, and from that second kind of *Counts du Palais*. For, if from the first, and generall name of *Palatinus*, it would follow, that euery Count liuing about the King were a *Palatin*, and also, that, with any regard to a Prouince, none could be so titled. And thus, by the most learn'd *Peter Pitthou*, is deduction of the name made. To all this well agrees what an ancient<sup>m</sup> Bishop vnder our *Henry II.* wrote to one *Nicholas* then Shirife of *Essex*: *Sicut alij presules (saith he) in partem sollicitudinis à summo Pontifice euocantur, vt spiritualem exercean Gladium, sic a Principe, in Ensis Materialis communionem, Comites quidam, quasi Mundani inris Presules, asciscuntur. Et quidem qui hoc Officij gerunt in Palatio, Iuris Auctoritate, Palatini sunt, qui in Prouincijs, Prouinciales.* Whereto adde but, that such as with *Palatin* iurisdiction are constituted ouer Prouinces, are *Palatins* in Prouinces, and the true cause and origination of the name is thence most manifest. For the Empire; you see how this fits in the *Palatins* or *Waltgraffen* of *Rhine*, of whose Territorie and State the learned and Noble *Marquard Freher*, Counsellor to the present *Frederick v.* hath sufficiently instructed his Readers. That Prince *Palatin* is by ancient institution, *in partibus Rheni, suuicia, & in Iure Franconio, ratione Principatus seu Comitatus Palatini privilegio, Prouisor ipsius imperij, & administrator, in the Vacancie of the Empire, but specially also Imperator siue Rex Romanorum, supra causis pro quibus impetitus fuerit, habeat (sicut ex consuetudine introductum dicitur) coram Comite Palatino Rheni, sacri Imperij Archidapifero Electore Principe respnodere, illud tamen iudicium*

m Ioan. Sarisburienfis Epistol. 263. quem Consulas licet & lib. 6. de Nugis Curial. cap. 6.

n Verba Auree Bullæ Carol. 4. cap. 5.

Comes, ipse Palatinus non alibi praterquam in Imperiali Curia ubi Imperator seu Romanorum Rex presens extiterit, poterit exercere. And whereas some \* Dukes, Marqueses, and Counts, challenging and enjoying almost all soueraintie, haue not this addition; you must remember that the first institution of an honor, and continuance of the name vsd, are the main causes of a distinct Title; not so much, vsurpation of Royalties or lawfull possession alone. The very word *Landgraue*, among the Princes of the Empire, is known of great Dignitie and neer the best of Soueraintie, yet it literally interprets but *Comes Prouincialis*, although an old ° *French* autor, regarding more the substance of it as its appl'd then the signification, turns it into *Comes Palatinus*. *Eodem anno* (saith he; that is *1108*.) *quidam Comes Palatinus qui eorum lingua Landgraue* (the printed books haue *Landanga*, but, questionles, erroneously) *vocabatur, Philippum Romanum Imperatorem interfecit*. The like in proportion must be thought of an ignorant ° *English* writer of the Monkish times, deliuering that *Prothosauastos* (he means *Protosebastos*) in Latin is *Comes Palatij*. He knew it was a great Dignitie in the Eastern Empire and therefore thought so. In *France* vntill *Thebault* the Great, Count of *Champagne*, about *1100*. I remember not any Prouinciall Count hauing this title of *Palatin*. But he then reuolting from *Hen. I.* of *France* and ioyning to the German Emperor *Henry III.* either took from the Emperor, or arrogated to himself, the Title. In his Charters is read, *Theobaldus Comes Campanie Palatinus*; and in French; *Thebault de Champagne & Brie Quens Palazins*, as ° *Pithou* deliuers. That Countie is now, & long time hath bin in the Crown, but retains stil good marks of *Palatin* soueraintie. This Honor hath bin and is in *England* at this day. *Chester, Durham, Ely & Lancaster* are famous by it. O e *Hugh Wolf* was made Earl of *Chester* by *William I.* and the Countie giuen him

\* De Duce, Saxoniæ v. Marquibuard. Freher. Orig. Palat. 1.

o Rigordus in vita Philippi Aug. pag. 207.

p Roger. de Hueden in Hen. 2. fol. 3:9.

q Et voyes Andred de Chesnie Antiq. & Recherch. liure 1. chap. 73.

him in fee, *Tenendum sibi & Heredibus ita uere ad Gladium sicut ipse Rex tenebat Angliam ad Coronam.* And as the King, so hee for his heirs there had their *Barons*, by that name specially known. In a Charter of the same *Hugh's* foundation of the Monasterie of *S. Werburg*, he saies, *Ego Comes Hugo & mei Barones confirmauimus.* And, in Liberties anciently giuen by one of the *Ranulphs*, Count *Palatin* there to his *Barons*, hee grants *quod unusquisq; eorum Curiam suam habeat liberam de omnibus Placitis & querelis in Curia Mea motis, exceptis Placitis ad Gladium meum Pertinentibus.* r Inffex 18.  
Hen. 6 part. 2.  
memb. 34.

For their *Barons*, more anon. But the Soueraintie claimed by those *Earls* may well appeare in a relation of *Earl Iohn* his carrying the *Sword* calld the *Curtan* at the marriage of *Henry III.* and *Queen Elianor* daughter to *Raymond* Earle of *Prucence*. *Comite Cestria* (saith *Mathew Paris*) *Gladium S. Edwardi, qui Curtein dicitur, ante Regem baiulante, in signum quod Comes est Palatinus & Regem, si oberret, habeat de iure, Potestatem cohibendi, suo sibi scilicet Cestrensi Constabulario ministrante & virga populum, cum se inordinate ingereret, subrahente.* This Countie *Palatine* hath its Officers almost as the King in *Westminster Hall*. *Lancaster* by *Edward III.* was created into a Countie *Palatin* by expresse name the Charters and particulars whercof euery Student knows out of *Plowden*. These two (being both now in the Crown) may be calld *Lay Palatmats* with vs; for also of great autoritie are the other two of *Durham* and *Ely*, but both *Bishepriques*. That of *Ely* began to be so vnder *Henry* the first. That of *Durham*. I think, vnder the *Norman Conqueror*. For, one *Egelric* being there *Bishop* about his time, was, for offence to the State, depold, and in his steed one *Walker* put, *qui esset & Dux pariter Prouincia, & Episcopus* (as the Monk of *Malmesbury* saies) *frenaretq; rebellionem Gentis Gladio, & reformaret mores eloquio.* f De gest. Pontif. lib. 3. But the chief priuiledges of *Durham* haue been

been anciently deriud from the holy respect had to *S. Cuthbert* Bishop of *Lindisfarn* (that is now calld *Holy Iland*) whose bodie was thence, in the *Saxon* times, translated into *Durham*. Therefore the Monks stile it *Cuthberti Terra*, and call the <sup>r</sup> country men *Halywerk Folks*, which is ment in one of our<sup>u</sup> yeer-books where *Durham* is rememberd with the name of *Franchise de Werk*. For, so you must read, not *Franchise de Werk*, as the publisht books haue. The case is, in them, misreported and very imperfitt. See the <sup>x</sup> Abridgment of it, which questionles was from a better copie, and you will confesse it. Neither, without that, can you find reason, why the Writ of *Right of Aduowson* should lie at *Westminster* for an inheritance in *Durham*. The Bishop is there calld *Count Paleys*, and in another place *Counte de Palais*, and that he was <sup>z</sup> *Come Roy*. In the North parts anciently *Hexamsire* was reckond for a Countie *Palatin*. It is the same which in the printed Monks occurs by name of *Hangulstad*, or *Hangulstadeim* and the like names corrupted. But my *Ms.* of <sup>a</sup> *William of Malmesburie* (it is that which belonged to *S. Augustins* in *Canterbury*) of a very ancient hand, hath *Hengstadeheim* and *Hengstadeam*, for that which in the printed is *Haugustaldecham*, and *Haugustaldem*. And from *Hengstaldechamshire* came, it seems, *Hexamsire*. In it was a seat of a Bishop vnder the *Saxons*. *Fisco Regio famulabatur* (saith *Malmesburie*) *quando eum* (locum) *beatae memoriae Wilfridus a Beatissima Etheldritha Regina pro alijs possessionibus commutauit*. Afterward, before the *Normans*, it was the Archbishop's of *Torke*. But vnder the late Queen <sup>b</sup> *Elizabeth* it was vnitd to the Countie of *Northumberland*. How by the Statut of Resumption vnder <sup>c</sup> *Hen. VIII.* most of the Royalties of our English Counties *Palatin* were diminishd, and taken into the Crown, is not for this place to deliuer. In imitation of the Emperiall name, Historians that haue writen of

t *Hist. Dunel.*  
apud *Camd.*  
u 5. *Ed. 3. fol.*  
58. *pl. 88.*

x *Tit. Iurisdic-*  
*tion 3c.*

y 17. *Ed. 3. fol.*  
36. *p. 4.*

z 14. *Ed. 3. tit.*  
*Error 6. vide*  
*Bracton. lib. 3. de*  
*Corona cap. 8.*

§ 4.  
a *De gest. Pon-*  
*tific. lib. 3. vide-*  
*fis Bedam Ec-*  
*cles. hist. lib. 4.*  
8. *ap. 13. et 28.*

b 14. *Eliz.*  
*cap. 13.*

c *Stat. 27. Hen.*  
8. *cap. 24.*

the state of Poland, call the Gouvernors of Prouinces there, *Palatini*. *Palatini* (saith *Cromer*) *munera sunt esse Ducatorem Copiarum suae satrapiae in expeditionibus bellicis: indeq; nomen habet lingua vernacula, ut Voicuoda dicitur, quasi Dux belli siue Copiarum.* That of *Vainod* or *Voimod*, vsd in other parts of the Eastern Europe, being, I think, a *Slanoniq;* or *Windisb* word, is by later Grecians calld *Βοέβodus*. One of their Emperors <sup>d</sup> speaking of the *Turks* coming to *Chazaria*, saies that their first *Vainod* was called *Lebedias* *Βοέβodus*, .i. *Libedias* the *Voeud* or *Vainud*. *Ὁνομα ἢ τῆς ἀξίας, ἃς ἡ οἱ λοιποὶ μετ' αὐτῶν. Βοέβodus ἐκαλεῖτο .i.* By the name of his Dignitie, as his successors, he was called *Boebodus*, which is plainly *Vainod*. Vnder the *Polik Vainods*, are *Chastellans*. *Vocantur ἢ utriq;* (so *Cromer* writes) *vulgò communi vocabulo Dignitarij quasi dignitate & honore pradii, addito ferè satrapiae seu terrae nomine.* But in the Territorie of *Cracow*, the *Chastellan* is before the *Palatin*, which began and hath continued vpon the dishonorable flight of the *Cracowian Palatin*, when King *Boleslaus Krzi-nousti* about *CIO.C.XXX.* was in great danger of a *Rus-sian* ambush. But no man mongst them may be either *Palatin* or *Chastellan* in that Prouince, where hee possesses not in his priuat right some Territorie. As *Poland*, so the great Dukedom of *Leiton* or *Lithuania* is diuided into *Palatinats* and *Distrietus*, as the Latin writers call them. *Hi vero Distrietus & Palatinatus* (saies *Alex. Gaguin*) *pro Ducatibus (ut quondam temporibus plurimorum Ducum erant) computari possunt, & unusquisque Palatinatus suum Vexillum quo in bello utitur habet. Eundem quoq; Colorem & signum omnes Distrietus siue prouinciae, qui in eodem Palatinatu continentur, in Vexillis suis representant, nisi quod Palatinatus Vexillum mains est, cum duobus Cornibus, Distrietuale verò minus simpliciter protensum cum vno cornu.* But, I think, that, in name do they more agree with our *Counts Palatin*, then nature.

<sup>d</sup> *Constantin. Porphyrog. de Administr. Rom. Imp. cap. 38.*

<sup>e</sup> *V. plura de Vainodis infra, cap. vltimo.*

Viscounts. *In the Empire and France. How their Name and Honor came first Hereditarie. Divers sorts of them in France. Mediocres Seigneurs. Viguiers. Missi. Vicedomini. Vidames. Le haut & moyenne Justice. Clergie men would not iudge of causes Capitall. Saxon Ealdormen. Vicecomes with them. Their Ealdor-dom. Geruase of Tilburie his reason of our Shirifs name Vicecomes. The first Dignitie of this name in England. His Coronet. His inuestiture anciently in France. The first in Scotland. Prince du Seigneurie erigée en Principauté.*

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## CHAP. VI.

**W**Hat is before of *Counts*, must be remembered here for the vnderstanding of *VISCOVNTS*. Both the names were first *Officiarie*, and thence grew *Honorarie*. And such as the *Counts* ordaind vnder them as *Vicegerents*, or the *supren Prince* constituted to supplie the roome of *Counts*, that is as the *Emperor* *Gordian* saies, *qui vice Præsidis prouinciam administrabant*, became at length, as others hauing delegat iurisdiction, to be (some of them) of their own right, and transmitted their Names and Towns or Territories to their posteritie. Vnderstand this chiefly of the *Empire* and of *France*. Hence came that Honor name of *Viscounts* in *Milhan*. By *Loyseau* its well coniecturd, that in *France* about the time when *Dukes, Counts, and Marquesses* began to vsurp Soueraintie in their prouinces, the *Lieutenants* or *Viscounts*, and *Chastellans* vnder them did the like; so that the most part of them which had the charge of Armes and Justice in Countrie Towns, where their superiors left them, gaind to themselves perfit *Seigneuries*, but withall, that such as liud  
in

a C. de Offic. eius  
qui vicem ali-  
cuius. l. 1.



in their superior's chief Towns, and there with their superiors, having not like means or opportunity for Greatness, remained alwaies, as at first meere, Officers; as also those in *Normandie* at this day. And some, that from that ground of vsurpation have turned their ancient Office into Honorarie enheritance, yet possess but a few marks of Seigneurie, nor meddle with administration of Justice, but have only a certain part of the Royall profits proceeding from the Kings Justice in their Territorie; as those of *Burges*, of *Cologne*, of *Villemenant*, of *S. Georges* and of *Fussy*, which claim the third, as before is spoken of Earles. The same autor makes diuers kinds of Honorarie and Hereditarie *Viscounts* in *France*. One is of such as either by reason of their first institution, being placed *vice Comitibus* by the King, when no Count was, or by putting off their obedience to their superior Counts, and acknowledging the King their only Lord, immediatly held of the Crown. *Tous ces Vicomtes* (saith he) *doivent sans doute estre mis au rang des Grandes Seigneuries, plus qu'ils ont Fiefs immediatz de la Corone*. Another sort (and that most common) are they which hold of the Crown by reason only of some Countie annexed to it; and a third which are vnder some Countie in a subjects hand; which both last kinds he puts in the rank *des mediocres Seigneuries*, that is of such as are *arier fiefs*, and hold of the Crown but by a Mesnaltie, as our Lawiers call it. So then in *France*, as superior and inferior kinds of Counts anciently were, so you may say of *Viscounts*; the regard of which difference instructs to the vnderstanding of the Titularie Honor, For, the inferior Counts had their *Vicarij* or *Vigniers*, *qui per pagos statuti sunt*, and their *Missi*, which were as *Viscounts*. Of them, saith *Walafrid* <sup>b</sup> *Strabo*: *Comites quidam Missos suos preponunt Popularibus qui minores causas determinant, ipsi maiora referunt*. The name of *Vigniers* remains yet

b De Reb. Ecclesiast. cap. 31.

in *Languedoe*, and is the same with *Vicarij*, both but varying the word *Viccomes*, or *Comitis vicem Gerens*. But *Strabo* makes the *Viguiers* *Gouernors* of small Territories, and not like the *Missi*, whom hee compares in Church-state to *Suffragans*, and the *Viguiers* to *Parish Priests*. But as, in the *Roman Empire*, was the Dignitie and Office of *Vicarius* as great as *Comes* (but yet some difference twixt them) and was also applied to an inferior sort of *Slaves*, which you see in that *—iam nolo Vicarius esse*, so in the *French and German Empire* I doubt not but *Vicarius* and *Viguiers* was not only for *Judges* of mean note subdelegat by inferior *Counts*, but also sometime for such as the *suprem Prince* constituted in *vicem Comitis*, or the superior and first rank of *Counts* made their *Lieutenants*. As also *Missi* were not only a name for them which were vnder *Counts*, but also sometime for the like in proportion vnder the *King*. *Ante illustres* (saith an old *Precedent*) *Viros magnificos illos & illos Missos Domini & gloriosissimi illius Regis*. And a *Charter* of *Pipin, Maire du maison*, to the *Abbey* of *S. Denis*. *Omnibus Episcopis, Abbatibus, Ducibus, Comitibus, Domesticis, Grafionibus, Vegarijs* (that is *Viguiers*) *Centenarijs, vel omnibus Missis nostris discurrantibus, seu quacung, Iudicaria potestate praditis*. But the confusion of these names (having regard to superiors as well as inferiors) in old laws and storie, allows not sufficient means of distinction to know which alwaies by them is certainly meant: yet withall makes vs in generall truly know whence this Title of *Viscount* with them had its originall. Its greatnes there varying according to the qualitie of the next superior, as well now it is *Honorarie*, as at its first beginning, when it was *Officiarie*. And as they which *vicem Comitis gerabant* were call'd *Viccomes, Viscounts*, so the delegates of *Bishops* in temporall iurisdiction of that kind, were stil'd *Vicedomini*, i. as at this day the word is, *Vidames*.

That

e v. c. lib. i. tit. 39. & alibi.

d Vet. Form. ad finem. Marculph. 7.

e Bignon. in Not. ad Vet. Form.

That the Substituts of great Clergie men for secular administration were anciently cal'd so, appears both out of passages in the Canon<sup>z</sup> laws, and also in verie ancient Storie. *Bertigranus* (the words of an old \* Monk) *Episcopus Cenomanensis legatos mittit ad S. Benedictum Flodegarium Archidiaconum & Arderadam Vicedominum suum*. And as Viscounts from Officers became Honorary, & Seigneurall, so *Vidames*. Neither is there in *France* any *Vidame* which holds not of some Bishoprik, vnlesse that of *Beauvais* (so *Loyseau* tells me) which is vnited to the Bishoprique of *Beauvais*, and now call'd *le Vidame de Gerberoy*. And from the chief Town of the Bishoprique are the *Vidames* denominat'd; as the *Vidame* of *Reims*, of *Amiens*, *Chartres*, *Mans*, and the like, where he notes also two speciall differences twixt *Viscounts* and *Vidames*. First, One Duke or Count (especially of the superior sort and first Rank) had diuers *Viscounts* Officiarie vnder them; but euery Bishop one *Vidame*. Secondly, the *Viscounts* had only their *le moyenne Iustice*, as they call it, that is, iurisdiction of some causes onely, and them of the meaner sort (as wee may say of our Officiarie *Vicecomites* or *Shirifes*, which haue diuers *ACTIONS Viscontiel*, and inquirie of criminall causes,) but the determination of Criminall, and others of greater<sup>a</sup> note were reseru'd to superior Iudges which haue *le haut Iustice*, or a delegation of a kind of *Merum Imperium*: vnderstand this of their more common sort of *Viscounts* reckon'd among their *Mediocrates Seigneurs*, of which notwithstanding, now diuers by vsurpation haue gain'd *le haut Iustice* to their Seigneuries. But the *Vidames* from their first institution had *le haut Iustice*, the reason being apparant, because Clergie men<sup>b</sup> would by no means medle with iudgements Criminall, which were Capitall, and therefore had their Lay Delegats; which is the reason why in our<sup>c</sup> old Parlements, when in them, Appca's and Iudgements

z *Epist. Greg. Dist. 89. c. Volunus. & Rescript. Vrban. C. 4. q. 3. cap. Saluator. & Extrauag. de Simonia cap. Consuleve. \* Adrenald. Floriac. de Mirac. S. Benedicti cap. 6.*

a *Memineris quod hoc capite habemus ex Strabone.*

b *17. Cauf. 23. de bello & re militari, &c.*

c *10. Ed. 4. fol. 6. & sæpius in Archiu. Parlament.*

of Death were, the Lords Spirituall vsd to make a Procurator, for that turn. The Office of Viscount neuer yet became Honorarie in *England*, yet, before we speak of our first Honorary Viscont, something of the Office also with vs. Its already shew'd that the *Ealdormen* of the *Saxon* Times were *Vicecomites*, and as our Shires; and they were in those times by that name written in Latine also. A subscription to King *Edreds* Charter, dated DCCCC. XLVIII. to the Abbey of *Crowland* iustifies it. There after the Abbots, Dukes, and Counts (the Dukes and Counts perhaps being of equall dignitie) follows:

✠ *Ego Bingulph Vice dominus consului.*

✠ *Ego Alfer Vicecomes audini.*

And in a Charter of *Thorold* of *Bukenhale* to the same Abbey, the last wisse is thus exprest: ✠ *Ego Liningus clericus istud Chrographum manu meâ scripsi & domino meo Thoroldo Vicecomiti tradidi*: and in that before of King *Edred* to the Abbey of *Crowland*, certain lands are discharg'd, *Auxilys Vicecomitum*, by that name; and in one of King *Bertulph* to *Simard*, Abbot of *Crowland*, you may read: *Præcepi Radboto Vice domino Lincolnæ, caterisq; ministris meis in illa parte constitutis*, to make a perambulation of the Isle of *Crowland*. So at the Conquest<sup>d</sup> it was found, that in the Hundred of *Oswaldshaw* in *Worcestershire*, *nullus Vicecomes ullam habere possit querelam, nec in aliquo placito, nec in alia qualibet causa*. But yet the name of *Vicecomes* was not applied to the *Ealdorman*, as if hee had been vnder the *Eorle*, as in *France* or the *Empire*; but in such sort as if hee were plac'd in the Prouince by the King in *vicem Comitis* (that is, as a Iudge) to administer iustice, and look to the Kings reuenuë; and out of his Court, as at this day, *Faux Iudgment* lay in

<sup>d</sup> Act. public.  
apud Camden. in  
Cornuays.

in the Kings Bench, neither was there any mediat place for remedie. Therefore in one of their e Laws you read, that if the Peace be broken, he that is wrong'd should be helpt by the Townesmen, or Tithing; if they would not help him, that then the Ealdorman should (that is, the Shirife) and if the Ealdorman would not, that then the King should, and if the King would not, that then the Shire should not be bound to keep the Kings peace; for so I interpret Liege Ealdorndom on vny þe: where the Vicountie or Shirfdom is calld also an Ea'dorndom, as the Superior and Martiall gouernment of their Eorle was titled an Eorledome, the word Dome signifying in that sence a place subiect to a Superior, not only in Ciuill Iurisdiction, but also Martiall. Either then in imitation of other Nations, was that name of *Viccomes* applied to our Saxon Ealdormen, and Shirifes; because their offices were somewhat like: Or els being constituted, *qui vicem iudicum siue Comitum gerent*, by the King, were properly as the ancient and best sort of them in France, so calld, or as the *Vcarij* in the Declining Empire, hauing no Superiors which constituted them but the King. Howsoeuer the reason of the name giuen by *Gernase* of *Tilburie* is much deficient, vnlesse in it, by a nice construction, you make him vse *Comes* in feuerall Notions. He is calld *Viccomes* (sai h he) *quod Vicem Comitum suppleat in placitis illis de quibus Comes ex sua Dignitatis ratione participat*. The errors of *Polidore*, and such that begin our Shirifes at the Norman Conquest, are not here worth speaking of, or of those which say the word *Viccomes* was not here in the Saxon Times. But, of it as it is with vs Officiarie thus much; which I insert because of comparing our Office of that name to the like in France, where the Honor proceeded originally from the Office. For with vs the Honor and the Office haue no communitie. Neither had we any of that Dignitie (although the Office

e *Ethelred. leg.*  
 (a7.6. Be þæt þ.  
 b)ec.

f Pat. 18. Hen.  
6. part. 2.  
memb. 2.

g *Anth. de la  
Salle chez  
L'oyseau, des  
seig. cap. 5.*

Office in some places hath been hereditary from ancient time) vntill Henry vi. He in Parliament made, by Patent, *John of Beaumont Viscount of Beaumont*, with these words of inuestiture: *Nomen Vicecomitis de Beaumont Impominus ac ipsum insignijs Vicecomitis de Beaumont realiter inuestimus, locumq; in Parliamentis, Concilij, & alijs congregationibus nostris, super Omnes Barones Regni nostri Anglie assignamus.* What those *Insignia* were then, I know not; but later time allows him a kind of Coronet (without Point or Flowrs) on a Cap of Furre. But an old Autor of France saies that *Le Vicomte est inuesty avec un verge d'or.* In Scotland the first Dignity by this name was in *Thomas Lord Ereskin* created Viscount Felton by our present Soueraigne, their *James the vi.* Spain hath some of this Order and Name. Twixt Vicount and Count in France, is a speciall Dignitie of Princes. They haue their names by reason of their Seigneuries crected into *Principalities.*

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Baro in Cicero, and Persius. Its signification in Hirtius and old Glossaries. Magnus Homo. The true derivation of Baro, as its now Honorarie: Mall and Mallobergium. Sagibaro. Sake, or Sach. Wittiscale, Saccaboz or Sathaboz. Plea de sakebere. Sikerborgh. Hondhabend. Mamauer. Barigild. Baro for a man generally; and Barones London, and the like. Ancient and late Barons of France. Capitaneus Regis. Barn or Beern for a man-child. Baron for a husband, where vsd. *Theoꝝbearn.* Saxon Thanes. A Saxon Monument of their Dignities. Of Eoldormen again somewhat. Canutus his Forest Laws misprinted. Liberalis and Mediocris Homo. A Hyde of Land. Hydage, and Caruage or Carucage. A coniecture upon

upon Bracton. Terra Hydata and non Hydata. Minister. Minister Regis. Tainus. *The Relief or Heryot anciently in all Barkshire.* Viro, Baro, Minister, Thanus. *But the name of Baron not in the Saxon times in England.* How Barons had their name then. *The book of Modus Ten. Parliamenti. Barones, and Pares Baronum. Illustres equites Romanorum.* The Title of Prince not without Barons. Barons to subjects; and Barones Regis. *The Value of Reliefs of Dignities. When they began certain for a Baronic. A conjecture when the value of a Baronic began.* Court Baron. Baronagium and Barnagium. Bernage. Baronic in our law for Seignurie. Tenere per Baroniam. ccl. Baronies reckon'd by Hen. III. His Ordinance touching what Barons should come to Parliament. *The ancientest summons extant. The Grand Charter first granted. A Parliament held xviii. Hen. III. transcrib'd out of an obscure Roll touching Assises of Darrein Presentment, Juris Vtrum, and Certificat of Bastardie, with the Barons names subscrib'd. And therein, Bracton amended.* Barons by Writ and by Creation. *Those two sorts now only in being.* A respect to the Tenure per Baroniam after the allowing them only the title which were sommond. Barons racione Officij, as Abbots, and Bishops. Chief Baron of England. Barons call'd Lord or Domini. *How in legall proceeding.* Lords, Barons, and Earles only by Curtesie and Court language. Thanes of Scotland. Stewarts. Abthas. *The beginning of the Royall name of Stewart there.* Tosche. Ochern. *The first mention of Barons in Scottish Monuments.* What their Baron is. Pit and Gallows. *How the name is generally taken there.* Acts touching which of their Barons must come to Parliament. Commissioners of the Shire. *The difference of their Lords and Lairds. The English and Scottish Parliamentarie Barons of a superior note then the French.* Los. Ricos hambres. Val-

uafores and Capitanei Regis vel Regni. *The Feudalls interpreted otherwise then the vulgar opinion.* Κατωτάτοι. Valuafores minores. Minimi. Valuaſini. Vauaſors in France. Vauaſſouries. *Sommege.* Σαγματελιός. Vauaſors in England. Countors. Subuafores in Scotland.

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## C H A P. VII.

**N**Ext after Viſcounts, follow BARONS. A title of frequent note in moſt parts of Chriſtendom, and about whoſe etymologic moſt diſputation and inquiry is. *Barons* are in ſome Countries ( in all anciently, where they were at all ) Lords of their denominating Territorie, with ſome Iudiciall gouernment, but beneath the Dignities before ſpoken of, both in largenes of Territorie, and neernes to Soueraintie; and how they differ in ſubſtance from other Titles in their Originall, what wee ſhall ſay of Particular States will beſt diſcouer. But firſt for the Name : The word alone is very ancient, and of pure Latine. In *Cicero* you read;

a *Apud Patronem & reliquos Barones te in maxima gratia poſui, & hercule merito tuo feci.* And in another place;

b *Hac cum loqueris, nos Barones ſuperemus; tu videlicet tecum ipſe rides.* And two other paſſages in him ( as *Eliſas Vinetus* reads them ) haue *Baro* in the ſingular number, where ſome of the publiſht books haue, and that moſt properly, I erò the coniunction. I will confeſſe that as yet I haue not throughly learnd what *Barones* ſignifies to *Cicero* in his firſt place : yet I know, ſome haue dar'd to think it there vsd as neer to what it now interprets in the Rank of Dignities. They ſhall and may for me; I cannot. But in the ſecond, I am ſome-what confident, that ( if the Reading be not corrupt ) it is not vniſely expreſt into our word *Block-head*, or the

a *Epist. ad Attic. lib. 9. Ep. 11.*  
 b *De Finibus lib. 2.*



the Latine *Bardus*. The Text of *Tully* there iustifies it, and a Satyrift that e that liud vnder *Nero* (by the correction of best Critiques according to best copies) hath

c *Persius Satyr.*  
5. vbi & videtis  
*Eliam Vinetum.*

— Iura. Sed Iuppiter audiet Eheu!  
Baro, reguſtatam digito terebrare ſalinum  
Contentus perages, ſi viuere cum loue tendis.

Where the old Scholiaſt, *Cornutus*, reads *Varo* (how ſoon that difference might creep in, any<sup>d</sup> nouice in Letters knoweth) and tells vs that *Varones dicuntur ſerui militum, qui utiq; ſtultiffimi ſunt, ſerui ſcilicet ſultorum*. He plainly iuſtifies the interpretation; and perhaps in that firſt place of *Cicero*, to vex mongſt Grammarians, ſoin alluſion is to this notion of the word. For how much he perſecuts the *Epicurean* ſect is apparant in that of his *De Finibus*: and what was *Patro* but an *Epicurean*? And how well might he lay that name on ſuch as in his iudgment were ſo farre from true Philoſophie? *Cum Patrone Epicureo* (ſaith e he) *mihī omnia ſunt, niſi quod in Philoſophia vehementer ab eo diſſentio*. I ſee not then but in both places it may be probably affirmed, that he ment by *Barones* alike. Yet, to iuſtifie alſo that which the Scholiaſt of *Persius* writes, the name is in an ancient, *A. Hirrius* or <sup>f</sup> *Oppius*. He for ſom kind of Souldiers or their ſeruants, vſes it. *Concurritur* (are his words, ſpeaking of the violence offerd by *Minucius Silo*) *ad Caſſium defendendum. Semper enim Barones* (ſo ſome read, it being printed alſo *Berones*) *compturesque euocatos cum telis ſecum habere conſueuerat*. And *ſ* *Iſidore*: *Mercenarij ſunt qui ſeruunt acceptā mercede; ijdem & Barones Græco nomine, quod ſint fortes in laboribus. Baro n. dicitur gravis, quod ſit fortis: cui contrarius eſt leuis & infirmus*. And in an old Arabico-Latine Gloſſarie: *Barones, fortes in laboribus*, which teaches how

d *Vti B. & V.*  
*ſæpius inuicem Antiquis commutantur, videre licet apud Ald. Manutium in Hirr. de Bell. Hiſpanienſi, alios.*

e *Famil. lib. 13.*  
epiſt. 1.

f *De bell. Alex. andrino. Baro item Cognomen Romanis erat v. Inſcript. Ep. Alciat. Pavorg. 5. cap. 16.*  
g *Origin. lib. 9.*  
cap. de Ciuibus.

to mend *Isidores Glossarie*, where its printed *Bargines*, *Fortes in bello*. Confidently read *Barones F. i. b.* And well doth this agree with our *Bracton* his deriuation. *Sunt*, saith he, *alij Potentes sub rege, qui dicuntur Barones, hoc est Robur belli*. The learned <sup>h</sup> *P. Pitthou* cites some old Glossarie, where *Baro* is *μῖσος* i. *hatred*. And *Barofus* *Σοβαρὸς* i. *Disdainfull or Curriish*. These are testimonies of the signification of *Baro*, as it was made a Denizen in the Latine Common-welth; for it seems to be of a strange blood, and, as some will, deduced into *Rome*, or (in the middle times) into *Latine* out of *Gaulish*, old *French*, or *Dutch*. But I coniecture, although it be vsd by *Tully* for a *block-head* or a *simple fellow*, and so by *Persius*, that yet the genuine signification of it was rather *seruus Militis*, or *Calo*, or *Cacula* (which are what the French call *les valets des gendarmes*, i. *Souldiers attendants*) then *Fatuus* or *Stultus*, as of *Bardus* also may be affirmd. For, that is vsd for *Fatuus*, yet was in *Gaulish* a Poet. And the seruile qualitie of those attendants might well giue occasion to applie the generall name of their Dutie to the particular of their qualitie. As, because great, and lubberly fellows are vsually noted for imperfection in vnderstanding and seruile abilitie of mind, the Latins by the name of *Magnus homo* i ment a foolish *kyane*, or a foolish fellow.

i *Meusf. Exerc. Critic. part. 1. ad Plauti Milit.*

cap 4.

k *Varro de lingua Lat. lib. 6.*

*Nequam & Magnus Homo, Laniorum imman' canes vt* saith k *Lucilius &*,

*Magna quidem sequeris Pontice; magnus homo es,*

l *Lib. 7. Epig. 99. v & lib. 9. epig. 51.*

with the like, is in <sup>l</sup> *Martial*. Yet, neither did that properly interpret a *Foole*, no more did *Baro*. The same in proportion may bee said of it as it is turnd in the *Glossaries Fortis* or *Mio* &, and the like. For I take *Fortis* there, not for valiant, but *sturdie* or *strong*, which well fits with our *Baro*, as he was *Militis seruus* or *Cacula*.

But

But that its deriud from *Baro's*, I must take long day to beleeu, Doubtles it will be of another Family, another Climat. In the ancientest laws of the *Almains*, *Ripuarians*, *Salians*, and the rest (which are supposed written about c. d. or d. after our Saviour) *Baro* often occurs for *Man*, as it distinguishes the better Sex. And according to that it is <sup>m</sup> turnd into the Greek *ἄνθρωπος*, i. a *Man*. Its likely then, that, as the Latins haue vsd *puer*, and sometimes *Homo* (in later ages of Barbarisme, nothing more common then *Homo*) for a Man or seruant, the *French*, and those mongst whom *Baro* or *Baron* was for *Homo* or *Vir*, appli'd it in the same fashon, and so calld their ministring seruants; which also helps to iustifie the testimonie of *Cornutus*, by whom perhaps and by the *Romans*, the knowledge of som barbarous words being chiefly learnd out of the Warres, this was thought only to signifie the seruants of the Camp. That it was vsd by the *French* or *Dutch* for a Minister, or Man, or such like, we may obserue in this peece of the *Salique* <sup>n</sup> laws. *Si quis Sagibaronem qui puer regius fuerit, occideret, &c.* And then, *Sagibarones in singulis Mallobergijs .i. plebe que ad unum Mallum conuenire solet* (This *Mall* or *Mallus* occurs often in the *Salique* laws and ancient precedents, in like signification) *plus quam tres esse non debent: & si causa aliqua, ante illos, secundum legem fuerit definita, ante Grafionem remouere non liceat.* Here in *Sagibaro* the word *Baro* appears, and (vntill I am better instructed) I shall think that *Sagibaro* was one of som kind of mean Iustices or Officers in the Countrie, before whom sometimes causes criminall and amendable by ameracements or mulctes were heard and determind, neer like our Iustices of *Oier* and *Terminer* for Trespasses. And in this sense perhaps remains the names of *Barons* to this day in the Iudges of the Exchequer. For, *Sagi* I ghesse is made out of *Sach* or *Sake* (a word known in our ancient

*m Philoxen. in  
Vet. Glossario.*

*n Salic. leg. esp.  
56. & art. 4.*

laws, and coming from *Teutsch* or *Saxon*) vsd for libertie of amerciament and giuing amends in the *Court Baron* anciently due to the Lord, both when the plaintife faild in his prooffe, or the defendants were subiect to the Action, as at this day. *Sak* (saith an ancient *Ms.*) *est placitum & Emenda de transgressoribus* (I read *transgressionibus*) *hominum in Curia vestra*; quia *Sak* Anglicè, *Encheson* Romanè ( hec meant *Francicè*; whence, works in the Prouinciall tongues of *France* and *Spain* are calld *Romances*) & inde dicitur *Foysouth Sak*, hoc est, est pur cel encheson. Our law *French* vses *encheson*, as the present *French* their *Achoison*; for an *occasion* or *opportunitie*, and, I think, for *accusation*. You know the word *Sake* is at this day with vs for *Cause*. As, for *Gods sake*, and the like. And *Causa* in Latine is taken anciently for a matter iudicially questiond. Why then might not *Sake* be as that description before is, or, as our ° *Common laws* say it is, a *Consians* of pleas, or libertie of amerciament, which supposes a *Consians*, and so applied to signifie, as, in the genuin sense, it interprets *Causa* for a *Controuersie*? And that so should the right meaning of *Sake* bee, is iustified out of an old *P Eire*, where the libertie of *Sake* is allowd to euerie Lord by common right. Vnderstand euery Lord of a *Mannor*. For euery *Mannor* hath its *Court*. Euerie *Court* its pleas: and in those pleas amends and amerciaments ( for certain actions and *selon la bas Iustice*) necessarily follow. Out of this may be conceiud what the particle *Sagi* in *Sagibaro*, is; and that *Sagibaro* may be not ill turnd into *Minister Mulctarum*, or *Index Causarum*, or *Mulctarum*, or the like; which I the rather belecue, because in the ancient ¶ laws of *Burgundie*, one, whose Office is near what seems to haue been as the *Sagibaro's*, is calld *Wittiscale*, which is verbally to be turnd *Minister siue prefectus ad irrogandas multas*, or so. For *Wite* (a word vsd by *Chaucer* and

o *Itin. Noting.*  
 Br. *Quo War-*  
*ranto* 2. *Itin. Ed.*  
 3. *Kel. fol. 145.*  
 alibi. nec aliter  
 sanè *Vet. leg.*  
*Ed. Confessoris*  
*cap. 22.*  
 p *Itin. Temp.*  
*Ed. 3. fol. 150.*  
 S. 44.

¶ *Constit. Bur-*  
*gund. cap. 76.*

and others about his time) is a Punishment or Mult, as in our words occurring in old monuments, Blod-wite, Frithwite, and the like. And Scale is a Minister, Officer, or Servant, whence also the name Godscale is the servant of God. So that as Scale is in Witiscale, I suppose Baro in Sagibaro. I have thought that in this name of Sagibaro (but differently applied) might be found that obscure word of our laws, Saccaboꝝ, Sathaboꝝ, or Sacaburthe (for in all these forms it is written in some *Bractons*) or Sakebere, as Briton hath it. I think so still. For it was no unfit name to call him Sakebere or Saccaboꝝ (those come neereſt to the right Orthographie) for Sagibaro or Sakebar, which prosecuted flesh ſeit againſt the thiefe, as the Saccaboꝝ did, and to that purpose is named; interpreting there accuſator, or the Man accuſing or prosecuting. And from that ſenſe may be vnderſtood an old Report, wherein one Piers brought his action againſt the Prior of M. & ſe plaint q'il luy auoit diſtrain a fere corperel ſerement ſains eſpecial comandement le Roy Encounter ſtatut &c. And the Auowrie was becauſe the Prior ad ſa Court en N. & View de Frank plege & poct pleder Sacrabar. (plainly it is for Sacabar) ou vint un W.le Moigne, & auoit embly vn ſurcote & a la ſute vn tiel fuit attache & q<sub>3</sub> fellaiſſement auoit emblee cel ſurcote, ad de bien & de mal ſe mit in bons gentis de la Court; & la voloit il auer fait P. & les auters veysins fere le ſerement, P. le Counterdit, per ont fuit agarde que il fuit diſtrain &c. Demurrer was, and Metingham chief Juſtice thus pronounces his Iudgement: *Heme vos ad demande le quel le Prior ad cele Franchise ou non, per la ne reſpones nient, & pur ceo nous & tenous agraunt, & vous neſtes Soutenant, nanes pas dedit, ne que la laroun ne fuit priſe ouc Meynouere & qu' il ſe m'ſt en la Court de bon & mal, & vous ne voiles aler a ſerement; & Home ne doit eſtre perdue en tel caſe (perhaps pendue) ſauns ſerement de ces*

r *Bract. de Corona cap. 32. & 35. Briton. cap. 15. & 29.*

f *Trin. 35. Ed. 1 Ms.*

de la Court, pur ces Agard cest Court q<sup>3</sup> vous ne pregnes ren per vostre breife, eus sees en la mercy & le Priour a Dieu. This derivation of it seems much more probable then that from *Sikerborgh*, which some haue; although I know in the old laws of *Scotland* our *Sakebers* is expressly written in the printed books *Sikerborgh*, which signifies a *sure pledge*. But the proper prosecution of *Sakebere* in this sense, was, before pledges could be found; and indeed was he that followd when the guiltie part was took with the *main-auer* (that is *hond-habend*, hauing the thing stolne in his hand) which we corruptly now stile *to bee taken with the u<sup>n</sup> manner*. They vsd for this also *backberend* i. bearing it on his back, in like sense and words as *ἐσ ἀντροβρω* is amongst the Greeks. And it may be doubted that *Sikerborgh* hath crept, of later time, and by some Criticall mistaking, into the *Scotish* laws, for this *Sakebere* or *Sagibaro* vsd anciently, it seems, for *plaintife* or *appellant*. I haue seen those which otherwise think, but they perswade mee not. In like sort perhaps the old *German* \* *Barigildi*, where such as being charged with accounts vpon receipt of the Crown reuenue of subsidies, had thence their name. For *Geld* or *Gild* is (among other significations) a payment or Tax or Tribute. But this somewhat out of the way. After those ancient laws the eldest autoritie of this name vsd for *Men* generally, is in a *French* \* *storie*, *Burgundie Barones* (the words are) *tam Episcopi quam cateri leudes timentes Brunichildem &c. i. The Men of Burgundie, as well Bishops as other of the Common people*. For so *Leudes* signifies. And anciently with vs here, the Citizens of *London* were calld *Barones London*. *Cum impossibile sit* (such an old Monument touching the pleas of the Crown held at the Tower, for the Citie) *Baronibus & vniuersis conciuibus London aliunde transire in placitis Corona quam per manus Regis & Iusticiariorum suorum. Necessesse est Baronibus*

¶ *Quoniam*  
*Attach. cap. 1. &*  
*100. & videlicet*  
*skenzum in*  
*Sacreborgh.*

u *Meinouer*  
 in 1. Ed. 3. fol.  
 17. b. & passim  
 in *Itinere Canty*  
 6. Ed. 2. Ms. ma-  
 le igitur, & ri-  
 dicule *Manuo-*  
*pere* vocabu-  
 lum illud  
 translatum  
 quod tamen *An-*  
*tiquitus* erat in  
 2. sit. P. 44. H. 3.  
 rot. 8.

\* *Adnunc. Ca-*  
*relli* apud *Pistas*  
 apud *Bignon*.  
 in not ad *Vet.*  
*Form.*

x *Append Greg.*  
*Turonens. sue*  
*lib. 11. cap. 41.*

& ciuibus uniuersis, gratiam & beneuolentiam eorum cap-  
 tare. And in a Writ of *¶ Dower* brought for lands in  
 the Suburbs, *ueniunt Maiores & alij Barones London,*  
*et dicunt quod hoc spectat ad Communitatem Cinitatis, &*  
*petunt libertatem suam, & habent.* So *z Barones de Fe-*  
*uersham*: and at this day, the *Barons* of the Cinque Ports.  
 And more such are in Records and Storie, of those  
 times. Neither did *Barones* so signifie otherwise then in  
 later time *Homines* of such a Town, which is very fre-  
 quent and euery where. Now as *Comes*, being indiffer-  
 ently in its own genuine sense to others then they of  
 the Dignitie, was yet, by vse of time, made a speciall  
 word for him which was *Cemes Imperatoris*, so *Baro* o-  
 riginally signifying a *Man*, and withall a *Servant*, or  
*Minister*, or *Officer*, grew at length to denote specially  
 the Kings *Man, Servant, Tenant*, or *Officer*, of better note,  
 constituted with some kind of Iurisdiction in som Ter-  
 ritorie, which being lesse then either those of Dukes,  
 Marquesses, Counts, or Viscounts, was known only by  
 the name of a *Baronie*, which also, as it exprest a feu-  
 dall Territorie or Seigneurie, was a common name to  
 all those other Dignities or Seigneuries, which were  
 immediat to the Crown of *France* or the Empire. The  
*French* say, *Baronnie est toute Seigneurie premiere, apres*  
*la Souueraine, du Roy mouuant directement de sa Corronne.*  
 But this, as their *Baronies* were anciently. And accord-  
 ingly was the word *Baron* with them extended, as in  
 the Empire also *Capitaneus Regis vel Regni*, which  
 comprehended alike, vpon the testimonie of the Feu-  
 dall laws. *Dux, Marchio, & Comes* (say they) *feudum*  
*dare possunt, qui proprie Regni vel Regis Capitanei dicun-*  
*tur*, and also *Valuasores maiores*, of whom more anon.  
 But as *Capitaneus* and *Valuasor* was also appropriated  
 to speciall Dignities beneath a Count, so also *Baron*  
 hath been. These Titles indeed all three being allowd,  
 specially as the greatest for distinction, to such as ha-

y Placit. Hill.

11. Hen. 3. rot.

12.

z Rot. Claus. 3.

Ed. 1. memb. 6.

a *Ad C. Inno-  
tuit. tit. de E-  
lectione.*

uing Territorie and Iurisdiction (or *droit de Police*, as the *French* call it ) were notwithstanding not to bee honord with any of the superior : Whereupon that of *Baldus* <sup>a</sup> is, that a *Baron* is he which hath *Merum & Mistum imperium in castro aliquo sine oppido ex concessione Principis*. And such, beeing at first only, whose tenures were immediat from the Crown, haue long since ceased in *France*. And its anciently affirmed in their *Grand Coustumier* that of this kind there were then but three in all *France*: that is *Bourbon, Coucy, and Beauieu*, which as the other before like them, no longer now remain with the name and substance of that former Title. By the substance, I mean their being immediat Tenancies of the Crown, or as we say in *Chief*. And (that wee may once admonish so ) a Tenure of the Crown is when its of the King as he is King, and personall : but of the King only, is when its of him by reason of some *Seigneurie* escheated, or by som other means com to his hands, as by enheritance or the like. But when in the superior Dignities, rights of Soueraintie were, for the most part, all the true ancient *Baronies* became subiect vnder those vsurping Dukes, Marquesses, and Counts, or els got to themselues as great Titles. And then they, and the other Dukes and Counts, as a point of Soueraintie, also made Barons vnder themselues, known by that name, and vpon dissolution of those ancient Dukedoms, and Counties (whereof already) those inferior *Batonies* became to be held of the King, but not as of the Crown, and so at this day continue in all *France*. Whence it follows (as *L'Oyseau* obserues) that *Barons* there now are all (as *Baron* is a speciall Title) *mediocres Seigneurs*, because none of the ancientest and first kind remain, but all are as part or Tenancies of the revnited Dukedoms or Counties. Thus then the word *Baro* signifying a Man (as some will a *Free-man* ) and also applied to a Ser-  
uant



uant or minister, became in the Empire and in France to denote a Dignitie and Seigneurie. Its vsd in *Picardie* at this day (as also in our Common laws) for a *husband*, exactly therein agreeing perhaps with *Vir* i. *Man* and *husband*. But its noted that in the Customs of *Picardie* and elsewhere often occurs, *que la femme a son mary a Baron*, which *L'Oyseau* interprets, that the Wife is *in manu potestate*, *Viri*, taking *Baron* there as it signifies a Dignitie or superior power. But if a feminin exposition should bee vpon that text, its more likely that *Baron* should be taken for a Seruant or Minister, so that the Wife might be Master or Mistresse. Here twixt Man and Wife, I abstain from iudgment, But withall remember the vse of *Warr* or *Werr* in our North parts for a Manchild as it respects the Sex: and an old Metrique Translation hath

Heli Beerne that nagh is gan  
In the red of wicked man.

For *blessed is the Man &c.* And *Therolbeorn* and *Therolman* in old laws of this Kingdome are the same; both signifying an *Ignoble man*, and *meanest Yeoman*. The Grecians of late time writ this name *Μπαρών*. One Count *Albert* is calld *Μπαρών* *ὡς οὐραγῆκ* for *Baron en scharpfeneck*, and *Μπαρῶν* they vse for a *Baronie*. Euery man that hath seen the Stories or Writings of the late semi-barbarous Grecians, knows how vsually *ε* is exprest by *μω*. For *England*: the neereft name for *Baron* was that of *Thane*, anciently writen also *Thegn* þegen. Of their *Thanes* are two sorts rememberd in King *Knut's* laws. *Cyninges þegen*, and *med:mena þegen*, i. *The Kings Thanes* and a *Mean Thane*. Sometimes called *Thegen* & *ðeoþen* i. *Thane*, and *under Thane*. The old translation of the *Saxon* calls the *Vnderthane* or *Mean Thane* *Mediocris Homo*, sometimes *Homo liberalis*. Of them and other Dignities vnder our *Saxons*, an old <sup>d</sup> Fragment thus: *The wisest of the people were* (*þeowþrice pýnþa*)

a *Lit. Ioach. Patriarch. Alex. apud Crusin Turcogræc. lib. 3.*  
b *Anonym. de bello sacro apud Meurf. in Gloss. Græco-barbaro.*

c *v. Leg. Canut. cap. 69.*

d *Ap. Lamb. in Itinerar. Cantij.*

worship worthy every one in his rank, Eorle 7 Ceorle,  
 ð 3n 7 ðeoden i. Earle, Churl, Thane, and Underthane.  
 And if a Churle (calld sometimes **Cherlman**, which,  
 old autoritie makes the same with *Villanus*; as *Vil-*  
*linus* is a poore seruite Townsman, and vnderstood in  
 the Statut of *Merton*, cap. vii. differing from *Burgensis*  
 only as *Villa* from *Burgus*; not as our law now vses  
 it for *f Seruus*, or a bondslaue) thriud, that hee had  
 fully five Hides of his own land, a Church and a Kitchin,  
 a Belhouse and (Burgeat) Gate (I haue thought that  
 you might interpret it a free passage or resort to: yetle  
 7 *rundenotei* a Room and distinct Office in the Kings  
 Hall, then was he thenceforth a þegen rihtespeopþe i:  
 as a Thane. And if a Thane so thriued that hee serued  
 the King, and rode on his Iourney as of his family, and if  
 he then had a Thane amongst his fellowes that to the kings  
 tax for Martiall expedition (the Saxon is to *Cynger*  
*utfræ*) had five Hydes of land chargeable, and had ser-  
 ued his Lord in the Kirgs Court (on *Cynger* yetle) and  
 had gone thrice to the King on his Lords errand, Hee (i.  
 this lesse Thane or Underthane) might afterward, doing  
 his fealtie (mid his 3 þeopþe) play his Lords part at any  
 need. And if a Thane so thriued that he became an Eorle  
 he was thenceforth as an Eorle. And if a Marchant (May-  
 reþe) so thriued that hee passed thrice ouer the wide Sea  
 of his own Craft, he was thenceforth a Thane. For the  
 better vnderstanding of this Monument, a word or two.  
 What an Eorle wa<sup>s</sup>, alreadie. Touching the *Thanes* (by  
 that name) I adde that the diuision of Them is ex-  
 pressely also in other of *K. Cnut's* <sup>h</sup> laws, into *Thanes*  
 and lesse *Thanes*. *Sint iam deinceps* (saith he) *quatuor*  
*ex liberalioribus Hominibus qui habent saluas suas debi-*  
*tas consuetudines, Quos Angli þegeny appellant.* So you  
 must read, and not *Pagened* as the print is corrupted.  
 Then, *sint sub quolibet horum quatuor ex mediocribus ho-*  
*minibus, quos Angli i les þegeny* (i. lesse *Thanes*, which  
 els-

e *Merc. leg.*  
*ver. lat. cap. 2.*

f *Quæ seruos*  
*inter & Ville-*  
*nos erat apud*  
*Saxones nostros*  
*discrepantia,*  
*videre est in*  
*Ingulph Notitia*  
*Abbatia*  
*Crowlanden-*  
*sis.*

g *v. Const. Fo-*  
*rest Canuti §. 2*

h *Constit. Forest.*  
*Canut. §. 1. & 2.*

i *Non Lespe-*  
*gend vt per-*  
*peram in vul-*  
*gatâ Chartâ*  
*Canuti.*

elsewhere is anciently translated also by *mediocres homi-*  
*nes) nuncupant, Dani verò yong men vocant, locati, qui*  
*curam & onus tum Viridis tum Veneris suscipiant.* Of these  
 the first foure seem to haue been as those which later  
 time haue stiled *Verderors of the Forest*, and the other  
 foure as *Regardors*. This last foure had nothing to do  
 with administration of Iustice in the Forest, but were  
 as *lesse Thanes*, beneath in dignitie to the first called  
*Thanes* generally; yet were rankt in the comprehen-  
 siue name of *Ealdormen*, which either were, as mongst  
 these, of a farre different note and worth from those  
 spoken of in the Chapter of Counts, or els the instru-  
 cting testimonie is insufficient. Its words are thus: *In*  
*administranda Iustitia* (sa. th. K. *Cunctis* <sup>k</sup> *Constitution*  
 of those foure *lesse Thanes*) *nullatenus volo vt tales se*  
*intromittant: mediocresq, tales post Ferarum Curam suscep-*  
*tam. pro Liberalibus semper habeantur, quos Dani Ealder-*  
*men appellant.* Plainly the *Ealdorman*, which was for  
*Shirife*, and is sometimes called *Comes*, was of much  
 better place, and (by his place) dignitie then a *Thane*.  
 For in *Athelstans* laws an *Ealdormans* worth is ac-  
 counted eight times as much as a *Thanes*. Therefore  
 how can those *Officiarie Ealdermen* or *Shirifes* be the  
 same with these *Ealdermen* here, which are beneath  
*Thanes*? I do as much suspect the text, as think that  
*Ealdermen* was a generall name for those *liberales* there  
 spoken of. Yet also, as *Aldermen* are now in Cities and  
 Corporations, they are <sup>l</sup> affirmd to haue been in the  
 Saxon times. But I confesse I dare not with certainty  
 affirm hereof any thing, vntill I know more. But, that  
*Alderman* was, since the *Normans*, extended much fur-  
 ther then to those of Corporations or the like, appears  
 both in the name giuen to a petit Officer in som Man-  
 ners, and also (if I deceiue not my self) in an old  
 Roll of <sup>m</sup> *Hen. III.* where of an Eire held at *Chichester*,  
 the presentments are, out of euery Hundred, set vnder

<sup>k</sup> *Constit. Fo-*  
*ref. §. 3. & 21.*

<sup>l</sup> *v leg. Confes-*  
*sis edit. à*  
*Lambardo.*

<sup>m</sup> *Placit. ap.*  
*Cicestriam 47.*  
*Hen. 3. Rot. 48.*  
*& 49.*

his Rape, and ouer euery Hundred is written ( before the Iurors ) *Alder. Iuratorum* with a name prefixt, then *Electores Iuratorum* with two names, and next the Prefensors. What *Alder*, is, if not *Aldermannus*, I haue not yet at all vnderstood. Touching the *Hydes* of land there spoken of: Diuers are the opinions of the quantity of a Hyde, some make it a \* hundred Acres, others (and with them our Monks vsually concurre in their Stories) the same with a *Carue*, that is a Plough land. What the certainty is, I could not yet satisfie my self. But its plain that the ancient Taxes and Subsidies extraordinarily paid to the Crown, were chiefly leuied by Hydes, and are calld *Hydagia* or *Hydagium*; a word vsd in K. *Edreds* Charter to the Abbey of *Crowland*, dated DC CCC. XLVIII. where the print of *Ingulphus* hath falsly *Hydagro*, for *Hydagio*. By Hydes chiefly the land of the Kingdome was reckond in *Domesday*, and the Aides taken in the infancie of the *Norman* State here, was *Hydage*. Eue y one knows so, that knows the stories of that time. *Sunt* (saith *Bracton*) *quadam communes prastationes, que seruitia non dicuntur, nec de consuetudine veniunt nisi cum necessitas interuenerit, vel cum Rex venerit, sicut sunt Hidagia, Coraagia* (so is the print; I would willingly read *Foragia*, seruing well for the Kings prouision, as in the Empire anciently *Fodrum*) & *Caruagia*, & *alia plura de necessitate & ex consensu communi Totius Regni introducta*. Here hee makes a difference of *Hydagia* and *Caruagia*, whence it should follow that *Hyde* and *Carue* are different. And so will it appeare plainly that they are, if you but obserue that transcript of part of *Domesday*, inserted by *Ingulph* in his storie of *Crowland*. That *Caruagium* is also *Carucagium*. *Eodem tempore* (saith *Matthew Paris*, speaking of *Hen. III.*) *cepit Rex Carucagium, scilicet duas marcas de Caruca ad maritagium sororis sua Isabelle*. She was to be married to *Frederique II.* who had for hir portio-

on

\* v. Roger. de  
Houeden part. 2  
fol. 443. post  
illoꝝ Tur-  
bam, qui de  
hac re.

n De Acq. Rex.  
Dom. lib. 2. cap.  
16. §. 8.

on xxx. CIO. Marks. But, whatsoeuer a *Hyde* properly was, resolve of two things touching it. First, that it was not alike in all places, but, as a *Yard* land at this day, very vncertain, varying according to custom of Countreies, as indeed the *Acre* doth a so. Secondly, that it was anciently the chief nore of extraordinary Taxation, and that land subiect to those special *Præstationes* (as *Bracton* calls them) was named *Hydata*, and what was discharged, *non Hydata*. For testimonie, receiue this out of a very ancient Court book, belonging heretofore to the Abbey of *Ramsay*, and now in my hands. *Inquisitio facta apud Cranfeild die sabbati proximate festum Sancti Valentini Anno Domini Ranulphi Abbatis XIII super Terram Hydatam & non Hydatam tam liberorum quam Villanorum & seruicia eorum & consuetudines per Robertum filium Katerine, Symon de la Buine, Ricardum ad Ecclesiam &c.*—*Dicunt quod nesciunt quot acre faciunt Virgatam quia aliquando XLVIII. acre faciunt Virgatam & aliquando pauciores. Quatuor Virgatæ faciunt Hydam. Dominicum non est Hydatum. Persona tenet Terram sed nescitur quantam. Nihil inde facit Domino Abbati. Quia est Eleemosyna non est Hydata. Willelmus le Heire tenet dimidiam Virgatam de antiquo feoffamento*—*dat Hydagium cum euenerit, nihil aliud facit. Ricardus de la Buine tenet vnam Virgatam*—*dat Hydagium quantum pertinet ad Virgatam, cum euenerit; and thus of diuers: where lesse parcells then a Hyde, pay, according to their quantitie, Hydagie. Then follows: Terra qua sunt extra Hydam, & que non dant Hydagium, with a catalogue of diuers tenants names, lands, and tenures, and subscription of Non dat Hydagium, nec facit Forinsecum; and it seems that all of them were such as had discharge of Hydagie by clayming vnder the seisin of the Abbots, after the immunitie granted. But at a Court holden there not long after, the presentment was expressely, In Cranfeild sunt XII. Hyde.*

o Temp. Hen. 3.

una Virgata & dimidia, & una Cotland, qua continet Tertiam partem unius Virgatae prater Dominicum Curia, quod, non scitur, quantum contineat. Sic computatur quantum ad Abbatem. Tota enim Villata cum Dominico computatur quantum ad Regem pro x Hydīs. Quatuor Virgatae faciunt Hydām, XLVIII. Acrae faciunt Virgatam. So that by their account CXCII. Acres made a Hyde. I offer this to consideration about the Hyde, and leauing what others haue spoken of it, but to no sufficient satisfaction, I, for this place, also leaue it. Some other matters in that Saxon fragment, ingeniously I acknowledge, passe my conceit; nor can I yet vnderstand them. Those *Thanes* are in old Charters comprehended (if I deceiue not my self) vnder name of *Ministri*, and *Ministri Regis*. In the subscription to K. *Edreds*, to the Abbot of *Crowland*, after the Lords spirituall, the *Eorles*, and *Eoldormen* (by the title of *Duces* or *Comites*, and *Viccomes*) follow

✠. Ego Harceus Minister interfui.

✠. Ego Athelwardus Minister aspexi.

and in one of K. *Cnut*, dated C10. xxxii.

✠. Ego Turkillus Minister Regis audiui

✠. Ego Alferus Minister Regis aspexi.

and diuers like are in others, the word *þegn*, being truly interpreted by *Minister*, or *Seruicus*, whence in the Princes word *It Dien* is, for *Ic þegn i. Ego seruo*. They were calld also *Tani*. In *Domesday*: *Tanius vel Miles Regis Dominicus moriens, pro Releuamento dimittebat Regi omnia arma sua, & equum unicum cum Sella & alium sine Sella*. Vnderstand of the Kings *Thanes* in *Barkshire* only; and note that *Releuamentum* is there only for the Saxon *Heþegat*, as our *Heriot*, i. a Payment

or *Dutie to the Lord*. Its commonly affirmed that before the *Normans* the name of *Baron* was not in use here. I will not bee against it, although, in *K. Cnut's* laws of the Forest, occurs, *Episcopi, Abbates, & Barones non calumniabuntur pro venatione, si non Regales feras occiderint*. And, notwithstanding that in the *Confessors* laws *Barones* are so reckond also after *Comites*, I impute both these testimonies to later time and translation out of *Saxon* into *Latin* vnder the *Normans*, as also that of the same Kings laws, cited by most learned *Camden* (to this purpose) in these words: *Exercituaule Vironis siue Baronis Regis, qui est proximus ei, quatuor Equi*. Vnderstand by *Exercituaule*, a *Heryot*. But the *Saxon* of that remains, and speaks in this manner. And *ryppan p Cynniger ðægær Hepegeate ðe him nihste rin-* p *Leg. Canuti*  
cap. 69.  
*don IIII. hoþre*: of which that *Latin* is euen a verbal interpretation. In our *English* thus: *And let the Heryot of the Kings Thane that is neereſt to him be iv. Horſe*. And whereas *Florence of Worceſter* speaks of one *Adelwald* vnder *K. Edward ſonne to Alfred*, by the name of *Minister Regis, Henry of Huntingdon* expreſſy calls him *Baro Regis*. These conclude the identitie of *Thanes* and *Barons*, in name. It next follows with a cleerer passage, to shew what our *Norman Barons* were. When the *Conqueror* subiected most lands in the kingdom to *Militarie* and *Honorarie Tenures*, as in making *hereditarie Earls*; he likewise inueſted others in smaller *Territories*, with base *iuriſdiction*, and they were *Barons*, and had their Courts called *Court Barons*, whence, that name to this day, remains, as an *Incident* to euery *Mannor*. Because, such as had not the dignitie of *Count*, yet had speciall *Territories* with *iuriſdiction* giuen them, of part whereof they enſeofft others to hold of them, as they of the *King*, generally were ſtilled *Barons*, or the *Kings Barons*. provided that their lands and *Mannors* were of ſufficient reuenuē and qualitie to make

what was accounted a Baronie, which was XIII. *knights Fees, and a Third part*, whereof more anon where wee speak of Knights. So that their Honor was not in those ancient times given by Writ or Patent, but came a *Census* or from their possessions, and Tenure. When the beginning of this value of a Baronie was, I find not, but plainly it was since the *Normans*; and, it seems, as Men of the better Rank and Citizens (as before is shewd) were generally called *Barones*, as they were *Homines* or *Tenentes*, so some more specially honored by the Kings Bountie with so many Knights Fees, or possessing as much (I think) by mesne tenures, were accounted for Honorarie and Parlamentarie Barons. Where note how the Dignitie differed from the generall name. An old Treatise thus iustifies it: *Item summoneri & venire debent (ad Parlamentum) omnes & singuli Comites, Barones, & eorum Pares, scilicet illi qui habent Terras ad Valentiam Comitatus integri, videlicet viginti feoda unius militis, quolibet feodo computato ad viginti libratas que faciunt Quadringentas libratas, in vel ad valentiam unius Baronix integre videlicet tresdecim feoda & tertiam partem unius feodi Militis quolibet feodo computato ad viginti libratas, que faciunt in toto Quadringentas Marcas, & nulli minores Laici summoneri, nec venire debent ad Parlamentum ratione Tenure sue nisi eorum presentia alijs de Causis fuerit utilis vel necessaria ad Parlamentum.* This is out of the *Modus Tenendi Parlamentum, qui recitatus fuit* (as the title is) *coram Willielmo Duce Normannia Conquestore & Rege Anglia, ipse Conquestore hoc precipiente, & per ipsum approbatus & suis Temporibus, & etiam Temporibus successorum suorum Regum Anglia vsitatus.* But trust not to its pretended Antiquitie. It cannot be of the Conquerors age. Many men haue copies of it, but none hath euer been seen very ancient. Yet it proues, that since the *Normans*, all such as had the XIII. Knights Fees, and a third



third part, were *Peers to Barons*, and vpon the matter *Barons*; that is, to be sommond to Parliament. And I ghesse, that the distinction of *Barons*, and *Pares Baronum*, is as much as if you should say, such as being immediat tenants to the King, of that worth, were the Kings Barons, and such as had alike possessions, but not honord with an immediat Crown Tenure, were, as those Kings Barons, to be in Parliament: as in *Rome* the *Equites illustres*, i. such as posselt a Senators welth, had faire hope of being Senators, and wore the *latus clavus* of Senators, were *q pari, cum Senatoribus, gradu*. Which makes mee think (but with doubt) that before *Henry III.* as well *Barons* \* of *Earls* (if of like worth) as the *Kings Barons* came all to Parliament. For not only the Counts Palatine had their Barons to attend on them in their Courts (whereof see the learned *Clarenceulx* in his *Cheshire*) But, also other Earls, and by that name. *Willielmus Comes Glocestrie Dapifero suo & Omnibus Baronibus suis & hominibus Francis & Anglis salutem*, saith a Deed, in my hands, of *William Earl of Gloucester* vnder *Henry II.* And nothing is more common in old Charters of Earls of those times, then *Omnibus Baronibus, Militibus, Hominibusq; meis*, which I would translate to all my tenants of whole Baronies, to all such as hold of mee by Knights service, and to my other Tenants. Neither was the title of *Prince* due to any (by ancient opinion) which had not some Barons vnder him. Yet Earls and all about them are cleerly Princes. Therefore in the *Concord* twixt *Lewhelin* Prince of *Wales*, and *Edward I.* five Barons about *Snowdon*, and their Homages were reseru'd to *Lewhelin*, *quia se Principem conuenienter vocare non posset, nisi sub se aliquos Barones haberet ad vitam suam*. And the King had *Barones suos*, so distinguished. An o'd *Record*: *Dominus Rex mandauit Petro de Riualis, quod mitteret ei Willielmum Filium & Heredem Iohannis de Breuse, eo quod debuit esse Baro suus*,

q *V. Lips. Comment. ad Tacit. Annal. 11. num.*

15.  
\* *v. Camdeni Northumbriam.*

r *Th. de Walsingham. A. 1278.*  
f *Placit. apud Theokesb. coram W. de Ralegh, ante Pentecost. 18. Hen. 3. rot. 1. in dorso. Suffex.*

& *Homo suus ad Nutriendum in Domo sua.* And *Barones Regis* & ipsius *Archiepiscopi atq; illorum Episcoporum homines multi* are rememberd in an old plea vnder the Conqueror between *Lanfrank* Archbishop of *Canterburie*, and *Odo* Bishop of *Bayeux*. Therefore in the *Graund Charter* you read *Si quis Comitum, vel Baronum nostrorum, sine aliorum tenentium de Nobis &c.* because then were ther diuers *Barons* which were not immediat *Barones Regis*, yet, at that time, perhaps *Parlamentarie*; where also is confirmd that value of a *Baronie* at *cd.* Marks yeerly reuenuē; the *Relief* of the *Kings Baron*, being by ancient custom of *England* *c.* Marks. For the *Relief* is alwaies in the *Dignities* of this *State*, the fourth part of the *Reuēue*, as euery yong *Student* knows, and is toucht in the *Chapter* of *Counts*. Yet note that as touching *Barons* and *Counts* that custom was not till *K. John* (when the *Grand Charter* was first made) or *K. Henry III.* his time. For *De Baronijs* (saith <sup>u</sup> *Glanuill* writing of *Reliefs* vnder *Hen. II.*) *nihil certum statutum est quia iuxta voluntatem & misericordiam Domini Regis solent Baronię Capitales, de Releuijs suis, Domino Regi satisfacere.* Where, obserue the distinction of *Baronia Capitales* from such as were of like possessions, but *Tenants* and *Barons* to *subiects*. And it might be collectd, that vntill by this proportion of *Relief*, broughe to a certaintie, and grounded vpon the value of a *Knights fee* (the *Relief* whereof was by *Common law* certain) the distinct number of *Knights Fees* for a *Baronie* was not vled. I am as yet of that opinion. Yet such as neither held *xiii.* *Knights Fees* and a third part of the *King* or any other, were notwithstanding, and by reason of their *Dominion* and *Lordship*, titled in those times *Barons* that is, euery *Lord* of a *Mannor*, whence, as before is said, the name of *Court Baron* remains. For in the <sup>x</sup> report of the *Aid* and *Hydage* granted to *Richard I.* the order was, that the

r In prefat. D.  
Ed. Coke ad  
Commentar. 9.

u Ita etiam  
Geruas. Si buri-  
ensis in Dialog.  
de Scaccario.

x 9. Rich. I. Ho-  
ued. part. post.  
fol. 442. & 443.

the Collectors should cause to come before them *Senescallos Baronum illius Comitatus, & de qualibet villa Dominum vel Ballivum Ville*, and that for the leuying of it, *quilibet Baro cum Vicecomite faceret distractiones super homines suos*. And thus were there in those times three sorts of Barons by Dominion and Jurisdiction. *Barones Regis*, whose Baronies were *Capitales*. The *Barons of Subjects*: holding not of the King but by a mesnallitie (and both *Parlamentarie* if possessing *xiii*. Knights Fees and the third part) but a third rank of such as were *Lords of Mannors* but not of so large possessions or Reueneue. Out of this may be vnderstood why, and in what sense *Baronagium Anglia Rex & Baronagium suum* and *sine essensu Baronagij sui*, or *Barnagij sui*, so often occurre in our old stories; taken, as well for the King and the whole State sometimes, as for the Greater Nobilitie. For although Counts had not then their speciall creations into Barons as of later time, yet hauing their Reueneue of *ccc*. pounds, they were *Comites* or *Comitum Pares*, and so the left value (which was the possessions of the Baron, the left of the Greater Nobilitie) being so many Marks, that all might be comprehended, the generall name of *Baronagium*, sometimes *Barnagium* was applied: and in that kind by the name of *Baronie*, one anciently y speaks of the whole Nobilitie;

y Gower prolog. in Confess. Amantis.

The Priuiledge of Regalie  
Was safe, and all the Baronie  
Whoship was in his estate.

and, an old<sup>z</sup> Romant of the French:

*De Courtoise & de Bernage*  
*Ot il assez en son ccourage.*

z *Chez Cl. and Fauchet d'Orig. liure 2. chap. 5.*

Where *Bernage* (for *Baronage*) is taken (saith *Fauchet*)

for Noblesse; perhaps rather for *Humanitie*. But sometimes *Rex & Baronagium suum*, is for the King and all his subiects, or the whole Parliament representing them. And so it comes from *Baron* as it interprets a *Man* or *Tenant*; as if you should say, *Rex & Homines sui*. Out of this discourse is vnderstood also why every Lord of a Mannor hath his Court Baron, and why our Plea in the Common-law, of *Hors de son Fee*, is exprest in a ancient time by *Hors de Vostre Baronie*; and how a Tenure *per Baroniam* might then bee of a subiect, as also what is *b tenere per Baroniam & per partem Baronie*, and what the demanding of a Baronie by Writ, in our year-books, is, whereof examples are 1. *Ed. 3. fol. 9. b. Louedazes assise*, 18 *Ed. 2. tit. Assise 382. 2. Ed. 2. fol. 6. b.* and such more; and how the Tenures of all Baronies were in *c Chief*; if you vnderstand (as you must) the *Regie*, or *Capitales Baronie*. Of these it seems was that number of *ccl.* which *Henrie III.* reckond in his Devotions at *S. Albons. Nominavit* (saith *Matthew d Paris*) *Dominus Rex & numeravit omnes Anglia, quarum ei occurrit memoria, Baronias, inuenitq; Ducentas & Quinquaginta*. Of them only now, and *Parlamentarie Barons*; leaving all other Notions of the word. It may easily be ghest, that when every one had by his reueneue of *c c c c.* Marks a place in Parliament as a Baron, they were very numerous. Whereupon *Hen. III.* after his peace made with *Simon of Montfort* and his faction, *Statuit & ordinavit* (as out of an ancient, the learned *Clarenceulx cites*) *quod omnes illi Comites & Barones Regni Anglia quibus ipse Rex dignatus est Breuia summonitionis dirigere venirent ad Parlamentum suum, & non alij nisi forte Dominus Rex alia illis Breuia dirigere voluisset*. This was in *xlviii. Hen. III.* And the ancientest summons of Parliament now remaining mongst the Records is in the *c yeer* following. But we haue *Statuts* and *Parlaments* of elder time, as that of

a *Mich. 5. 2d. 2. fol. 66. Ms. Int. Temp. Hib'ioth. Cal. VValkon & Covvike. b West. 2. cap. 46. v. 23. Ed. 3. fol. 11. cas. 9. c Case Seigneur Cromvell. Report. 2. fol. 81.*

c *Clauf. 49. Hen. 3. memb. 3. part. 1.*

the

the Grand Charter first made in the xvii. of K. Iohn at a Parliament (or what was, in those troubled times, as one) held in *Runingmed*, between *Stanes* and *Windsor* xv. of Iune, and that at *Merton* in xx. of *Hen. III.* to omit the Testimonies of the *Saxon Wittenagemotes* or *Micil synodes* (as they calld them) and the Parliaments held vnder the *Normans* of ancienter time, as the *I. and II. Henries*, whereof our Stories enough. And in those Parliaments, as is shewed, so many Barons as would (by *Barons* I vnderstand here all the Greater Nobilitie) after notice of the Kings purpose, came and sate with him; whereof, because an example is in the more obscure Rolls of those times, and since the *Grand Charter* giuing light a'fore to some old passages of our Common-laws, beeing subscribed with particular names of Barons then assisting, and as yet neuer publisht truly out of the Record, the fault of Digression, I suppose, will be as none, if I communicat the forme as it speaks. In a plea Roll in the Tower, the bundle thus titled: *Placuta apud Theokesburiam coram W. de Raleigh, & Godfredo de Crauvecumbe ante Pentecosten, anno Regis Henrici F. Regis Iohannis xviii.* is found; <sup>f</sup> *Prouisum est coram Domino Rege, Archiepiscopo Cantuariensi, Episcopis, Comitibus, Baronibus, & alijs Magnatibus & Consilio Domini Regis* (by *Consilium*, D.R. vnderstand the Iudges, which in the yeers of *Ed. III.* often occurre by the name of *Counsel du Roy*) *quod nulla Assisa capiatur Vltima presentationis de Catero de Ecclesijs prebendis, nec de prebenda* (This of Prebends is falsly vnder *19. Hen. III.* in som of our 3 Books) *Item eodem die prouisum est coram eisdem quod omnes viri Religiosi quicunq, sunt & qui habent ecclesias parochiales in proprios vsus, habeant de catero* <sup>h</sup> *Assisas ad Recognoscendum vtrum secundum &c. sit libera elemosyna &c. eodem modo & per eadem verba secundum quod clerici Rectores Ecclesiarum illas habent &c. & vocentur Persona in breuitus sicut & Clerici,*

f Placit. 18.  
Hen. 3. rot. 15.  
apud Westmo-  
nasterium.

g 19. II. 3. tit.  
Dat. Present.  
23. Fitzh. Nat.  
Br. & Regist. O-  
rigin. vide vero  
West. 1. csp. 5.  
h Iuris Vtrum.

i Ita Iudicium  
est P. 15. Hen. 3  
Bract. lib. 4. tra-  
ctat. 5. cap. 2. §. 2  
caf. Prioris de  
Lewes & Gil-  
berti de Aquila.

ci, exceptis Ecclesijs conventualibus & earum feodis, de quibus nulla huiusmodi i Affisa capiuntur. And in the same Roll on the backside. Die Iouis proximo post festum Sancti Dionysii anno Regis Henrici Filij R. Iohannis XVIII. coram Domino Rege & à subscriptis, pronisum fuit & concessum à Domino Rege & à subscriptis omnibus & alijs, quod de cetero cum talis Bastardia obijciatur alicui in Curia Domini Regis, quod natus fuit ante matrimonium contractum inter patrem suum & matrem suam, mittatur loquela ad Episcopum loci ad inquirendum, utrum talis natus fuit ante predictum matrimonium vel post, ita quod in inquisitione illa, cesset omnis appellatio, sicut in simplici Bastardia, de qua placitum transmissum erit ad Curiam Christianitatis, ita quod nulla appellatio inde fiat extra Regnum. Et ideo de Cetero ita teneatur, tam de illis, de quibus Iudicium est faciendum in Curia Domini Regis, quam de placitis, qua nondum incipiuntur, cum talis bastardia obijciatur. All this is in Bracton, but as if it were part of the Statute of <sup>k</sup> Merton, it being indeed two yeers before. And how it differs from the Common law in later times, every one sees, which knows that speciall Bastardie is triable per Pais, and not by the Ordinaries certificat. The same of Darrain presentment, & Iuris Vtrum, which is in the first side of the Roll, is here again in some different words, but the same substance, added, with subscription of

<sup>k</sup> Vide Stat.  
Merton cap. 9.

E. Cant. Archiepiscopus  
R. Cicerstrensis Domini  
Regis Cancellarius.  
R. Dunelmensis Episcopus  
Episcopus Eliensis  
Episcopus Normicensis  
Episcopus Londinensis  
Episcopus Bathoniensis  
Episcopus Exoniensis

Episcopus Carlcolensis  
Episcopus Herefordensis  
Episcopus Roffensis.  
Comites.  
R. Com. Cornubie & Pitaunia.  
G. Comes Marefcallus.  
I. Com. Lincolnia.  
W. Com. Warrenia.  
I. Com.

*I. Com. Cestria.*  
*W. Com. de Ferrarijs.*  
*Th. Com. Warwici.*  
*H. Com. Kancia*  
*H. de Ver Com. Oxonia.*  
*H. Com. Hereford.*  
*Simon de Monteforti.*  
 He was then Earle  
 of Leicester but not  
 so there named.  
*Radulphus de Thony*  
*Philippus de Albiniaco.*  
*Radulphus Filius Ni-*  
*cholai.*  
*Herbertus filius Matthei.*  
*I. Marefcallus.*  
*Galfredus de Lucy.*  
*Richardus de Argentine.*

*Hugo Dispensator.*  
*Willielmus de Say.*  
*Willielmus Bardolf.*  
*Willielmus de Cantelupo*  
 senior.  
*Willielmus de Cantelupo*  
 Iunior.  
*Ricardus Siward.*  
*Godefride de Crauw-*  
*cumbe.*  
*Almaricus de S. Amando*  
*Bertram de Curia.*  
*Engelard de Eigongny.*  
*Robertus de Muchegros.*  
*Rad. de Paunton.*  
*Herbertus de Lucy.*  
*Ricardus filius Hugo-*  
 nis.

How these names are corrupted in *Braeton*, his printed  
 1 copie shews. But hee expressely and well calls all of  
 these subscribed, *Barons*. This by the way. After that  
 Constitution vnder *Henry 1 1 1*. which his sonne *Ed-*  
*ward 1*. and his continued successors more specially ob-  
 served, none haue been accounted *Barons* (as honora-  
 ric) but such as haue been so called by Writ to Par-  
 lament (of what reuenue soeuer they bee) or created  
 into that Dignitie by Patent. But Creations by Patent  
 were not in vse till *Richard 1 1*. who first made *Iohn*  
*of Beauchamp of Holt*; Steward of the Household, *Bar-*  
*on of Kidderminster* by a Charter in *x1*. of his raign.  
 The Patent m thus: — *Sciatis quod, pro bonis &*  
*gratuitis seruitijs, que dilectus & fidelis Miles noster Io-*  
*hannes de Beauchamp de Holt Senescallus Hospitij no-*  
*stri, nobis impendit, ac loco per ipsum tempore Coronationis*  
*nostrae hucusq; impensis, & quem pro Nobis tenere poterit in*  
 O o  
*futurum*

1 *De Exception-*  
*nibus lib. 5. cap.*  
 19. §. 2.

m *Pat. 11. Rich.*  
 2. part. 1. memb.  
 12.

*futurum in nostris Consilijs & Parliamentis necnon pro nobili & fideli genere unde descendit, ac pro suis Magnificis sensu & circumspectione, ipsum Iohannem in unum parium ac Baronum Regni nostri Anglia prefecimus, volentes quod idem Iohannes & heredes masculi de Corpore suo exeuntes statum Baronis obtineant ac Domini de Beauchamp & Barones de Kidderminster nuncupentur: In cuius &c. T. Rege apud Wodestock 10. Octobris.* The Law hath been since taken, that *Baron* or *not Baron* (as *Duke* or *Not Duke*; and so of the other created Titles by Record) is triable only by Record, and not by the Country. Whereas anciently when their Reuenue and possessions gaue the Name, or made them Barons, it might bee triable by the Countrie. Yet in ancient time after *Hen. III.* the Tenure <sup>n</sup> *per Baroniam*, was in Parliamentarie Barons specially respected, and perhaps till the forme of Creation by Patent came in vse, none were (or few) called to Parliament, but such as held *per Baroniam*, or (as *Briton* calls it) *en Baronie*, which after that of *Hen. III.* very likely is to bee alwayes taken for *Baronia Capitalis*, and immediat of the King. Neither was it likely that he would sommon any but his own (the Kings) Barons: as at this day all the Parliamentarie are. When they are at first summond or created, their denominating Territorie is alwaies some Lordship or Mannor, which sufficiently tast of their ancient being. And those two courses only of making them are at this day in vse; which notwithstanding is to be vnderstood of Lay Barons, or Lords Temporall. For, the Lords or Barons Spirituall haue not now this Honor so much personall, as feudall, and by reason of their Temporalities, being Baronies. They had not (saith *Stanford* a most learned Iudge of the Common law) their names *ratione Nobilitatis, sed ratione Officij*; and indeed *ratione Baroniarum quas de Rege tenent*. So that in them *Baro & Baronia* (meerly as it was, in most

n 22. Ed. 3 fol.  
18. a. 24. Ed. 3.  
fol. 66. a. 48. Ed.  
3. fol. 30. b. vbi  
Baro Parla-  
mentarius per  
partem solum-  
modo Baronie  
tenet. & consu-  
las. Stat. West. 2  
cap. 46.



most ancient time,taken) concurre as *Coniugata*; which in Lay men before that Constitution of *Henry I I I.* had like beeing. These Spirituall Lords now are only *Bishops*. Heretofore there were of them both *Abbots* and *Priors*; but all *Bishops* were euer *Parlamentarie Barons*,not all *Abbots* and *Priors*. To some only was that allowd and mongst them the *Prior of S. Iohns of Ierusalem* was *Primus o Baro Anglie*,and *Froissart* calls *o Camdenus.* him *Le grand Priour d'Angle-terre du Temple*. But in the *Rolls* somtime are many of them summond which elsewhere are as often omitted. And in that of *xlix. Hen. III.* are *lxv. Abbets,xxxv. Priors*,and the *Master of the Temple*. Of those Ecclesiasticall Fees being *Baronies*,thus *Matthew Paris*,speaking of *William I. Episcopatus quog*, (saith he) *& Abbatias omnes qua Baronias tenebant, & eatenus ab omni seruitute seculari libertatem habuerant,sub seruitute statuit Militari,irrotulans singulos Episcopatus & Abbatias pro voluntate sua, quot milites sibi & successoribus suis, hostilitatis tempore voluit à singulis exhiberi. Et Rotulas huius Ecclesiastica seruitutis penens in thesauris multos viros Ecclesiasticos huic Constitutioni pessime reluctantes regno fugauit.* But in their summons,the Lay Barons are neuer saluted *Barons*,but by the French word *Chenulier*,so exprest in the *Writ* being in *Latin*. Only in ancient times where the *Catalogues* of them are in the *Rolls*,two occurre somtimes with the addition of *Baro*,that is,*Baro de Stafford*,and *Baro de Greistok*. Neither haue they in their *Creation* (except their *Robes*)any more ceremonie then a *Charter* giuen,expressing some place denominating them Of their *Banner*,more where we speak of *Bannerets*. We vsually stile them *Lords*, as the *Dutch* their *Heeren*, or *Fretheeren*. But that name with *vs* is but of *curtesie*. For,it includes not,of necessitie,*Baron*,nor is any distinct *Dignitie*,as appears by a case where the *Writ* was *p Prapice Iohanni Louell Militi*,and the exception

p Iran. d Iu-  
ritpenitiff. in-  
telligitur Ca-  
sus ille 8. Hen.  
6. fol. 1 v. Caf.  
Comitiff. Rut-  
land. Relar.  
part. 6.

to it was, that *John Louell* Knight was a Lord (*Seignior*) not named so, but disallowed. Whereas the law had gone plainly otherwise, if it had bin, that *he was a Baron of Parliament not named so*, and the party had withal shewd to the Court a Writ signifying the same. Yet *Seignior* is only vsd for a Baron in our 9 Statuts, and the word *Dominus* is that which the law vses in expressing a Baron when he is either Plaintiff or Defendant, as *Henricus Barkeley Miles Dominus Barkeley*, and *versus Georgium Zouch, Dominum Zouch, Saintmaure, & Cantelupe*, which occurre in *Plowden*. So that the name of Honor giuen to a Baron in legall proceedings, is alwaies but *Dominus* with addition of the denominating place. But when the priuiledge of being a Baron is challenged, or exception for not naming the partie so, testimony of Record must be produced, that he is *Baro Regni*, and that hee hath *vocem & locum in Parlamento*, as the books are. Which Difference for the name of *Lord* is obseruable; and to bee vnderstood chiefly of Temporall Barons. But also both that of *Lord* and *Baron* is at this day by vsuall application of language, attributed with vs to some which are neyther by law: as, especially since the vse of making euerie Earle, first a Baron of some place (which began, as most worthy *Clarenceux* teaches, about *Hen. VIII.*) it hath been a custome to stile their heires apparant *Lords* and *Barons*, with the title of their Fathers *Baronie*: so of *Viscounts* their heires apparant. But this is only a peece of Courtship and meer fashion; Yet allowd in Heraldrie: wherein *Tiptots* rule (he was Earle of *Worcester*, and High Constable of England vnder *Hen. VI.*) is that *the eldest sonne of euery one of a created degree is as of the next degree vnder him*, which may be applied to Dukes, Marquisses, and the rest. But in legall proceedings they enioy no such matter, nor haue by their being heirs apparant, any prerogatiue of the  
 Greater

q 22. Ed. 4. cap.  
1. D'Apparaile

r 48. Assise pl.  
ult. 48. Ed. 3.  
fol. 30. b. 35.  
Hen. 6. fol. 46. a.

Greater Nobilitie. The same is to bee affirmed of a Dukes sonne and heire, whom custom titles by his fathers Earldome, as the example was in *Henry* called Earle of *Surrey*, and sonne to the Duke of *Norfolk*, vnder *Henry VIII.* being attainted of Treason by a common Iurie, and not by Peers or Barons, because he was in law as one of the meaner or lesse Nobilitie.

In *Scotland* before *Malcolm I I.* was no dignitie aboue Knights, but only *Thanes*, which (it seems) were with them as with our *Saxons*; *Superioribus seculis* (saith *Buchanan*) *prater Thanos, hoc est prefectos Regionum, siue Toparchas, & Quasstorem rerum Capitalium nulum honoris nomen Equestri ordine altius fuerat, quod apud Danos obseruari adhuc audio.* Som interpret their *Thane* by *quastor* <sup>u</sup> *Regius*, or *Steward*; and deliuer that the chief *Steward* of *Scotland* was called *Abthan*. Whereof thus *Buchanan* also. *Hic magistratus* (that is the *Great Steward* of *Scotland*) *census omnes Regios colligit: iurisdictionem etiam, qualem conuentum prefecti, habet, ac prorsus idem cum eo quem Priores Thanum appellabant. Atq; nunc sermone Anglico patrium superante, Regionum Thani plerisque, in locis Stuarti vocantur: & qui illis erat Abthanus, nunc Stuartus Scotia nominatur. Paucis in locis vetus Thani nomen adhuc manet.* So he, speaking of *Walter* nephew to *Banquo* by his sonne *Fleanch*, created *Abthan* or *great Steward* of *Scotland* by *Malcolm III.* from whom that Royall name of *Steward* or *Stuart* had its origination; and began first to be honored with a Crown in their *Robert I I.* the honor of the Office being part alwaies of his birthright who is *Prince of Scotland*. They haue also, agreeable with the identitie of *Thane* and *Steward*, certain *Stewarties* at this day. But the word with them signified questionles as with vs anciently, and was of the same *Saxon* root. For their right *Scotish* or *Irish* <sup>x</sup> called a *Thane*, *Tosche*, and the sonne of a *Thane* *Mac. tosche*. But after *Malcolm*

f 38. Hen. 8. tit. Treason.

t Reguauit sub Ann. Christi c10. x. alij hxc Malcolm 111. ferunt. is sub c10. Lx. rerum potitus.

u Hector Boet. hist. Scotie. 12.

x Sken. in Reg. Maiebat. lib. 4. cap. 31.

his bringing in of Barons, *Thanes* remained as a distinct name of dignitie, and vanished not at the introduction of new honors, as at our *Norman Conquest*. In their Statuts of *K. William*, are reckoned *Comites, Barones, & Thani*. He reigned about *CIO.C.LXX.* after Christ. So in the Statuts of his sonne *Alexander I I.* In their laws a Thane was reckoned equall with the sonne of an Earle, after they had Earles. The *ȳ Cro* and the *Kelchyn* of them were both alike, as the *Merchet* of a *Thanes* daughter and an *Othern's*: an *Irish* or *Scottish* name of *2* Dignitie, exprest by the word *Ogetharius* also. Yet it seems that the *Baron* and *Thane* were often and most vsually confounded, because where *Earles, Earles sonnes, Thanes, Ochierns* and the like are distinguished by their *Croes*, the name of *Baron* occurs not. The eldest testimonie of this Title with them is in the laws attributed to *Malcolm Mac-keneth*, that is their *II.* of that name which first deuided (as they say) the Kingdom into Baronies. *Dominus Rex Malcolmus* (the words are) *dedit & distribuit totam Terram Regni Scotiae Hominibus suis: Et nihil sibi retinuit nisi Regiam Dignitatem & \* Montem placiti in villa de Scone. Et ibi omnes BARONES concesserunt sibi Wardam & Relenium de herede cuiuscunq; Baronis defuncti, ad sustentationem Domini Regis.* And to these Barons with iurisdiction hee granted (saith *Hector*) *Fossam & Furcam i. Pit and Gallows*. Whereupon *Skene*, a curious searcher of his own Countrey antiquities of this kind, tells vs that *In Scotland he is called ane Barrome quha baldis his Landes immediatlye in Cheif of the King, and hes power of Pit and Gallows and Infangtheife <sup>2</sup> and Outfangtheife*. The *Gallows* vnderstand as *Ours*, and for men *Theiues*; and the *Pit*, a place to drown *Women Theiues*. But *generaliter*, saith he, *in hoc Regno Barones dicuntur qui tenent terras suas de Rege, per seruitium Militare, per Albam firmam per Feudi firmam vel aliter cum*

*Furca*

*ȳ Reg. Maieft. lib. 4. cap. 36. & 38.*  
*2 Stat. Alex. and. 2. cap. 15.*  
*& Reg. Maieftat. lib. 4. cap. 31.*

\* The Mute Hill of Scone.

a *Hæc n. adiuinxit ad Malcolm i leges, ijs quæ in De Verb. significat. habet, l. Skene. & videlicet Parl. 6. Jacob. 1. cap. 91. & leg. Malcolm 2. cap. 9. & 13.*

*Furca & fossa* : & nonnunquam generalissime accipitur pro quolibet domino Proprietario res Immobilis. In which that State well agreed with ours anciently; and till of later time, it seems, every Lord or small Baron, denominated from his possession and iurisdiction, came to their Parliament, but that was altered ( as with vs by Henry III.) by their *Iames*<sup>b</sup> the first; and in steed of them, II. Commissaries of every Shire, as our Knights of the Shire, sent to the Parliament. The Act of this alteration thus speaks at large. *Item the King with consent of the haill Counsell generallie hes Statute and ordained, that the small Barones and free tennentes neid not to cum to Parliaments nor generall Councils, swa that of ilk Shire, chosen at the head Court of the Shire, twa or maa wise men, after the largenes of the Schire, ( out tane the Schires of Cl. kmanan and Kinross ) of the quhilkes ane be send of ilk ane of them, the quhilk sal be called Commissares of the Schire : and be thir Commissares of all the Schires sal be chosen ane wise man and expert called the Common speaker of the Parliament, the quhilk sal propone all and sundrie needis and causes pertaining to the Commounes in the Parliament or generall Council the quhilkes Commissares sal haue full and haill power of all the laif of the Schire under the witnessing of the Scheriffis seals, with the scales of diuerse Barrones of the Schire, to heare, treat, and finally to determine all causes to be proponed in Council or Parliament : The quhilkes Commissares and speakers sal haue Costage of them of ilk Schire, that awe compeirance in Council or Parliament, and of their rentes ilk pound sal be vtheris fallow to the contribution of the said Costes. All Bishoppes, Abbots, Priors, Dukes, Erles, Lordes of Parliament, and Barrents the quhilkes the King will be receiued and summond to Council and Parliament, be his speciall precept. So that it seems that before this act every lesser Baronne and Freeholder was bound to come*

b 23 *Iacob. I.*  
*Parl. cap. 101.*  
*A. Chr. 1427.*  
 & v *Parl. II.*  
*Iacob. 6. cap. 113*  
 & *Parl. 5. Iacob. 6. cap. 275.*

and

and assist with his presence at their Parliaments; which is confirm'd also by other Acts: one thus speaking. *Item the Lords thinkis speedfull that na Freeholder, that holdis of the King vnder the some of Twentie Pounds bee constrained to cum to the Parliament or generall Council as for presence, bot gif he be ane Baronne, or els be specially of the Kings Commandement warn'd, outh'er be Officiar er be Writ.* But vnder James IV. <sup>d</sup> it was enacted that *na Baronne, Freeholder, nor Vassal quhilk are within ane hundredh markes of this extent, that now is be compelled to come personally to the Parliament, bot gif it be that our soueraine Lords write specially for them. And sal not to be unlaued for their presence, and they send their procuratours to ansvere for them, with the Baronnes of the Schire, or the maist famous persons. And all that are aboue the extent of ane hundreth markes to cum to the Parliament, vnder the paine of the auld unlaue.* Which Acts I haue the rather transcribed, because out of them fully appears the difference of their Lords or Parliamentarie Barons, and their **Lairds** or only Barons by name. For those Freeholders not Parliamentarie, are no longer honorarie, or Barons in the best degre, but meerly as poss' flors of a small Territorie, and are (being **Lairds**) beneath Knights; and with them reckond as our Commons, which consist in Freeholders. But those other, which are part of the Lords temporall, are in proportion with ours of *England*. But both theirs and ours are much different from those of *France*, and of a superior note: for, as is already shew'd, the *French* Barons are *Seigneurs mediocres*, and held not of the Crown, whereas all both *Scottish* and *English*, being Parliamentarie, haue no other Tenure, if you respect the dignity as held, or other originall, if you regard their Creations. In <sup>e</sup> *France* as Dukes, Marquisses, Counts and Princes haue the priuiledge of bearing a Coronet on their Armones, so Vicounts, Barons, and Chastellains haue the

c Parl. 6. Iacob.  
2. cap. 76.

d Parl. 6. Iacob.  
4. cap. 78.

e L'oyseau des  
droits de Med.  
Seig. chap. 8.  
§. 10.

the special honor of the *Gilt Helmet*, and bearing it open. But, saith <sup>f</sup> another of *France*, Barons may <sup>f</sup> *Paschal.de* wear *Non quidem laminam integram & latam sed te-* *Coronis lib. 9.*  
*nuorem ac restrictiorem ac veluti circulum, siue gracile* *cap. 13.*  
*vinculum aureum.* In *Spain*, their *Ricos hombres*, which had Knights Vassalls vnder them anciently (the name, I think, not now vsd amongst them) were neereft as Barons in other States, and, if I am not deceiud, are so now calld. For a Corollarie to this Discourse of Barons, we add (and that enough opportunely) the ancient title of *Vacuassours*, or *Valuasors*. They questionles began in the Empire, when the other Dignities of Duke, Marquesse, and the like. In the name of *Valuasores Regis* and *Regni* and *Maiores*, were comprehended *Duke, Marquesse, Count, and Capitaneus*; howsoeuer others otherwise interpret. Read this in the beginning of the Feudals: *Dux Marchio & Comes feudum dare possunt, qui proprie Regni vel Regis Capitanei dicuntur. Sunt & alij qui ab istis Feuda accipiunt, qui proprie Regis vel Regni Valuasores dicuntur sed hodie Capitanei appellantur. Qui & ipsi Feuda dare possunt.* Some hence inferre, that *Valuasores Regis aut Regni, or Maiores*, were such as had their Feudal Honor vnder and from Dukes, Marquesses, or Counts; insisting vpon the words *sunt & alij qui ab istis &c.* Where, vnder fauor, *istis* is to bee refer'd to *Regni vel Regis*, as if the Composers of these laws had said, there are others also calld *Capitanei* and *Valuasores* or *Capitanei Regis* haue their best Dignitie. Autoritie of the same laws, in another passage, maintains it; where after an enumeration of the Three chief Feudal Honors, is added: *Qui vero a Principe vel ab aliqua potestate de plebe aliqua, vel plebis parte, per Feudum est inuestitus, is Capitaneus appellatur.* And then, *Qui proprie Valuasores Maiores olim appellabantur.* What can be more plain then that *Valuasores Maiores* are referd to *Dux, Marchio, Comes & Capitaneus*

g Pet. de Vineis  
lib. 6. Epist. 22.

neus. So that, as all Dignities about *Baron* is included in the Baronage, yet *Baron* a distinct Title; so all were called *Capitanei Regis*, & *Valuafores Maiores*, yet *Capitaneus* (the same with *Valuasour* anciently) a particular and separat Dignitie. The name of *Capitaneus* occurs sometimes in the Epistles of *Pectet de Vineis*, Secretarie to *Frederique I.*; and the Dignitie, in abstract, is call'd *Capitania*. It was the self same word, which we use in the Warres, *Captain*. And-thence had the later Grecians their *Καπιτανι* and *καπιτανω*, and *Καπιτανι*; and for the Office or Dignitie *Καπιτανικιον*. Neither in the Feudall law is any name more competent to the Honorarie and Feudall Baron then *Capitaneus Regis*, or *Valuasor Maior*. The Feudalls go on: *Qui vero à Capitaneis antiquitus Beneficium tenent Valuafores sunt*. That is, as of necessitie it must be understood, *Valuafores minores*, or simply *Valuafores*, and thereby distinguished from the other. *Qui autem à Valuaforibus Feudum quod à Capitaneis habebatur similiter acceperint, Valuafini id est, Minores Valuafores appellantur*: where the great Lawiers *Hoteman* and *Cuiacius*, not so much regarding the words of the text as the substance of the matter, make the division of *Valuasours* into *Valuafores Maiores* (i. of the first Rank, and *Capitanei*) *Valuafores Minores* (simply here call'd *Valuafores*) and *Valuafini*, or *Valuafores Minimi*, which are stil'd here *Minores*; as if in our language you should say, *Lord Paramount*, being at least a *Baron* (not *King*) *Mesne*, and *Tenant-peraunaile*. And all these there were accounted Titles Honorarie in the Empire, after such time as all Honor descendible became Feudall, wherof more presently. There were anciently *Valuafores* also in France. *Ieffrey of Vendosme* in an <sup>h</sup> Epistle: *Præter ista & multa alia damna Dominus Ioannes filius Comitis Vindocinensis, & cum eo quidam Valuafiores Milites de Castro Vindocini, quandam Optimam Obediensiam nostram depre-*  
dat i

h Goffrid. Vin-  
docinens. lib. 2.  
Ei. 32.



*dati sunt.* Where Sirmond the Iesuit notes this inscription mongst Sugerius his Epistles : *Sugerio Abbati Domino suo G. Maior & Valuassores, & tota sancti Richarij Communia.* And adds of his own, that *Valuassours* are the same which they now call *Nobiles atque incola Oppidi alicuius*, whereto, without reference to a tenure, I assent not. And a great Lawiër allows of this definition (or rather description) of their *Valuassor* : *Valuassor dicitur Nobilis, qui summa Coercitionis, non etiam mundinarum & mercatus ius habet.* Vn gentilhomme qui a Seigneurie de haute Iustice. *Est q̄,* (saith Hoteman) *Barone inferior atq̄, ab eo feudum suum obtinet.* In the old customs <sup>k</sup> of Normandic, the Tenancie of a *Valuassour* (vnderstand chiefly of the meanest) is titled *Vauassourie.* *L'heritage* (the words are) *est appelli partable en quoy le Seigneur ne puit reclaimer nulle garde, sicome sont Vauassouries, & tout auter tenement villain.* Where the French Glossè saies that you must take it spoken *des vauassouries non noblement tenus*, affirming that other *Vauassouries* there are *noblement tenues.* These ignoble *Vauassouries* are elsewhere in the same *Custamier* remembred, and thus described : *Les Vauassouries sont tenues par Sommage & per service de Cheual.* Which the Glossè interprets : *Par ce m. t. [ & par service de Cheual ] sont entendus Villains seruices qui se font a sac & a somme lesquels on appelle cõmuncement sommages;* so to distinguish this *service de Cheual* from militarie service known by the name of *Chivalrie.* For, that *Somme* and *Sommage* is questionlesse from the Greeke *Σάγμα,* i. that which is laid on a Sumpter-horse, either as his burden, or as the Pack-saddle for easier carriage. Whence they call such horses or other beasts so employ'd, <sup>1</sup> *Σαγυδεια,* & *ἵππος Σαγματάπιος,* because they beare *τὰ σάγματα.* i. burdens. Hence had the Latins their <sup>m</sup> *Sagmarij equi, caballus sagmarinus,* and *mula Sagmaria;* and those of the later and more barbarous times turn'd it into *Summarius,* and *Saumarius;*

‡ Ex Butelerij sum. Rurali Hotomanus in Verbis Feudalibus.

k De parties d'heritage chap. 26. & 34.

l Suidas & Leo Tactlic. cap. 5. §. 7. & cap. 6. §. 29. m Lamprid. in Heliogabal. vbi & vide Is. Casaubon. quin & Isidor. Origin. 20. cap. 16.

n *Chart. de Fo-*  
*rest. artic. 14.*  
*videlic Bracton.*  
*lib. 2. cap. 16.*  
 §. 6. de uno e-  
 quo & sa co  
 cum brech. a.

from which, *Sommeage* and <sup>n</sup> *Summagium* easily grew; vfd also in our Law. After the *Norman* Conquest, *Vauassors* were in England, and by that name mention'd in the Laws of *Henry 1.* and perhaps were a kind of feudall dignities twixt Barons and Knights. For *Bracton* reckoning Counts and Barons, puts *Vauassors* before Knights, and thus of them: *Sunt & alij qui dicuntur Vauassores. viri Magnæ Dignitatis, Vauassor enim nihil melius dici poterit quam vas sortitum ad valetudinem.* Speciall remembrance of this Dignitie in our English Monuments is seen scarcely, and the Title long since worne away. Yet *Chaucer* describing his *Franklein*, whom hee makes a better Houf-keeper, then in hast are mongst the best to be now found, thus mentions the Name:

At Sessions there was he Lord and Shire,  
 Full oft time he was Knight of the Shire.  
 An o Anlace, and p Cipsere all of Silke  
 Ying at his girdle, white as Mozow milke.  
 A Sherife had he ben, and a Countour  
 Was no where soch a wozyly Vauesour.

o Poygnard.  
 p Pouch.

It's likely that he gaue him this Title, as the best, and aboue what he had before commended him for, Neither would he haue put it as an addition of worth to a *Sherife* and a *Countour*, vnlesse it had bin of speciall note and honor. For a *Countour* was (if I am not deceiu'd) a *Sergeant* at Law, known also then by both names. *Countours sont Serieants* (saith the *Mirror* of *Iustices*) *sachans la ley del Royalm.* and the *Customier* of *Normandie: Il est appellei Conteur que ascum établist à parler & conter pour soy ea court.* The word is interpreted by *Narrator*. Oiten in the *Plea Rolls* of *Henry 111.* you haue *per Narratorem suum.* In the old *Scottish* laws there are *Subuassores*, which were as the *Vauassini*

q chez le seigneur  
 Colhe en  
 l'epist. du 9.  
 liure.

*uafini* in the Empire. *Illi qui tenent de Militibus qui vocantur Subuales leges tenebunt, &c.* and the *Valua-* r Malcolm.  
*fores minores* of the Empire, were as the *Milites* or im- Mackeneth.  
 mediat seruants to Barons in Scotland. The Ciuilians Leg. cap. 8. §. 3.  
 commonly deriue the word à *Valuis, quia affidebant val-*  
*uis, i. portis Domincrum.* on feaft dayes. I am very fu-  
 fpicious of their conceit. But it will be clear that it's  
 compos'd (at least in part) out of *Vassi*, or *Vassall*, wher-  
 of presently, speaking of Feuds.

*The more common opinion of the beginning of Feuds Mi-*  
*litarie. The Feudall Customes by whom and when*  
*compos'd. Nobilitie of the Empire grounded on Feuds.*  
*A better and more true opinion of the Originall of*  
*Feuds, as they came into the Empire. Sextina, in*  
*the Eastern Empr.e. Vassi and Vassall; Gæsa, or Gai-*  
*si. Communitie of Gu. Qu. and W. Guastew.*  
*Vassallus, if a dimmunitie of Vassus. A kind of Feuds*  
*very ancient in the Roman Empire. The attendance of*  
*the Tenants of the Empire at the Coronation, anciently.*  
*Militarie Fiefs in England, how before the Normans.*  
*Expedito, Pontis exstructio & Arcis Munitio, vsual-*  
*ly reserv'd in the most indulgent Charters of the Sax-*  
*on Kings Trinoda Necessitas. Wardships, In Eng-*  
*land and Scotland, when First. Derivation of Feu-*  
*dum and A'odium. A Charter of King Athelstan*  
*inrime. The affectation of Riming Charters in that age.*

## CHAP. VIII.

**O**F Feudall Dignities, thus much. I so call them,  
 because their Origination as they now remaine

Honorarie, is chiefly referd to the first disposition of Territories and Prouinces in Feudall right vnder the *French* and *German* Empires. The beginning of Feuds cannot but be here necessarie. The common opinion supposes it in the *Longobards* or *Lumbarbs* a Northern Nation. Their incurfions into *Italie* (*vnde iura Feudorum*, saith *Bodin*, in *vnuerfam Europam fluxerunt*) and greatnes there began vnder *Iustin II.* about DLXX. of our Sauiour. *Millan* was their seat Royall, and in it their first King *Alboin* inaugurated. And its commonly affirmed, that they brought the more formall and frequent vse of Militarie Feuds thither with their other customs: hauing had mongst themselues the vse of them, very ancient. Which, it seems, the *Cimbrians* (vnder that name all Northern people, of *Europe* specially, were anciently comprehended, and so in it the old *Longobards*) thought of, as a matter vsuall in their Nation, when heretofore being bar'd out of *Spain* and *Gaule*, they requested the Roman State, *ut Martius populus aliquid sibi terra daret quasi stipendium: Caterum, ut vellet, manibus atq; armis suis uteretur.* For Militarie Feuds had therein only their being, that the Tenants should be readie for defence of their Lords with Martiall accoutrements. When by the *French Charlemagne* the *Lumbaridian* Kingdom ended, these Feuds still remained, and vnder him they were vsuallly giuen for life, with Dignities annex. And, when in *Otho* the Great, the *German* Empire was, hee made the Dignities Hereditarie in Feudall right, as before is exprest. The forms of the Fealtie and such like of these times are extant, and inserted in *Sigonius* his *Storie de Regno Italiae*. Of them in generall terms thus the Feudall customs: *Antiquissimo tempore sic erat in dominorum potestate connexum, vs quando vellent possent auferre rem in feudum a se datum Postea, verò eò ventum est, vt per annum tantum firmitatem haberent. Deinde statutum est vt vsq; ad vi-*  
tam

f *Florus lib. 3.*  
cap. 3.

t A. DCCCXL

*tam fidelis produceretur. Sed cum hoc iure successionis ad filios non pertineret, sic progressum est ut ad Filias deveniret.* Those laws and customs belonging to them were composed as they now are, vnder *Frederique Barbarossa* about 1100. C. L. by *Gerard Neger* and *Obert de Orto*, two Consuls of *Millan*. Which, it seems, was the rather done, because about that time the Volumes of the *Roman* (i. what wee call the *Ciuill* laws) began to be newly in request, and, as it were, awakt out of that neglect, wherein they had near 100. yeers slept, as of no reckoning among the *Lombards*, and were now publicely read and profest in *Bologna* by *Irnerius* the first publique professor of them after *Iustinian's* time. Its likely that the *Lombards* thought it presently requisite to put their Feudall customs into Writing and forme, and vnder Titles, as well as the *Romans* had don their ancient Laws. What was then performed by the two *Milanois*, hath since been betterd, and for publique vse enlarged by that most learned Lawier *Cuiacius*, and is as a part of the *Ciuill* law, for Feuds. Vpon that innouation of *Otho 1.* in giuing patrimoniall and Feudall Honors, with prerogatiues in the committed Territories, *Noua Nobilitatis ratio* (saith *Sigonius*) *in Italiam est inducta, ut ij demum soli Nobiles iudicarentur qui ipsi aut eorum maiores his atq; eiusmodi aly honestati priuilegijs essent. nam hanc consuetudinem successores eius non omiserunt, sed etiam multis partibus adauerunt.* He collected it perhaps out of this passage in the Feudalls: *Qui ab antiquis temporibus beneficium non tenent, licet nouiter à Capitaneis seu à Valuatoribus adquisierit. plebei nihilominus sunt.* Which some interpret, as if no other Nobilitie had been but what had proceeded from the possessing an ancient Feud by gift or inuestiture from the Emperor or some *Valuator*. But I rather follow the conceit of learned *Hotman*, which collectts thence only that a new purchase of some Noble Feud, without ancient

cient inueftiture, or many yeers continuance of poffeffion, ennobleth not. And doubtleffe other Nobilitie mongft them was, as Gentic and Knighthood. But, indeed, none Feudall, except fuch as had its root in fome of thefe Titles beftowd. The common opinion, of the Originall of Feuds, thus. But, ynder fauour, they rather, to this purpose of Nobilitie, fhould bee deriud out of *France*. For although it be true that mongft the *Lombards* they were, and anciently, yet plainly, before the *French* Empire, in *France* they were, and that hereditarie, if their ancient laws deceiue not. For, what els was their *Terra Salica* but as a Knights Fee, or land held by Knights feruice? It was fo adiudged in the Parliament at *Burdeaux*, as in the firft Chapter is rememberd. And thofe *Salique* laws are fupposd much ancier then the *Lombardian* Kingdome in *Italie*. Vnder the *Lombards* alfo, fuch Dignities as they had were, by Feudall right, giuen in inheritance, as in ftorie is affirmd of *K. Autharis*, that inuefted his *Duces* or *Gouernors* of *Prouinces*, of their Territories to them and their Heirs Maffes, which was not imitated by the *French Charlemagne* or his fuffeffors, nor in v<sup>c</sup> till the beginning of the *German* Empire. How then is it likely that the imitation of the *Lombards* Feudall laws was caufe of Feuds in other places? Referre them chiefly to the *Salians* or *French*, and you fhall come neerer Truth. The *Salians* from *Pharamunds* time, and doubtleffe before had them; in *France* they continued: *Charlemagne* according to the cuftom of his own patrimoniall State, brought them into *Italie*, where, although they were before him, yet that continuance they then had is thus to be referd to *Charlemagne*, that is, the giuing of them for life with thofe Dignities before fpoken of, and the gift of them in inheritance, as they were merely Fees Militarie: But the inheritance of them beeing annex to Honorarie Titles, may well be allowd to *Otho's* time, which

which yet could not be if their Originall and continuance were to be drawn through the *Lumbards*, by reason of that example of *Antharis*. How much this differs from common opinion, men that haue read do know; and if they haue well read, will, I coniecture, be of my mind. Out of the Empire, by imitation, it seems, or by generall consent of Nations, most part of *Europe* took their forms of Feudall possessions: but by imitation, doubtlesse, those Dignities of Feudall right. The identitie of names in the Empire and other Kingdoms iustifies it. Neither was the Eastern Empire of later times without Militarie Feuds. To this day remains a Constitution of \* *Constantin Porphyrogenetus*, against a

x *Harmonopol.*  
 70X. I. titus.

*Militaria*. Μὴ ἕξιναι (are the words of the law) τῆς Στρατώ-  
 ταις τὰ ἕξ ὧν αἱ στρατιαὶ τρεφεύνται, κτήματα διαπαλεῖν ἰ.  
 that it be not lawfull for *Souldiers* (*Milites*) to alien those  
 possessions, by which *Knights service* (so in our law you  
 may interpret it) is maintaint. The Tenants of Feuds  
 in the *Western Empire*, and now euery where in *Eu-*  
*rop*, are known by the name of *Fideles*, *Homines*, *Vassi*,  
*Vassalli*, and the like. The reason of all their names ex-  
 cept *Vassi* & *Vassalli* is manifest. Some deriue them  
 from *Bas*, which in *French* and other languages of note,  
 expresse an inferior. But the word is so inferior to  
 many which are denoted by *Vassi* or *Vassalli*, that I  
 cannot bee of their mind. Euen a King, if hee hold a  
 Dukedom of another King, is rightly called his *Vassall*,  
 or *Vassus*. VVhich (to leaue friuolous coniecture) may  
 be deduced from the old *Gaulish* word *Gues*, *Guas* or  
*Gais* for a *Valiant* or *Militarie man*, then by which  
 name, what might one, that held his lands vnder a re-  
 nure to be so, more fitly bee titled? And, that those  
 words were of such signification amongst the *Gaules*  
 (the ancient people of *France* before the *French*, and  
 extended farre larger in name then all *France*) may

¶ In *Æneid.* 8. bee noted out of that of *ſeruius* vpon *Virgils*

— *duo quisq; Alpina coruscant*  
*Gasa manu* —————

*Gasa* (saith hee) *Hastas viriles. Nam etiam Fortes Galli* *Gefos vocant.* Now, the communitie of *G, Gu,* and *V* for *W* in words made of Latin Idiom out of *Dutch, Gaulish* or other language, is not vnknown to any. Who sees it not in the familiar vse of the names, of *Walter, Gualther, William, Guilielm, Ward; Guardia, Vasto, Guasto,* and the like? so our *What* is to the Scots *Quhat,* which or *whilke, quhilke*: and how common *G.* and *Q* were in pronounciation, and mongst the *Latins,* ⁊ the learn'd know. And the *Latins* hauing no such letter as *W* (in that sort as the *Gauls* vsd it) were compell'd to expresse such words as they began with *W,* by *Gu,* as some do now by *Qu.* yet the omission of the *u* in *Gasa* might not amisse be, when they had in vsing it, pronounc't *G,* as in *Gu,* or as *g* in *Lego.* Thus might *Gaisi,* or *Gaisi* easly be made of *Guass* or *Wass,* and then *Wass,* and *Vassi,* in our now vsd sense, which is well confirmed out of that which most learn'd *Clarenceux* hath obseru'd, vpon *Seruius* his word *Gasi,* in fitting to it as a synonimie the *Brittish Guastew,* signifying to them a so a *Valiant* or *stout man,* and from that (for the identitie of *Gaulish* and *British* is no news mongst Students of Antiquitie) if one should deriue, as litle libertie in pronounciation will permit, the word *Vanasor,* it were farre more tolerable then infinite of etymologies too daringly stood vpon. A learned ⁊ man likes well of this from *Gasi,* and goes further, supposing that in their God *Hesus* or *Esus,* (remember'd by *Lucan* and *Lactantius*) and in the *Ambacti* (mention'd in <sup>b</sup> *Caesar,* and *Festus,*) the name of *Gaisus* or *Gasus* lies hid. But there I more honor, then follow him. To talke

z *Lipf. de Rect.*  
*pronunc. Ling.*  
*Lat. cap. 13.*

a *P. Pith. de les*  
*Comtes de*  
*Champ. & Bric.*  
*lib. 1.*

b *Antiquitus*  
*In Comitatu*  
*Engelberti*  
*Teutonice est*  
*In Engel=*  
*brechttes*  
*Ambachte.*  
*Freher Orig.*  
*Palatin. 1. cap. 5.*



talke here of a communitie twixt the Turks *Bassas* and *Vassi* (as some very learn'd dare do) were but aduenturing vpon much more ridiculous deriuation. But when they tell vs that *Vassallus* is a diminutiue of *Vassus*, it may be beleft, although if *Goropius* his deduction of *Salique* from *Sal*, which he makes the same with *Sadle*, be tolerable (as doubtlesse in his phanatique doctrine, when the origination is indeed to bee fecht from Dutch, his coniectures are often commendable) why might not *Vassal* be as if you should say, *Vir Equestris*, or such like, or if *Sale* be *Hall*, and *Hall* the proper name of the Lords Court (especially in our English Feuds) where we call a Court Baron often *Hallimote*, why might not *Vassal* be as *Vir strenuus Curtis Domini inferuens*. But without surer ground I loue to abstain from assertion. Thus much for the Origination of Feuds, as they are deriu'd out of the Empire, or haue been in vse in these Western parts. But of their first being at all, a more ancient root is found, and that vnder the *Romans*. It's reported that twixt *Aeneas* and *Latinus*, one head of the league <sup>c</sup> was that the *Troians* should be alwayes readie to assist him in his wars against the *Rutuli*. And in the *Augustam* <sup>d</sup> storie, it's deliuer'd of *Alexander Seuerus* (his Empire began in c cxx. after Christ) that *sola, qua de hostibus capta sunt Limitaneis Ducibus & militibus donauit, ita vt eorum ita essent si heredes illorum militarent, nec vnquam ad priuatos pertinerent*: (priuatus is here oppos'd against *Miles*) *dicens. attentius eos militaturos si etiam sua Rura defenderent. Addidit sanè his & animalia & seruos; vt possent colere quod acceperant: ne per inopiam hominum vel per senectutem possidentium desererentur rura vicina Barbaria* (he means the Frontiers of the Empire) *quod turpissimum esse ducebat*, and somewhat like did the Emperour *Probus*, in giuing certain <sup>e</sup> Territories in *Isauria*, to his old souldiers, *addens, vt eorum filij ab*

<sup>c</sup> Dionys. Halicarnas. Antiq. Rom. a.  
<sup>d</sup> Lamprid. vita Seueri, & V. C. tit. de locato & Conduct. l. licet. 35.

<sup>e</sup> Fl. Vopiscus in Probo.

anno decimo octavo mares duntaxat ad militiam mitterentur. Here were a kind of Feudall possessions, but all their old volumes of the Ciuill law haue nothing that touches Feuds, either in name or substance, as they truly are. The neereft like them is their *Emphyteusis* and ius *Emphyteuticarium*, agreeing almost with our *Fee Farm* or *socage tenure*. Neither of both which, according to the Emperialls, are to bee called Feuds, although they, as well as *Militarie* possessions, in our law, are so vsually named. Some others, I know, suppose *Militarie* Feuds euen as ancient as *Roman Colonies*, but they deceiue their Readers. The tenants of the Empire, as well *mediat* as *immediat*, were all bound to be attendant in a place called *Roncalia* vpon *Po*, not faire from *Piacenza*, when the Emperor went to be crownd, and he that made default forfeited his Fief. An old s autor thus deliuers it: *Est consuetudinis Regum Francorum, quæ & Teutonicorum vt quotiescunq, ad sumendam Romani imperij Coronam, militem ad transalpinandum coegerint, in prædicto Campo (Roncalijs) mansionem faciant. Ibi ligno in altum porrecto scutum suspenditur, vniuersorumq, equitum agmen Feuda habentium, ad excubias proxima nocte Principi Facendas, per Curie præconem exposcitur: quod sectantes qui in eius Comitatu fuerunt, singuli singulos beneficiatos suos per præcones exposcunt. At sequenti die quicumq, nocturnis vigilijs defuisse deprehensus fuerat, denudò ad præsentiam Regis, aliorumq, principum vel virorum illustrium euocatur, sicq, omnes omnium Beneficiati, qui sine bona voluntate Dominorum suorum Domi remanserunt, in Feudis condemnantur.* And not only Lay, but Ecclesiasticall Fiefs were subiect to this *Militarie Tenure*, and *Forfeiture*. In *England*, before the Normans, plainly were *militarie Fiefs*, although not in like manner as since. That <sup>h</sup> law of *K. Knout* for the certaintie of *Heriots* paid only in *Martiall Furniture*, proues it; and that their *Earls* and *Thanes* were bound to a kind of

f v. Mynsinger.  
ad Instit. tit. de  
de locat. & con-  
duct. S. Adeo.

g Otho Frisii  
genf. de gest. Fre-  
deric. lib. 2.  
cap. 12.

h Canut. leg.  
cap. 69. & vide  
leg. Confess. cap.  
21.

of Knights service. And, in those times so were, it seems, all the lands of the Kingdom (except some priuiledged with greatest immunities) if, at least, held of the King or Crown, mediately or immediatly. For although there be a<sup>i</sup> Charter extant of K. *Ethelwulph*, wherby Ecclesiastique freedom is granted generally, and that the Church should be free from all secular service, and  *sine Expeditione, & Pontis extruptione, & Arcis Munitione* (which yet may be vnderstood as for an exception) yet diuers Charters are anciently giuen as great and religious fauors by *Saxon* Kings, which vsually reserue those three; *repairing of Bridges, Tax for Warre, and Castle gard, or repairing them*: as of what no land should or could be discharged. They are called by a speciall name *Trinoda Necessitas* in a Patent<sup>k</sup> by K. *Cedwalla* to *Wilfrid* first Bishop of *Selesey*, giuing him *Pagankham* (now *Pagham*) in *Sussex*, and vnder the Diocese of *Chichester*, whither, from *Selesey*, the See was translated. Whereupon it was well noted, when Pope<sup>l</sup> *Celestin* *iv.* endeuoring his grieuous exactions from Church-livings in this State vnder *Henry III.* a consultation was about to what duties Churchmen, by reason of their possessions, were subiect, that the old Kings of *England* were not so lauishly indulgent in their Grants to Churchmen, *quin tria sibi semper reseruarent propter Publicam Regni utilitatem, videlicet Expeditionem, Pontis & Arcis reparaciones vel refectiões ut per ea resisterent Hostium incurfibus.* And *Eihelbald* K. of *Mercland*: *Concedo ut omnia monasteria & Ecclesia Regni mei à Publicis vendiglibus, Operibus & Oneribus absoluantur, nisi instructiõibus Arcium vel Pontium, que nunquam ulli possunt relaxari.* But these were not so much by reason of Tenure, as generall subiection to occasions of State, and accidentall necessitie, and supply of wants to common good. Those kind of Militarie Fiefs or Fees as wee now haue, were not till the Normans; with whom the

*i Ingulphus, & Malmesburiens.*

*k Chart. Archiepisc. Cant. A. Chr. DCLXXX*

*l 28. Hen. 3. Matth Paris. Consulas licet & hinc interpreteris Responsum Knucti in 44. Ed. 3. fol. 25. a.*

custom

custom of Wardships in Chivalrie (they began not vnder Hen. III. as most ignorantly Ranulph Higden the Monk of Chester, and Polydore tells you) came into England. But before that, Wards were in Scotland, if their Stories and laws of Malcolm I. deceiue not. When he distributed the Kingdom into Tenancies, then *Omnes Barones* (saith his laws) *concesserunt sibi Wardam & Releuium de herede cuiuscunq; Baronis defuncti, ad sustentationem Domini Regis*; although Buchanan rather ghesse, that Scotland had this custom by imitation of the English or Normans. But in this Malcolm's time, Wardships were not at all in England. Of the originall and vse of Militarie Feuds thus much. With the *Roturier* or base tenures, this place hath not to do. Only a word or two of the names of *Feudum* and *Alodium*. The deriuations of both are diuers. For *Feudum*; I am somewhat confident that its root is in *Fides*, howeuer by different writing thence varied: and from it is our word *Feild*, which was anciently *FEUD* and *FEULD*, as in the names of *Rotherfeud* and *Losfeud* (for *Rotherfeild* and *Losfeild*) occurring with diuers like in old Ro ls, is apparant. The Vassals are stiled *Fideles* in Latin, and *Druds* i. True from the same word in Teutonique. From what others herein multiplie but rousing farre from the mark, I purposely abstain, and from the coniecture of some, because they are too ridiculous. *Alodes* or *Alodium* signified anciently what in the more strict sense *Enheritance* doth in our law, that is, lands descended from the ancestor; and *Alodes* and *Comparatum* are<sup>m</sup> opposed often, as *Purchase* and *Enheritance*. Now euery *Feud* or *Fief* paid a *Releif* or *Heriot* vpon death of the tenant, and the Heir or successor came in alwaies (as at this day) in some fashion of a new Purchase. But where no tenure was, there the enheritance descended freely to the Heire, who claimed it alwaies meerly from his ancestor. Out of this difference,

<sup>m</sup> Vide quæ adnotauit H. Bignon. ad Marculph. Formul. lib. 1. cap. 12.

I imagin, the names of *Feudum* and *Alodium* were translated to make that distinction which is vsually twixt them: whence *Alodium* now abufiuely denotes chiefly lands poffest without feruice or fubiection, except only acknowledgment of fuperioritie in the Giver. This may hold better then that from *Lendes*, or any which I haue feen. An example of *Alodes* or *Alodium* the great Lawier *Hotoman* fpecially takes out of an old Charter made to one *Paulan*, by our King *Athelstan*, which is <sup>n</sup> rememberd to haue bin found amongft the fpoiles of Warre in *Westmerland*, by the Scots, vnder their *Robert* 11. As the words were, I inferit it:

n *Hector Boesb.*  
lib. 16.

¶ King Athelstan  
Gives to Paulan,  
Ddan and Reddan  
Als gnyde and as faire  
Als euer thai mine wair:  
And tharto Witnesse Maulde my wife.

The fimplicite of that age is euen pictur'd in it. An age when mifnomers, mifrecitals, being deceiud, & fuch like did not make void the Kings Patent. Nor doth it in fubftance differ from the Conquerors gift of the Palatinat of *Chefter*, whereof before. And both in this of *Athelstan*, that of the <sup>o</sup> Hundred of *Dauncing* and *Chelmer*, by the Confessor to *Randolph Peperking*, and others extant of about the Conqueft, fhew the affectation that age had to Riming in Charters. Whereas now Profe without difficultie makes not one fufficient. This of Feuds belongs more fpecially to the Dignities alreadie fpoken of, but alfo hath its vfe in the vnderftanding of the nature of our ancient Knights (in regard of the tenure of their Fees) to whom wee make the next paffage.

<sup>o</sup> *Apud Cam-*  
*den. in Effexia.*

Knights.

Knights. *Time of taking the Virilis Toga. Customs of the Gaules in their Childrens taking arms. Of the Germans. Adoption per arma. The Custom of the Longobards for the Kings sonne sitting at Table with his father. Knighting ; by Girding with a Sword. Cingulum Militiæ. Amittere Cingulum. Sem not coming in sight of the Emperor, but Cincti. Minerua Zosteria. Balteus. Knighting by a blow giuen on the eare, anciently in the Empire First Mention of a knight made in England. The ancient and holy ceremonies in Knighting. The Marshall's fee anciently at a Knighting. Kings Knighted by their Subiects. Subiects Knighted by Subiects, although not Lieutenants. Eques Aurasus. One Prince may Knight in another's Territorie. Infanciones. Freedom to a Villain by Knight-hood. Knighting by Los Ricos hombres in Spain. A Knights Fief, or Fee. Who may be compelled to take the Order. Censu Equestris. Miles sine Terra. Inquisition of such as held Knights Fees, and yet were not of the Order. A Knight's Furniture by our law anciently not subiect to an Execution. The Armes of a Knight descending to the Heire. Ius Sigilli, in a Knight. Gold Rings, and ius Aureorum Annulorum in Rome. Their Equestris Ordo. Ancient fashion of Manumission in England. Seales when first in England. The generall use of them in most Nations. The Iewish instruments of Contracts. Their  $\aleph \omega \psi$  and the Starra in the old Rolls. Triall by a Iurie of Iews and Christians, and their othes. Difference of Paruum Sigillum, and Magnum Sigillum. Aide a faire Fitz Cheualer, de Rancome, & de Marriage. Of what lands and when the first and third kindes are to be leuied. The name of Knight in most languages from a Horse. What it is, and whence in our and the German use. **Cnights.** **Kodknights.** Miles and Chiualer, one. Senerall Notions of Miles; oppos'd against Sokmans, Burgesles, Villains,*

lains, *Tenants in Ancien demefn*, and *Serpientes*. *Liberi Homines*, *Solidarij*. *Knights Bachelors*, *Som coniectures whence that name*. *Βικνελλδεσι*, and *Buccellatum*. *The fashion of Degrading a Knight*. *The example of Sir Andrew Harkley*. *Of Sir Ralph Grey*. *Losse of the hand to a base fellow striking a Knight*.

## C H A P. IX.

**H**Owever diuers Orders of Knighthood being, there are mongst them which take precedence of **KNIGHTS** of the *Spurre*, or those which generally are known by the name of Knights, yet by institution and vse of all States, They are the ancientest, and shall here go first; because also the other Orders are but late attributs, according to the seuerall inuentions of particular Princes. As in Rome, Children vntill **XIV**. years of age (for so will the time be, although some places of good autors misconceiud hath perswaded som otherwise) vsing their *Toga pratecta*, the ensigne of Infancie, did then take *Virilis Toga*, or habiliment of manhood, according to the increasing hopes of their worth, so in the Northern parts of *Europe*, about that age, the sonnes of Princes, and others of Noble Rank, vsd to receiue Armes from a superior, as a token of what they would bee, that is, *Martiall Knights* in seruice for their Country, whereto though all were bound, yet they specially by reason of those ennobling ornaments. Of the old *Gaules* its in a manner, affirmed by <sup>a</sup> *Cesar*, speaking of *Induciomarus* a *Gaulish* Prince about the *Rhine*. *Armatum Concilium* (saith hee) <sup>b</sup> *indicit*. *Hoc, more Gallorum, est initium Belli, quo, lege cummuni, Puberes armati conuenire coguntur*. And, of the *Gaules* in generall: *In reliquis vitæ institutis hoc ferè ab reliquis dif-*

<sup>a</sup> *De bello Gallico lib. 5. & 6.*

<sup>b</sup> *Armati (ita mos gentis erat) in Concilium venerunt. De Gallis Liuius. Dec. 3. lib. 1.*

R r

ferunt,

ferunt, quod suos liberos, nisi cum adoluerint, ut munus Militiæ sustinere possint, palam ad se adire non patiantur; filiumq; in Puerili ætate, in publico, in conspectu patris assistere turpe ducunt. Which, although he make as proper to the *Gauls*, yet that large Nation of the old  *Germans* , euen bred out of, and continuing in their Being through warre, had almost the like custome. All they did, was while they were accoutred with Armes; eyther Priuat or Publique. Neither yet did any vse or beare them, vntill hee was honord with a Speare and Target in their State-assemblies. *Tacitus*, of them, affirms it. *Nihil*, saith he, *neg; publica neg; priuata rei nisi armati agunt. Sed arma sumere non ante cuiquam moris, quam Ciuitas e suffecturum probauerit. Tum in ipso Concilio vel Principum aliquis, vel Pater, vel Propinquus. Scuto frameâ-que Iuuenem ornant. Hæc apud illos Toga, hic primus Iuuenta honos: ante hoc domus pars videntur, mox Reipublica.* For that of their going alwaies arm'd; it differs not from the more ancient vse of the *Græcians*, who \* before learning mollified them, and brought their Rudenesse to a Ciuilitie, continually *εἰς ἡγεροπύρρον* i. *uent arm'd*, or *ferrum gestabant*. This forme of taking Arms by yong men from Publique autoritie, was in those daies a kind of *Knighthing*, whence the fashion since, and now vsd, had questionles it's origination. And mongst other of the Northern Nations, there was an Adoption by giuing of Armes, wherein the Adopted had approbation of his qualitie by the iudgement of some Prince, which agreed well with *Knighthing*. So you may say that the King of the *Heruli* was Knighted by *Theodorique K.* of the *Ostrogoths* or *East Goths* in *Italy*. *Per arma* (saith his<sup>d</sup> Letters of it, to him) *feri posse F. lum, grande inter gentes constat esse præconium. Quia non est dignus adoptari, nisi qui fortissimus meretur agnosci. In sobole frequenter fallimur. Ignauis autem esse nesciunt, quos iudicia pepererunt. Hi nō, gratiam non de Natura sed de solis*

c Hæc fere  
verbatim ha-  
bet *Io. Auenti-  
nus Boior. An-  
nal. 6. vbi Lu-  
douicus Dux  
Boiorum arma  
fufcipit milita-  
ria dono Fre-  
derici Impera-  
toris.*  
\* *Thucyd. lib.  
2. & Aristot.  
Polit. 6. cap. 5.*

d *Cassiodor.  
Var. 4. Epist. 2.*



*solis meritis habent.*—Et idè, *Mores Gentium & Conditione virili, Filium te presenti Munere procreamus: ut competenter per Arma nascaris, qui Bellicosus esse dignosceris. Damus quidem Tibi Equos, Enses, Clypeos, & reliqua instrumenta Bellorum: sed, que sunt omnimodis fortiora, largimur tibi nostra iudicia. Summus enim inter Gentes esse crederis, qui Theodorici sententia comprobaris.* This was their *Adoptio per Arma*, which *Iustinian* also vsd in Honoring of *e Eutharique K. Athalarique's* Father. Neither was, by this kind of adoption, any possibilitie of succession or kindred gotten, but only this Military honor. Which is confirmd out of that of *Cabades* the *Persian* King, who sent to the Emperor *f Iustin*, desiring him to adopt his sonne *Cosroes*. But the Emperor, being perswaded by one of his Counsellors, *Proclus*, would not do it in the forme of Roman adoptions, whence a kind of agnation grew, and hereditarie right, but sent to the *Persian* after mature deliberation taken, that hee would adopt *Cosroes*, after the fashion of the Barbarous, by *Armes*; meaning doubtesse this custom here spoken; that so hee might satisfie the words of the request, yet prevent the succession of the *Persian* in the Empire, which was indeed what *Cabades* mainly aimed at, and therefore took the answer as jest put vpon him. To that kind *per Arma*, respect must be had when you read the storie of *Andoin* K. of the *Longobards*, and his sonne *Alboin*: where after a glorious victorie had by the conduct of *Alboin* against the *Gepide*, the *Longobards* desir'd *Andoin* that he would be pleas'd that his sonne *Alboin, eius conuiua fieret*, i. might vsually sit at Table with him. But the King answerd, that he could not permit that, lest he should infringe their Nationall custom. Because the Kings sonne was not to dine, or sit at Table with his father vntill he had taken armes at the hands of some forein Prince. *Andoin respondit* (saith the *v* Storie) *se hoc facere minime potuisse, ne Ri-*

e *Idem Variar.*  
8. Epist. i. & 9.  
de *Gesimundo*.

f *Procopius de*  
*Bell. Persic. 2.*

g *Paul. Warn-*  
*fred. de gest.*  
*Langob. i. cap.*  
23. & 24.

*tum gentis infringeret. Scitis enim, inquit, non esse apud nos consuetudinem, ut Regis cum patre Filius prandeat (not procedat, as Pithou, it seems, did read) nisi prius à Rege gentis extera arma suscipiat.* Hercupon, *Alboin* taking with him x L. yong Gentlemen of his Countrie, went to *Turisend* K. of the *Gepida* (whose sonne *Turismod* hee had slaine in that last victorie) and shewed him the cause of his comming. *Turisend* nobly receiued him; placed him at Table with him, where *Turismod* was wont to sit, and at length (notwithstanding the barbarous conspiracies of som of the *Gepida*, grieued still with their yet fresh ouerthrow) gaue him *Turismod's* armes, and sent him to *Andoin*, with whom, thenceforth he was as a Table guest. *Sumensq; Turisendus arma Turismodi Filij sui ea Alboin tradidit, eumq; cum pace incolumen ad Patris regnum remisit. Reuersus ad Patrem Alboin, eiusdem Coniuna hinc effectus est.* These Testimonies compar'd proue that in the Martiall Nations of *Gaules*, *Germans*, and some neighboring States, the Honor of taking armes (which in our present idiom may be calld *Knighting*) was in their Aristocracies giuen to all deseruing it by age and worth, in their Public Assemblies, as expressly that of *Tacitus* shews: and in their Monarchies most likely it is, that the same kind of iudgment and approbation of Valor and Nobilitie which a forrein Prince vsed in that honorarie adoption to the sonne of his neighbour Prince, or his neighbour Prince self, was to other subiects vsd by the Princes themselues; thinking, and not without good reason, that it was more honorable for their sonnes to take armes of some other, lest affliction might seem to preuent iudgment, when the father gaue them. And at length both Princes and subiects receiud the Order of times of subiects, as in examples anon plentifully appears. Out of the customs of these ancient and Northern Nations came it, that afterward *Knighthood* was  
by

by girding with a sword; and the difference twixt making the Princes sonne, and other his subiects Knights, as to this rememberd purpose, grew out of vie. *Fredericque Barbarossa* in c. 110. c. LXXII. held a great feast at *Mentz*, and that, *ut filium suum* (are the words of an<sup>h</sup> Ancient) *Henricum Regem militum declararet & Gladium Militie super femur eius potentissimum accingeret*. So in *France*, *England*, elsewhere, the Kings made their sonnes Knights (as at this day) although sometimes they requested it, keeping the steps of that Longobardian Custome, of a neighbour Prince; as examples in their place shall shew. And for that of *Girding*, I will not with the vulgar deriue it so much from *Rome*, as from a generall consent, or rather conueniencie amongst all people. It's true indeed that in the *Roman* State the *Cingulum militia* was the speciall note of that honor, and was the same with their *auratus* and *constellatus Balteus* i. a *Belt deckt with gold and stones*, which yet was not any denoting ornament of their *Equites*, but of all those who had vndergone their solemne oath of warfare, and were knowne<sup>i</sup> by the name of *Milites* or *Militantes*. And these when they sate in Court Banquets, or with the Emperor, kept on their Girdles alwayes, and so their swords: especially after that of *Salonin* (sonne to *Gallien*) who on a time, being a boy, slyly stole away those rich Belts or Girdles which their souldiers (*Militantes*) had laid off in the Court, when they sate to the Table, whereupon at the next feast they all sate Girded, and being demanded why they put not off their Belts, they answer'd *Salonino deferimus*, as if the fault were *Salonin's*, lest he should steale them againe. *Atq; hinc tractus mos* (saith my<sup>k</sup> Autor) *ut deinceps cum Imperatore cincti discumberent*. Hence in Law and Storie often occurs, *τὸ ζῶντα ἀπολλύναι*,<sup>l</sup> i. *amittere cingulum militiae*, for, to be disabled to haue place or ranke in the field.

h *Arnold. Lubecens. hist. Slawor. 3. cap. 9. v. Radeuic. de gest. Frederic. 1. cap. 6. alios innumeros, & uini dij.*

i *Μονόζωνες. οἱ τίμιοι τῶν στρατιωτῶν. Suidas.*

k *Trebel Pollio in Gallienis. 1. Neap. διατάξ. 1. 23. cap. 28. & ἀποζῶσαι exautorare Herodiano, in Iuliano. V. Codum. περὶ ἐστρικ. παλ. 27. πα. 102.*

And *Cingulum Militiæ*, for the honor of a souldier, as also ἀποθέμενοι τὰς ζώνας, i. *qui Cingulum deposuerunt*, are vnder <sup>m</sup> *Constantine* the Great, such as had, for Conscience, left their Military Order, in regard of the incompatibilitie of the then vsd superstitions in the Camp, and Christianitie. But more late times in the Empire, yet very ancient, have by their *Cingulum*, not onely verbally, but really exprest other committed or created Dignities, as well as their common honor Militarie.

*Qui presentes in Comitatu, illustris Dignitatis Cingulum meruerint, aut quibus absentibus Cingulum illustris mittitur Dignitatis*, and such like, are remembred in a

n C. tit. vt Dignitat. Ordo seru. l. 2.

o Cassiodor. Variar. 3. epist. 23.

p Idem. Var. 6. Formul. 12.

q Homil. in 1. ad Corinthios 26.

r Bonifacius Caus. 11. qu. est. 1. c. 8. Nullus.

<sup>a</sup> Constitution of *Theodosius* and *Valentinian*; and King *Theodorique* to Count *Colossens* <sup>o</sup> gives the government of part of *Pannonia*, in these words: *Proinde prosperis initiatus auspicijs ad Sirmiensem Pannoniam, quondam sedem Gollorum proficiscere, Illustris Cinguli Dignitate præinctus*, and the *Comitiua primi Ortinis Vacantis*, is <sup>p</sup> calld *Otiosi Cinguli honore præincta Dignitas*; and, *qui, sine Cingulo, codicillos tantum honoraria Dignitatis adepti sunt*, are in that constitution last mention'd. Diuers testimonies like wil offer themselves, to any reading the Codes. And, vpon *Salonin's* stealing the Belts, the most learn'd *Casaubon* obserues that it respects the old custom of Magistrates, and others like (vnderstand such as with their Office or Dignities had *ius gladij*, or Militarie rank) which neuer came in sight of their Prince, but (*Cincti*) Girded, and with other ensignes of their Title. He notes it out of <sup>q</sup> *Chrysostom*: Οὐδεὶς (saith the holy Father) τῶν ἀρχόντων χωρὶς ζώνης ἔχλων καὶ χλαμύδος πολὺ μῆτερον ἀνὸς παρὼν τῷ τὸ δίδωγμα ἔχοντι, *that no Magistrate or Governour should presume to appear before the Emperor without his Belt and Militarie Coat.* In which sense an <sup>r</sup> old Popes Canon prohibiting that no Bishop should come before any Ciuill or Militarie Iudge, addes, *Magistratus n: qui hoc iubere ausus fuerit,*

rit,

rit, amissionis Cinguli condemnatione plebetur. And in stories of other Nations, nothing is more certain then the vse and talking of being Girded (including the sword) for well armed. In *Thebes* were two Statues of *Minerva Zosteria* by *Amphitryo's*; That Title was giuen to *Minerua* there, as the Greeks reported, because in that place *Amphitryo* took armes in his expedition against the *Eubœans*. For *Zosteria* comes from ζώσαζ, i. accingi, which the ancients vsd for ενδύσαι τὰ ὅπλα, i. armis se induere, whereupon in the description of *Agamemnon*, *Homer* makes him like *Ioue* in his visage, *Neptune* in his breast, but

f Pausanias in Bœotic.  
t Iliad. 6.

Ἄπει δὲ ζώνην

i. like Mars in his Girdle, belt, or indeed, as it interprets, armor. So Ζαζήρης Ενός, as if you said, *Cingula Bellone*, is very anciently for *Men of Warre*. And the Belt is thus by *Isidore* describd: *Baltheus, Cingulum militare est dictus, propter quod ex eo signa dependent, ad demonstrandam Legionis Militaris summam, id est, Sex milium sexcentorum, ex quo numero & ipsi consistunt. Unde & Baltheus dicitur non tantum quo cingitur sed etiam à quo arma dependent.* As then, by consent of *Romans*, *Grecians*, and other Nations the Belt, or beeing girded with a Sword, was both the main part of *Martiall* acoutrement, and vnder it the whole was comprehended, so mongst our *Northerns* (I meane from *Italie* Northward) it specially succeeded into the room of that solemn taking Armes for a *Knights* outward ensign of *Nobilitie*: the creating of a *Knight* in that kind, being but as an honoring his worth or hopes with *Princely* allowance for the field, as *Iulian* to *Leontius* \* granted, τὸ ὅπλων χεῖσιν i. usum armorum. And so great was the respect had to *Souldiers*, and such as were *militia cingulo honestati*, in those ancient times (more particulars of priuiledges and prerogatiues you haue in the titles *De Testamento Militari*, and such

u Callimach. hymn. ad Apollinem. v. & 1. Macab. cap. 3. com. 58. & sept. ζώσαζθζ.

x Iulian. in Epistolis.

like

like in the Imperiall laws) that heretofore our Knighting had in it the same, or one proportionat to the same, as its chief ceremonie, in which the honor by retaining, or dishonor by losing, consisted. Where obserue also, that as the Romans had their *Cingulum dignitatis*, and *Cingulum militare*, and *Otiosum Cingulum*, so haue some of our parts had their *Gladus Comitatus* (whereof before) and *Ducatus* and such like, and in giuing of those Titles, the *Cinctura gladij*, which must not, as referd to that ancient vse of making Knights *per Cincturam*, be supposd to be both a Knighting and a Creation of the other Dignities. But as in these confin'd vsually to some Prouince (so the old *Comitatus* was to speciall place in Court) the *ius gladij* for gouernment was, at leyst partly, transferd, so in the girding with a sword for Knighthood, the *usus Gladij*, if I may so say, for seruice in Warre; which difference is seriously to be thought on, and conferrd with those *Cincturae* in the Creations of Dukes, Earles, Marquesses and the like before related. In the stories of about C I O. of our Sauour, mention is very frequent of such as were by Princes *accincti gladio*, for *Knighthed*. But before that, in the Empire was another ceremonie with the Girding, that was, it seems, a *blow on the eare* giuen by the Prince to him whom he so honor'd. In the Reports of *Friseland* its deliuerd that *Charles le magne* being verie indulgent and liberall of his bountie to the States there, granted by Constitution that their Gouvernor might make Knights by *girding of them with a sword, and giuing them a blow on the eare*, as the custom was. *Eis gladium circumcingat*, are the words of the <sup>a</sup> Monument, & *dato eisdem, sicut consuetudinis est, manu Colapho, sic Milites faciat, eisdemq; firmiter iniungendo precipiat, ut deinceps more Militum sacri Imperij, aut Regni Francia, armati incedant.* — *Qui Frisones signum suae militiae à dicta Potestate (their Gouvernor) recipere debent,*

y vti Imperium, gladio solennitèr dato, fuerit translaturum docebit plenius P. Faber *Semestrium* I. cap. 3.

<sup>a</sup> Dat. Rome A. Chr. 802. Ex Mennenio.

in quo Corona Imperialis in signum sua libertatis à nobis concessa debeat esse depicta. Another like example is at large describd in Francis Mennens, by whom is written that in the <sup>b</sup> Records of Louain a Constitution is, that none should be *Equestri Balteo cinctus*, or knighted, vntill hee had gone in three seuerall voyages of Warres. And note once by the way, that in the Empire as well as elsewhere, *Miles* was in the more barbarous times both a Knight and any common Souldier, and one also that held his Fief by Knights seruice, as out of the Feudalls you are instructed. At this day in the Empire the solemnitie of Creation consists (as with vs) chiefly in touching the deseruing with a Sword, or laying it on him. So, I think, in most places of Europe; although in Charles v. his victorie against Frederique Duke of Saxonie, a great companie of Gentlemen of good merit in the late seruice were knighted by the Emperors acclamation of *Seàn todos Canalleros*, i. be they all Knights. But of them som obseruable particulars will best appeare, if we speake of them as they haue been in other States created. The ancientest testimonie of any made in England is vnder Alfred that honord his nephew Athelstan (afterward King) with this Dignitie. William of Malmesbury thus expresses it: *Militem fecit, donatum Chlamyde coccinea, gemmato Baltheo, ense Saxonico cum vagina aurea*. But in succeeding times of the Anglo-Saxons, more religion was vsd in taking this Order. Neither was it done without a solempne confession of sinnes, receiuing the Sword from the Altar at the hands of some Churchman, and such like, which also hath <sup>c</sup> been in the Empire and France. An old Monk speaking <sup>d</sup> of the Emperor Henry III. and the Archbishop of Breme, saith that *Goslarie per concessionem Archiepiscopi primum se Rex arma bellica succinxit*. And *Anglorum erat consuetudo* (writes one that liud at the <sup>e</sup> Norman Conquest) *quòd, qui Militia legitimè consecrandus esset, vesperè precedente diem*

<sup>b</sup> Archiv. Louanienf. Ann. 1260. & vide Lips. Louan. lib. 3.

<sup>c</sup> Vide, si placet, Francisc. Mennen. Symb. & Orig. Equest. <sup>d</sup> Lambert. Schaffnaburg. in Chronico. <sup>e</sup> Ingulphus,

S s

sue

*sue Consecrationis, ad Episcopum, vel Abbatem, vel Monachum, vel Sacerdotem aliquem contritus & compunctus de omnibus suis peccatis confessionem faceret, & absolutus orationibus & deuotionibus & afflictionibus deditus in Ecclesia pernoctaret: in Crastino quoq; Missam auditorurus, Gladium super altare offerret, & post Euangelium Sacerdos benedictum gladium collo Militis cum Benedictione imponeret, & communicatus ad eandem Missam sacris Christi Misterijs denuò miles legitimus permaneret.* And, according to this forme was that most Noble *Herward*, Knighted by his vnclē *Brand* Abbot of *Bury* about the *Norman* inuasion. But this kind the *Normans* much dislike. *Hanc* (saith *Ingulph*) *consecrandi Militis consuetudinem Normanni abominantes, non Militem legitimum talem tenebant, sed socordem Equitem & Quiritem degenerem deputabant.* Which makes me confidently referre that of *Ne Abbates faciant Milites*, constituted in III. f *Hen. 1.* to this custom. The *Normans* not liking it, in a Prouinciall Synod vnder *Anselm* Archbishop of *Canterbury*, and *Gerard* of *York* then thus prohibited it, and perhaps named only Abbots, because it seems, of inferior, Churchmen none or few would or did receiue it; and the Bishops were by likelyhood not willing to take the power from themselves. But howeuer that was took from Churchmen, yet the solemnities it seems, of taking the Sword from the Altar, and such like in the Church, remaind afterward. For, *John* of *Sarisbury* speaking of an implied oth that all Knights of his time took, as for defence of the Church, *Iam inoluit* (saith he) *consuetudo solennis, ut ea die qua quisq; Militari Cingulo decoratur, Ecclesiam solenniter adeat, Gladiog, super Altari posito & oblato, quasi celeberrimae professione facta, seipsum obsequio altaris deuouerit, & Gladij id est Officij sui iugem Deo sponderat famulatum: Neq; necesse est, ut hoc profiteatur verbo, cum legitima professio Milites facto eius videatur inserta.* This Oth was, it seems, somewhat proportionat with that *Militie sacramentum* taken solemnly

f Syned. West-monast. A.

1102. *Malmesb. de gest. Pontific.*  
I.

g *Pollicrate. lib. 6. cap. 10. & 13.*  
& consulas morem illum à *Paulo II.* institutum apud *M. uicell. Corcyrensis. lib. 1. scilicet. 7.*  
& iuramentum creandi Equitis apud *Olium Magnum Septent. Nation.*  
14. cap. 7.



ly by the Roman Armies ; without which, and at eue-  
ry new going a Warfare a renewing of it, none might  
(*iure h pugnare cum hostibus*) lawfully fight with the  
emie. But these religious solemnities wore away in  
ancient time. It grew afterward fashionable for one  
King to send his sonne to another to take the Order,  
*ut acciperent Arma Militaria* or *Virilia*, as the Monks  
vsually expresse it. Which well agrees with that of the  
*Longobards* before mentioned. Examples of that kind  
both here, in *Scotland*, elswhere are enough frequent, So  
one King of another, as in that of *Alexander I II.* of  
*Scotland*. He married the Lady *Margaret* daughter to  
to our *Henry I II.* The Nuptials being celebrated in  
Christmas at *York*, the King of *England* Knighted his  
Royall sonne in law with twentie more. Where the  
Earle *Marshall* of *England*, as an ancient right of his  
Place, requird the King of *Scotland's* Horse and Furni-  
ture for his fee, which, although in those times, it seems,  
i the Earle Marshall had at the Knighting of any Ba-  
ron or superior Nobleman, as also at the Homages done  
by any such either Secular or Religious, yet it was an-  
swerd that from the King of *Scotland* no such fee was  
due because hee might haue took the Order of any  
other Catholique Prince, or, at his pleasure, of any of  
his own subiects of his Nobilitie. *Responsum fuit* (saith  
the <sup>k</sup> *Storie*) *quod Rex Scotia tali non subiaceret exactio-  
ni, quia si placeret ei, potuit ipsa Arma suscipere a quouis  
Principe Catholico, vel ab aliquo Nobilium suorum.---Sed  
ob reuerentiam & honorem tanti Principis Domini ac vi-  
cini sui ac soceri tanti, mallet ab ipso Rege Anglia Cingu-  
lo donari Militari, quam aliquo alio. Et sic precipiente  
domino Rege in totum die festo, omnimoda lis conquieuit.*  
And for that of the King of *Scotland* his saying that  
he might haue took it from a subiect of his own ; its  
true : and so in our State some of our Kings haue  
receiud it, *Henry VI.* was Knighted by *John Duke of*

h *Cicero de Of-  
fic. I. de Pom-  
pilio & Caro-  
nis filio. videfis  
Veget. lib. 2. cap.  
5. Scruium ad  
Æneidos 8. Po-  
lybium lib. 6. a-  
lios.*

i *Statut. West. 2  
cap. 46. De Ma-  
rescallis.*

k *Matth. Paris  
35. Hen. 3.*

Bedford, and Edward vi. by Edward Seimer then Earl of Hertford; and the like many more occur. Nay in those ancienter times Earls (which were then the greatest Nobles vnder the King and Prince) had a power of Knighting. Vnder Hen. III. the Earle of Gloucester made his brother William Knight at a Tournement. So did Simon of Montfort Earle of Leicester, Gilbert of Clare. Some like examples haue been in France. And Los Caualleros vassallos de los Ricos hombres i. Knights made by the Ricos hombres (anciently in Spain they were neer as Barons in other places) are remembered by Spanish Antiquaries. And, against the Scottish Expedition, Prince Edward of Caernaruan, first Knighted by his father Edward I. made diuers Knights of his own autoritie at Westminster, by girding with the sword. But such also as were neither Princes nor Earles (and that without any Regall autoritie transferd; for if so, it were not worth obseruation) about the reigns of our first three Edward's, sometimes made Knights in the Warres. Dominus Iohannes filius Thoma (say the <sup>n</sup> Annals of Ireland) fecit Milites Nicolaum filium Mauritiij & Robertum de Clonhull apud Adare in Memonia. So Edmund le Botiller, afterward Lord Deputie, made xxx Knights at Dublin. And Richard of Berningham for the good seruice that one John Hussee had done in the Irish warres, gaue him *amp las terras & fecit illum Militem, vt bene meruit.* And by the same autoritie, Venit Dominus Rogerus de Mortimer Dubliniam & fecit Dominum Ioannem Mortimer Militem cum quatuor socijs. And indeed this Roger of Mortimer was then as Lord Deputie of Ireland, and might the better do it. And in one of our yeer-books<sup>o</sup> a Iudge on the Bench relates thus: *I haue heard (saith he) that a Lord had issue a sonne and carried him to the Font, and presently, as soon as he was baptised, took his Sword and made him a Knight, saying, Be a good Knight if you can, for you shall neuer be*

1 Tillius de  
Reb. Gallic. 2.

m Apud Fr.  
Menenium, ex  
P. Salanoua &  
alij.

n 4. 1313. 1314  
1316. 1318.

o Thirning 7.  
Hen. 4. fol. 8.  
Voyes Froissart  
vol. 1. fol. 185.

be good Esquire. It was a prerogative, it seems, anciently challenged by such as were themselves Knights. For *William of Badenfel* a German Knight at the Sepulchre made two, by his own report. *Supra Sepulchrum Christi* (saith he) *pulchram feci de Resurrectione Domini missam celebrari, & aliqui de meis focys Corpus Christi devotè susceperunt. Post Missam feci Duos Milites Nobiles supra sepulchrum gladios accingendo & alia observando, qua in professione Militaris Ordinis fieri consueverunt.* This was in *CIO.CCC.XXXVI.* Now none but the King, or one as his Lieutenant authorized, gives this Order; neither is it done by girding with the Sword, but the deseruing kneels, and a Sword is laid or slightly strook on his shoulder by the king, vsing this French: *Soiz Cheualier au nom de Dieu,* and then, *Auancez Cheualier.* This Ceremonie alone gives the Title of *Eques Auratus*, that of *Auratus* comming from their right of wearing gilt spures, which hath been also a knights speciall ornament. And vnder *Edward II. Richard* of *Rodney* was knighted by being girded with a Sword by *Almaricus* Earle of *Penbrok*, and hauing one Spurre put on by the Lord *Maurice of Barkley* the other by the Lord *Bartholomew of Badilsmere.* That striking with the Sword hath been anciently the vse of the Empire, and when *Sigismund* knighted *Signell* a French Gentleman in *France*, to honor *Signell* with that name, the want whereof was objected to him in a Controuersie twixt him and *Pestellan* hee did it by such striking of him kneeling, and giuing him one of his gilt spures, and girding him with a girdle that had hanging to it, in stead of a sword, a great knife. And this was done in *France*, neither *Contra maiestatem aut ius Regis*, saith *du Tillet*, *tentatum est, quia ex Iure consultorum sententia, Equites ubiq; & in Imperio, & in alieno dominatu institui possunt.* For Creation of a knight thus much; and, as euery child knows, in per-

p *Guil. de Badenfel Hodæporic. in Terram Sanctam.*

q *Smith. Rep. Ang'. 1. cap. 17.*

r *Anonym. Chron. apud Millium.*

s *Tillius de Reb. Gallic. 2.*

r Mich. Molin.  
ap. Mennenium.

u Pet. de Vi-  
neis lib. 6. Ep. 17

x Belmanorian.  
apud Tiliu lib.  
1. vide Ranulph.  
de Glanvilla  
lib. 5. cap. 5.

y Ex legib.  
Hisp. Fr. Men-  
nenius.

sonall Creation only the being of knighthood is, nei-  
ther hath any man it otherwise. *Infanciones* (saith one  
of Spain : and *Infancio* is their *hydalgo*, i. a Gentle-  
man, perhaps from the German or Goibique **C**deling  
or **E**theling) *nasuntur apud nos* ; *Milites vero sunt*,  
which you may applie to all States. In elder times it  
was prouided in the Empire, *France* and *Spain* that none  
should receiue this Order, except hee were before in  
some degree of Ciuill Nobilitie. A Grant is extant of  
*Frederique II.* that a knight may be made *quanquam*  
*pater suus Miles non fuerit, & nostris constitutionibus ca-*  
*ueatur quod milites fieri nequeant, qui de genere Militum*  
*non nascuntur.* In *France*, it was \* adiudged anciently,  
that where the Lord of a Villain (I vse the word as in  
our law) had knighted his Villain being a Gentleman,  
he became free, and had the honor lawfully; but if ano-  
ther had knighted him, nothing had been wrought by  
it. For none could manumit him but his Lord. And till  
Manumission, or vnlesse knighthood had had Ciuill free-  
dome for its ground, he was not capable of it. Neither  
there might any great man confer this dignitie vpon  
one which were not before a Gentleman, without grie-  
uous Mulct. But the king only might do it. And, mongst  
old laws y of *Spain*, *Quil bet Infancio* (euery Gentle-  
man, or *hydalgo*) *potest esse Miles in Aragonia, alij vero*  
*non.* *Et si forte non Infancio promoueat per Ricum ho-*  
*minem ad Militiam, perdit honorem, quem tenebat, Ricus*  
*homo* (one of their *Ricos hombres*) *vel si non tenebat,*  
*nunquam tenere debet.* *Et illi promotus semper remanet*  
*villanus, sublato sibi equo & armis.* Now, to the dishonor  
of Merit and Noblesse, how many most vnderferuing ci-  
ther for qualitie or parentage, bear this most honora-  
ble Title? But some ancient adiuncts to knighthood  
here next offer themselues. They are chiefly, The respect  
of the Honor to Possessions, Their *Mariall Equipage*,  
Their right of vsing a *Seale*, The *Aide a faire fix Chi-*  
*ualler*

*Water*, The Name and honorable regard to it, and Degradation. Of them all in their Order. The Knights Fee or Fee is as commonly known by name as Knight. But what it was or is, is not to all known. An old testimonie makes it DC. LXXX. acres, consisting of iv. Hydes. Of Hydes, before, where of Barons. Other certainties are proposd for a Knights Fee anciently, but \* in vain. Its neereft truth to set no number of Acres, nor quantitie of Territorie, but only of Reuenuē out of land, which being xx l. yeerly was the value of a Knights Fee. Remember what is already deliuerd of an entire Baronie, and the possessions of other dignities. In them the Relief alwaies expresses the fourth part of the annuall reuenuē by vertue of the Grand Charter, which in this point, was made in imitation of what was common law in the Relief of a Knights Fee, being (as appears by *Glanuil* and *Geruase of Tilbury*) iust c. shillings. What then more plainly could proue that the knights Fee (that is, the Possession fit for the maintenance of a Knight in those dayes) was exactly land of x. x l. yeerly? And they which had such an estate might bee compelled to take, and, it seems, of right demand a Knighthood. Yet vnder *Hen. the III.* and *Edward 1.* some of lesse Reuēue were calld to this Dignitie. *Anno sub eodem (1256) exijt edictum Regium* (saith *Matth. Paris*) *preceptumq; est & acclamatum per totum Regnum Anglie, vt quilibet qui haberet xv. libratas terra & supra armis redimitus tyrocinio donaretur, vt Anglie, sicut Italia, Militia Roboraretur. Et qui nolent, vel qui non possent honorem status Militaris sustinere, pecunia se redimerent;* Heere xv. pound reuēue was the same, and afterward all the Shirifes of *England* were amerced, euery one at five Marks, in the Exchequer, for not distraining the Tenants in their Countie according to that precept. And other like examples are, in them-

x *Lib. Rub.*  
*Scaccarij.*

\* *v. 4. Ed. 2. tit.*  
*Auouy 200.*

*a Matth. Paris*  
*pag. 1249. edit.*  
*Lond. vbi legendum, pro*  
*decem, quinde-*  
*cem.*

selues.

selues vnlike for value. But by the Statute of *Westminster* I. of *Reasonable Aide*, xx. pound Socage land, and a Knights Fee are compar'd for like possessions, and in I. *Edward*. II. an act of Parliament was, that if any were distrain'd to bee made Knight, hauing neither in Fee, nor for life, twentie pounds reuenuē, and the same were prou'd, vpon his complaint, by inquest, he should be discharg'd. Nor that any man should be compell'd to bee a Knight before his full age of *xxi*. years. Yet after that the writs haue bin for such as had fortie pound yearly, <sup>b</sup> both in *Ed*. II. and III. their times, and of diuers succeeding. And vnder *Henry* VI. the Chiefe Iustice <sup>c</sup> of the Common Pleas sayes that the King might compell euery man of *xli*. yearly worth in lands, to receiue Knighthood, by writ out of the Exchequer; and if they appear'd not at the first day, but come after to take this order, by rigour of Law they are not to be receiud, but amerced for default. Where he remembers, that, when writs in that kind went out, at the second day a great Burgesse of *Southwork*, able to dispens *c*. Marks yearly, appear'd, on whom they were vnwilling that the honor should be bestowed, and after deliberation resolu'd, that, because hee came not the first day, hee should not be Knighted. This *Census* or Militaric value, hath some proportion to that of the *Ordo Equestris* in Rome. Their *Ordo Equestris*, or *secundus Ordo* (as they call'd it, in respect of the *Senators* being *Ordo primus*) had it's known worth in possessions. That worth was *CD. CIO.* of their *Sestertij*, in present estate; of our sterling *CIO. CIO. CIO.* *c. xxv.* pounds, euery *CIO. Sestertij*, or one *Sestertium* (which are all one) reckon'd at *vii.* pounds, *xvi.* shillings *iii.* pence. Yet, in those more ancient times of *England*, when the relief of a Knights Fee, and so a Knights Fee were truely known (as now also, too frequently) this honor was giuen to such as had not any  
land

b 19. *Ed.* 2.  
*Clau.* memb. 16.  
*Dors.* 7. *Ed.* 3.  
*tit.* Auerment  
 37. & *Clau.* 7.  
*Ed.* 3. part. 1.  
*Dors.* memb. 7.  
 & 22.  
 c Babington 7.  
*Hen.* 6. fol. 16.  
 C. Sir Richard  
 Haukesford.

land twixt them, and other, a difference is made in  
 d Richard I. his edict of Tournaments. *Rex statuit Tor-*  
*niamenta fieri in Anglia & charta sua confirmavit, ita*  
*quod quicumq; torniare vellet daret ei pecuniam secundum*  
*formam subscriptam: videlicet, Comes daret pro licentia*  
*torniandi xx. Marcas argenti, & Barones decem Marcas*  
*argenti, & Miles Terram habens iv. Marcas argenti,*  
*& Miles non habens Terram ii. Marcas argenti.* Out  
 of this Militarie Reuene, and the right of compulsi-  
 on, in the King to make the possessors Knights, you  
 may easily vnderstand what *Pro respectu Militie* is in  
 the Exchequer Rolls anciently: and why in Enquests  
 of Eires the presentations were of such as had a whole  
 Knights Fee, and were not Knighted, being of full  
 age. In an Eire at *Chichester* vnder e *Henry III.* (to  
 giue one example like infinit other) the Iurors of the  
 hundred of *Palings* (it is that now we call *Poling*) in  
 the Rape of *Arundell*, to the article *de Valettis* (*Valet-*  
*ti* was vsd for yong heirs or yong gentlemen, or at-  
 tendants) *dicunt quod Nigellus de Broke & Simon de*  
*Fering tenent integra feoda Militum, & sunt plene ata-*  
*tis & nondum sunt Milites, ideo inde loquendum* And di-  
 uers such more are in the same Roll and others con-  
 cluding somtimes *ideo in misericordia*. That *Nigellus de*  
*Brok* had good possessions then in *Eclesdon* and *Sel-*  
*leden* (the hamlet which now is *Selden*, by *Eclesdon*)  
 both of the reuene of the Abbey of *Fischamp*. Thus  
 much of their ancient possessions, and liuelode compe-  
 tent to the honor. Their proper *Furniture*, as a suppo-  
 sed incident to Knighthood, consisted in *Horse* and  
*Armor*. And as by our common f laws the *Equitatu-*  
*ra*, which is the Horse that any man keeps for his  
 iourning, is priuiledged from the Return of issues (as  
 clothes and household-stuffe) and beasts of the Plough  
 from execution of debt, so anciently were a Knights  
 Horses and Armor (His Horses of martiall Equipage)

d Roger. de  
 Houeden part. 2.  
 pag. 424. & lib.  
 Rub. seaccary.

e Placit. apud  
 Cicestriam in  
 Com. Suffex  
 Coram R. de  
 Lisleburie &  
 socijs suis 47.  
 Hen. 3. Rot. 44.

f Westm. 2. cap.  
 43. vide Regist.  
 Orig. fol. 100. b.

and that although he had been indebted to the King. The law for that matter *Gernase of Tilburie* thus delivers, speaking of the sale of the debtors goods to satisfy the King : *Nota quod si debitor ille qui soluendo non est Militia cingulum semel obtinuerit, venditis ceteris, Equus tamen ei non quilibet, sed usus vsualium reseruabitur, ne, qui dignitate factus est Eques, Pedes cogatur incedere. Quod si Miles eiusmodi fuerit quem iuuat Armorum decer & inuict usus eorum, & qui meritis exigentibus debeat inter strenuos computari, tota sui Corporis armatura cum Equis ad id necessarijs à venditoribus erit liberrima vt cum oportuerit ad Regis & Regni negotia armis & equis instructus possit assumi. Sed si hic idem cui lex in parte peperit, audita necessitate Regis vel Regni delitescens se absentauerit vel ad hoc vocatus non venerit, si tamen non proprijs, sed regijs stipendijs militet & euidenter absentiam suam non excusauerit, nec ab hijs venditores temperabunt, sed solo contentus Equo (propter dignitatem Militiæ) sibi relicto iuri communi viuat obnoxius.* Where, by the way, it appears also that the *exceptis Bobus & affris Caruca* in an *Elegit*, was ancient Common law before the Statute of *Westminster* the second. And it seems that the Equipage and Armor competent to his person, was by the ancient law as inheritance descendible to the Heire, and not, as other moueables, cast vpon the executors. An old testimony inserted amongst that which is stil'd the *Confessors* laws; *Non debent illa inuadiare* (vnderstand such as were bound generally for defence of the Kingdom to have armor) *nec extra Regnum vendere, sed heredibus suis in extremis legare, ad seruitium tenementorum suorum Dominis suis explendum cum opus adfuerit.* And although the words import as if they should bequeath them, yet doubtlesse the meaning is that they should leaue them to descend; as what follows, perswades. *Quod si qui* (are the ensuing words) *eorum heredes vel parentes non habuerint, dominus*



dominus suus illa recipiet. Et si Dominum non haberent felagus suus, i. fide cum eo ligatus, si haberet, illa recipiet, si verò nihil istorum haberet, tunc regni, sub cuius protectione & pace degunt uniuersi, rex illa resumet. And when vnder Henry II. diuers s Constitutions were for keeping of Armor, according to the quantitie of mens estates, one was *Si quis Arma hæc habens obierit, remaneant heredi suo, & si heres de tali statu non sit quod armis uti possit, si opus fuerit, ille qui cum habuerit in Custodia, habeat similiter Custodiam armorum, & inueniat hominem qui armis uti posset in seruitio D. Regis, si opus fuerit, donec hæres de tali statu sit quod portare posset, & tunc ea habeat.* Of their speciall right of vsing a Seale, the onely testimony I haue seen is that of Richard Earle of Chester, <sup>h</sup> vnder Henrie I. in his conueyance of his lands in *W. monastley* to the Abbey of *Abington*, while he and his mother, the old Countesse *Ermentrudis*, lay there. For hee seald it with her seale, *Cum, (nondum enim Militare baltheo cinctus erat) littera qualibet ab illo directæ materno sigillo includebantur,* as the words are, as if one vnder the dignitie of Knight might not in those dayes vse a seale: which, were it true, is somewhat proportionat to the *ius Aureorum Annulorum* in *Rome*, chaleng'd and giuen to their *Equites*. For, as with vs, so there anciently was the chiefe vse of Rings for i sealing. *Veteres (saith k Capito) non Ornatus sed signandi causa annulum secum circumferrebant.* Yet, by the way (because touching this *Roman* right of gold Rings some controuersie is, and few well vnderstand it) you must not think, that only those which by the *Censor* were made *Equites*, and truely in *Ordine Equestri*, had this Right, but also others, and vpon other seuerall reasons; neither was it more then a souldiers brag in *Mago*, when after the overthrow *ad Cannas*, he shew'd at *Carthage* 1 three bushels and a halfe of gold Rings (some say

g *Afflicta de ar-*  
*n. is 27. Hen. 2.*  
*apud Regerum*  
*de Honeden.*

h *Chronic. ve-*  
*tust. Abindonia,*  
*ap. Camd. &*  
*Millium.*

i *V. tit. de Ord.*  
*Test. Digest. Cod.*  
*& Instit.*  
k *Apud Macro-*  
*bium Saturnal.*  
*7. cap. 13. vide*  
*his Lipsium ad*  
*Tacit. Annal. 2.*  
*§. 4.*

l *Modij.*

but one bushell) taken from the slaine and captiue Romans, and sent to Hannibal, affirms, so to lay the greater name on the victorie, *neminem nisi Equitem, atq; eorum ipsorum primores, id gerere insigne.* For Pliny doubts not but that then the use of them was promiscuous, and affirms, that, afterward they became amongst the distinctions of the *Ordo Equestris Annuli distinxere* (saith he) *alterum ordinem* (that is, the *Equestris*) à Plebe, *ut semel ceperant esse celebres.* And *Annuli planè medium Ordinem tertiumq; Plebi & patribus inferuere, ac quod antea Militares Equi nomen dederant, hoc nunc pecunie Indices* (so Lipsius coniectures it should be, not *indices*) *tribuunt.* Afterward vnder Tiberius, (then being Consuls C. *Asinius Pollio* and C. *Antistius Vetus*) it was constituted, that none should enjoy this right of gold Rings, *nisi cui Ingenno ipsi, patri, atq; Paterno sestertia cccc. census fuisset, & lege Iulia theatri in xiv. Ordinibus sedenti,* that is, *unlesse a perfect free Roman, who both himselfe, his father, and grandfather of his fathers side had bin worth cd. cto. sestertij,* (in our money *cto. cto. cto. c. xxv. pounds*) *and had place in the xiv. ranks at the Theater,* which were first appointed for those which were truly *Equites*, as a distinction for their dignitie in that place, by their *Lex Roscia*, and allow'd afterward, but not without some alteration, by their *Lex Iulia*, vnder Augustus. Neither doe these words any more then describe a *Roman Equestri dignitate*, and of two descents, for the *cd. cto. sestertij* (*cccc. sestertia*, all one) were the *Census Equestris*. Yet every one that had this *Census*, was not *Eques* properly. None was so but such as were chosen by the *Censor* and *donati equo publico*, and *equo publico merebantur.* Yet such as had the *Census* were (if at least *ingenuij* Free men) *Dignitate Equestri*, and in the rank of the *Equites*; as those of the *Equites* as had the worth of a *Senator*, they call'd *Equites Illustres*, and

m *Liv. Dec. 3. lib. 3. idem, de Senat. ribus & Equitibus tantummodò, ad. fi. mat. Dio histor. 48. verum haud satis firm. à fide. vide Plin. Hist. Nat. 33. cap. 1. & 2.*

n *Dio Cass. l. 36. o Suetor. in August. cap. 40.*

p *Lips. ad 11. Tacit. Annal. 5. 15. & de Amphitheatro c. 14.*

and reputed them in the rank of Senators. As also the *Tribuni Militum* (as it were, Field Marshalls) were in the rank of the *Equites*, at the Theater. Now as the *Census* alone made not the right *Eques*, no more did the gold rings giuen either by their Generall in Warre before their Empire, or by their Emperors afterward. For the time before, I referre you but to *Cicero* his III. Oration against *Verres*. For time vnder the Empire, the Example of *Volteius Mena*, *Pompey* his *libertus* or manumitted villain (to vse our language) whom *Augustus* & *Sax-  
καλοῖς τε χρυσοῖς ἐκόσμησε, καὶ ἐς τὸ ἦν ἰστέον τῶν ἐσέγαγε.*  
i. honored with gold Rings, and made him of the *Ordo Equestris*, all which was but a making him a perfit Freeman, and an *ingenuus*, which was as a degree before a *libertus*, as appears expressly by *Sueton* deliuering the self same only in these words, that he was *assertus in ingenuitatem*. Which made him indeed, being of fit worth, of the *Ordo Equestris* (or rather readie to bee receiued into it) because, in that, no *libertus* might be vntill acquired ingenuitie, and in some sort *Eques*; as in that of this *Mena*, in *Horace*, you see;

q Dio. hist. 48.

r Epodón. 4.

*Sedilibusq; magnus in primis Eques.*  
*Othone contempto sedet.*

By *Othone contempto*, he means the *lex Roscia theatralis* (from *Roscius Otho*) constituted for the Honor of the right *Equites*, whom the *Censor* had made, and the honor of *Equus publicus* did denominat; but it was committed against by *Mena*; that, out of his greatnesse in fauour and worth of estate, durst sit in the chiefest of the XIV. ranks at the Theater. Hee had the right of gold Rings, but was not therefore truly *Eques*, yet in a more generall notion bearing the name. Diuers other examples like are, and nothing more vsuall then the breach of that constitution vnder *Tiberius*. And by a

f Διάταξι.  
Neap. on. & vide  
Cuiusq; Obser-  
uat. 7. cap. 14.

t C. tit. de iure  
Aur. Annul. l. 2.  
vetum vide  
Vlpianum &  
Paulum ff. code  
tit. l. 4. & 5. &  
C. ad legem. Vi-  
selliam.

\* Lib. de Resur-  
rectione carnis.

later t Imperiall law, euery one manumitted hath this right of gold rings, and ingenuitie. But the promiscuous vse of them in the more ancient Roman State is constantly to be affirmd, I mean so prouiscuous, that it specially distinguisht not their *Equites*. And, that after their Empire, when the *ius aureorum annulorum* was giuen by the Emperors, to *liberti* only ingenuitie was thereby giuen, although by a rescript of *Diocletian* and *Maximian*, ingenuitie t passe not by it. *Tertullian* of a seruant (*seruus*) manumitted: \* *Et vestis alba nitore, & Aurei annuli honore, & Patroni nomine ac tribu, mensaq; honoratur*. Nor are the words of *Equestris Ordo*, *dignitas* or *Eques*, applied to such as were so honor'd, otherwise to bee vnderstood then that so they were made fit, and as it were immediatly capable of the true Dignitie of *Eques*, if also their estates endurd it. But were no more indeed *Equites* then such as had giuen them *insignia Consularia*, *Senatoria*, or *Quaestoria*, were therefore *Consuls*, *Quaestors*, or *Senators*; or then *Abbots*, to whom the Pope granted *insignia Pontificalia* were therefore *Bishops*. The chief ensigs, besides of the right *Equestris Ordo*, consisting most of all in their apparell, the *Trabea* (a Militarie robe interwouen of gold and Purple) and the *Angustus clauus*, or narrow gard in distinction of the *latus clauus* or broad gard of the *Senators*.

u *Papinius Syl-  
nar. 5. ad Crispi-  
num, vti emen-  
dauit Lipsius.*

————— \* *sanguine Cretus.*  
*Turmal, trabeaq; Remi, & paupere clauo*

is a description of one descended from their true *Eques*. And it is obseruable, that as their giuing of ingenuitie was by an Ensign and note of their *Equestris Ordo*, so with vs anciently the enfranchising of a *villain* was by giuing him *Armes*. In the laws of the Conqueror (at least vnder that name publisht:) *Si quis ve-*

lit

lit serum suum liberum facere, tradat eum Vicecomiti per manum dextram in pleno Comitatu & quietum illum clamare debet à iugo seruitutis suae per manumissionem, & ostendat ei liberas portas & vias, & tradat illi libera arma scilicet, lanceam & Gladium, deinde liber homo efficitur. Bt, as touching the right of vsing a Seale to be proper to a Knight in our Nation, as out of that of the Earle of Chester, it is collected; I doubt the Monk was either deceiud or deceiues in reporting it. For it seems that from the infancie of the Norman Empire heer, Seals were lawfully vsd by mean men, and of all sorts. For whereas the Saxon vse was to subscribe Charters with names and Crosses only, and so deliuer them, the Normans changd that forme into Sealing. Ingulphus is witness. *Chirographorum* (saith hee) *confectioem Anglicanam qua antea vsq; ad Edwardi Regis tempora fidelium presentium subscriptionibus cum Crucibus aureis allyq; sacris signaculis firma fuerunt*, Normanni condemnantes *Chirographa Chartas vocabant, & Chartarum firmitatem cum cerca impressione per uniuscuiusq; speciale sigillum sub instillatione trium vel quatuor testium astantium conficere constituebant*. Doth not this allow all men, that would, the vse of Seals? and at the Conquest. And, that vnder Henry 1. there were inferior persons had them, is iustified out of one that then \* wrote. *Si debitor* (saith he) *cartam suam non advocat, ducibus modis eidem contraire, vel contradicere* (creditor) *potest scilicet: ipsum sigillum in Curia recognoscenda suum esse &c.* The like out of that y<sup>e</sup> Fine in the Countie; twixt Walter of Fridastorp and Helias his sonne, and Iohn of Buerley, leuied vnder Hen. 1. and sealed with the seals of the Father and Sonne. E ther then the Chronicle of Abingdon instructs, or els it wills that the Earle of Chester being yet not of the order of Knighthood vsd his mothers seale, that is, such a one as hers was without difference, because pe:haps after the order receiud, som change

x *Glanuiv.*  
lib. 10. cap. 12.

y 32. Hen. 2. 2.  
pud D. Ed. Coke  
in prefat. ad lib.

3.

change was to be added to his. For *Du Tillet* cites an old iudgment of the year *CIO.CCC.LXXVI.* wherein he saith an Esquire *dicitur, cum Equestrem Ordinem suscipit, sigillum mutare.* But hee speaks it only of *Burgundie.* Others, being moued by the Monkish<sup>z</sup> report touching *Richard Lucy* chief Iustice of England his finding fault with a mean man for vsing a seale vnder *Henrie II.* think that in those times they were peculiar to men of the greater fashion, and that they became common not till about *Edward III.* Indeed diuers Charters were in the *Norman* times, before that, made without seales, yet an old \*Lawier vnder *Hen. III.* requires them as an essentiall part of a Deed. Nor doth any one reason more moue me to beleue the ancient and promiscuous vse of them here, then because for the most part all Nations had them, and in their Writings and Deeds in one sort or another vsd them. And howeuer<sup>a</sup> *Plinie* affirms that *Egypt* and the East were only contented with letters, omitting seals, yet its certain that the Iews had them, and in ancient time often, when they made a contract, two Deeds were written, one containing the contract at full, with all couenants and conditions, which was folded vp and sealed<sup>b</sup> with the buyers seale, the other containing a generall recitall of what thing only the Contract was; and this last was shewd open to witnesses, who inscribd their names on the backside of boh. That, so the Witnesses or standers by might not know the summe, time of Redemption, or such like: yet bee able to iustifie the truth of the instrument comprehending them by the inscription of their names. The Seale they calld *חתם*, and the Deed or instrument written *שטר*, *Sephor* which is a book also, but the<sup>c</sup> Rabbins expresse their Deeds, Releases, Obligations and the like by the name of *שטר* *Shetar* or *Setar*, whence the word *Starrum* or *Starre* for Acquitances or written testimonies of Contracts is vsd.

<sup>z</sup> *Chron. Abb. de Bello apud G. Lambard. in Itin. Cantij pag. 405.*

\* *Braeton lib. 2. de acq. rer. dom. cap. 16. §. 12.*

<sup>a</sup> *Hist. Nat. 33. cap. 1.*

<sup>b</sup> *v. Ierem. cap. 32. & Ios. Scallig. Elench. Triheresy. cap. 11. & λαβών βιβλίον ἑγγράφει συγγραφῶν, καὶ ἐσφραγίσαντο. Tobit. cap. 7.*

<sup>c</sup> *Elas in Ibisbit.*

vfd. So must you vnderstand it in that Roll, in the Tower, of *Placita apud Scaccarium Iudeorum de Termino Pasche anno Regni Edwardi nono*; of Edward the first. *Salomon de Stanford Iudeus recognoscit per Starrum suum*, occurs there; and an Acquittance or Release by the name of *starrum* is there <sup>d</sup> pleded to have been tried before the Shirife at *Normich* by a Iurie of *Sext probos & legales homines & sex legales Iudeos de Ciuitate Normici*, and found to have been the Deed of one *Geñta* a woman Iew of *Gloucester*, whereupon one *Alice* the widow of *Clement* of *Poringlond* was quit against the King then clayming, vpon speciall occasions, all duties which were owing to the *Iews* in *England*. The like kind of trials are there in the case of one *Eustace* of *Peccham* in *Kent*, of *Salomon Bensalomon* in *Hampshire*, and diuers others. Where, by the way obserue, it seems the *Iews* (of the Iurie) were charged by oth taken vpon the ספר תורה e. i. the books of *Moses*, held in their armes, and by the name of the God of *Israel*, which is mercifull, with formall additions of words which they vsed, as Christians vpon the Euangelists. For a Rabbin that <sup>f</sup> liud in time of *Henrie* 111. saies that so was an oth to bee taken by his countrie men, although in a iudiciall precedent, yet remaining, of *Constantin Porphyrogenetus* (he liud about ccc. yeers before) diuers other and strange ceremonies were to be vsed. If you desire them, search them, where they <sup>g</sup> are published. The *Romans* had their *Annuli signatorij* and *sigillaricij* (as *Vopiscus* calls them) destinat as well to sealing of writings, as vse in the house in steed of locks. <sup>h</sup> *Inuenal* :

*Vana superuacui dicunt Chirographa ligni,  
Arguit ipsorum quos litera gemmâq, Princeps  
Sardoniches, loculis que custoditur eburnis.*

Whats *gemma Sardoniches* but the Scale cut in that  
V v, stone?

d 9. Ed. 1. Iudeorum Rot. 4. Pasch. Norff. & rot. 5. in dorf. & rot. 6. Suthr. & ferè passim in Schedis illis.

e Liber legis.

f Rabbi Moses Mikotzi in מוצתעש precept. 123.

g In lib. 2. Invis Greco-Romani.

h Satyr. 13.

- i Polyb. *hisl.* 6. Stone? Of the <sup>i</sup> Grecians, as plain testimonie is. And of all, enough more. The seale being a speciall ensigne of credit, and therefore so fitly vsd. *Nec plus habere quam unum licebat* (saith Ateius <sup>k</sup> *Capito* of Seale Rings and the ancient Roman times) *nec cuiquam nisi libero; quos solos fides decerneret, qua signaculo continetur.* And its affirmd mongst the Grecians, that before the inuention of Seales cut in fit matter, the vse was to seale with pieces of wood, eaten and gnawen by <sup>l</sup> wormes (ξύλοις *καὶ θειῶν βελεγράνοις*) which could not but giue impression; and that, *Hercules* first vsd that kind of Seale, whence *Lycophon* hath *ἑπιπέσπονθ σφεάγυς* i. a worm-eaten Seale. I perswade you not to bee prodigall of your faith to such Grecian coniectures. Think of them as they deserue. But mongst our ancestors, as the king had his Great and lesse or Priuie Seale, so, at least, Gentlemen and their superiors a like distinction. A Conifance in the Kings Court anciently shall iustifie it.
- m Hill. 44. Hen. 3. *Placit. ap. West. Rot.* 28. Staff. *Lichefeild.* *Johannes de Burgo* (saith <sup>m</sup> the Roll) *cognouit quod apposuit paruum sigillum suum cuidam scripto quod fecit Decano & Capitulo de <sup>n</sup> Lichefeud de confirmatione & quieto clamco de aduocatione de Herdel, & apponet sigillum suum magnum predicto scripto circa tertiam Septimanam post Pascham.* So much for Seales. Among the Reasonable Aides due from Tenants to their Lords, one speciall is a faire fix & heire Chivaler, to make the Lords sonne and heire a Knight. Which is one of the three referud in King *Iohns* Grand Charter, to be leuied without consent of Parliament. *Nullum* (so the words are <sup>o</sup> in the Kings person) *scutagium vel auxilium ponam in Regno nostro nisi per commune consilium Regni nostri, nisi ad Corpus nostrum redimendum, & ad primogenitum Filium nostrum Militem faciendum, & ad primogenitam filiam nostram semel maritandam. Et ad hoc non fiat nisi rationale auxilium.* And in the same: *Nos non concedimus de catero alicui, quod capiat auxili-*
- l Philostephan. apud *Hesychium* in *ἑπιπέσπονθ*. & *Is. Tzet.* ad *Lycophonem.*
- o Charta ista est apud *Math. Paris* & in *Annalibus Thomæ Rudborne, Monachi Wintoniensis Ms.*



*um de liberis hominibus suis, nisi ad corpus suum redimendum & ad faciendum primogenitum Filium suum Militem, & ad primogenitam filiam suam semel Maritandam, & ad hoc non fiat nisi rationabile auxilium.* That *aide de Rançon* (as it is calld in the Custumier of Normandie) occurs not as I remember in our Law annals printed, but in the not publisht yeers of *Edward I.* a release by one *Robert of Bentham* to the Abbot of *Ford* is pleded, of all seruices for *sp̄ris suit reall & reasonable aide pur luy veindro hors de prison ou ces heires quel heur qu' ils fussent enprisones.* From the Normans vntill *Edward I.* these Aides were all vncertain, but to be leuied with moderation and according to the quantitie of the Tenants worth *ne q̄ nimis grauari inde videatur vel suum contenmentum amittere.* Neither was any certaintie of Age in the sonne and heire, by the law, known. But in *1111*, *Edward I.* it was enacted, that, for the Knighting and marriage, of a whole knights Fee should be *xx.* shillings giuen, and of *xx.* pounds yeerly, socage, as much, and so *pro rata*: and that none should bee leuied vntill the sonne and heire were of *xv.* yeers age, and the daughter of *vii.* But the King was not bound by this Statut extending only to common persons, as appears by Records of interceding time, where the value leuied was greater. Therefore by the act of *xxv.* *Edward I I I.* the Kings Aides were brought to a like value. All lands are subiect to these Aides except only *ancient demesne*, and *grand* and *petit serieantie* Tenures, as the law hath beene anciently deliuerd. One that wrote a litle after the Statut of *Westminster I.* speaking of Auowrie for reasonable aide, *a faire s̄its eign Chiualler*, allows as good barres to the Auowrie, for the tenant, to plede that *the Father himself is no Knight*, or that the sonne is not yet of age *pur ordre de Chiualler prendre*; so that one not knighted cannot claime this aide of his Tenants. And the

p 21. Ed. 1. fol. 66.

q Glanvil. lib. 9. cap. 8.

r West. 1. cap. 36

f Parl. 20. Ed. 3. Art. 45. alibi.

r II. Hen. 4. fol. 31. 10. Hen. 6. Auowry 267. Anc. dem. II.

u Eriton Chaps de prises de a-ners.

x *Jacob. c.*  
 Sr Drue Dru-  
 ric *D. Coke part.*  
*6. Plow. c. Rat-*  
*cliffe. & D.*  
*Coke part. 8. c.*  
 Sr Henry Con-  
 stable.

y *Iunius Grac-*  
*chanus apud*  
*Plin. lib. 33.*  
*cap. 2.*

z *Pausanias in*  
*Phocis.*

a *Buchanan.*  
*Reb. Scot. lib. 7.*  
*in Malcolm. 3.*  
 b *As De the*  
*Horse, Sheep*  
 and *Goose.*

fit age to receiue the Order is fifteene, according to that Statute, although if the sonne and heire of a Tenant x by Knights seruice be Knighted in his fathers life time, at what age soeuer he is, at his fathers death, discharged of Wardship both of land and bodie, and the Wardship of the bodie of one knighted within age after the death of his ancestor, presently ends. For the King being supream Iudge of Chivalrie, by knighting his subiect, adiudges him fit for Knights seruice, his deficiency in which kind, by reason of his age, is intended by the law vntill one and Twentie, vnlesse the king adiudge him otherwise. For their *Name*; that in all places except England, hath its originall from a *Horse* (the most vsuall beast of the Warres) as the Roman *Equites* were titled from their *Equus publicus*, being also before called y *Celeres* and *Trossuli*. For to the *Spaniards* they are *Caualleros*, to the *Italians* *Cauallieri*, to the *French* *Cheualiers* (all, in their provinciall tongues, from the Latin *Caballus*) and in the British *Margoghs* in like signification. For, as now, so anciently *Hare* or *Marg* in that language (as other more) interpreted a *Horse*. Whence euerie Knight with his two Esquires on Horseback, in *Brennus* his armie was stiled z *Trimarcisia*, which, though it bee applied to the *Celts* or *Gauls* (mongst whom also *Cesar* specially reckons, as their chief lay Order, the *Equites* or *Margoghs*) yet without much difficultie, it may bee communicated to the *Britons*. And the *Germans* call them *Keytteren*; that is, *Riders*: a word in z *Scotland* to this day vsed. Old Rimes of b *Dan Lidgate*:

Eques ab Equo is said of very right,  
 And Cheualier is said of Cheualrie,  
 In which a Rider called is a Knight.  
 Arragoners done also specific,  
 Caballero though all that partie

As name of *Worship*, and so took his ginning  
Of *Spæres* of gold, and chiefly *Riding*.

As all these in this Western part expresse a special honor implying abilitie of martiall seruice with horse : so the old Greeks attributed not to a great man a better name then what truly was the same with eucry of those. That is, Ἰπποβότης, whence *Hecuba* c *Euripid.* in *Hecuba.* calls *Polymestor* King of *Thrace*, Ἐπὶ τῷ Ἰπποβότης ; and in *Homer* Ἰπποβότη *Nestor*. So the chief men and of best worth in d *Chalcis* were known by the Title of *Hippobata* i. E. *Equites*. But our English calls them *Knights*, the word signifying a Minister, Scholer, or Disciple. *Leorning Cnihts* is vld for the Disciples in the old Euangelists of the *Saxons*, as most worthie *Clarenceulx* hath noted. And it was taken also for the yonger sort, *Tyrones* or such like. For where the Latine of venerable *Bede* hath of King *Sigibert*; instituit *Scholam in qua Pueri literis erudirentur*, the e English-Saxon hath he pceole geyette 7 on ðære cnihtes 7 geonge men geyette 7 getyde 7 laþoe. i. hee instituted a Schoole, and placed in it Cnihtes (Knights) and yong men both furnished and learned. At this day a *Diener*, seruant, or vallet is both in *Alemanique* and *Belgique* called *Cin Knecht*. And to this sence in *Cnichtas*, in the translation of *Bede*, perhaps hath *tyro* and *tyrocinium* allusion, in those Monks which thereby expresse sometimes a Knight and Knight-hood. But, as it goes for the Titularie name of this Honor, I suppose it rather for a *Minister* or *Seruant*, denoting that one which had vndertaken the Order was a Martiall minister or seruant, known and as it were in perpetuall seruice retained for the State. And that as *Comes* and *Baro* from their more generall significations became to be what they are, so this of *Cnyht* or *Knight*. For plainly its applied to the office, to which their Honor bound them, not to their age. As appears

c Euripid. in Hecuba.

d Herodot. lib. 8.

e Habes & apud Caium de Antiq. Cantabrig. lib. 1.

f v. Verſtegan.  
pag. 319.

g Bracton. lib. 2.  
de acq. rer. dom.  
cap. 16. & 35.

h 30. Ed. 3.  
fol. 18. 2.

in Our old word **Rodknights** (that is, *Riding Knights*,  
f or *Knight riders*) which were such as held their lands  
by the ſervice to Ride vp and down with their Lords  
*de Manerio in Manerium*, which vnder *Henric III.* be-  
fore *William of Raleigh* was adiudged s to be cauſe of  
Ward and Marriage, *Stephen of Segraue* being then (as  
hee might haue good reaſon) of a contrarie opinion.  
They were called alſo **Rodknights**; and in one that  
translated diuers of the *Saxon* laws, they are thus re-  
memberd: *Si hoc fit* (hee means if fighting were) *in*  
*domo hominis quem Angli vocant Rodniht, alij verò*  
**Serhendman**. The **Serhendman** was the *Saxon* Six-  
hündmon .i. one whoſe worth was valued at DC. ſhil-  
lings. In our law they are ſtiled *Milites* and neuer *E-*  
*quites*. Yet ſo that *Miles* is taken for the ſelf ſame  
with *Chiualer*. For in the Writs of Parliamt being  
in Latin, to the Barons, *Chiualer* is alwaies as an addi-  
tion ſo expreſt in *French*, becauſe it ſeems euery Ba-  
ron fit for that Court is at leaſt ſuppoſd to bee a  
Knight, and moſt commonly is ſo. And where in a Writ  
of <sup>h</sup> Meſne the Lord Paramount was namd *Iohannes*  
*Tournour Miles*, and in the *diſtringas ad acquietandum*,  
*Iohannes T. Chiualer*, it was held in Court that no er-  
ror was by the variance. But in the common laws al-  
ſo *Miles* is alwell taken for others as for Knights.  
Somtimes it goes for *Miles gladio cinctus*, for one in-  
deed Knighted, as before, in the *Magna aſſiſa eligen-*  
*da*, and elſewhere. Other times and very often it is on-  
ly for a *Free-holder* of lands by Knights ſervice. And  
againſt *Miles* and *Tenant by Knights ſervice*, were *li-*  
*ber Sokemannus, Burgenſis, Villanus, Tenant in ancien de-*  
*meſn*, and *Seruens* oppoſd. *Sokemans* were but Tenants  
in ſocage, which held by ſervice of the Plough, or ſuch  
like. *Burgenſes, Burgeſſes*, men of Towns and Corpora-  
tions, of perſonall only not feudall worth. *Villain* neer  
the like, although applied afterward to Bondſlaues. Ten-  
nants

nants in *Ancient demesne*, although they had their large libertie of discharge and quiet (as now) yet were reckon'd so farre from the worth of old Tenants by Knights seruice, that they had not rank mongst the *Liberi homines*. Therefore in the writ of *Right Close*, the Tenure must not be laid *per liberum seruitium*, because (saith the Register) no *Free man* may bring that writ, and whereas, by the Statute of *Merton*, *quilibet liber homo*, may make an Attourney, it was i adiudged that Tenants in *Ancient demesne* were not in those words comprehended. And in an action of *Disceit* against<sup>k</sup> *William Mamman* and others, by the *Abbot of Beaulieu* touching the Manor of *Farendon*, which the *Abbot* claim'd as *ancient demesne* by the gift of King *Iohn*, the issue being whether part of it were *Ancient demesne* or no, the Defendant, *Petit quod inquitur per Milites*, & *praeceptum est Vicecomiti quod venire faceret coram*. H. le Bigod in proximo aduentu suo ad partes illas omnes Milites predicti Comitatus ad recognoscendum, &c. Where note, both *Ancient demesne* triable by the Country, and also that *Milites* (vsd for *liberè tenentes*) as it were excluded the *Abbots Tenants*, being, by reason of their tenure, not *inter liberos & legales Homines*, or fit to be in a *Iurie*. These distinctions, euen still hold. By *Seruientes* (<sup>l</sup> *Seruiants*) were those vnderstood which either by perpetual couenant, or temporary pay, were bound to the warrs, not by Tenure, as the *Milites*, or tenants by Knights seruice. *Nec miles nec seruiens litem audeat mouere*, saith one of<sup>m</sup> *Barbarossa's* *Militarie laws*, and vpon the writ of sending foure *Milites* to see the sick in an *Essoin de Malo lecti*, it's not sufficient (saith *Braeton*) *si Vicecomes mittat seruientes, milites enim esse debent propter verba breuis*. And these, by reason of their pay, which by couenants was most commonly for life, or diuers continuall yeers, were also calld *Solidary*, (whence our word *Souldiers*, the Spanish *Soldado*, the French

i Temp. Ed. 1.  
tit. Attorney  
102. & le case  
21. Ed. 1. Ms.  
plus plein &  
la est adiudge.  
k Placit. coram  
Rege de Temp.  
H. Bigod Pasch.  
44. Hen. 3. Rot.  
17. Berk.

l 22. Ed. 3.  
fol. 18.

m Radevic, de  
gest. Frederic. 1.  
lib. 1. cap. 26.

French *Soldat*, and such like) because of the *Soldata*, or *Solidata*, (the proper name of their Salarie) which they receiue'd. *Soldata vero* (say the *Fendalls*) dicitur quia plerunq<sup>3</sup> in solidorum donatione consistit: quandoque autem in Vino & annona consistit. I will not deriue here the <sup>n</sup> *Soldarij*, or the Σιρόδῆροι, which are mention'd for such as liu'd as *Deuoti*, *Ambacti*, or neer followers about great men, among the old *Gauls*, I dare not, what euer others. Yet the name of *Miles* notwithstanding hath as well its fit application to a common hired souldier, as to him that serues, by reason of his tenure, and so comprehends both them two, and the personally honor'd Knight. But them two, by reason of their seruice to which their continuall rewards bind them; the Knight, because that after out of his own worth, or hopefull forwardnes, he is adiudged by some suprem Iudge of Chivalrie, worthy that dignitie, the charâcter of his qualitie in his creation perpetually remains. These Knights (it seems) were anciently call'd *Baccalaurci*, or Bachelors, a name corrupted out of *Batalarij*, from the French *Batailer*, perhaps that so they might be opposed against the *Vexillarij*, or *Bannerets* (of whom anon) because the Bachelors displai'd not a Banner, but only had good place of one in the armie, and so exercis'd themselues in *Battell*, whence the same name was, it may <sup>o</sup> be, transfer'd to such as rooke the first degree in the *Militia Togata*, of the Vniuersitie. The diligent and learn'd President of the Parliament at *Rheims*, p *Bertrand d'Argentre* fetches the name of Bachelor from Βυκελλαιοι, so called in the Eastern Empire, διὰ τὸ ἐπακολουθεῖν τῆς στρατιῶταις, κὶ τὰς τοῦ αὐτῶν ἐπιφέρειν, i. because they followed the Armie, and carried the Vittuall. For Βυκελλοι, is, saith q my Auctor, κεικλοειδὲς ἄρτιον, i. a kind of Cake or such like of a circular forme, nam'd in the r Code *Buccellatum* (and in some *Gracians* Βυκέλλατον) which *Geshofred* interprets

n *Cesar. de Bel. Gallic. 3. Nicol. Damascen. ap. Athenæum diplomat. lib. 5.*

o *Ludovic. Viues de Caus. corrupt. Art. lib. 2. p In Conf. Britan. art. 88. q Constantin. Themat. 6. r C. iiii. de erog. milit. anno. 1. 1. & de excellione, l. 2. s Eustath. Antecessor, περὶ χερσίων, in περὶ β. ἡμερ. §. 6.*

prets by *Biscuit*. But I haue not yet perswaded my self to consent with this learn'd *Bertrand*, nor yet to beleeu that I know the true etymon of *Bachelor*. Other coniectures are of it, but none that I dare relie on. The name is occurring in old Storie, as *Chiualeirs ieunes Bachelers*, and *Banniers* and *Bachiliers*, for *Bannerets* and *Bachelers* in *Froissart*; and some passages in *Adam Myrmoth*, and others. In no ancient Nation almost hath been wanting some honor proportionable to this of Knighthood. Of the *Romans* and *Gresians* something alreadie. The *Carthaginians* vsd for euery Militarie voyage, to giue him, that had gone, a *Ring*. E-  
 uery man mongst the *Macedonians*, vntill he had slaine an enemie, went girded with a *Halter*. And no *Scythian* <sup>x</sup> might drink of a specially honored cup mongst them, vntill hee had embred himself in an enemies blood. Next, of their *Degradation*. The form of that will best appear in examples. First of *Sir Andrew Harkley* vnder *Edward II.* made Earl of *Carliel*, and soon turning traytor. The King sent his Commission to *Sir Anthony Lucy* a Knight of that Countrie, to arraign him. The Acts and words of *Sir Anthony* in this businessse, the rather because the degradation from another Dignitie is included in them, out of an old *English Chronicle* I thus transcribe to you. *The same Andrew was take at Cardoill (Carleil) and lede vnto the Barre in manner of an Erl worthly arrayede, and with a sward gert aboute him, and hosed and spored. Tho spake Sir Antonie in this mannere. Sir Andrew, quoth he, the Kinge dede vnto you much Honor, and made you Erle of Cardoill, And Thou, as a traytor vnto thi Lozde the King, ladedst his people of this Countrie, that should haue help him at the battaille of Beighland, a way by the Countrie of Copeland, and thozugh the Crldome of Lancaster. Therfore our Lozde the Kinge was scomfited there of the Scottis thozugh thi tresoun and fallenes, and if thou*  
 £ x haddest

r xpikos.

u φopβεία.

x Herodot. hist.

d. &amp; Aristot.

Politic. ζ. cap. β.

vbi &amp; exem-

pla cetera.

y Frucl. Temp.

Caxton. Ms.

haddest come betymes, he had hed the maistrpe. And all that tresoun thou dedest for the somme of Gold and Syluer, that thou vnderfeng of James Douglas a Scotte, the Kinges enemye. And our Lord the King is will is that the ordre of Knighthode, by the which thou vnderfeng all in honoz and in wurthipe oppon thi body, ven all brought vnto nought, and thi State vndon, that other Knights of lower degree, now after the be ware, the which Lorde hath the auanced hugely in diuerse Countrees of England: and all now take ensample by the, \* here Lorde afterward for to serue. Tho commanded he a knaue anoon to hewe of his spores of his heles, And after he lete breke the swerd ouer his heed, the which the Kinge him gafe to keepe and defende his lands therwith when he made him Erl of Cardoill. And after he lete him vnclithe of his Furred Taberd, and his hooode, and of his furred Corys, and of his gyrdell, and when this was done Sir Antonie said him; Andrew, quoth he, now ert thou no Knight but a knaue. And so gaue iudgment on him that hee should be drawn, hangd and quarterd, and his head set on London Bridge, which was executed. Walsingham in his *Ypodigma* remembers this, but briefly. And one addeth that he was <sup>a</sup> *Calceis & Chirothecis exutus* also. Some difference is in that of Sir Ralph Grey condemn'd of Treason by the Earle of Worcester high Constable of England, vnder Edward iv. at Doncaster. The <sup>b</sup> preamble of the iudgment was thus: Sir Ralph Grey, for thy treason, the King had ordain'd that thou shouldest haue had thy spurrs striken off by the hard heels, by the hand of the Master Cooke, who is here readie to do as was promised thee, at the time that hee tock off thy spurrs, and said to thee as is accustomed, that and thou be not true to the soueraigne Lord, hee shall smite off thy spurrs with his Knife hard by the heeles; and so shewed him the Master Cook readie to doe his Office with his weapon and his Knife. (Of this more where wee speak of the Order

[ Their

<sup>a</sup> Th. Auensburi  
apud Cam-  
den. in Brigant.

<sup>b</sup> I. Stow.



of the Bath.) Moreouer Sir Ralph Grey the King had Ordeind, here thou mayest see, the Kinges of Armes, and Heralds and thine own proper coat of armes, which they should teare off thy bodie, and so shouldst thou as well be degraded of thy Worship, Noblesse and Armes, as of thy order of Knighthood. Also here is another coate of thine Armes reuersed, the which thou shouldest haue worne on thy body, going to thy death-wards; for that belongeth to thee after the law. Notwithstanding, the disgrading of Knighthood, and of thine armes, and Noblesse, the King pardoneth that for thy noble Grandfather, who suffered trouble for the Kings most noble predecessors. And then hee gaue judgement on him. For a Corollarie to our Knights, I adde that of Iehan le Breton in his Chapter De appels de Mayhems; speaking thus in the Kings person: *Ascuns trespasses sont nequedent plus punnissables, si come trespas fait en temps de peas a Chiualers au a autres gentz Honorables par Ribans & par autres Viles personnes, en quel cas nous volons, q<sup>d</sup> si riband soit atteint a la fuyte de chescun Chiualer, qu'il eit fern par felonie sans desert de Chiualer q<sup>d</sup> le Ribaud perd son poin d' ont il trespassa.* That a base fellow should loose his hand for striking a Knight, excepted in time of Ioustes or Torneaments. Of other particular attributes to Knight, by reason of distinct orders, presently: after we haue first spoken somewhat of Esquire. That name challenges the next place here, although not by precedence, yet because it is not so peculiar to certaine time or place, as the Orders, and no more then the generall name of Knight.

c De Degradatione Militum consulas licet Segarum lib. 2. cap. 4. huc non libuit transferre.

Escuyer. Scutifer. Σκωτῆρι. Armiger. Attendance by Esquires on the ancient Gaulish Knights. Schilpoz. Shield-knapa. Knaue. Grand Escuyer. Tzaggæ. Fine ranks of Esquires. When in England it began to

*be honorarie. The Collar of S S. How Armiger became significant as in our daies. Peers. Lex terræ, and Amittere legem Terræ. Exposition of gents de lour Condition in the Statut de Proditoribus. Richard Earle of Cornwall, brother to Hen. III. would not acknowledge the English Barons his Peers. Triall by Peers. Amerciament by Peers. How a Bishop partakes of the prerogatives of the greater Nobilitie. Pares Curtis. Douze pairs du France. Their institution. Patricius. Βασιλοπάτωρ. אביר given to Ioseph by the Egyptians.*

## CHAP. X.

**A**S most other Dignities had their beginning out of some Officiarie performance, so that of ESQUIRE, as we call it, or, as the French, *Escuyer*. Both doubtlesse comming from *Scutifer* or *scutarius* (this the later Grecians haue in their Σκυτάριος) which denoted him that bare the Shield or armes of his Knight. Thence also *Armiger* and *Scutigerulus* are so vsd by *Plantus*; and of *Butes*,

a *In Casina.*

—hic Dardanio Anchisa  
*Armiger ante fuit fidusq; ad limina custos.*

b *Æneid. 9.*

saith <sup>b</sup> *Virgil*. And *Tacitus*, of *Cartimandua* Queen of the *Brigantes*, a British people about now *Yorkshire*. *Spreto Venuso (is fuit maritus) Armigerum eius Vellocaium in matrimonium regnumq; accepit.* So mongst the Grecians, *ἄσπιλος*, *ἄσπιλος*, and *ἀσπίνορος* are (in *Euripides* specially of the ancients) of like signification. And the old *Gaulish* Knights sate at their Round Table attended by their *Esquires*, whom *Possidonius* calls

ε τὴς

ε τὰς θυρεὺς ἀποφορῶντες i. bearing their Shields. Whom, I ghesse, the same with the two δικάται or Ministers which accompanied euery *Gaulisb* Knight in the wars. And that attendance, on their Knights at Table, well agrees with *Chancers* supposition of his Squire, that

c Apud Aibeneum Dipnosoph. 4. & Panfan. lib. 10.

Curteis he was, lowly and seruisable,  
And kerste before his fader at the Table.

His Father was the Knight. In Holy Writ it is expressed by <sup>d</sup> אֲשֶׁר בָּלָא i. *ferens arma*. The *Longobards* and their neighbors called him *Schilpoz* i. a *Shield bearer*. *Paule Warnfred*, of *Rosemond* wife to *Alboin* one of their Kings: *Consiliūmq, mox cum Helmichi, qui regis Schilpoz, hoc est Armiger, & collactaneus erat, ut regem interficeret, inijt*. In like sense was the German <sup>e</sup> *Schildknapa*, or *Shield-knabe*, or *Knauē* vsd. So *Iohannes de Temporibus* is rememberd to haue been *Shield-knauē* to *Charles le maine*; Latin *Storie* calls him *Armiger*. For howsoeuer time hath brought the word *Knauē* to a denotation of ill qualitie, it was the same with the French *Garçon* or *Valet*, or our English *Boy* or *Servant*, and perhaps alone somtimes vsd for *Escuyer* (as the word literally imports) in such sort as *Genus* is for *species*.

d 1. Sam. cap. 14 & 16.

e. *Verflegan*.

Foz none so proud that dare me deny  
Knight nor knauē, Chanon, Priest ne Ponne:  
To tell a tale plainly as they conns.

saith *Dan<sup>f</sup> Lidgate*. And old \* *Ieffrey*:

As, for to spare in household thy dispence,  
A true seruant doth moze diligence,  
Thy good to keep than doth thin owne wife:  
Foz she will claime halfe part all her life.  
And if that thou be sick so God me saue

f Prolog. in exord. Thebarum.

\* *Marchants* tale,

Thy

Thy very olone friends oz a true Knaue  
 Woll keep thee better, than he that waiteth aye  
 After thy good and hath done many a day.

where Seruant and Knaue are as Synonymies. And knapa anciently, knaeb and knaue are but different in pronounciation or orthographie. The name of the French *Grand Escuyer* (he is Master of the Horſe) had, by originall, like reaſon, howeuer ſome will otherwiſe. *Lupanus* calls him *Magnus Scutarius*, and ſaies that *eius ſunt partes Regi Equum aſcenſuro vel ex eo deſcenſuro, auxiliatricem præbere manum, eiꝰq; enſem & balteum liliatos præferre, vt olim Scutum, quod nominis nomenclatura oſtendit.* Hee coniectures they ſo cal'd him by imitation of the Eaſtern Empire, where the *Σκυτάριος* or *Σκυτῆριος* vsd ſolemnly, in all places, and times, except ſpeciall feaſt daies (when it was the office of the *Τζαγγα*, that is thoſe which provided the emperiall Shoes called *Τζαγγια*) to beare before the Emperor the *Διόκελιον* i. *Diuum Velum* or Standard (as the French *Oriflambe*) and the *τὸ βασιλέως σκυτῆριον* i. *the Emperors Shield* in a caſe. But, why in diſquiſition hereof, one need flie to imitation, I ſee not, when the thing ſelf of *bearing the Shield* was ſo common, and in like forme, to moſt Nations. The reaſon of the name in theſe appears; and how it was firſt as others, officiarie, but became thence to be meerly honorarie. A ſiuefold diuiſion of thoſe whoſe dignities are known by it, you haue in that our moſt learned *Clarenceulx*. The firſt and chief of them are *Eſquires of the Bodie*, the ſecond, *Eldeſt ſonnes of Knights*, and their eldeſt ſonnes ſucceſſiuelly. The third, *eldeſt ſonnes of the younger ſonnes of Barons*, and others of the Greater Nobilitie. The fourth ſuch to whom the *King giues armes* with this title, or creates into it by honoring them with a *Siluer Collar of S S.* and ſiluerd Spurres, whence (ſaith hee) in  
 the

g I. *Curopalat.*  
*περὶ ὄφρων.*  
*Παλατ.*

h Omifit hoc  
 primum genus  
 Glouer Sower  
 merſet in diuiſione ſua quadruplici apud Segarum lib. 4. cap. 14. But, in reading this diuiſion, remember the late decree about the *Baronets*, and the conſequences thereof. See it in the next chapter in part, and that *Tiptofts* rule before pag. 341

the Western parts, they are called *White spurres* for distinction from Knights that weare gilt spurres. The right of primogeniture in their lineall posteritie is accompanied also with it. The sifst such as haue some eminent office in the *Common-welth*, or serue in som place of better note in the *Houshold*. And, as his obseruation instructs him, the name of Esquire began to be honorarie about *Richard I I.* And see in the Prefae one made Esquire by patent with Armes giuen vnder this *Richard*. For that of the Collar of SS; a Iustice vnder *Henry VI.* vpon the bench, thus: *If a writ of debt be brought against the Serieant of the Kitchin, in the house of the King, or against the Sergeant of an Office, in the house of the King, I shall name him Cook, and my writ is good enough, and yet hee hath a Collar, and is a Gentleman*, which I adde, because hee makes the place and Collar to giue but the name of Gentleman. Nor indeed is an Esquire in Reputation now other then a Gentleman of the better Rank, hauing his honor either from some particular of descent or Function, or created into it by the King, as into the first step of eminencie before common Gentry. Neither rests there any communitie now with the name and the Dignitie: as the word imports. Neither can I beleue that the interpretation of *Armiger* by the bearing of Armes, in that sence as to bear armes in Blazon is vsd, isto be admitted. The Armes signifi'd in *Armiger* are the materialls of Armes, and anothers armes, not his to whom the word was anciently giuen. And no otherwise was it in the ancieuter times of States now remaining, then vnder the *Romans*, and in such sence as in that of *Valentinians* indiscretion. *Mortem* (saith my <sup>k</sup> Autor) *Alij mors Valentiniiani longo post Tempore consecuta est, tam imprudenter non declinata, vt interfecti Alij amicos Armigerosque eius sibimet sociaret.* And how *Esquiers* were by that name attendant

i Newton 14.  
Hen. 6. fol. 15.  
vide si vis, Au-  
ctorem Reli-  
quiarum, pag.  
231. de S. Sim-  
plicio.

k Tiro Prosper.  
in Chronico, e-  
dit. Pithæana.

1<sup>W</sup>. Ordination.  
 Classis Regis Fr.  
 in Adam Myri-  
 much. Ms.  
 in Apud I.  
 Ston. eum in No-  
 zitia Londini,  
 pag. 86.  
 n 13. Hen. 4.  
 tit. Entries 57.  
 v. etiam Mar.  
 Sanud. Torfel.  
 Secret. Fidel.  
 lib. 3. part. 7. c. 1.

attendant on great men in the field, the stories of *Froissart* specially and the like instruct, where the meanest of the Armie also are titled by this name. And how Knights and Esquiers attended on Noblemen, and of their lueries, and number, you may see what is worth obseruation in that account made by *H. Leicester*, Cofferer to *Thomas Earle of Lancaster* vnder *Edward* the second. You may also remember the Retainer in time of *Henry* iv. of one to be *Esquire* in time of Peace. But, because it was the next to *Knight*, and both of them had their root in things of generous performance, no name happen'd fitter to distinguish the better sort of Gentlemen from *Knight*, and those (as I may say) of the vulgar Gentic.

These are all the generall Titles superior to Gentic. Of the particular Orders of Knighthood, by themselves, and those of Barons with the rest vppward wee call the *Greater Nobilitie*, the others beneath them the *Lesse Nobilitie*. And as Dukes, Marquisses, Earles, Vicounts, and Barons are *Peers*, and by that name specially known; in like sort Knights, Esquires, Gentlemen and Yeomen (being Free-men and Denizens) of all sorts in our Law are as of the same rank for the Title of *Paritie*. Therefore in the Grand Charter where no Free-man is to bee imprison'd, disseised, vtlawd, banisht, or otherwise made subiect to any Iudgement nisi per legale iudicium Parium suorum, vel per legem terra, i. but by the lawfull iudgement of his Peers, or by wager of law. For so is *lex terra*, vnder fauor, there to be interpreted: and *amittere legem terra*, that is, to lose the libertie of swearing in any Court is vsd by old Autors of our Law; for the Punishment of the Champion ouercome, or yeelding, in battell vpon a writ of Right, and of Iurors found guiltie in a writ of *Attaint*. And *Vadiare legem*, and *facere legem*, are vsuall in euery dayes records of this age: neither in those

o Glanuil. lib.  
 2. cap. 3. & 19.

those elder times was any triall more frequent both in Reall and Personall actions, then *Ley Gager*, howsoever since it is restrained to some two or three personall actions, as *Det, Detinue, Accompt.*) That *Parium suorum* hath been in cases, where trials of criminall matter in fact have been, so alwaies interpreted that, what lay Baron fouer be arraigned by inditement of Treason, Felonie, or what is capitall, hee shall be tried by Barons ( and vnder that name I include all about Barons) and not by any of lesse Nobilitie, the rest not being his Peers. But any inferior man in like criminall causes hath his triall indifferently by Knights, Esquires, Gentlemen, or Yeomen, which in law are taken for *Pares*. The like interpretation vpon exception, was made in the arraignment of Sir *Nicholas Throckmorton* vnder *Q. Mary* of the words *soit attainé per gentes de leur condition .i. be attained by men of their condition*, in the Statut de *Proditoribus* of xxv. *Ed. III.* and Gentlemen, Esquires, and Yeomen were indifferently held as men of his condition, although he had the honor of Knight-hood. Nor is the common practise at this day otherwise. Vpon that priuiledge of the Grand Charter, *Richard Earle of Cornwall*, sonne to King *Iohn*, grounded his answer, when vpon his opposition in clayming his own interest, against a grant made by his brother *Hen. III.* to one *Waleram* a Dutchman, of a Mannor indeed belonging to his Earldome, he was, by Letters required by the King to permit *Waleram* quiet possession, but with a besecming answer, hee shewed his own right, maintained it, and offerd *q Curia Regie subire iudicium & Magnatum regni, Rex verò & Iustitarius* (the words are in *Matthew Paris*: and this Iustice was *Hubert de Burgo* Chief Iustice of England, and then newly created Earle of *Kent*) *audientes nominare Magnates, maxima sunt indignatione succensi*. Hereon the King verie hastily and much mou'd, inioyns his brother either to

p *Holinshed.*q 28. Hen. 3. in *Matth. Paris.*

Y y

render

render quiet possession to *Waleram* or depart the English soile. But the Earle, constantly : *quod nec Waleramo ius suum redderet, nec sine iudicio Parium suorum à regno exiret.* Which was spoken with more iudgment then what hee answerd to the Baronage vpon his return out of *Germanie*, where, by one faction, he was chosen Emperor. The Baronage required his oth, for a peacefull aide and vnitie with them in ordering the State, and the matters touching his stay in England, but hee vtterly refusd it, and with looks of intermination, adds, *Non habeo Parem in Anglia : Filius n. Regis præteriti sum & frater presentis, Comesq; Cornubia.* For plainly, in the Noble Baronage of England, all are Peers, Precedence of Birth, or title notwithstanding ; that is among themselues, not to the King. Which *Bracton* thus affirms : *Parem non habet (Rex) in Regno suo, quia sic amitteret preceptum, cum par in parem non habeat imperium :* and thereto one of our <sup>r</sup> yeer-books expressly accords, making yet as if, I know not vpon what ground, that till *Edward 1.* his time (who, they say, ordaind, he would be sued by petition) the King might haue been commanded by a *Pracipe*, as any other subiect, which includes some more Parity then Royall Maiestie can admit. But, as a most vnderstanding <sup>r</sup> Iudge hath obserud, its not likely that euer the law could be so: and by *Bracton* its manifest that vnder *Henrie III.* it was not so. In whose name should the Writ be directed? I know some question hath been anciently touching the <sup>r</sup> high Constable of *England* for this point. I must not here dispute that. But these Peers haue, by interpretation of the Grand Charter and vse of the Common law, place only in criminall causes now, and capitall, not in triall of common pleas. And in Capitall so only, that then Barons are tried by Barons when vpon Inditement they are arraigned. For if an Appeale of Murder, Robberie or the like be brought against a Baron

r 21. Ed. 3. fol. 3  
b. & vide 25.  
Ed. 3. fol. 55. b.

f Stanford in  
Prerog. Reg. cap.  
15.

r v. *Kelwayfo*.  
171. in 6. Hen. 8  
& Br. tit. Peti-  
cion 12. & tit.  
Prerogat. 31.  
& Matth. Par.  
fol 563. de Co-  
mune Cestria.

Baron



Baron, he is (it being the suit of the partie) to be tried by a Common Iurie. That difference hath time produced ; as likewise another part of the Grand Charter touching the Amerciament of Earles and Barons, *per Pares suos, & secundum modum delicti*, is, by vse in the " Common law, grown verie diuers from what the words are. And the amerciament (for the *in misericordia*) of an Earle, Baron, and Bishop is fiue pound in certain, and the books giue the reason where that amerciament occurres, because they are *Peers of the Realm*. And since Dukes haue been here, theirs is accounted x ten pounds. But for the Paritie of those which should amerce them, it seems that euen when the Grand Charter was granted the Barons of the Exchequer and the Kings Iustices were held for their sufficient *Pares*. Out of *Bralton*, is my Testimonie, *Comites verò vel Barones* (saith hee) *non sunt amerciandi nisi per Pares suos & secundum modum delicti & hoc per Barones Scaccarij, vel coram ipso Rege*. Therefore in a Writ of Right brought against *Henry Earle of Northumberland* vnder *Henrie VI.* where, vpon Battell ioynd and default, iudgment finall was to be giuen against the Earl, with the *in Misericordia*, the addition, in the expressing of it on the Bench, saies, *Mes in tant que le Counte est vn Peer de Realm il sera amercie par ces peers, solong, le statute & pur ceo Nous mittons amerciament en certain*. And, although in this point of Amerciament, a Bishop be in the same degree with a lay Baron, yet for triall z by his Peers in capitall crimes he is otherwise, because that is personall ; and his being a Baron is *ratione Officij & Tenura*, not of personall Nobilitie. Yet also in cases touching his estate, as in Reall actions, or personall (which may touch his Realitie) hee hath the prerogatiue of a lay Baron, as not to haue the Iurie returned vpon a *2 Venire facias* without a Knight in it, which, for both lay and spirituall Barons, is allowed

u Vide *fic Casum* Griefly. *Comment. 8. D.* *Coke fol. 40.*

x *19. 2d. 4 fol. 9. v. 38. Ed. 3. fol 31. a. 21. Ed. 4. fol. 77. Br. tit. Amerciament.* 47.

y *1. Hen. 6. fol. 7. a.*

z *Temp. Hen. 3. tit. Trial 1. 42. de Episcopo Roffensi. a 13. Ed. 3. Challenge 115. & Enquest. 43. & 8. El. 2. Dy. fol. 246. vide Plowd. Com. 1. c. Newdigat. & 14. & 15. Eli. 2. Dy. fol. 318. a.*

for a good challenge to the Array, as a privilege of Nobilitie. The reason of that double Parity in England, that is, that all Barons and Dignities about them are Peers of the Realm, and all other vnder them are Peers also amongst themselves, I imagined to proceed from the Feudall Customes of *Pares Curtis*, *Domus*, or *Palatij*. For as all Tenants either Knights, Squires, or Yeomen (Freemen) to the King or Subject, are in regard of their Lords Court, and their own like Tenancies, *Peers*, known by that name of *Pares Curtis* in the Feudalls, so Barons, Earles, Dukes, and the like, being with vs in England Tenants in regard of their Baronies, Earldomes and Dukedomes, only (except those ancient possessors of XII. Knights Fees and a third part, which were so *Pares Baronum* also) to the King, or rather to the Crown, had among themselves a speciall and distinct Parity, by reason of their Lords sole Maieftie; and might not amisse be stiled *Pares Regij*, or *Corone*, because the very names of their Dignities supposed their Tenures of greater note, and of the Crown necessarily and immediatly. Whereas the other inferior Dignities as they had to do with Tenures or expresse Offices, were farre more common as they had regard to subjects. Although in this difference, a sufficient exactnes of reason be not, yet I suspect that a better is hardly found. The *Pairs* and *Pairries* of France, or their *Douze pairs* are of another kind, and as by a speciall honor of State so calld. Of them were anciently vi. lay and as many ecclesiastique. The lay were the Dukes of *Guicenne*, of *Burgundie* and *Normandie*, the Earles of *Thelouze*, *Flanders*, and *Champagne*. The ecclesiastique, the Archbishop of *Rheims* (in regard of his prerogative of anointing the King, chief of them all) the Bishops of *Laon*, & *Langres* (in reputation Dukes also) the Bishops of *Beauvais*, *Chalons*, and *Noyon*, Earles. Of these, the Earldom of *Flanders* being now in another

Do-

Dominion, and the other five lay Dignities vnted to the Crown of *France*, the Ecclesiastique only remain. But so, that the pleasure of the State hath since reordained diuers other *Pairries* (as they call them) *Bretagne, Bourbon, Aniou, Berry, Orleans*, and others. Their Dignitie claimed precedence of what other Princes of the bloud soeuer; and its reported that at the Coronation of *Charles VI. Philip* the first of that name Duke of *Burgundie* had place of his elder brother *Lewes* Duke of *Aniou*, vpon this reason. But at the Coronation of *Francis I.* the Q. Dowager *Catharine* disliking that any of the later instituted Peers (those ancient being now extinct) should haue preeminence of the Kings children, so ordered that her other sonnes all clothed in the habit of Peers, should go immediatly after the King. The first creation of them by the common opinjon is referd to *Charles le magne*, and some neater iudgments dare follow it. But its not likely that they were instituted vntill the Dignities of Duke and Earle grew Hereditarie, which was not till after *Charlemagne*. Much lesse should iudgment referre them to our *British Arthur* (a time more then *CI0.* yeers since) as some do, perswaded by a tradition in our *British* storie, which the great Lawier *Hotoman* also assents to. Indeed in *Geffrey* of *Monmouth* they are spoken of by the name of *XII. Consules*, in the life of *Arthur*; and *Robert* of *Glocester*, in *Arthur*, calls them the <sup>b</sup> *Doffe peers* of *France*. Another and a reformd opinion is, that about *CI0. C. LXXX.* They were instituted by *Lewes VII.* which I could haue soon credited had I not seen that the *British* storie turnd into Latine iust about *Lewes VII.* his age by that *Geffrey* of *Monmouth*, as also <sup>c</sup> *Geruase* of *Tilburie* in his *Otia Imperialia* dedicated to the Emperor *Otho IV.* euen next that very time, had mentioned the *XII.* Peers generally, with reference of them to *Arthur*. Which, it seems, they would neuer haue don, although

*Du Haillan.*  
livre 3. Du Tiltet, Plusours.

*Cl. Fauchet de*  
Dig. lib. 2.

<sup>b</sup> *Douze Pairs.*

<sup>c</sup> *Hotoman.*  
*Francogall. cap.*  
*14. & Gaguin.*  
*Chron. 4. cap. 1.*

although their professions had been meer Poeticall fiction, had the name been in their present ages newly instituted. And many think ( and not without good reason ) that the *British* storie was, although of no great credit, yet ancient before the translation. Others<sup>d</sup> referre them to K. *Robert* or *Rupert*. He raigned twixt CIO. and CIO. xxx. I will beleue that about him they might haue their originall, because before him no such testimonie, as is sufficiently credible, instructs vs of them and the number. But I will rather here play the meer *Sceptique*. Yet that before this *Leues*, France had its *Cour de Pairs*, or *Conuentus Parium* ( which after the institution of the *Douze pairs* kept the name ) is plaine by *Fulbert* Bishop of *Chartres* his mention of that *Conuentus* in his Epistles. Hee liud vnder K. *Robert*. Neither were they, by institution, e otherwise then as speciall Priuie Counsellers of State. And doubtlesse had their name of *Pares* from a proportionat place in Court to that of the *Pares Curtis* in the Feudalls. And were titled from the Paritie twixt themselues, whence an old Romant<sup>f</sup> calls them *Compagnons*:

*Afsez de mal me fit vostre oncle Ganelans  
Qui trahit en Espagne les douez Compagnons.*

So do they bo'h in France, with vs, and elswhere well interpret the *Persian* ἑμπότιμοι i. as if you should say, *compagnons en honneur*. Some, and those of no small note, haue thought that the French name of *Pairs* came out of *Patrices* or *Patricij* which indeed were of like Dignitie in the Declining Empire, and<sup>a</sup> first<sup>b</sup> instituted (farre different from those occurring in the elder *Roman* storie) by *Constantine* the great. And howeuer in a Constitution of *Theodosius* and<sup>i</sup> *Valentinian*, any that was twise *Consul* had precedence of a *Patricius*, yet *Sublimis Patriciatus honor* (by the Emperor<sup>k</sup> *Zeno*) *ceteris omnib<sup>o</sup> antepositur*, & in the gift of it to<sup>l</sup> *Importun<sup>o</sup>* by *Theodorique*,

d De Villiers ad  
Fulberti Ep. 96.

e Bodin. de Re-  
pub. 3. cap. 1.

Tillius Comm.  
de reb. Gall. lib.  
2. alij.

f Gualter d'  
Auignon chez  
Fauchet de Digi-  
nit. 2.

g Xenoph. Cyro-  
ped. 2.

h Zosim. hist.  
2. vide verò li-  
bri huius ex-  
tremam.

i Nouell. tit. 46.  
edit. a Pith.

k c. de Coss. l. 3.  
c. v. C. de De-  
cur. l. 66.

l Cassiodor. Var.  
3. epist. 5. vide  
Subscript. Priui-  
legio Tertulli  
Cænobio Casi-  
nensi.

*donique*, it's call'd *munus plenarium Dignitatum*. The deduction of it is from *Pater*, and as if they were call'd the Kings or Emperors Fathers. Οὗς ἡμεῖς ἐν τάξει πατέρων ἀγομεν ἡμετέρων, saith <sup>m</sup> *Iustinian* of them, which in a manner is interpreted in that of his also <sup>n</sup> *Qui à nobis loco patris honorantur*. Whence a *Patricius* is call'd Πατήρ τῆς Κοινῆς, i. *Father of the State*, and ο Βασίλειου πατήρ, and, by composition of the word, Πασίλειοπάτωρ, wherewith the Emperor *Leo* (about 1333) honor'd *Zantzas* father to his delicate Concubine *Zoe*, τὸ ἀξίωμα χειρογῆσας μὴ πρότερον ὄν, i. hauing newly invented this Dignitie, which was not before, as *Cedren's* words are. Neither was it new then (as to some other Nation) but only in composition. For *Haman* in the letters of *Artaxerxes* is said to haue been so much & honor'd, ὡς τὸ ἀγορεύεσθαι ἡμῶν πατέρα, i. that he was call'd our Father: and that 772 Abrech proclaim'd before *Ioseph*, is by <sup>r</sup> the Chaldee of *Onkelos* and *Ionathan*, and the *Hieroselymitan Targum* taken for *Father of the tender King*, or *tender Father of the King*, although some interpret it, *kneel down*. The title of *Patricius* was of such honor that *Charles le Magne* before he was crown'd Emperor, had it as an additament of Greatnesse. That it was as the same with Μάγιστρος, or *Magister* anciently, as a learned man would, I haue not yet perswaded my selfe. But of *Peers* and *Patrices* thus much.

*m* *Authent.* 81.  
in *Prefat.*  
*n* *C. de Coss. L.*  
*S. Sancimus, V.*  
*Cassiodor. Var. 6.*  
*form. 2.*  
*o* *Antholog. li. 4.*  
*p* *Luitprand.*  
*lib. 1. cap. 7. & 9.*

*q* *Esth. cap. 18.*  
*Comm. 8. & de*  
*hac re confu-*  
*las Plutarchus*  
*in Lucullo.*  
*r* *Genes. 41.*  
*Com. 43.*

*ſ* *Mours. Gloss.*  
*Græco-barb. in*  
*Μάγιστρος.*

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Bannerets. Chiualers à Bannier. Drappeau quarrè. Baron. Of France. Bannerets in England. The forme of making Sir Iohn Chandos a Banneret. Bannerets not created by Patent. Βανδόν. Baronet. Baroneti fer Bannereti in old Monks. A Banneret discharged from being Knight of the Parliament. The new title of Baronet.

ronet created by our present Soueraign. The Decree of their precedence. Knights of the Bath, France and England. The forme of their creation with vs. The Riband they are to weare untill some Prince or Ladie pull it off. Knights of the Collar. Torquati: Order of the Garter. S. George; speciall particulars of him. The Round Table, Delia Nuntiata. Order Du Toison d'Or. Of S. Michael. De Saint Esprit. De l'Estoille. De Croissant. Some obscure and obsolet Orders of France. De la Banda. Of S. Andrew. Of the Elephant. Of the Sword. Of the Burgundian Crosse, Di sangue di saluatore. Di Santo Steffano. Di S. Marco. Peetermen. *Why Religious Orders are here omitted.*

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## CHAP. XI.

**O**F ORDERS, some are Religious only, and destinate to some particular actions, as the *Templars* anciently, the *Hospitalars*, the *Ordo Teutonicorum* in *Prussia*, and diuers other of like nature; since instituted in *Italy* specially and in *Spain*, against the *Turks*, in such places where they are instituted, and being vnder some Religious Order, and meerly *de la Croce*, or of the *Crosse*. I reckon them rather as officiarie Knights then honorarie, and omit them, because also they occurre euery where els. Others are meerly Ciuill and honorarie. And, of these, some are such as haue their speciall honor in most parts of the Western Christendom, others only in the particular Countries where their first being was. The first sort of this last kind are **BANNERETS**, and of the **BATH**; and first of them *Bannerets*, are *Chiualers à Banier*, *Chiualers à drappeau quarré*, or *Equites Vexillarij* from their right of bearing a Banner, Standard, or Square Ensigne in  
the

the warres, with their Armes on them, whereas Knights Bachelors may not do so. The *Germans* call them Banner-heers. In an old French Autor: *Le Baron est in-neszy avec un Drappeau quarré: & le Banneret avec un drappeau in escuſſon*, that is, the Baron is made by giving him a square Enſigne, or Banner, but the Banneret, by an Enſigne in Scutchion faſhion, or a Pennon. And the Cuſtoms of *Poitou*, as *L'oyseau*, cites: *Le Comte, Viconte ou Baron peut porter Banniere, qui est adire qu'il peut en guerre, & en armoiries, porter ses armes en quarré: ce que ne peut le seigneur Chastellan, que ſeulement les peut porter en form d'escuſſon*. Yet now both with them and elſewhere the Square Banner is a proper and denominating Enſigne to the *Banneret*, which is one (ſaith the ſame *L'oyseau*) to whom the King hath given power to advance his Banner, although hee bee neither Baron, Viſcount, or Chastellan, but he ought to be of good poſſeſſion, and have vnder him x. Vaſſals, and ſuch means as are able to maintain a troop of horſe. Vntill about *Edward III.* they were not in England, as the learn'd *Clarenceux* well coniectures. That King created *John Coupland* a Banneret for his great ſervice in taking *David of Bruis II.* of that name King of *Scots*, in the battell at *Durham*. In the formall Creation of them in later time, the uſe is, that betwixt two ancient Knights vſher'd with Trumpets and Heralds, the Deſerung bee brought before the King or his Lieutenant, bearing a Pennon or Guydon charged with his armes, the end of which, after ſome honorable ſpeeches, is commanded to be cut off, that ſo it may be a ſquare Banner. Somewhat like is that in *Froiffart*, onely but in cutting of the Pennon. Where the noble *John Chandos*, before the ſucceſſfull warre had by the Black Prince aiding *Don Piedro* of *Caſtile*. (*Froiffart* corruptly, as in many other, calls him *Dampietre*) againſt the baſtard *Henry*, brought his Ban-

t *Antonie de la ſalle* chez *L'oyseau* des *Grandes ſeig.* cap. 5. §. 50. Et des *Cheualeis* à *Bannier*, vois *Paſquier Recherch. du France* Liu. 2. cap. 9.

u *Pat. 15. Ed. 3.* part. 2. memb. 22. & 23.

ner charged with his Armes, and wrapt vp to the Prince, with these words: *Monseigneur, voies cy ma banniere; ie la vous baille par telle manniere qu'il vous plaise la desueller, & que au iourduy ie la puisse lener: care (dieu mercy) i'ay bien de quoy terre & heritage pour tenir estate ainsi come appartient à ce.* Then the Prince and *Don Pedro* tooke his Banner and gaue it him vnfolded, answering him, *Iehan uees cy vostre banniere: Dieu vous en laisse vostre preu faire.* Whereupon the noble *Chandos* goes to his Company, and with much ioy on euery side, his Banner was aduanc'd and born by a Squire. But no Knight Banneret (saith *Segar*, now *Garter*) can bee made but in the warre, and the King present, or when his Standard Royall is display'd in in the field. Neither do the \* Patents, which speak of any created into this Dignitie, proue that by the Patent they were made, but the recitallis of the Creation, and some reueneue giuen to the maintenance of the Honor. So are those of *Coupland*, *William de la Poole*, and *Reginald de Cobham* vnder *Edw. III.* and of *Sir Ralph Fane* for his seruice at *Mustleborough* vnder *Edward VI.* where the recitall is, by ignorance of him that drew the Patent, *Statum & Dignitatem Baronetti* for *Baneretti*, whereof more presently. In some old laws y of *Stotland* they are call'd *Banrents* (which some deriue from the Banner being rent when the Pennon is took off) but there mentioned as they are among the number of *Parlamentarie Lords*. The name of *Bannier* and *Banneret* haue both some kinred with the old *Βάνδον*, whence *Βανδοφόρος* for a *Standard Bearer*, in the *Grecians* of *Midle times*. *Vexillum quod Bandum appellant*, saith *Paul Warnfred*. And *Suidas*: *Βάνδον καλεῖσι Ῥωμαῖοι τὸ σημεῖον τὸ ἐν πλέμῳ*, i. *the Romans call their Ensigne in warre Bandum*. It's deriu'd out of the *Carian* language, z wherein *Βάνδα* signified *Victorie* (*Nixx*) into Latin, by some affirming that

x *Rot. Vascon.*  
 x3. *Ed. 3. memb.*  
 13. *pro W. de la Pool. memb.*  
 1. *pro R. de Cobham, & Rot. Pat. 4. Ed. 6. pro Radulpho Fauc.*

y *Parl. 7. Iacob.*  
 1. *cap. 101. & vide Skene de Verb. significatiōe.*

z *Steph. Περὶ ἑβλ. in Ἀλδ. Εἰσαδ.*



in Latine it was vsd for *Victorie*, or *Νικη*. The good luck, included in the interpretation, might allow it, but I rather think, the name of *Νικητήριον* applied to their *Labarum* (their Standard) bearing a symbole of our Sauiour, was the cause that made any man think that *Bandum* signified *Victorie*, which is comprehended in *Νικητήριον*. With this right of hauing a Banner, remember that which is already spoken of touching the ancient giuing of Prouinces to Dukes, Counts, and Marquesses, to which you may add that anon deliuerd, of the Turkish *Sanzacbeglar*. Although those Dignities are different, yet may they bee here well thought on. That communitie of the right of aduancing a square Ensigne charged with Arms, which both Barons and Bannerets enioy, was the cause why the name of *Banneret* and *Baronet* hath been by some confounded, and the one anciently written for the other. And therefore in a challenge to the grand Assise vnder *Edward III.* one was challenged *pur ce q<sup>e</sup> il fuit a baner* (or as the Abridgment hath it, *a Banneret*) but it was not allowd, and the reason is giuen, *car s'il soit a baner & ne tient pas per baronie, il serra en l'assise For*, Barons are exempted from Iuries & Assises, & it seems, this question supposd a Banneret so neer a Baron in Dignity, that nothing should haue wanted but the tenure *per Baroniam*. And in another yeer<sup>b</sup> *Baronet* is expressly for a *Parlamentarie Baron*, as, in the *Annals of Ireland*, *quadraginta Baroneti* are for *x l. Bannerets*. And the like occurring in other Monks and Storie, of that kind, is to be so vnderstood. No more of these Bannerets, after I haue transcribed a Writ of discharge of being Knight of the Parliament, because he was a Banneret, directed to the Sherife of *Surry*, for one *Sir Thomas Camoys* vnder *Richard I.* It speaks thus: *Rex Vicecomiti Surria, quia vt accepimus tu Thomam Camoys Chiualer, qui Bannerettus est, sicut quamplures antecessorum suorum extiterunt, ad essendum unum*

a 22. Ed. 3. fol. 18. a. tit. Challenge 119.

b 35. Hen. 6. fol. 46. c Sub A. 1302

d Claus. 7. Rich. 2. memb. 32. in dorso.

*Militum venientium ad proximum Parliamentum pro communitate Comitatus predicti de assensu eiusdem Comitatus elegisti, Nos, aduertentes quod huiusmodi Banneretti ante hac tempora in Milites Comitatus ratione alicuius Parliamenti eligi minimè consueverunt, ipsum de Officio Militis, ad dictum Parliamentum pro communitate Comitatus predicti venturi, exoncrari volumus, and so commands him to chuse another. But that of BARONET became a new erected distinct Title vnder our present Soueraigne, who, for certain disbursments toward the Plantation in Ulster, created diuers into this Dignitie, and made it hereditarie. The particulars of the Patent shall instruct you. *Ordinamus* (saith the King) *ereximus constituimus & creauimus quendam statum, Gradum, Dignitatem, nomen & Titulum Baronetti* (Anglicè of a Baronet) *infra hoc regnum Anglia perpetuis Temporibus duraturum,* and then giues the title to the Created, to him and his heirs Males of h's bodie. And that he shall haue precedence in all writings, Sessions, and Salutations before all Knights, as well of the Bath, as Knights Bachelors, and also before all Bannerets, created, or hereafter to be created, excepted only *illis Militibus Bannerettis quos sub vexillis Regijs, in exercitu Regali, in aperto bello, & ipso Rege personaliter presente explicatis & non aliter creari contigeret.* And that their wiues and eldest sonnes respectiuely haue like precedence. That they should be impleded, and sue by the addition of *Baronet.* And that to the name of them, and the heirs males of their bodies *in sermone Anglicano, & omnibus scriptis Anglicanis preponatur hac additio, videlicet Anglicè, SIR.* And that their wiues haue the titles of *Lady, Madame,* and *Dame:* with a grant, *quod nec nos nec Heredes vel successores Nostri de catero in posterum erigemus, ordinabimus, constituemus, aut creabimus infra hoc Regnum nostrum Anglia aliquem alium gradum, Ordinem, nomen, titulum, Dignitatem, siue statum, sub vel infra gradum, dignitatem,**

nitatem, siue statum Baronum huius Regni nostri Anglie, qui erit vel esse possit superior vel equalis Gradui & Dignitati Baronetorum predictorum. And further, that after the proposed number of c c. made, quod tunc nos non creabimus, vel praficiemus aliquam aliam personam vel personas in Baronetum vel Baronettos Regni nostri Anglie, sed quod Numerus dictorum cc. Baronetorum ea ratione de tempore in tempus minuetur, & in minorem numerum cedet & redigetur. Vpon point of precedence a great controuersie grew afterward between theie new Baronets and the yonger sonnes of Viscounts and Barons; and after the Counsell on both parts three seuerall dayes at large heard by his Maiestie in person, it was decreed, adiudged, and established that the yonger sonnes of Viscounts and Barons shall take place and precedence before all Baronets. ——— And that such Bannerets as shall be made by the Kings Maiestie, his heirs and successors vnder his or their Standard displayed in an Armie Royall in open Warre, and the King personally present, for the terme of the liues of such Bannerets, and no longer (according to the most ancient and noble institution) shall for euer hereafter in all places and vpon all occasions, take place and precedence as well before all other Bannerets whatsoever (no respect being had to the time and prioritie of their Creation) as likewise before the yonger sonnes of Viscounts and Barons, and also before all Baronets. And again that the yonger sonnes of Viscounts and Barons, and also all Baronets, shall in all places and vpon all occasions take place and precedence before all Bannerets whatsoever, other then such as shall be made by the King himself, his heirs and successors in person, and in such speciall case manner, and firme as aforesaid. ——— And that the Knights of the most honorable Order of the Garter, the Prinie Counsellors of his Maiestie his heirs and successors, the Master of the Court of Wards and Liveries, The Chancellour and vnder Treasurer of the Exchequer,

Chan-

c 28. May. 10.  
Iacobi Regis.

Chancellor of the Duchie, the chief Justice of the Court commonly called the Kings bench, the Master of the Rolls, the chief Justice of the Court of Common pleas, the chief Baron of the Exchequer, and all other the Judges and Barons of the degree of the Coife of the said Courts now, and, for the time being, shall, by reason of their Honorable order and employment of State and Justice, have place and precedencie in all places and upon all occasions before the younger sonnes of Viscounts and Barons, and before all Baronets, any custome, use, ordinance, or other thing to the contrary notwithstanding. But, that no other person or persons whatsoeuer under the degree of Barons of Parliament shall take place before the said Baronets, except only the eldest sonnes of Viscounts and Barons, and others of higher degree, whereof no question euer was or can bee made. And in the same Decree his Maiestie further granted to knight the present Baronets which were then no Knights, and that the heires males of the bodie of euerie Baronet hereafter when he shall be of xxi. yeers, Vpon knowledge thereof giuen to the Lord Chamberlaine of the Household or Vicechamberlaine for the time being, or in their absence to any other Officer attending upon his Maiesties person, shall be Knighted by his Maiestie his heirs and successors. And that the Baronets and their descendants shall and may beare either in a Canton in their Coat of Armes, or in an Inscutcheon at their election, the Armes of Ulster, that is, a field Argent, a hand Gueules. And also that the Baronets for the time being, and the heirs males of their bodies shall haue place in the Armies of the Kings Maiestie his heirs and successors in the grosse, neer about the Royall Standard of the King, his heirs and successors, for the defence of the same. And lastly, that the Baronets and the heirs males of their bodies shall haue two assistants of the Bodie to support the Pall, a Principall Mourner and foure assistants to him at their funeralls, being the meane betwixt a Baron and a Knight. I haue tran-

transcribed this, because out of it may be collected somewhat touching other Dignities ; and although a *Baronet*, being a descendible honor, is not properly amongst Knights, yet, because, by the Decree, a Knighthood is so due to it, I shall not be much subject to error of method for putting it here, as occasion also was offerd. Those of the BATH were anciently amongst the old *Franks*. *Prisci Franci* (saith <sup>f</sup> *Du Tillet*) *ceremonias instituendis Equitibus multas adhibuerunt ; ut prius vigilarent diu, Balneisq; & alijs rebus uterentur. --- Quarum ceremoniarum usus memoria nostra perstat in Anglia, ubi viros eiusmodi vocant Balneorum Equites.* The eldest creation of them amongst vs rememberd, is at the Coronation of *Henrie IV.* (for to talk of *Iulius Caesar's* knights of the Bath is the worst of what is ridiculous.) He then in the Tower made *xlvj.* and at Coronations, Royall Marriages, Christning or Knighting the Prince and such like were wont many to be made. The particulars of the more ancient forme of Creation, are at large by others & deliuerd ; and I had rather refer you to them then transcribe so much. In these times the chief ceremonies are (not much differing from the old) that such as out of the fairest flowers of Nobilitie are to be thus honored, the <sup>h</sup> day before the creation, hermit-like in ash-colour robes, in a hood and a linnen cap, and booted, go to Praiers, there to offer themselues first to God ; then, attended euery one by two Esquires and a Page (remember here the *Trimarcisia* which we speak of out of *Pausanias*) they sup together. Thence into a chamber. Where euerie one hath his bed furnished with red Covering, charged with his Armes, and by, his bathing Tub coverd with linnen clothes. In this, after some deuotions they wash themselues. Next morning they are raised with Musique. Then the Constable of England, the Marshall, and others hereto by the King appointed, giue euery of them his oth, binding him to the

f Idem mos in Hispanis olim  
Hicronym. Roman. apud Menn. in Equest. Ord. vbi de Banda. Ad equestrem dignitatem veteris ritus & solennes reuocasse Francis cum i. Galliarum Regem scribit Hadr. Iunius in Bataue cap. 19.  
g Segar, Honor Milit. lib. 2. cap. 11.  
h Camd. in Ord.

the special honor of God, his Church, and the King, and to the defence of Widows, Virgins, Orphans. Then ushered by the Kings Musicians and Heralds, they go in their Heremit-like weeds, to Morning Prayer, whence they are in like forme brought into their chamber. There they change their habits, and put on a red silk robe, a white hat, with like feathers vpon a linnen cap, and white Gloues. Then they take horse, their horses bearing a Crosse on the forehead. Before euery of them, their Pages on horseback bear a Sword hatcht with gold in a Belt, and on it gilt spurres hanging. The two Esquires riding on each side. Before them, Trumpets. In this solemnitie they go to Court, where, by two ancient Knights, euery of them is led to the King. The Page deliuers the Sword and Belt and the Spurres to the Lord Chamberlain; he, with great reuerence, to the King. The King girds the Knight with it, and commands the two ancient Knights to put on his Spurs, and they were wont, saith the learned *Clarenceulx*, to kisse the created's knees, with an acclamation of best wishes. Then they dine all together, sitting all on one side of the Table, euerie one vnder his Shield. They go to Euening Prayer to the Chappell, there offer their Swords, and with another Oblation redeem them. As they come back, the Kings chief Cook, shewing them his knife, warns them that they proue themselues good and faithfull Knights, which, if they doe not, he menaces them to cut off their Spurs. On the Coronation day they weare a blew robe, and wait girded with their Swords and Spurr'd, hauing on their left shoulder a hood and a ribband or such like of white silk: Of this ribband, thus *Segar Charter*, describing the old fashion. *He shall be apparelled in a blew Gown, with the Manches open in the maner of a Priest, and he shall haue at his left shoulder a lace of white silk hanging, which he shall wear uppermost on his Garment, so long till hee haue*  
gained

gained honor in *Armes*, and bee recorded by some noble Knights, Esquires, and Heralds of *Armes*, for som memorabile deeds done by him, or by some Noble Prince or Noble Ladie, which may cut away the lace from the knights shoulder, saying Sir, we haue heard much of your renown, and that you haue done in diuers places to the great honor of Chiuallrie for your self and him that made you knight: Therefore reason would that this lace be taken from you. This Order is now speciall and in another Rank before common Knights, yet it seems that anciently none were at all knighted but thus, if you regard only the chiefeft of the ceremonies. Remember what we haue before out of *Ingulph*. And for the Vigils, see the <sup>h</sup> relation of them kept in the *Temple* at the knighting of Prince *Edward* of *Caernaruan*. And I remember *Nicholas Upton* that wrote *de re Militari* vnder *Henrie* v. i. speaks of that wearing the Riband as belonging generally to Knights. Most Knights then were in the more ancient daies as Knights of the Bath; for the more ancient ceremonies of creation remain in them only. And therefore, howeuer the name hold not so vniuersally, its not amisse to make them (as *Bannets*) such as haue, or haue had their distinct honor not so much limited to any particular State.

<sup>h</sup> *Florilegus*  
sub *A. 1306.*

Those two, *Bachelors* and of the *Bath*, you may comprehend vnder the generall name of *Equites Aurati*, or *Cavalieri di sprone*, as *Sansonno* calls them, i. knights of the spur. And most of the other Orders, which are appropriat to their particular Countries, you may with him stile *Cavalieri di Collana* or *Equites Torquati*, i. such as for a speciall ensigne of their honor, haue som speciall Chain, Collar, or such like ornament denoting it. I iterat speciall, because also others haue the right of weating Collars giuen them, as it seems, in that of *Iohn Gower* a Noble English Poet (vnder *Richard* 11. and *Hen. 1v.*) buried in the North side of *S. Mary Oueries* Church

i Torquim dactor dictus Athelstanus Antiquiss. cuidam scriptori apud Henric. Huntingdon. lib. 6. & de Torquibus a Romanorum Imp. datis non est vt quid hic quis expectet.  
k Froissart. vol. 1.

l Periscelidis sine Garterij Ordo.

Church in *Southwark*, with his statue on him, his head circled with a Chaplet of red Roses, and about his neck a Collar of S S. But they haue them as speciall gifts of priuat fauor, and as additaments to their honor, not as a note of their Order, except only such as are created Esquires by a Collar of S S. giuen. Therefore *Sansouino* speaking of Knights Bachelors, or of the Spur, *Portano* (saith he) *similimente la Collana come i Prencipi, come puro dono de chi li crea, & non come Segno d'ordine alcuno di Caualeria regolata.* Such kind of gifts are anciently found in the stories of *Pharaoh*, *Mordechai*, and passages of the *Maccabees*, and in the *Torques*, *Armilla*, the like of the *Romans*. And after the battell of *Calcis*, *Edward III.* wearing a rich Chaplet<sup>k</sup> on his head, made of gold and stones, gaue it to a worthy knight *Eustace* of *Ribaumont*, commanding him to weare it all that yeer as the Kings fauor. Mongst Knights *di Collana* foure are of speciall and of most honor: that of the *Gartier* with vs, of the *Anunciada* in *Sauoy*, of the *Golden Fleece* in *Burgundie*, and of *S. Michael* and *de Saint Esprit* in *France*. Of them and som others briefly. That most honorable Order<sup>l</sup> of the *Gartier* was (as is truly supposd) instituted here by *Edward III.* soon after his victories against the *French* at *Calcis*. About *CIO. CCC. L.* Some and the most part affirme, that the King dancing with the Queen, or rather the Countesse of *Salisbury* (whom he much affected) a Garter fell from her. The King took it vp, and ware it on his leg, and, whether vpon the Queens ielousie, or his Lords merrie obseruing it, told them *Hony soit que maly pense.* And that he would make it the most honorable Garter that euer was worn. Others think the Garter was vsd for some symbole before his successfull battell. Howsoeuer, he made of this an Order of *xxvi.* knights vnder the patronage of *S. George*, and the Garter to be worn on the left leg inscribd by embroidering with those

She was the most  
beautifulle woman of  
the young Widows of an Earl  
of Salisbury with whom  
she had some fall in love  
Marryed her & she had  
Richard of Bordeaux  
afterward King Ric. 3. y: 2:



those French words. The Collar of the Order being of pure gold, made of Garters and knots, and enameld with Roses white and red, weying about xxx. ounces Troy weight, with the Image of *George*, richly garnished with stoness thereat hanging. *Froissart*, that hath many particulars of the Kings affection to the Countesse, and then liud, speaks of no such thing as hir Garter, but in CIO.CCC.XLIV. puts the institution de la *Confrairie Saint George*, or de les *Cheualiers de bleu Iartier* as he calls it, and makes the number at the first Iousting, *fortie*. Which referre to that which we haue anon out of *Walsingham* touching the Round Table, vnder the same yeer, and more light will bee giuen to both autors in those passages. But in the book of the institution of this, its mentiod that *Richard Coeur de Lion* purposd a like, vpon som comfort receiud, in his wars against the *Turks* and *Agarens*, from *S. George*. *Illabente* (are the words) *per Dini Georgij, vt opinatum est, intermentum spiritu, venit in mentem vt quorundam electorum Militum cruribus coraceum subfibulum quale ad manus tunc solum habebat, induceret, quo futura Gloria memores ex condito si vincerent, ad rem fortiter ac strenue gerendam expergerent, ad Romanorum instar, apud quos illa Coronarum varietas*. The Kings of England are Soueraigns of the Order, and *Henrie v.* ordaind the King of *Heralds*, *Garter*, for it. Many suprem Princes haue been honord with it. Why this was dedicated to *S. George*, may easily be known if you remember how vniuersall a Patron he is in Christianitie. For although hee be now with vs as particular as *S. Denis* in *France*, *S. James* in *Spain*, *S. Andrew* in *Scotland*, *S. Mark* in *Venice*, *S. Patrike* in *Ireland*, *S. Antonie* in *Italy*, yet not onely the *Emperour Frederique III.*, *Pope Alexander VI.* and the State of *Genoa* of later time ordaind certain Colledges of Knights de la *Croce* vnder *S. George* against the profest enemies of *Christ*, and the Armes of the

n *Camd. in A. trebatijs. videlicet Leland. ad Cygn. Cant. onem.*

n v. 10. *Hen. 7. cap. 20. Statut. Hiberniz.*

great Duke of *Mosconie* are iust as our *S. George*; but also this very name of the Saint is vsually taken for Christ him selfe, and his Serpent for the Diuell. Its true that our *Edward III.* made his inuocation at the bartell of *Caleis* *Ha Saint Edward, Ha Saint George*, and that *Rama*, or, as others, ° *Ramel* ( where, in the Holy Warres about *CIO.XCV.* a Bishop in honor of him was constituted, because in an *P* apparition Celestial, and of the *Albati Milites* he was affim'd to be the Standard-bearer, or *Antesignanus* ) is the place famous for his Martyrdome and Shrine, and other particulars in the Legend occurre to this purpose. yet *Georgij* (saith Pope *q* *Gelasius*) *aliorumq; huiusmodi passiones que ab hereticis perhibentur conscripta, propter quod, ne vel leuis ordiretur subsannandi occasio, in sancta Romana ecclesia non leguntur.* In the Greek Menologic hee is cal'd *Tropelophorus*, which is so cited by that great Cardinal *Baronius*. But I wonder hee mended it not. Plainly it should be *Tropaophorus*. And an Eastern *†* Bishop writing to *Constantin Monomachus*, calls *S. George*

Αὐτόν τε τὸν Σύμμαχον, καὶ Πρόβατον  
Ὡς τὴν Τρόπαια κλήσιν ἀξίαν ἔδει.

And in another place hee calls him *λαμπρὸν Τροπαιοφόρον*, by which name to the Greeks he was known. Of him you have enough in the Martyrologies in the *xxiij.* of Aprill (on which the feast of these Knights is celebrated with great solemnitie at *Windsor*, where the Chappell is dedicated to our Ladie and *S. George*; the Dean being Register of the Order ) and you may see also *Erhard Celly* in his late description of *Frederique* Duke of *Wutemberg* his installation into it by fauour of our present Soueraign. The *Mahumedans* honor *†* him, as we. They call him *Chederle*, which one expresses by *χετήρ ηλιας*. Som talk of *S. George*: born by King

o *Anna Comnena Alexiad.* n.  
& *Malmesb.*  
lib. 4. alij.  
p *Robert. Monach. hist. Hierosolym.* lib. 8.

q *Dist.* 15. c. 3.  
§ *idem gesta.*

† *Ioann. Zuchait. in Hypomnemum.* Eis Διττ.  
ἐυαγ. & pag. 51

Of the Round Table.  
† *Cantacruzen. Apolog.* 3. καὶ τὸ  
τῷ Μωαμέθ.

King *Arthur* in one of his Banners. But what is deli-  
uerd of that Prince is so vncertain, that euen the truth  
of his hono d deeds, is by incredible reports of him, ob-  
scur'd. Yet by the way, his Order of the *Round Ta-*  
*ble* must not here bee forgotten. Some make his first  
celebration of it at *Caerleon* in *Mormouth*, others at  
*Winchester* (where the Table is supposd yet to be; but  
that seems of later date) and *Camelot* in *Somerset* is  
famous<sup>u</sup> by it. Of *Winchester*, and the marriage of *I-*  
*gerne* to *Vicr Pendragon*, father to *Arthur*, *Harding*  
speaks as if *Vter* had begun it for Knights, and *Ioseph*  
of *Arimathia* for religious persons.

u v. *Leland. As-*  
*sert. Arturij a-*  
*lios.*

And at the Day he wedded here and round  
And the serfozt with child was then begonne,  
To comfort her, he set the Table round  
At *Winchester* of wortheist Knights alone,  
Approued best, in Knighthood, of their soone,  
Which table round *Ioseph* of *Arimathie*,  
For *W*other made of the *Saint* \* *Grail* only.

x *Sang Real i.*  
*Sangue Royal*  
or, *Christs*  
*Bloud*, see, if  
you will, the  
storie of *Ar-*  
*thur*.

In which he made the lige perilous  
Where none should sit, without great mischief,  
But one that should be most religious  
Of Knights all; and of the Round table cheif  
The *Saint Grail* that should recover and achene  
By aduenture of his foztunitie.

Its like enough some such thing as *Arthurs* Order of  
this kind might be. For out of *Heger* Earl of *Mans-*  
*feild* his being of it, the antiquitie of, & that Earldom  
in *Saxonie* is deriud; and in *Denbighshire*, as *Stow* tells  
vs, in the Parish of *Lansannan* on the side of a stonie  
hill, is a circular plain, cut out of a main rock, with some  
xxiv. seats vnequall, which they call *Arthur's Round*  
*Table*. But many particulars of it, as the names of the  
Knights

y *Spangb. apud.*  
*Ortelium in*  
*Mansfeild.*

a Rablais liure  
2. chap. 30.

b Athenens  
Dipnos. d.

c Gemas. Halo-  
graph. lib. 3. cap.  
9.

Knights, the certain number, their Coat Armor, and such more, whereof too largely are testimonies, such as they be, extant, I beleue as much as <sup>a</sup> him that saies Sir *Lancelot du lac* fleas horses in hell, and that all these *Arthurian* Knights are poor Watermen vpon *Styx*, *Acheron* and other Riuers there, to ferrie Spirits, and Diuels vp and Down, and that their fare is a fillip on the nose, and at night a peece of mouldie bread. But, for the *Round Table*; it seems it was in vse for Knights to sit at mongst the old *Gaules*, as *Posidonius* <sup>b</sup> remembers; and that to auoid controuersie about precedence. A forme much commended by a late <sup>c</sup> Writer, for the like distance of All from the Salt, being Center, first, and last of the Table furniture. Its certain that it hath been in vse since the *Normans* mongst our Kings and in *France*. *Matthew Paris* speaks of it in *Hen. III.* and *Mortimer's* vnder *Edward I.* at *Kelingworth*, is famous in storie. But what *Thomas of Walsingham* hath of *Edward the third's* at *Windsor* (before the *Garter*) and of *Philip of Valois* his in *France*, receiue out of his own words. *Anno CIO. CCC. XLIV. qui est annus regni Regis Edwardi à conquestu tertij xvliii. Rex Edwardus fecit conuocari plures artifices ad Castrum de Windfore* (remember that before out of *Froissart*) *& cepit edificare domum que Rotunda Tabula vocaretur: habuit autem eius area à centro ad circumferentiam per semidiametrum c. pedes, & sic diametrum cc. pedum erat. Expense per hebdomadam erant primo centum libra. Sed ex post, propter noua que Rex suscepit de Francia, rescebantur ad xx. libras eò quod census pro alijs negotijs thesaurum plurimum comportandum. Eodem tempore Philippus de Valois Rex Francie hoc facto Regis Anglia prouocatus cepit & ipse Rotundam edificare Tabulam in terra sua, ut sic sibi astraheret militiam Alemannicæ & Italiæ, ne ad Regis Anglia Tabulam properarent.*

In the yeer *CIO. CD. IX.* *Amudes* Count of *Sauoy*, of that

that name the VI. (for vntill *Amades VIII.* it was no *Dukedom*) began the Order of the *Anunciada*. It was in memorie and honor of a victorie had by *Amades* surnamd *le Verd*, one of his Ancestors against the *Turks*, in winning of *Rhodes*, whereby also the Arms of that Countie and now Dukedom became the *Crosse argent in a field Gueules*, being the *Crosse* of the *Hospitalars* or *Knights of S. Iohn of Ierusalem*, or of *Rhodes*. Their Collar is of plates tied together with litle chains of gold, interwouen in the form of true-loues knots, vpon euery plate is the word or letters *F E R T*. Which is interpreted to stand for *Fortitudo Eius Rhodum Tenuit*. And to the Collar hangs a meddail of the Salutation. Their number is *xiv*. Their place of solemnity's kept annually on our Ladie day, in *Pietro Castella*. The Charter of the institution is at large in *Sanfomino*.

*Della Nuntiata  
en Sauoia.*

At the marriage of *Elizabeth* daughter to *John K. of Portugall*, in *1500*. to *Philip* surnamd the *Good*, Duke of *Burgundie*, celebrated at *Bruges*, the same Duke instituted that of the *Golden Fleece*. The Collar giuen is made as of *Flints* and *Steels* to strike fire, and to it is the *Fleece* pendant. The number was at first *xxv*. with the Duke. He afterward made it *xxxi*. and *Charles* the *v*. in *1526*. at *Bruxells* increast it to *li*. What was truly alluded to in the Collar I vnderstand not, nor can see that any els sufficiently doth. They talk of *Gideon's* fleece, and *Iason's*, and some of the *Philosophers* stone forsooth as conceald in the *Golden Fleece*. But all satisfies not enough.

*De Toison  
d'or.*

*Lewes XI.* in *1517*. began the Order of *S. Michael*, at *Ambois*. The Collar is shells tied together, gold. *S. Michael* conquering the Diuell is annex to it. The word is *Immensitremor Oceani*. The institution is that euery one of the Order (appointed of *xxxvi*.) should haue vn Coller d'Or fait à Coquilles lances l'un avec l'autre.

*z Ordinances  
du France tom.  
3. tilt. 4.*

tre d'un double laz, assises sur chainettes en maille d'Or, au milieu du quel sur un roch, aura un image d'Or de Monseigneur S. Michael qui veniendra pendant sur la poitrine, which they should bee bound to weare continually. Some think the allusion was to the x. of *Daniel*. Others say he took S. *Michael* in regard of an apparition of him to his father *Charles VII.* vpon *Orleans* bridge in the warres against the *English*.

De Saint E.  
sprit.

Since this, *Henrie III.* instituted the Order of the *Holy Ghost*: (the reason is made, because on a *Whitunday* he was chosen King of *Poland*) and gaue Collars of *Fleurs de lis*, and flames, gold, with a *Crosse* and a *Doue* on it pendant. He made some mixture of it, and that of S. *Michael*, yet so that both Orders remain. And by his institution (saith *Mennenius*) the next day after the Collar of the *Holy Ghost* is giuen, that of S. *Michael* should be added, if the honor'd were not before of the Order. Another reason of this new one was because that of S. *Michael* aboue became too common mongst the vnderferuing. And what he did was somewhat like that of *Charles VII.* his correcting the Order of the *Star*. That of the *Star* was begun by their King *Iohn* (about the time of our *Garter*) which when the same *Charles VII.* saw communicated to many of base condition, he commanded euery Yeoman of the *Guard* to wear in his cap a *Golden Starre*. So was the forme of the Knights wearing. Whereupon presently the Knights left it off. For no greater dishonor can be to vertue, then when her desert is so prostituted. That both perswaded the King and also the Knights, to do what they did. The King did it to take away the pretended Ensigne of honor, without direct compulsion. The Knights, because they would not be like the Yeomen of the *Guard*. There was also in *1170. 1171. 1172.* the Order of the *Croissant* ordain'd by *Renee* Duke of *Aniou* and King of *Sicily*. To the Collar was pendant a *Croissant*; the word inscrib'd,

De L'estoille.

a *Bodin. lib. 5.*  
*de Repub. cap. 4.*  
Atqui ad Io-  
annem R. ip-  
sum qui primo  
instituit refe-  
runt alij. Vide  
*Girard. Haill.*  
*lib. 2.*

De Croissant  
en Aniou.

inscrib'd, *Los en Croissant*, familiar afterward to *Charles VIII.* This with the house of *Anjou* ended, but is in some sort renewed by the *Marquesse of Tyras* amongst the *Sicilians*, as a fraternitie against the Turk. And in the *Aremorique Bretagne*, *Francis Duke* there in *1100. 1101.* began the order of the *Corn-eare*, and gaue Collars compos'd of *Corn-eares* gold, tied together with true *Louers* knots. Hereto hang'd an *Ermine*. The Symbole *Ama vie*; which was the word of his Grandfather Duke *Iohn*, surnamed the *Conqueror*. This Order ceas'd when the Dukedom was vnitd to the Crown of France by *Lewes XII.* his marriage with *Anne* daughter and heire to Duke *Francis*. The Order of the <sup>b</sup> *Porcupine* in imitation, perhaps, of the *Golden Fleece*, was about the same time begun by *Charles Duke of Orleans*, and King of France, the *VI.* of that name, the word was *Comminus & Eminus*, and the *Porcupine* hence became a symbole of some French Kings. And then also *Lewes Duke of Bourbon* made the Order of the *Thistle* of our Lady, with a Collar of *Fleurs de lis*, and leaues of *Thistles*, inscrib'd with *Esperance*. But these with that of the *Montmorencys Dog*, and the *Cock*, now are not. But the *Armes* of the *Lusignans* are often in a Coller made of Capitall *SS.* with a sword pendant with the point vpward, crost ouer with a winding scrol, inscrib'd with *Pour Loyauté maintenir*. This was the note of the *Knighthood* of *Cyprus* begun by that Familie, but when it's vncertain.

In *Castile*, by *Alfonso XI.* or, as others reckon, *XII.* the Order *de la Banda* was instituted in the Citie *Vitoria*, in the year *1100. 1101. 1102.* The *Banda* was as it were a Girdle, red, some foure fingers bredth, worn from ouer the right shoulder vnder the left arme. None was admitted to it, but such as seru'd ten years at least in the warrs or at Court. It was long in great honor

B b b

mongst

*Ordo Spicæ in Britannia Aromorica.*

<sup>b</sup> *Ordo Hystricis. Vide Paradin. Symb. Heroicis.*

*Ordo Cardui. S. Marix.*

*Ordo Cypri.*

*Los Camalleros de la Banda, en Castella.*

mongst them, but *consequentium Regum ignavia* (saith Mariana) rerumq; humanarum inconstantia in desuetudinem abiit, ut ne vestigium quidem extet.

Of S. Andrew  
in Scotland.

The Order, of S. Andrew in Scotland, hath a supposed originall very ancient. Some refer it to the victorie had by *Hungus* King of the *Picts*, against our *Athelstan* after an apparition of the Apostle and his Crosse to *Hungus*, who with his souldiers went barefoot, after the battell, to S. Andrew's, and there all vovd *se sumus* (saith *Helior*) *posteritatem signo Crucis Divi Andree, quoties ad praelium fuerit proficiscendum, ut tam insignis victoria parta divinitus gratâ recordatione semper haberetur, pro insigni deinceps usus.* Mansit *Pictis* & post eos deletos *Scotis* exinde hoc institutum perpetuum. The Collar of it expresses *Thistles*, with S. Andrew pendant to it. Certaintie enough of its beginning as an order of Knighthood I have not yet learned. That Apostle hath been their Saint ever since *Regulus Albatu* a Monk (about CCC.LXXVIII. of Christ) brought his reliques thither out of *Constantinople*, whence they were translated from *Patra* (now called *Patra*) where he suffered Martyrdom. *Andrew* was born also at a Collar or Garland of Rue, as *Francis Mennens* specially remembers. The word applied to the *Thistles*, *Nullus me impune laceffit.*

Of the Ele-  
phant in Dan-  
mark.

The Armes of *Danmark*, in *Henninges* and elsewhere, are inscribd in a Collar made of Elephants, chargd with Castles; thereto hanging our Ladie in a radiant Circle, and to that a litle round with three nails. This is the Collar of their Order of the Elephant, begun verie lately by one of their Kings. By whom certainly I know not. Some say by *Frédérique*, father to the present *Christiern IV.* In some of his monies the Elephant is a note Royall.

Of the sword in  
Suethland.

*Mennens* describes also the Collar of the Order of the sword in *Suethland*, made in form of foure swords tied



tyed one at the end of another, and so lets it about Armes proper to the Order. He tells no time of it, nor I know none. Another there he remembers, and puts the Collar about the Kings armes, of Seraphins and Cherubins and Patriarchall crosses. Of the Sera-  
phins there.

In what State to place that the Burgundian Crosse giuen by Charles v. to diuers that had well performd with him against *Hariaden* for *Mulcasses* in the *African* warres, I know not. On *S. Magdalens* day in 1530. d. xxxv. the tenth Planetarie houre he gaue it to bee worn hanging to a Collar. On the one side of the plate; because the x. houre was *Mercurie's*, hee was picturd, on the other the *Burgundian* (like *S. Andrews*) Crosse, with a Steel to strike fire ( referd perhaps to the *Tyson d'Or*) and circumscribd *Barbaria*. But it was not any certain Order, but meerly personall to them who were first honord with it. Crucis Bur-  
gundix.

Of late in *Italy* was erected the Order of the *Bloud of the Redeemer*. *Vincent Gonzaga* Duke of *Mantoua* when the marriage was twixt his sonne *Francis* now Duke, and the Ladie *Margaret* daughter to *Charles Emmanuel* Duke of *Sauoy*, in the yeer 1530. d. c. viii. instituted it in a number of xx. with consent of Pope *Paule v.* Vnderstand, that in *S. Andrews* at *Mantoua* ( according to other tales of that part ) are kept as a most precious a relique certain drops of our Sauours bloud, with part of the Sponge. The Collar hath in it threds of gold laid on fire, and, twixt those plates, as it were, interwouen these words, *Domine probasti*. The *Lx.* Psalm is aimd at. To the Collar is annex two Angels supporting three drops of the bloud, and circumscribd with *Nihil isto triste recepto*. The Duke himself is cheif of it, and diuers other Princes were then ioind with him. Di sangue di  
Saluatore, in  
Mantoua.

a Quod ha-  
bent Martyro-  
logia de S.  
*Longino Mart.*  
15. si placet,  
vide & *Aimoin.*  
de gest. Franc.  
4. cap. 92.

Neither, because also *Aubert Mirce* puts them mongst his honorarie Orders, will we omit here that of *S. Stefano* in *Fiorrenza*. Di Santo Stef-  
fano in Fio-  
renza.

phan in Florence. In the yeer 1101. *Cosmo di Medici* Duke of Florence with confirmation of Pope *Pius IV.* instituted this of *S. Stephan*, as vnder *Stephan*, Pope, Martyr, and Patron of that State. But it was vnder the rule of *S. Bennet*; only they haue liberty to marrie. They were purposed against the *Turks*. Their Note, a Red Crosse edged with gold. The Suprem or Master, the great Duke of *Tuscanie* or *Florence*. And so are as partly honorarie, partly religious.

Di *S. Marco*,

About 1100. the Order of *S. Mark* began in *Venice*, and was renewd in 1101. and honor'd with priuiledges. None but Gentlemen of speciall worth in note and discent were to be admitted of it. The Col- lar hath *S. Marks* Image with *Pax tibi Marce. Men- nens* is my autor.

Petermanni  
*Louanienses*.

Its not amisse to reckon the *Peetermen* of *Louain*, or *Homines de Familia S. Petri*, mongst these Orders. Their Originall is from the warre twixt *Hen. I.* Duke of *Lorraine* and Count of *Louaine* in 1103. against *Hugh* Bishop of *Liege*, and som neighbor Prines, wherein the Duke was through the valour of those of *Louain* (their Ensign being *S. Peeter's* Banner) rescu'd from most imminent perill, not without the losse of 1100. *Louanians*. In reward whereof he honor'd them all with large priuiledges, and called them *Peetermen*: *Homines B. Petri Louaniensis* (saith an old <sup>b</sup> testimonie) *liberi & priuilegiati esse debent, & sunt pra alijs homini- bus*. And *Lipsius* saies he saw a Charter of the *Patri- ces* or Senat there, dated 1103. wherein one was exempted out of common iurisdiction, that pleaded *se esse Hominem S. Petri & ad familiam liberam Domi- ni Ducis pertinere*. But now the name remains, the rights of libertie extinct, or as out of vse, although in the oth of the heirs and successors of the Earls of *Lou- uain* their priuiledges be yet contained.

<sup>b</sup> Apud *Lipf.*  
*Louan. lib. 2.*  
cap. 4.

Here may bee thought of those *Tecnytes* in some parts

parts of *America*, which are there a kind of Knights made with solemnity by the chief Priest, and bearing them through the Nostrills with a Tygers bone and the bill of an Eagle. Nor are, I think, any other of note, and not Religious extant, or worth remembrance. More particulars of the habits of some of them, and of their statuts you haue in *Sansonino*, our *Segar Garter* his Honor Militarie. Of *Calatrana*, *Alcantara*, *S. James*, and many such like more, I cannot think they are any way so fitly put amongst Titles Honorarie. For, what they are, is for what they doe in a certain place, as for a stipend; and the name of their Knighthood adds not any degree to them like those Orders of the Collar, or of the Spur, which are meer honorarie notes of valour, and worth. Why then should we not as we make a distinct Order and honorarie, of those which in the holy wars did *suscipere Crucem*, anciently, and were buried crosselegd? They had their Ordinances and statuts also. But that was only for one kind of seruice, as the Religious Orders all are, and not truly honorarie. And how could the *Templars* be accounted amongst Knights (such as fit this place) being not allowd by their statuts <sup>d</sup> so much as at all to kisse any woman? Honorarie Knighthood and the fauours of Ladies euen by ancient institution run together sometimes as Virtue and Reward.

c Quæ habes  
apud G. Nouo-  
burgens. lib. 3.  
cap. 22.

d Statut. Tem-  
plar. cap. 72.

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Turkish Dignities. Amirs. Amiradia. Admirall and Ammirante, for gouernor of the Sea, whence. Sigebert's difference of Amiras and Amiræus. Ἀμύρδην. Βασίλαρ. Κεφαλάδες and Κεφαλατικὸν δην. Μπασιὰς. Vezir. Vezir azem. Protosymbolus. Beglars, and Beglerbeglars. Sanziacbegs. The Turkish Banners with horsehairs hanging from them. Ancient use of Horsehaire in Militarie Ornaments. A Sword giuen with a Banner as in Europe.

Europe. Amir or Emir Halem. Their Globe on the top of a Spear anciently usd, yet also mongst them painted armes have been anciently born in the field. Timariots. *Тимаріов*. Tegguirlar. Aphendis. Zelebis. Bans in Hungarie. Zupans. *Баврас* in Hesychius. Boiarones in Molcouic. Dignities in Tartarie. Superillustris, Illustris, Spectabilis, Clarissimus. To whom these belong. A touch of Equalitie in challenge to the Duell. Secundus Ordo in Rome. Patricij.

## CHAP. XII.

**H**itherto of such Dignities as are in this more Western world of like name, and sometimes Nature. We shall conclude all, after deliuerie of those Titles usd in *Mahumedism*, and some other the more ciuill Eastern states, which so differ from them already spoken of, that, but by vnfit intermixture, no place except this, could bee assignd them. The chief mongst the *Turks* are Amir or Emir, Bassar, Vezir, Beg, Beblerleg, Sanzacbeg, or Sangiac-beg, Tegguirs, Timariots (for those I think fitly are to be reckond as a kind of honorarie Title) and the names Aphendis and Zelebis. Of these in order. For their other Titles meerly Officiarie, as Cades, Cadileckeris, or Casiaskers, Agilar, and such like I purposely omit, which the rather I admonish, because those first reckond are also Officiarie, and none so meerly honorarie as ours of Duke, Count, or such of this day, but verie like the ancient Dukes and Counts set to gouern Prouinces, of whome before. Of Amir something \* already is spoken, and, for vnderstanding of the word, enough. It was and is both giuen the Grand Signior, and some of his Great ones, as Dominus or prefectus. Amir Echur, is Dominus or prefectus or Comes stabule with them; there being two of them mongst the *Turks*, Buinc Amir Achur, and Cudzuc Amir Achur,

\* Cap. 5. partis  
prime & .p. 98.

as if you should say, the Great and lesser Master of the Stable or Horse. And e *Amir Quibir* was the greatest Dignitie in the Court of the Egyptian Sultans. The Governours of Prouinces vnder the Grand Signior, had this to them communicated. And those Prouinces in that regard were titled ε *Αμνεσιδίας*, whereof XIII. are reckon'd long since vnder the Chaliph of Bagdat. Theophanes calls them *ἀμνεσιδίας μεγάλας ἢτοι σεπτιδίας*, i. *Amneradias magnas sine Prouincias presidiales*, as I interpret. Hence had the Eastern Empire *Αμνεσιλι*, or *Amiralius* for a Governour at Sea, compos'd of halfe Arabique and half Greek, of *Amir* and *ἀλις*, as if you should say *Amir ἀλι* i. *praefectus Maris*. And thence had Spain, France, Italie, England, and these Western parts their *Almirante*, *Amirall*, *Amiraglio*, *Admirall*, for the chief Governour of the Sea, which made some of our ignorant Monks call the Great *Amir* and his subiect or delegat *Amirs*, *Admiralli*, *Admiraldi*, *Amirauisi*, and *Admirabiles* oftines in their blockish phrase. But remember that *Amiralius* in the Constantinopolitan Empire was not as our high Admiralls hauing suprem iurisdiction next vnder the King, He was vnder the s Great Duke, and the great *Drungar* of the Nauie but aboute the *Protocomes*, the other *Drungars* and *Counts*, as *Curopolata* teaches. But, what made the old Monk h *Sigebert* distinguish twixt *Amiras* and *Amireus*, as hee doth, is to me vnknown. Speaking of *Mahumed*, he writes, *Hic in regno Saracenorum quatuor Pratores statuit qui Amirei vocabantur, ipse verò Amiras dicebatur, vel Protosymbolus*; and of *Mabias* or *Muhauias* successor to *Otman* or *Othmen*. *Hotmen* (he means *Otman* or *Otoman*) *Amira Saracenorum perempto Muhauias ex Amireo Amiras factus*; and the like distinction hee vsually keeps. As if *Amireus* and *Amiras* were two distinct, like *Emperor* and *Lieutenant*. I confesse (and I think I may doe it with safe confidence, that it can be no disparagement to my vnder-

e Dominus Potens.

f Theophan. apud Constant. Porphyrogen. de administ. Rom. imp. cap. 25.

g δ Μέγας Δέξ.

h Sub A. D C. XXX. cbristi.

vnderstanding) that I see no difference possibly to be found twixt *Amiras* and *Amireus*, as they respect their originall in Arabique or any Eastern tongue. For so it admits no such formes of termination. But for the Greek, how often *Amiras* is for a great Lieutenant as well as for the *Grand Signior* (to whom μέγας is commonly added) euery one knowes which hath but acquaintance with *Cedren*, *Zonoras*, *Nicetas*, *Acropolites*, *Pbranza*, the Ladie *Anne*, or others such. Indeed *Alem* and *Muhauias* pretending to the *Chaliphat*, being Lieutenant *Amirs*, are expressly stiled Ἀμειράτοι (which is as that *Amirei* in *Sigebert*) by *Theophanes*; but that euer a speciall distinction was twixt *Amiras* and *Amireus*, I no where find. Its true that Ἀμυρέειν is taken for *Imperare* proper to the Great Sultan in that of the same autor. ἀπερίω ἔν ὁ Μαβίας ὁ πρὸ Σαρακηνῶν ἀρχηγῶ, γεγονὸς στρατηγῶ ἔτη κς, ἀμυρέουσας ὃ ἔτη κδ, i. *Mabias* (*Muhauias*) *Prince of the Saracens* died after he had been a *Generall* (that is, Lieutenant in his Prouince) xxvi. yeers, and after he had been *Amir* (that is, in this place, *Great Sultan*) xxiv. yeers. And *Cedren* in like sense vses ἀμυρέειν, but the vse of *Amiras* and *Amir*, to subiects delegat with Lieutenantships, is so common both in late and ancient Writers, that what difference is twixt *Amiras* and *Amireus*, came by imagination or accident mongst our Europeans, not from any reason in the *Mahumedan* Empire. Their *Bassalar* (the plurall of *Bassa*) are no more distinct by that name, then the *Amirs*. For both are as it were, generall titles. *Bassa* signifies a *Head*, and as the later Greeks had their κεφαλῆδες and κεφαλῶται, in like sense and signification as the Latines their *Capitanei*, so the *Turks* their *Bassalar*: all from the like root. But although κεφαλῆδες and *Capitani* (as our word *Captain*) were made proper to shew a Commander of the war, whence κεφαλαπκείν is to lead a companie in the barbarous Greek, yet vnder the name

name of *Bassalar* are comprehended both the *Uezirs*, as also *Beglerbegs*. And the Captain of the *Tzauzes* or *Chauzes* (that is, Noble Courtiers readie for performance of such State busines as the *Sultan* and the *Uezirs* shall commit to them) is known by the name of *Tzauz-Bassa*. And other are with like addition. The Greeks from *Bassa* haue made their *Μπασιας*, and *Πασιας*. The *Uezirs* are Counsellors of State. Their chief or President is called *Uezir-azem* i. *Consiliarius supremus*, which indeed is the interpretation of that i. *Protosymbulus* spoken of before. Neither is it much maruaile that the Greeks and some others thought it to signifie the *Grand Signior*, or *Princeps Arabum*, it being indeed *Princeps Consiliariorum*. This *Uezir azem* is by *Zonaras* calld *Αρχισατραπης*. The *Uezirs* in barbarous Greek are *Βεσίριδες*. *Mahumed II.* <sup>k</sup> *ἔιχε* (saith one) *Βεθίδας φερνιμοτάτους τὴν τε χαλιμπασίαν, καὶ Πρεμπασίαν* i. had very wise *Prinie Counsellors*, *Chalil Bassa* and *Brei Bassa*; for so you must interpret it. The abstract of the Dignitie is *Uezirluc*. *Beg* and *Beglarbeg* are both explained in one. For *Beg* is *Lord*, *Beglar-Beg* is *Lord of Lords*, that is, one which hath vnder his government diuers *Begs* of lesser Prouinces. And *Begluc* is the Dignitie of the one, *Beglarbegluc* of the other. *Begi nomen* (saith <sup>l</sup> *Leunclaw*) *dars solet omnibus officium vel munus aliquod à Rege vel Sultano consecutis*. In Asia, Afrique and Europ are many *Beglerbeglucs*, reckond by those which haue <sup>m</sup> published Turkish affairs. The Greeks haue turned it into *ἀρχῶν ἀρχόντων* i. *Prince of Princes*, and *σεγ-τωεδάρχης* i. a *Generall of the field*. But they expresse the Turkish name by <sup>n</sup> *Πελαρπάκισ* sometimes, and *Μαεγ-λερμπείς*. Vnder euery *Beglerbeg* are diuers *Sanziac* *begs*, and vnder them Troupes of *Timariots*. The *Sanziac-beg* answers to our word *Banneret*, or *Vexillarius*; *Sanziac* being *Vexillum*. And in the stories of barbarous Grecians I remember its *Σαντζάκπείς*. They are con-

i Πρωτοσύμβουλος vide sup. pag. 13.

k Constantino-polit. Hist. Politic. ab A. 1391. ad 1587.

l Hist. Musulmanic. lib. 4.

m Pandect. Turcic. cap. 254.

n Georg. Logotheta. Chron. Constant. & Hist. Politic. in Turco-græc. lib. 1.

• Pandect. Tur-  
cic. cap. 20.

stituted by solemn deliuerie of a Militarie ensigne, bearing a Speare ° bearing a gilt globe on the top of it, and horsehaire and whole horse tiales hanging down, and somtimes on the Globes are Croissants, which is their most generall Ensign. They are in lieu of our Banners. Three of this kind (saith the most learned *Leunclaw*) stand by the *Mezari* or Sepulchral Monument of *Amurath* the first in the Suburbs of *Prusa* in *Bithyma*. Of them, he thus: *Has Osmani sui in expeditionibus ad honorem memoriãq; trium Barbarum* (so you must read his there misprinted *Index Libitinaris*) *quasi fuerint Barba trium Muhametis sociorum successorum & interpretum Ebubekiris, Osmanis, & Omeris, secum ferre gestareq; solent*. Some think it deriud from *Alexander's* militarie Ensigns, that they vse horse tiales; his coins discouering, that his were like. But its certain that in another kind, horse tiales were very anciently vsd and commonly. That is in Crests

Κρατὶ δ' ἐπ' ἰσθμῶν καλέλω ἐτύκτορ ἔθνηκεν  
Ἰπασσιν

p *Iliad*. γ. & τ.  
q *Aeneid*. 2.  
Meminit &  
*Synesius* in *En-*  
*com. Caluitij*.  
memineris &  
quod habent  
*Grammatici*  
*de Δόξω. i.*  
Christa verum.  
ista docent  
Poetę passim.  
adeas, si placet,  
*Etymologic.*  
*Mag. in Ἰσι-*  
*χδίνες.*

saith *Homer* of *Paris*; and the like of *Achilles* his Helm. And vpon q that

— oriturq; miserima cedes  
*Armorum facie, & Graiarum errore tubarum.*

*Seruius* notes, *tubarum*, pro *Cristarum*, qua de *Candic* fiebant, ut est. — *Cristaq; hirsutus, equina*. But also the Turkish *Calendarlar* (a kind of Monkish Order) wear in their Caps long Horsehaires hanging. And as the deliue- ring of one Banner or more was vsd in bestowing of European Dignities anciently, so in this *Mahumedan* State. *Osman* vicissim *Michaeli* (saith the *Musulmaniq;* storie, speaking of the first *Osman* or *Otoman*, and *Michael*



*chael Coffes*) vexillum manu sua tradidit, qua ceremonia Clientes Sultani Turcici suis in ditionibus confirmari solent, ac magni pretij vestem iniecit. With the Banner (for so, for ought I know, this their kind may be call'd) sometimes (it seems when the Prouince was giuen as a Kingdom or Principalitie and partly hereditarie) a sword also was deliuerd, which agrees further with European custom. After the death of *Mahumed Beg*, Prince of *Caramania*, the great Sultan *Amurath II.* sent to *Abraham Beg* (*Ibrahim* he is nam'd also) a Banner, quod ei suo nomine in manum (saies the storie) traderetur, & Gladium quo cingeretur, ut hac inuestitura, quam vocant, ceremonia, seu legitimus autoritate sua Princeps, in Regni Possessionem missus agnosceretur. And, if *Iouius* his relation be true, *Baiazet II.* in resigning as it were his Empire to his trecherous sonne *Selim I.* vs'd that girding him with a sword. But not only the *Sanziac-begs*, but the *Beglar-begs* are by this ceremonie created, and the great officer *Emir* or *Amir Halem* deliuers the Banners. *Emir Halem* (so *Leunclaw*) significat Dominum vexillorum, & flammeolorum qui scilicet supremus est Sultani Vexillifer, & omnibus Beglerbegis ac Sanzacbegis, quum creantur, vexilla sua porrigit. Magnus Flammeolaris, Magnus Flammularis apud Gracos. You may soone meet with the Greek *φλάμυλον* (whence those words, and the French *Oriflambe*) in *Leo's Tactics*, *Codin*, *Porphyrogenetes*, and such more. By the way, as touching their Banners with Globes on the top, their ancient vse was so; which yo see in that of the holy War between *CIO. xcv.* and *CIO. cc.* where *Robert Duke of Normandie* slew one of their great *Amirs*, whose Standard had <sup>a</sup> in summitate Argentea hasta pomum Aureum, which the Duke offerd at the Sepulchre, hauing bought it of one that took it, by right of war, for *xx.* marks. And their superstition will allow no pictures of <sup>b</sup> Arms or such <sup>b</sup> Septemcalike; yet its reported that a great Souldier and Knight

<sup>a</sup> *Raimundus*  
<sup>d'</sup> *Agiles hist.*  
*Hierosolymit.*  
*Baldricus lib. 4.*  
<sup>alij.</sup>

<sup>b</sup> *Septemcalike*  
*Strens. cap. 10.*

c De Ionuille  
en la uie de S.  
Loys chap. 27. au  
pres l'an.  
1240.

vnder the *Egyptian Chaliphate* ( being afterward *Caliph* or *Sultan* there himselfe ; my autor calls e him *Scecedun*, and it was towards the end of that *Caliphate*) did bear in his Banner the Armes of the *German Emperor* (from whom he had receiued Knighthood) and of the two *Sultans* of *Aleppo*, and *Babylon*, that is of *Egypt*. The words of the old autor are; *Il portoit in ses banieres les armes de l'Empereur qui l'auoit fait Cheualier, & estoit sa baniere bandee, d'ont en lun des bandes il portoit pareillement les armes du Souldan de Hallappe : & en l'autre bande l'ung costè estoient les Armes du Souldan de Babylonie* : which shews that notwithstanding their *Mahumedan* precepts they haue born painted Armes. Vnder the *Sanzac-begs* are *Timariots*, but both vnder the *Beglar-begs*, and readiet for seruice at their command. The *Timariots* are such as haue lands (those specially which are acquired by the wars almost as the *Milites limitanei* in the old state of *Rome*) assignd to them to hold as it were by Knights seruice, and by reason of the tenure are bound to the Wars. Of them, are reckond vnder that Empire About *CCCXIX. CIO.* able fighting men. In *Asia* and *Afrique* some *CDIXII. CIO.* in *Europe* some *CCLVII. CIO.* and in them and the *Atzamoglas*, that is children of Christians taken vp to make *lanzaries*, the chief strength of that State consists. The name, as many other, came out of *Greek* into *Turkish*. *Τιμαριον*<sup>d</sup> hath been vsed as *τιμη* for a *Stipend*, *Price*, or *Honorarie reward*, and from *τιμη* questionles had its beginning. And *Timar* in *Turkish* is now as much as *Vestigal* e or the like ; whence these *Timariots* are by some *Greeks* calld *Τιμαριτοι*. But mee thinks *Meursius* doth not well interpret that by *Honorati*, vnlesse he had added *stipendio militari*, or such like. For to that hath all the honor respect, which the *Timariots* enioy. Of these, you shall see *Osman* or *Othman* the first his Constitution, as the *Musulmanique* *Storie*

d *Damascen.*  
*Studites* apud  
*Leuncl. Pandect.*  
*Turc. cap. 186.*  
e *Megiser. Di-*  
*ction. Turcico-*  
*Latin.*  
f *Chilcondyl.*  
*hist. lib. 8.*

rie hath it in Latine. *Quicumq;* *Timaria* vel in *Villarum* vel aliorum *pradiorum* *Constituta* *prouentibus* *liberalitate* *nostra* *consequutus* *fuert*, *cis* *sic* *uti* *frui* *debebit*, *vt* *illi* *absq;* *iusta* *causa*, *neminis* *vlla* *sine* *fraude* *sine* *vi* *adiman-*  
*tur*. *Quod* *si* *morte* *decesserit*, *eadem* *ipſius* *filio* *cedere* *vo-*  
*lumus*, *etiā* *ſi* *minor* *adhuc*, *sive* *pupillus* *ſit*, *illa* *tamen* *le-*  
*ge*, *vt* *belli* *tempore* *Pupilli* *loco*, *mittantur* *alij*, *donec* *ipſe*  
*Pupillus* *adoleuerit*, & *armis* *gerendis* *idoneus* *ena-*  
*ſerit*. And hee annexeth a terrible execration on thoſe  
of his ſucceſſors that ſhall any way derogate  
from this law. The *Timaria* are hereby made heredita-  
rie, but at this day, as I think, they are but for life. Som  
which haue the gouernment of a Town or ſmal Pro-  
uince they call *Teggiurlar* or *Teggiurs*, i. *Preſidents*. *Chal-*  
*condylas* expreſſes it by *Ἀφύουσις* a name in like ſenſe uſd  
in the *Lacedemonian* ſtate. And in contempt, a litle be-  
fore the end of the Greek Empire, they calld thoſe of  
*Conſtantinople* only *Teggiurs*, as if their declining great-  
nes had deſerued no better. Their *Aphendis* writen alſo  
by the later Greeks *ἀφένσις*, is corrupted from *Αυ-*  
*θέρτις*. i. *Lord*. And by *Zelebi* (in the plurall *Zelibilar*)  
is our word *Noble* or *Gentle* vnderſtood. Thoſe more  
ſpeciall Dignities, *Veſir*, *Beglerbeg* and *Sanziac-beg*, I  
confeſſe are not leſſe officiarie then diuers others here  
omitted, as *Cadileſcheir* or *Caſſi-asker*, *Agalar*, *Drungar*,  
and others, but I haue therefore the rather ſhewd them,  
becauſe they are moſt honorarie, and that as well by  
their names, as places in ſtate. The like may be ſaid of  
the *Hungarian* *Bans*, which are *Preſidents* or *Gouer-*  
*nors* of ſome Kingdomes belonging to that Kingdom,  
as *Dalmatia*, *Croatia*, *Slaucnia*, *Serua*, and others. And, as  
*Sanzac-begs*, or *Bannerets*, haue perhaps their name from  
*Band* or *Banner*. Whether any communitie betwixt them  
and the old *Ζούνεροι* or *Suppani* of the *Slaunians*, *Ser-*  
*mians* and other by, I know not. For *Conſtantin* *Porphy-*  
*rogenetes* ſpeaking of the *Croatians*, *Seruians*, and their  
neigh-

t *Pandect. Tur-*  
*cic. cap. 174. &*  
*71.*

u *Guil. Tyr. de*  
*Bello ſacro lib.*  
*20. cap. 4. vide*  
*verò & Meurf.*  
*Gloſſar. Græco-*  
*Barb. in Ζέτωα.*

neighbours, ἀρχοντας ἢ ὡς φασὶ (saith he) ταῦτα τὰ ἔθνη μὴ ἔχοντι ζυπάνους ἢ ἄλλοις ἢ αἱ λοιπαὶ Σκλαβίται ἔχουσι. *i. These Nations haue no Princes, but only old Zupans, as the other of the Slauonian Nation.* But the same autor seems then to make Βάαν and Ζούπαν equiualent, which causes mee think they are both neer kinne to *Ban*. Which I doubt not but is ment in that of *Hesychius*. Βάννας. Βασιλεὺς παρὰ Ἰταλιώταις, οἰδὲ μέγιστος ἀρχων. Neither needed *Meursius* to haue enquired further for it as a Latine word, notwithstanding that *Hesychius* speaks of *Italians*. Who knows not how vniversall the name of *Franks* and *Latins* are, according to the later Greeks? There are *Vainods* which are *loco Regis administracionem habentes in aliqua pronincia*, puta (saith *Leunclaw*) *Transsiluania, Valachia Maiori, Valachia minori, sed ea lege tamen, vt Gubernatore sit inferior.* He interprets *Vainod* by *Captain*, or *Tribunus Militum*. Of that somewhat more is in the v. Chapter before, where we speak of *Polak Vainods*. But since the *Vainods* of *Walachia* (the *maior Walachia* is what wee now call *Moldania*, corrupted from *Mauridania*, *i. nigra Dacorum sive Dacorum regio*, which is exprest in the Turkish *Carabogdania*) assumed libertie to themselves against the Crown of *Hungarie*, they rather affected the title of *Despote* or *Prince*, which, with the miseries they haue endured vnder Mahumedan Tyrannie, are somewhat incompatible. Of the *Moscouian* or *Russian Knesi* or *Dukes*, before. One other kind of Dignitie they haue in the *Boiari* or \* *Boiarones*. *Neq, alium gradum* (saith *Sigismund*) *seu dignitatem habent post Boiaros qui more nostro locum nobilium seu Equitum tenent.* And for their vse of the word *Great*, *Illud predicatum Magnus tribuitur omnibus excellentioribus personis. Neq, n. quenquam strenuum, aut Nobilem aut Baronem illustrem aut Magnificum vocant, aut alio deniq, id genus titulo ornant.* The same autor of the *Tartars*. *Nomina Dignitatum apud Tartaros*

x Anne quid  
hic à Barone?

Tartaros hac ferè sunt. Chan Rex est, Sultan Filius Regis. Bij Dux. Marfa Filius Ducis. Olbond Nobilis vel Consularius. Olboadulu alicuius Nobilis Filius. For the Nobilitie in Poland, see what we haue before where we speak of their *Vainods*. Some proportion may be found twixt the *Mahumedan* and *Christian* Dignities, yet none so certain that it may deserue to be expressly noted. But, for a concludng Corollarie, it will not be amisse to adde the quadripartit distinction of Ciuiilians which they haue, and applied to those Dignities of our Times and States. Their Doctors make it in these foure: *Superillustres*, *Illustres*, *Spectabiles*, and *Clarissimi*. And comprehend them in those y barbarous verses,

y Lucas de Penna ad C. tit. de Dignit. proæmio.

*Illustrius Primus; Medius Spectabilis, Imus  
(Vt Lex testatur) Clarissimus esse probatur,  
Et Superillustrius præponitur omnibus istis.*

Supposing this generall Diuision, in the first rank of *Super illustres*, they place the Pope and Emperor. *quo in numero* (saith <sup>z</sup> *Alciat*) & *Francorum Regem Collocandum, censeo, cum Imperatoris Fastigium æquet eiꝰ, in regno suo obseruantiam nullam præstet*. Nor do I see any colour of reason why all other Kings, such as we haue shewd to haue rightly the attribute of Emperor, should not as well be mongst the *Superillustres*. But the Doctors generally too much flattering their Emperor, put all other Kings (beside him) vnder *Illustres*, into a different degree from the Emperor. But *Alciat* thinks it fit to adde there such Dukes as haue Royall Supremacie, *nec ex facto Caesaris potentiam formidant*, and reckons of them, Dukes of *Millan*, *Austria*, *Bogundie*, and *Bretagne*. Among the *Spectabiles* hee puts other Dukes, *Itémque Marchiones, & Comites, & quos quidam Principes vocant, dum tamen ab ipso Casare Dignitatens*

z De Sing. Ceriam. cap. 32. & 33.

nitatem suam acceperint. Why Dukes, Marquisses and Counts made by other absolut Princes, should not be of that Degree, I know not. The *Clarissimi* are Counts made vnder Dukes, Barons, Valuasours, and *idē genus* (saith hee) *Pagani Reguli*. And hee applies this to that question of the Duell *utrum maior ab inferiore, iure pronocatur*, affirming in his opinion, that equalitie enough is mongst all of euerie of those Degrees. As, that the Duell should proceed vpon challenge twixt two of thr *Superillustres*, or any two of the *Illustres*, so of the *Spectabiles*; but that a *Spectabilis* may not chalenge an *Illustris*, nor the like bee in the other Ranks. *Ei vero*, saith hee, *qui ab usque Abanis sit Nobilis & in armis atatem egerit, satis putarem permit-tendum ut cum Clarissimis congrredi posset. Cum enim il-lorum ultimus sit gradus, cum & Modica sit inequali-tas, haec exceptio non omnino locum sibi vendicat.* But *Paris de Puteo* thinks that a Gentleman of foure descents may challenge a Duke, or any beneath him, vpon personall wrong; which, nor the like, we dispute not here, but refer you to those Autors, *Iustino Mutiopolitano*, and o-thers; many also differing from this quadripartit distinction: Which indeed, if examiud according to their Texts and Stories of ancient times, wherein their great Doctors were too much strangers, will bee found to bee meerly their own, without originall in their *Iusti-nian*, vnlesse you call the abuse of his words the O-riginall. For in the <sup>a</sup> Code, you have *Illustres*, *Spe-ctabiles*, *Clarissimi*, *Perfektissimi*, and *Egregij*, and those times had *Illustratus*, *Spectabilitas*, *Clarissimus*, and *Perfektissimus*, for abstracts, giuen as honorarie Ti-tles; but with such varietie, that its hard to distin-guish to whom euery of them was proper. Neither do I see any Ciuilian<sup>b</sup> able to extricat it enough clean-ly. But he, nor the Code, nor any Text of their law hath

<sup>a</sup> C. tit. vt Dig.  
Ord. seruetur.  
& tit. seqq.

<sup>b</sup> *Consulas Al-  
ciat. Dispunct.  
lib. 3. cap. 4. &  
Isidor. Origin 9,  
cap. De Ciui-*

hath that new made word *Superillustris*. And the old French Kings of about a thousand yeers since in their Charters take but the addition of *Illustris* or *Illustrer*, as they wrote it. Plainly the *Illustratus* was the highest, and the *Spectabilitas* next. And so may that of *Ausonius* be vnderstood, speaking of such as

---*Italum populos Aquilonigenasq; Britannos  
Praefecturarum titulo tenere secundo.*

c *Aimoin.de*  
gest.Franc.2.  
cap.20.alij.  
d *Cassiodor.*  
*Var.lib.6.form.*  
12.  
e *Eidyll.9.in*  
*Mosella.*

The *secundus Ordo* in ancienter time, before *Constantin* (about whom these new Titles and others began most in vse) including the *Flos Iuuentutis*, or *Ordo Equestris*, whence one vnder *Domitian* calls *Septimius Seuerus* a Roman *Eques*, by the name of *Iuuenis inter Ornatissimos secundi Ordinis*. Neither was that distinction of *Illustres*, *Spectabiles*, and the rest then known, howsoever its attributed to *S. Diodore* of Sicily, that he affirms *ἡ Ἰλλυστρίων ἀξίωμα τρίτον ἀπὸ ἡς Πατρικίων τάξις ἐπέχεν* .i. that the Dignitie of the *Illustres* was third from the *Patricij*. Some great mistaking hath caused this error. For *Diodore* liud before and in the beginning of the Empire. How then could hee talk either of *Patricij* or *Illustres*, neither of which names were as yet, in their later sense, vsed? But the assertion, whensoever thrust in there, means, it seems, that the *Illustres* comprehended both *Patricij*, *Consules*, and other *Senatores* and *Praefecti*, diuiding all of them into three Ranks, wherof the last was third from the *Patricij*. The words of *Vlpian* are: *Senatores accipiendum est eos qui à Patricijs, & Consulibus, vsque ad omnes Illustres Viros descendunt*; which the *Synopsis Basilicon* expresses by *Οἱ ἀπὸ Πατρικίων ἕως Ἰλλυστρίων εἰσὶν οἱ Συγκλητικοί* .i. From the *Patricij* to the *Illustres* they are all *Senators*; as if you should say, From the

f *Papinius ad*  
*Marcell.Syluar.*  
4.  
g *Photius Pa-*  
*triarch.Biblioth.*  
*Cod.244.*

h *ff.tit.de Se-*  
*nat. l. 12. §.*  
*1. v. C. tit. Vbi*  
*Senat. vel Cla-*  
*rissimi.*

Patricij ( which are the chief of the *Illustres* ) to the inferior in that Degree inclusively are all Senators. Put if that which *Zosimus* hath of *Constantin's* first institution of the *Patritiatu*s ( thereof before, where we speak of Peers) be true , how can that attributed to *Vlpian* ( who liud vnder *Alexander Seuerus* ) bee without suspicion ? It hath been before now <sup>i</sup> much suspected , and by one that hath best collected these Degrees of Roman Dignities, from whom it is fitter to instruct your self in them, then here expect them.

<sup>i</sup> *Panciroll. ad*  
*Notit. Orientis*  
*cap. 2.*

T H E E N D.



# ADDITIONS TO the Copie.

*Adde in pag. 25. l. 28. after*

*Βασιλεως.* But when this *Conrad's* successor, *Fredericque Barbarossa* receiud letters from *Isaacus Angelus*, Emperor of *Constantinople*, expostulating with him touching his passage through Greece into the Holy-land, and demanding hostages for securitie, with <sup>a</sup> this Title *Υfachius à Deo Constitutus, Imperator Sacratissimus, Excellentissimus, Potentissimus, Sublimis, Moderator Romanorum, Angelus Totius Orbis, Hares Corona Magni Constantiniani. Dilecto Fratri Imperij sui maximo Principi Alemania, gratiam suam & fraternam & plurimam dilectionem:* he much scorn'd at the Embassadors, and told them that he scorn'd their Master's fauour, and *de ipso non fero equanimiter. si tam arroganter me presumat de cetero salutare,* and that he himself had, by establish'd right, the name of *Romanorum Imperator & semper Augustus*, wherefore their Master should rather haue call'd himself *Romaniorum* then *Romanorum Moderator*. Vpbraiding him with *Romania*, the same which was called *Thrace*. Some: of &c.

<sup>a</sup> *Expedit. Asiatic. Frederic. 1. inter Antiq. le. & Can. sy Tom 5. part. 2. Plura de Græcorum fastu, & in Romanorum Imperium inuidiâ habes in Luitprandi Legat. a Canis. Edit. & apud Baronium Tom. 8. sub A. 968. transcriptâ...*

*There line 30. after*

Princes. But indeed it seems, both that and the example before of the Letter to *Orho 1v.* and the like are to be vnderstood of the Emperors abstaining from the title of *Imperator* till his Coronation by the Pope, whet- of see more in the first Chapter of the second Part. And &c.

*Adde in pag. 131. l. 22. after*

Hand. In imitation of the *Constantinopolitan* <sup>b</sup> Emperors (in whom Coronation and Vaction. by the Pa-

<sup>b</sup> *Onuphrius de Comitibus Imperatoribus.*

triarchs, began, as its thought, about *Iustinians* time in *Iustin II.*) the Western Empire and other Kingdoms receiud, and that in *Charles le magne*; before whom and *Pipin K. of France* (anoointed by *Boniface* Bishop of *Mentz*) next before him, no Royall vnction will be iustified in the Western *Europe*. But time &c.

*Addē to pag. 226. l. 8. after*

e. Cap. 7. In  
Rub. sub. Scac-  
carij.

*faciat.* Neither let it moue against this, that in the laws of *e Hen. I.* you read *Sicut antiqua fuerit institutio-  
ne formatum salutarī Regis Imperio, verā nuper est recor-  
datione firmatum, Generalia Comitatum placita certis lo-  
cis & vicibus, & definito tempore, per singulas Prōuincias  
Anglia, conuenire debere, nec ullis ultra fatigationibus fa-  
tigari. Intersint autem Episcopi, Comites, Vicarij, Cente-  
narij, Aldermanni, Præfecti, preposui, Barones, Vaualesores,  
Cunegreuij & cateri terrarum Dominicarum intenden-  
tes, ne malorum impunitas aut Grauiorum prauitas aut  
Iudicium subuersio solita Miseros laccratione cersciat. A-  
gantur itaque primo Debita vera Christianitatis Iura,  
secundo Regis Placita, Postremò causa singulorum dignis  
satisfactiombus expleantur.* I say let not this moue against  
that of the Conqueror. For those of *Hen. I.* were re-  
stored (at least for fashion) as by the name of the  
*Confessor's*, or of the old *Saxon* laws, and so was there  
in them mention of the *Bishop* and *Eolcorman* and the  
rest together. And in the xxxi. Chapter of these, are  
the very words almost translated, of that which we haue  
before cited out of *Edgar's* to this purpose. Yet in-  
deed they were more, and rather desired, then truly re-  
stored. But this &c.

f Regis Grauij  
or Kings  
Recues or  
Greues.

*Addē in pag. 244. l. 19. after*

e Sapius; ve-  
rūm maximè  
lib. 3. cap. 90. &  
91. de Protadio  
& Bertoaldo.

all these. Indeed some passages in their ancients, e-  
specially in the Monk *e Aimoinus*, make the *Maior  
Domus*, and *Comes Palatij* as one in expresse termes.

But

But I doubt their credits, and think rather they were deceivd in the words. How easily might they in their Cells make *Maior Palatij*, or *Maire du Maisen One*, both Offices being of speciall great note in the Court. And *Comes* beeing then a word vsuall for generall designation of any place or dignitie. I know *Aimoinus* wrote vnder the *Carolin* line, and aboue DCC. yeers since. Yet those other authorities perswade me against him, and common opinion. And note also, they deliuer that there were diuers <sup>d</sup> *Maiores aule* in *Neustria*, *Burgundie*, <sup>d Idem. lib. 4.</sup> *Austrasia*; which fauors as if there plainly they ment <sup>cap. 6. 38. & 39.</sup> *Counts de Palais* in our distinct sense, delegat for iurisdiction, in such sort in euery Prouince, as the *Comes Palatij* in the Court had. But the *Maior Domus* taken properly, as I think, was neuer multiplied beyend one. Neither why *Gregorie* of *Tours* should so distinguish them (he being a Bishop might know better of state then *Aimoin* or *Abdemar*, out of whom *Aimoin* had much of his storie, being Monks could) except by this may be giuen any reason. Afterward &c.

*Adde to pag 270. l. 5. after*

vnderstood. And indeed an old law iustifies it. *Præsit* (are the s words) *singulis hominum Nouenis Decimus* <sup>g Leg. Henric.</sup> *& toti simul Hundredo vnus de Melioribus & vocetur* <sup>i. cap. 8.</sup> *Aldremannus qui Dei leges & Hominum iura vigilantiter studeat obseruantia promouere.* Touching &c.

*Adde to pag. 292. l. 9. & 10. after*

*valetudinem.* And *Haebant Vauasores* (say those old laws of <sup>h Hen. 1.</sup>) *qui liberius Terras tenent, Placita que ad Vitam vel Wram* (<sup>h Cap. 29.</sup> *Wite* was punishment by *Mulct* or *Amerciament*; <sup>i Pag. 204.</sup> *Wite* is before <sup>i</sup> deliuerd in *Wite* <sup>i</sup> *regis*, and is calld *pretium Redemptionis* in the laws of the Confessor, being indeed the *Price* or *Ransom* of any greiuous crime) *pertinent, super suos Homines & in suo*

*suo & super aliorum Homines, si forisfaciendo retenti* (I doubt how to read it right) *vel grauati fuerint.* So in *Domesday*, of *Aniceston* in the *Isle of Wight*, is *Ibi manet quidam Vauasorius habens 11. Vaccas.* And *Terra Vauasorum*, is somewhere a title in that monument. But more speciall remembrance of &c.

*Addeto pag. 303. l. 28. after*

sufficient. But also the word *Alodium* and *Alodiaris* was not vnusuall anciently here in *England*. Vnder the Countie of *Chent* (*Kent*) in *Domesday*, *Si quis prostrauerit arborem in via, Ramum, vel fossatum fecerit, quibus strictior sit via, Centum solidis emendabat Regi.* De *Gibzige* (I think, *Githbzeche* .i. breach of the Peace) *emendabat Regi VIII. li. &c.* *Has forisfacturas habet Rex super omnes Alodiaris totius Comitatus Chent & super homines ipsorum. Et quando moritur Alodiaris Rex inde habet Reluacionem terra, excepta terra sancta Trinitatis &c.* Super istos habet Rex forisfacturam de *Capitibus eorum tantummodo.* And there also; In *Benindene* mansit *Godricus* & tenet *x x.* acras in *Alodio suo.* So in *Sudsex* (*Sussex*) In *Cetelengeley* (*Ighesse Chedingley*) *Alman tenuit de Rege E. sicut Alodium*, and diuers more like. What properly the *Alodiaris* and *Alodium* were with them, I confesse I know not. For it seems cleerly, *Alodium* was not land only wherof note-nure was, as its prou'd thence out of that vnder *Sussex* in *Lansewice* *Godwines tenet de eo, & de eo VII. Alodiaris* for *Alodiaris*. Perhaps it was in regard of such tenures as were free from performance of any chargeable seruice. This of Feuds belongs &c.

*Addeto pag. 347. l. 26. after*

*Certain.* Indeed all Iudges were held anciently as *Barons*, which appears in an old law of this state of *Hen. I. Regis Iudices sint Barones Comitatus qui liberis*  
in

in eis Terras habent per quas debent causa singulorum alterna prosecutione tractari. Villani vere Coseti, vel Ferdingi vel qui sunt viles & inopes Persona non sunt inter Iudices numerandi. Whence both the reason of this kind of Amerciament, as also why the Iudges of the Exchequer are called Barons, appears. And although &c.

Faults, escap't in the Print, correct thus:

**C**Hap. 1. l. 4. read *Oeconomique*. Pag. 23. l. 3. read *Autprand* (as its reported by on *Rempert* or *Erempert*, cited and first published by Cardinal *Baronius*) and, out &c. l. 10. B A S I L E A. l. 22. *Arabum*. l. 23. *Chaganum*. p. 24. in marg. *Abb.* for *Alb.* p. 32. l. 30. *Βασίλειον*. p. 41. l. 26. *procumbere*. p. 44. *Cunigine*. p. 48. l. 12. *Antoninus*. pag. 49. l. 7. whence that &c. p. 56. in marg. read *Diploma Othonis Imp. editum* for that corrupted in some of the copies. p. 58. l. 3. *Lieutenant*. p. 63. l. vlt. *πρεσβυτερος*. p. 80. l. 7. *Austria*. p. 85. l. 11. *Artaxares*. pag. 89. in the Margine *Orientali*. p. 96. l. 8 *Oibdmanique* line. p. 105. in marg. *accuratus*. p. 109. l. 11. *φοβία*. p. 112. l. 23. *δυναστευέντων*. p. 116. l. 1. *Summonitorum*. p. 124. l. 17. *py* for *py*. so in l. 24. & in l. 25. for *ἔσεν ἡ ἔσεν* den read *ἔσεν ἡ ἔσεν* den. pag. 143. marg. *Dipnos*. p. 157. in *Carm. Rogabis* pag. 182. l. 1. *ἔσεν*. pag. 173. l. 29. *Daulphin*. p. 184. l. 10. *ἡ ἀρετὰ*. and l. 15. *honore*. In marg. *Archieat*. p. 185. In marg. *Δεξι*. p. 193. l. 33. *King* for *thing*. p. 195. l. *Julias*. l. 29. *Fleuronee*. p. 199. l. 25. *The Prince, was*. In marg. *Bertrand*. [ Mend the pages after 200. into 201, 202, 203. & then alter 205, 206, 207. &c. & then in p. 201. l. 33. *resum'd* p. 202. l. 12. read *sur sa teste*. p. 203. l. 17. *Northanimbri*. l. 20. *Declinis*. l. 23. *muta*. l. 25. *ipse*. p. 205. correct the *Saxon* ἡ thrice, and make it p. you may easily see where. l. 19. *ser*. l. 20. for *his* read *this*. l. 25 *componuntur*. pag. 205. l. 16. l. *berè*. p. 207. in marg. *Cory rens*. *Sa. Cerem.* l. *Sett.* 7. p. 208. l. 23. *Duces*. Other diuers faults scapt in that sheet, by the imperfines of a yong Compositor, which euery Reader will be able to correct. ] pag. 209. l. 29. *Marquisat* for *Marquesse*. pag. 211. l. 19. *Index*. p. 239. in marg. *Pet. Faber*. p. 242. in marg. *Ex Chroni. Diuionens.* p. 259. marg. *Ap.* for *Ep.* p. 277. in marg. *Chez Claudè F.* &c. p. 189. l. 11. *Vausours*. p. 292. l. 3. *en court*. p. 297. l. 14. & 15. *Militaria*. p. 310. l. 2. *ωθεμενοι*. p. 311. l. 1. *ἐν δαυα*. p. 360. l. 32. *Scgar Garter*. pag. 332. l. vlt. read *through*. p. 165. l. 29. blot out of.

Some others are, which your curtesie must amend, and easier may, then my labour.

The *more speciall* Autors, whose  
testimonie wee haue vsed.

By the *Numerall Figures* are designed the Pages  
where some places, of the *Ancients*, are  
either, *not vulgarly*, explained,  
or amended.

By the *Numerall Letters* you are directed to the  
Pages, where old Fragments, out of an-  
cient *Ms. Autors, Records, Charters*, and  
such like, are transcribed.

*Abbo Floriacensis* : ita ni-  
mirum is , qui de *Ob-  
sidione Lutetia* scripsit  
metricè, nuncupatur, què  
tamen haùt *Floriacensem*,  
sed *Abbonem* Monachum  
*S. Germani a Pratis* a-  
pud Gallos fuisse osten-  
dit *Iacobus du Breul*.

*Aben Ezra* 65.

*Abraham Ben David*.

*Abraham Ortelius*.

*Abraham Zaccuth*. 93. 110.

*Achmetes*; cuius tamen *O-  
nirocritica* sub *Apoma-  
zaris* nomine falso cir-  
cumferuntur. 23.

*Acta Apostolorum* ex A-  
rabico per *Fr. Iunium*.

*Acta Publica* or Records,  
xxv. xxxi. xxxii. xxxv.  
xl. l. cx. cxiii.  
clxxviii. cxcix. ccii.

CCXVI. CCXVII. CCXXV  
CCXXVI. CCXXX. CCXXXI  
CCXXXIV. CCXXXV  
CCXXXVI. CCXXXVII  
CCXXXVIII. CCXXXIX  
CCXLVII. CCLVI. CCLXV  
CCLXV. CCLXX. CCLXXV.  
CCLXXIX. & seq. CCLXXXI  
CCCXXI. CCCXXIX. CCCXXX  
CCCXXXV. see in Geruase  
of Tiiburie and Domes-  
day, and Alexander Sa-  
lopesburiensis.

*Adam Bremensis* 177. in  
margine.

*Adam Myrimuth* xcvi.

*Adamannus Scotus*.

*Adhemarus* 190. & 191.

*Adrenaldus Floriacensis*. 253

*Ælianus*.

*Æschylus*. 10.

*Agathias Scholasticus* 7. in  
marg. 52. 91. 109. 111. 145

*Agellius*.

# The Autors.

- Agellius.*  
*Aimoinus Monachus* 189.  
 227. 389.  
*Alcuinus.* 203.  
*Alexander ab Alexandro.*  
*Alexander Gaguinus.*  
*Alexander's life* written  
 in English verse by a  
 Dominican Frier, and de-  
 dicated to the Duchesse  
 of Gloucester, vnder Hen,  
 VI. and an Epigram on  
 him, found at the end  
 of his life in Latin. c.  
 xxv. clvii.  
*Alexander Salopesburiensis,*  
 or the autor of the *Red*  
*Book* in the Exchequer,  
 written vnder Henrie the  
 third. cccclxxxviii.  
 & cccclxxxix.  
*Alcoranus Mahumedis.* 100  
 101. & seq. 163.  
*Albertus Krantzius.*  
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and, to as little, to collect all whom we haue named,  
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of which, for the most part, as they occurred,  
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